



# Decoding the Panji of Mithila



## Volume III

A Complete Index-wise Decoding of  
Genome Mapping Volume I — Khand 2

Based on Uptip Panji



## Gajendra Thakur



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Volume I - Khand 2*

Based on Uptip Panji

**by Gajendra Thakur**

Chapters 1-20 final publishing manuscript with Contents and Copyright Page

## Copyright Page

Decoding the Panji of Mithila, Volume III: A Complete Index-wise Decoding of Genome Mapping Volume I - Khand 2

Based on Uptip Panji

Author: Gajendra Thakur

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This final publishing manuscript preserves technical Panji terms, Devanagari names, village names, genealogical signs, and source uncertainties as part of the documentary record.

Editorial principle: source transcription, genealogical interpretation, and historical conclusion must remain distinct. Missing data, uncertain readings, and variant spellings are not to be silently corrected or filled by conjecture.

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## Source Note and Index Rule

This volume is restricted to Genome Mapping Volume I - Khand 2. The present book is Volume III of Decoding the Panji of Mithila and concerns the Uptip Panji material only.

The Index is treated as the controlling register. It is not a decorative appendix. Each later decoding chapter must state the Index heading or headings and the source entry range that it decodes before the prose explanation begins.

The working method remains constant throughout the book: every name is read through descent, place, marriage, title, and branch-continuity. No name is to be isolated from its father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when those elements are present.

The Index establishes the root-map of the volume: सरिसब, पवौली, खण्डबला, सोदरपुर, पाली, हरिअम्ब, घुसौत, करमहा, बुधवाल, खौआल, सकराढी, दरिहरा, माण्डर, वलियास, नरउन, सुर्गन, कुजौली, and एकहरा. The later entry chapters must keep their clusters visible.

### Index Control Map

| Index root   | Linked content for Khand 2                             |
|--------------|--------------------------------------------------------|
| सरिसब-root   | खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters |
| पवौली-root   | वढ़ियाम and related Parvapalli/Rupouli movement        |
| खण्डबला-root | भौर and later Rajgram/Hemnagar/Dyodhi clusters         |
| सोदरपुर-root | सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, कटका    |
| पाली-root    | महिषी, मंगरौनी, जमदौली and learned/marriage routes     |

|             |                                                  |
|-------------|--------------------------------------------------|
| करमहा-root  | रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर,<br>अनलपुर |
| बुधवाल-root | परियाम्ब, गंगोरा, डुमरा                          |
| माण्डर-root | रजौरा, सिहौली, पतनुका, कनसम                      |
| नरउन-root   | त्रिपुरौली, सुल्हनी, पुड़े                       |
| सुरगन-root  | लोआम                                             |
| कुजौली-root | भखरौली                                           |
| एकहरा-root  | कन्हौली, रूचौली                                  |

## Chapter 1

### *The Panji as Memory, Map, and Social Record*

The Panji of Mithila is not merely a list of names. It is memory arranged as lineage. It is geography preserved through marriage. It is social history compressed into formulas. It is a record of fathers, sons, daughters, villages, scholars, titles, movements, alliances, and remembered houses. A person unfamiliar with the Panji may first see only a dense chain of names and numbers. But behind that compact surface lies a long civilizational habit: the habit of remembering who came from where, who was connected with whom, which village became linked to which family, and how knowledge, ritual status, marriage, and migration were transmitted across generations.

This book, *Decoding the Panji of Mithila*, is written for that reason. The Uptip Panji material is too important to remain locked inside abbreviated entries. It must be opened carefully. Every term has to be explained. Every repeated sign has to be understood. Every village name has to be read not as a bare place but as a genealogical marker. Every number has to be treated as a clue. Every gap must be respected as a gap, not filled by imagination. Every variant spelling has to be noticed. Every “suta,” “sutau,” “suto,” “apara,” “dauhitra,” “gramarambha,” and “U.T.” must be made intelligible to the modern reader.

The Panji tradition belongs to the learned documentary culture of Mithila. In ordinary modern language, it may be called a genealogical register, but that phrase is not enough. A genealogy usually shows descent from ancestor to descendant. The Panji does more. It records descent, but it also records marriage connections, village movements, scholarly titles,



branch identities, ritual eligibility, and social memory. It is a register of continuity. It shows that a person is not only the son of a father but also a member of a locality, a participant in a marriage network, and a bearer of inherited identity.

The Uptip material used here is especially dense. It belongs to a section titled “Uptip,” and it appears as a numbered sequence of entries. Each entry often begins with a heading that names a village, a branch, or a locality cluster. After the heading, the record moves quickly from one person to another. It may begin with one ancestor, name his sons, then show where those sons or daughters were linked by marriage, then point to another village, then cite a cross-reference number, then introduce a new branch, and then return to a related family. The movement is not always linear. The Panji is not written like a modern family tree on a single page. It is written like a network.

That network is the central subject of this book.

To decode the Panji, one must first understand its language of compression. A single line may contain the work of several paragraphs. A phrase such as “फलाँ सुतो अमुक” may indicate a line of descent. A phrase such as “फलाँ सुता अमुक” may show a daughter-link, often carrying the record toward another family or village. A village followed by “सँ” is not an incidental address; it is a genealogical bridge. The names before and after the village must be read together. When the entry says that one person or branch is connected with Darbhanga, Soderpur, Pali, Karamha, Naruan, Harianb, Khandbala, or another village, the place-name helps identify the path of the lineage or alliance.

The reader must also be prepared for multiple layers of time. Some names belong to older remembered lineages. Some

entries preserve medieval or early modern patterns. Some additions clearly belong to recent centuries or even to very modern times. A Panji is not one moment frozen in ink. It is a cumulative record. It grows. It absorbs additions. It preserves older formulae while receiving new names. It may contain Sanskritized phrases beside colloquial Maithili forms. It may preserve the prestige title of a scholar, the local identity of a village, and the remembered name of a family elder in one continuous breath.

The title of the larger source, “Genome Mapping (450 A.D. to 2009 A.D.) – Mithila’s Panji Prabandh,” indicates the ambition of the work: to map continuity over a very long span of historical memory. The phrase “genome mapping” should not be read narrowly in a biological sense. In this context, it suggests the mapping of inherited identity: social, genealogical, intellectual, and regional. Mithila’s Panji tradition is, in that sense, a civilizational genome. It records not chromosomes but remembered connections. It tracks not DNA but descent, marriage, settlement, learning, and legitimacy.

This does not mean that every statement in the Panji should be treated in the same way as a modern archival certificate. A responsible reader must distinguish between source, interpretation, and historical conclusion. The Panji preserves tradition. It gives evidence of how families remembered themselves, how marriage connections were recorded, how learned status was attached to names, and how villages formed networks. But it also contains abbreviations, scribal variations, missing names, uncertain readings, repeated references, and entries that require comparison with other records. Therefore, this book will not exaggerate certainty. It will decode what is present, mark what is

uncertain, and leave unexplained nothing that can be responsibly explained.

One of the most important words in this volume is “Uptip,” written in the source as “उपटीप” or abbreviated as “उ.टी.” The term points to a subsidiary or supplementary record connected with the main Panji tradition. An Uptip entry often functions like a cross-linked note. It does not stand alone in isolation. It may refer backward, forward, sideways, or into another branch. A number written after a name or village may guide the reader toward another register, branch, or entry. Thus, the Uptip is not a minor appendix. It is a key to the interconnectedness of the whole system.

The entries are often introduced by expressions such as “अथ ... ग्रामारम्भ,” meaning that the record of a particular village or branch begins here. This formula is important. It tells the reader that a new locality-centered record has begun. But even after such a beginning, the entry may soon move into other villages. That is not disorder. That is the nature of Panji logic. The village of origin, the village of marriage, the village of settlement, and the village of reference may all appear in quick succession.

For example, a heading may identify a Sarisab-related branch, but the entry may mention Pahitola, Soderpur, Karamha, Naruan, Mandar, Khandbala, or other places. A modern reader may ask: Why does one entry contain so many places? The answer is that the Panji records relation, not residence alone. A place-name may show origin. It may show the family into which a daughter married. It may show a branch settlement. It may identify a known house. It may distinguish one person with a common name from another person with the same or similar name. In a region where

names repeat across generations, place is one of the chief instruments of identification.

The Panji must therefore be read as a map. It is a map, but not in the ordinary cartographic sense. It does not draw rivers, roads, and boundaries. It draws lines of relation. Mithila appears through its villages: Sarisab, Pahitola, Ujan, Durgaganj, Rajgram, Badhiyam, Soderpur, Pali, Mahishi, Gangoli, Ratauli, Rajoura, Sihauli, Bhattपुरा, Behat, Ruchouli, Tripurauli, Loam, Chanaur, Darbhanga, Khandbala, Bhaur, Shubhankarpur, Garhbanaili, and many others. These places are not decorative. They are the framework through which memory is organized.

The Panji must also be read as a social document. It records not only birth but rank, learning, and recognition. Terms such as Pandit, Vaidik, Vaiyakarana, Mimansaka, Mahamahopadhyaya, Babu, Thakur, Raja, and Maharaja appear in such records because lineage memory in Mithila was linked with learning and public standing. A family did not merely remember who begot whom. It remembered who studied, who taught, who held status, who married where, and which house became known by which title.

This is especially important for Mithila. The region's intellectual tradition produced grammarians, ritualists, logicians, poets, commentators, Sanskrit scholars, Maithili writers, and learned householders. The Panji does not always pause to narrate their achievements, but it preserves their names and titles. A brief phrase like “महा वैयाकरण” or “भाषाशास्त्री” may carry enormous cultural weight. In a modern prose history, such a figure might deserve a full paragraph or even a full chapter. In the Panji, the title appears compressed into a

genealogical line. Decoding requires restoring the significance of such compressed references.

The Panji is also a marriage record. In Mithila, marriage has historically depended on careful knowledge of lineage, village, gotra, and prohibited relationship. The Panji helped preserve that knowledge. This is why daughter-links are so important. Many modern readers expect genealogy to be mainly patrilineal, moving from fathers to sons. The Panji does preserve male descent, but it also gives crucial information through daughters. A daughter's marriage can connect two houses, two villages, or two branches. The word “सुता” must therefore never be passed over casually. It may be the hinge of the entry.

The term “अपरा” is another important sign. It often introduces another branch, another wife, another connection, or an alternative line related to the preceding material. It tells the reader not to stop too early. The record may be giving a second path, a collateral line, or a different marriage connection. Similarly, repeated names must be read with caution. A name such as Raghunath, Gopal, Durganand, Lakshminath, Shivanand, or Govind may appear many times. The Panji distinguishes such persons through father-name, village, title, and cross-reference. Without those clues, one may easily confuse two different individuals.

The numbers in the records are also part of the decoding task. They may appear in forms such as २८६/०१, २०२/०५, १०३/१०, or with double slashes and variant forms. These numbers should not be treated casually as page numbers only, nor should they be forced into a single meaning without checking context. In many cases they function as register references, entry references, branch references, or cross-links within the Panji

system. This book will treat them as navigational devices. Where their exact function is clear, it will be explained. Where uncertain, the uncertainty will be marked.

Another feature of the source is the use of dots or blank spaces: “. . .”. These are not to be treated as empty decoration. They may represent missing names, illegible portions, unfilled data, or deliberately omitted parts. A responsible editor must not invent content to fill them. This book will keep them visible. When a gap affects interpretation, it will be discussed. When a name is missing but the structure remains clear, the structure will be explained without supplying a false name. The dignity of the source requires honesty about its silences.

Spelling variation is also expected. A village or name may appear in more than one form. This may result from scribal habit, oral pronunciation, manuscript transmission, typing, scanning, or regional variation. For example, the same locality may appear with slight orthographic changes. A name may appear with a Sanskritized ending in one place and a colloquial form in another. This book will preserve the source reading when discussing a passage, but it will also provide standardized index forms so that readers can follow the same person or place across entries.

The Panji’s language itself is a mixture of Sanskritic, Maithili, and documentary forms. It is not ordinary conversational prose. It is a technical register. The word order is shaped by formula. Plurals may appear in compact forms. A group of sons may be named together and followed by a single village-link. A title may intervene between father and son. A daughter-link may interrupt a male descent chain. The reader must learn this grammar. Without it, the Panji seems chaotic. With it, the same text becomes intelligible.

This book will therefore proceed in two movements. First, it will explain the system: the terms, abbreviations, formulae, numbers, place logic, and editorial principles. Then it will decode the entries cluster by cluster. The early chapters will prepare the reader to read the source. The later chapters will move through the numbered Uptip entries, grouping them by village and branch clusters. Each decoding chapter will identify the covered entry numbers, principal villages, key persons, cross-references, uncertain readings, and social-historical observations.

The aim is not to simplify the Panji by flattening it. The aim is to make its complexity visible. A simplified genealogy may show one straight line. The Panji rarely works in one straight line. It works like a woven cloth. Each thread is a family line. Each knot is a marriage. Each color is a village. Each repeated pattern is a social rule. Each title marks remembered status. Each number points to another part of the weave. To decode it, one must respect the weave.

For the modern reader, this is not only a matter of ancestry. It is also a matter of cultural history. The Panji shows how Mithila remembered itself. It reveals the importance of village identity, the authority of learned families, the regulation of marriage, the spread of branches into new regions, and the role of record-keeping in sustaining community structure. It also shows the tension between continuity and change. Old titles survive beside modern names. Ancient-looking formulae carry recent additions. A traditional register becomes a bridge between manuscript culture and modern documentation.

This bridge is especially valuable today. Many families remember fragments of their ancestry but not the full structure. Many names survive in oral memory but are

detached from place or branch. Many village connections have weakened because of migration, urban life, or diaspora. The Panji can help restore context. But it must be read carefully. A family cannot responsibly claim a connection merely because a familiar name appears somewhere in the record. The full formula must be followed: name, father, branch, village, cross-reference, and associated marriage line. Only then can a connection be proposed.

This book will therefore be useful to different kinds of readers. A family researcher may use it to understand how to trace a line. A scholar may use it to study Mithila's social history. A historian of literature may use it to identify learned figures and intellectual households. A student may use it to understand how traditional records are structured. A general reader may use it to appreciate the depth of Mithila's documentary culture. The book will not assume that the reader already knows Panji terminology. Every technical expression will be introduced and explained.

The method of this book rests on five principles.

First, preserve the source. Names, terms, and entries will not be modernized beyond recognition. The original Devanagari form will remain central.

Second, explain the structure. The book will not merely translate words. It will explain how the entry works.

Third, distinguish certainty from interpretation. Where the source is clear, the explanation will be firm. Where the source is doubtful, the doubt will be stated.

Fourth, respect gaps. Missing or illegible data will not be invented.



Fifth, build usable tools. The book will include glossaries, indexes, abbreviation keys, place lists, and guidance for reconstructing family lines.

The Panji deserves this treatment because it is one of Mithila's great memory systems. It is not a casual document. It is a disciplined cultural instrument developed to preserve social order, marriage rules, ancestry, and status across time. Its difficulty is part of its nature. It was written for people trained in its conventions. But today, if the Panji is to remain alive, it must be explained for readers who did not inherit that training.

The title Decoding the Panji of Mithila therefore describes both the need and the method. To decode is not to replace the original. It is to open it. It is to show why a small abbreviation matters, why a village name cannot be skipped, why a daughter-link may change the direction of the record, why a number may be a key, and why a missing name must remain visibly missing. Decoding is an act of respect.

The Uptip Panji is a record of people, but it is also a record of relationships. It tells us that Mithila was remembered through connection: father to son, daughter to husband's house, scholar to title, village to village, branch to branch, and past to present. In that sense, the Panji is memory, map, and social record at once.

The following chapters will begin by explaining the technical system in detail. Only after the reader has learned the grammar of the Panji will the book move into the entry-by-entry decoding. That order is necessary. Without the key, the record is dense. With the key, it begins to speak.

## Chapter 2

### *What Is Uptip?*

The word “Uptip,” written in the source as उपटीप and often abbreviated as उ.टी., is one of the keys to the whole Panji system used in this volume. A reader who misses the meaning of this term will miss the internal architecture of the record. The Uptip is not merely a note. It is not a casual marginal remark. It is not a detachable appendix that can be read after the main genealogy. In the material before us, Uptip is a working device of genealogical connection. It carries the reader from one family line to another, from one village cluster to another, and from one numbered register point to another.

At the simplest level, the term may be understood as a supplementary genealogical note. But even that definition is incomplete. The Uptip is supplementary only in relation to a larger Panji structure. Within its own system, it is central. It records branches, clarifies links, preserves marriage-paths, and points toward other entries. It helps the reader see how a name belongs not only to a father but also to a village, a branch, a marriage network, and a remembered social location.

In the source used here, the section itself is marked as खण्ड २, उपटीप. This means that the reader is not entering an ordinary prose chapter. The reader is entering a numbered body of subsidiary genealogical entries. The first entries immediately show the pattern: a heading names a locality or branch, then a dense string of father-son, daughter-link, village-link, and reference-number data follows. The entry may contain many

generations in very few words. The heading is therefore only the doorway. The actual Uptip is the web that unfolds after it.

The abbreviation उ.टी. appears in several forms: उ.टी., उ० टी०, उ० टी०, and similar typographical variants. These variants should not be treated as different terms. They are scribal or typographical forms of the same reference idea. In a modern edited book, one may standardize the explanation as “U.T.” or “Uptip,” but the original forms should be preserved where source transcription is being discussed. The reader must learn to recognize all these variants as signals that the text is referring to the Uptip register or to a related Uptip entry.

The most important function of Uptip is connection. A main lineage may show descent in one place, but an Uptip may preserve a side branch, a daughter’s marriage, a later settlement, or a cross-reference that would otherwise be lost. The Uptip works like a bridge between entries. Sometimes it connects a person with a father. Sometimes it connects a daughter with a marriage family. Sometimes it connects a village with another village. Sometimes it connects the present entry with another numbered location in the same or related register. This is why the reader will repeatedly encounter numbers after names and places.

A modern reader may ask: why not write this clearly as a family tree? The answer is that the Panji was not designed as a modern chart. It was designed as a compact professional record. It had to preserve large quantities of information in a form that trained readers could understand quickly. In that system, an Uptip number, a village name, and a kinship formula could carry the meaning of several sentences. The density is not accidental. It is part of the documentary economy of the Panji.

The structure of an Uptip entry usually contains several elements. First comes the heading. The heading may include the word उपदीप, the abbreviation उ.टी., a branch-name, and one or more place-names. Examples of such headings include forms like उप-टीप सकुरी सरिसब-पाहीटोल or उ.टी. खांगुड़ सरिसब-पाहीटोल. The heading gives the reader an initial field of reference. It tells us that the entry is concerned with a particular locality or connected locality cluster. But it does not mean that the entry will remain confined to that place.

Second comes the opening formula. In many entries, a phrase such as अथ ... ग्रामारम्भ appears. The word अथ indicates a formal beginning: “now,” “here begins,” or “from here.” The word ग्रामारम्भ means the beginning of the village record. It tells the reader that the Panji is opening the account of a village-related branch. But because Panji memory is relational, the record soon moves beyond the named village. Marriage, descent, and branch movement require that other places be named.

Third comes the genealogical chain. This is the heart of the entry. The words सुत, सुतो, सुतौ, and सुता appear again and again. They mark descent and connection. सुत means son. सुतो or सुतौ may introduce one son or a group of sons in a compressed form. सुता may indicate daughter or daughter-linked issue, depending on context. These forms must be read carefully because the direction of the record may shift at exactly this point. If the reader mistakes a daughter-link for a son-link, the genealogy will be wrongly reconstructed.

Fourth comes the place-link, usually through the word सँ. In ordinary Maithili, सँ means “from,” “with,” or “by,” depending on context. In the Panji, it often functions as a relational

marker. It may indicate that a person or marriage connection belongs to, comes from, or is associated with a particular village or house. It should not be translated mechanically every time. Its meaning must be inferred from the genealogical formula around it.

Fifth comes the reference number. Numbers such as २८६/०९, २०२/०५, १०३/१०, २७९/०२, or similar forms appear throughout the material. These numbers are navigational clues. They may point to another entry, register, branch, or section. Sometimes they appear after a person's name; sometimes after a village-link; sometimes after an Uptip marker. The reader must not ignore them. At the same time, the reader must not force a single interpretation on every number without context. The safest method is to treat them first as cross-reference markers and then interpret their exact function through repeated comparison.

Sixth comes the confirming or closing expression, often represented by forms such as दौ and दौ. These are among the most difficult signs for an untrained reader because they do not behave like ordinary modern prose words. In the Panji context, they function as documentary markers within the record. They may mark the completion of a link, confirmation of a relation, or closure of a genealogical unit. Their precise use may vary by scribal habit and register convention, but they are never meaningless. This book will keep them visible in transcription and explain their function when decoding a passage.

The Uptip is especially important because it preserves collateral relationships. A direct genealogy may move from father to son. But a real family network contains brothers, daughters, daughters' marriage lines, alternative branches,

later settlements, and repeated names. The word अपरा often introduces such an additional line. It may mean “another,” “further,” “other branch,” or “alternative connection,” depending on the context. In Uptip entries, अपरा is a warning to the reader: the record has not finished with the first line. A second connected line is being introduced.

Another important term is दौहित्र, meaning daughter’s son or maternal grandson. Its presence shows why the Panji cannot be reduced to a purely male descent chart. Maternal connections matter. Daughter-lines matter. Marriage-lines matter. A person may enter the record because he is linked through a daughter, through a maternal line, or through marriage into a remembered house. Therefore, every occurrence of दौहित्र must be treated as a genealogical signal of high importance.

The Uptip also preserves social memory through titles. A person may be identified as पंडित, वैदिक, वैयाकरण, मीमांसक, भाषाशास्त्री, बाबू, ठाकुर, राजा, or by another title. These titles are not ornamental. They help identify the person and his remembered status. In some cases, a title may distinguish one individual from another with the same name. In other cases, it preserves the intellectual or social reputation of a branch. The Uptip thus records not only biological descent but cultural distinction.

One must also notice that Uptip headings often contain more than one place. A heading may join Sarisab with Pahitola, or Ujan with Durgaganj, or Ratauli with Gangoli and Najira, or later entries may gather several named localities into one heading. This does not mean the heading is confused. It means the branch itself is spread through more than one

relational site. The Panji is recording a cluster, not a single isolated village. When a heading contains two or three place-names, the reader should expect a networked entry.

The distinction between a village of origin and a village of connection is often subtle. Suppose an entry begins with a Sarisab-related heading but later names Karamha, Soderpur, Naruan, Mandar, Pali, or Khandbala. The initial heading may identify the branch being discussed, while the later place-names may identify marriage partners, descendants' settlements, or cross-linked houses. In a modern index, all these places should be recorded, but not all should be treated as the same type of place. Some are origins. Some are destinations. Some are marriage houses. Some are reference points. The decoding must separate these roles.

Uptip entries also show how Panji records accumulate over time. A traditional formula may sit beside a modern title such as Dr., Professor, Engineer, or M.A. This mixture should not surprise us. A living register receives additions. It may preserve old Sanskritic formulae while also accepting modern educational or professional identifiers. The presence of modern titles does not weaken the record; rather, it shows that the Panji continued to function as a living memory system into recent times.

The reader must be careful with repeated names. The Uptip may contain several persons named Gopal, Lakshminath, Raghunath, Shivanath, Durganand, or Govind. Without the Uptip's father-name, village-link, title, or reference number, confusion is inevitable. This is why the Panji gives multiple identifiers. A name alone is rarely enough. A safe identification requires the whole formula: name, father, branch, village, title if present, and cross-reference.

The same caution applies to variant spellings. A name or village may appear in slightly different forms because of regional pronunciation, scribal variation, typographical error, or later copying. The Uptip must be read generously but not carelessly. A variant spelling may still refer to the same place or person, but the editor must demonstrate why. This book will use standardized index forms for reader convenience, while preserving source forms in the decoding discussion.

The blank marks, usually shown as “. . .”, are part of the Uptip’s documentary condition. They may represent missing names, uncertain data, illegible portions, or unfilled entries. They should never be silently removed. They should also never be filled by guesswork. If the structure of the line remains clear despite the blank, the explanation may proceed. If the blank prevents certainty, the uncertainty must be stated. The honest preservation of gaps is one of the duties of this book.

In practical terms, the reader should approach every Uptip entry through a fixed method. First, identify the entry number. Second, read the heading and list all place-names in it. Third, identify the opening ancestor or first named person. Fourth, mark each occurrence of सुत, सुतो, सुतौ, and सुता. Fifth, separate son-lines from daughter-lines. Sixth, record every village named after सँ. Seventh, note every cross-reference number. Eighth, mark every अपरा as a possible additional branch. Ninth, preserve every uncertain or missing portion. Tenth, only after all this, summarize the entry in prose.

This method prevents the two main errors that occur in reading Panji material. The first error is over-simplification: turning a network into a single line. The second error is over-interpretation: inventing certainty where the source gives



only a hint. The correct approach lies between these extremes. The Uptip must be unfolded, but not forced. It must be explained, but not rewritten into something it is not.

The Uptip is also a reminder that genealogy in Mithila is not merely private family memory. It is social memory. It exists because marriage rules required knowledge. It exists because learned status mattered. It exists because villages were not isolated units but parts of a larger kinship geography. It exists because names had to be distinguished and relationships had to be preserved across generations. In this sense, the Uptip is a public instrument of social order, even when it records private family lines.

The reader may imagine the Uptip as a set of small bridges built across a vast river system. The main Panji is one bank; a village branch is another; a marriage house is another; a daughter's line is another; a later settlement is another. The Uptip bridge allows movement between them. Without it, many connections would remain separated. With it, the genealogical landscape becomes traversable.

For this reason, this book will treat Uptip entries not as footnotes but as active records. Each entry will be decoded according to its own structure. When an entry begins with a place-cluster, that cluster will be mapped. When an entry uses a cross-reference number, that number will be noted. When an entry introduces a daughter-link, the shift will be explained. When a title appears, its significance will be discussed. When a gap appears, it will remain visible. When a variant spelling appears, it will be indexed and compared.

To understand Uptip is to understand the working intelligence of the Panji. It is a system of compression, but not confusion. It is a system of memory, but not mere nostalgia. It

is a system of social documentation, but not modern bureaucracy. It belongs to a world in which lineage, learning, village, marriage, and status were recorded together. The Uptip is the thread that helps the reader move through that world.

The next chapter will therefore turn from the meaning of Uptip to the grammar of the entries themselves. Once the reader knows what Uptip is, the next task is to learn how to read a Panji entry line by line.

## Chapter 3

### *How to Read a Panji Entry*

A Panji entry is not written like a modern paragraph. It is a compact genealogical formula. It may look like a stream of names, places, numbers, and abbreviations, but it has an internal order. Once that order is understood, the entry begins to open itself. The task of this chapter is to teach that order.

The first rule is that a Panji entry must not be read word by word in isolation. It must be read unit by unit. A unit may be a person, a father-son phrase, a daughter-link, a village-link, a cross-reference number, a title, or a closing marker. The reader must identify these units before attempting to translate the line into prose. Without this discipline, the entry will seem crowded and confusing. With it, the same entry becomes a structured record.

Most Uptip entries begin with an entry number and a heading. The number establishes the position of the record in the sequence. The heading usually gives the principal locality, branch, or locality cluster. A heading such as “उप-टीप सकुरी सरिसब-पाहीटोल” tells the reader that the record belongs to an Uptip branch connected with Sakuri, Sarisab, and Pahitola. A heading such as “उ.टी. खांगुड़ सरिसब-पाहीटोल” similarly identifies a Khangur-Sarisab-Pahitola cluster. The heading is therefore the first map of the entry.

The second rule is that the heading is only the starting point. It is not a boundary. An entry headed by one village may soon mention several other villages. This is normal. The Panji records relationship, not merely residence. A person may be from one branch, married into another village, descended from a person associated with a third place, and

cross-referenced to a fourth register point. The entry follows the logic of relationship.

After the heading, many entries use a formal opening phrase such as “अथ ... ग्रामारम्भ.” The word “अथ” announces a beginning. The word “ग्रामारम्भ” signals the beginning of the village account. This phrase should be read as a documentary marker: “Here begins the record of this village or branch.” It does not always mean that every later name in the entry belongs only to that village. It means that the record is being opened from that village-point.

The next task is to identify the first named person. This person may be an ancestor, a branch marker, or a person through whom the entry begins. The first named person is important because the following kinship terms often depend on him. If the entry says “Somadatta suto Shaktinath” or in Devanagari “सोमदत्त सुतो शक्तिनाथ,” the reader must understand that Shaktinath is being presented in relation to Somadatta. The direction of relation must be followed carefully.

The central kinship words are सुत, सुतो, सुतौ, and सुता. In ordinary explanation, सुत means son. Forms such as सुतो and सुतौ often introduce a son or a group of sons in the compressed style of the register. The form सुता requires special attention. It may mark a daughter-link or a line proceeding through a daughter. This is one of the places where inexperienced readers make mistakes. If a daughter-link is treated as a son-line, the genealogy will be distorted.

Grouped sons are common. A record may name several sons together before moving to a village-link or another relation. In such cases, the reader should not separate the names too quickly. First identify the group, then ask what

phrase governs the group. A colon, pause, or compact ending may indicate that the group belongs together. Later parts of the entry may then give separate lines for one or more of those sons.

A daughter-link may also be grouped. Several names may appear after सुता, and the record may then move to a village introduced by सँ. The reader should ask whether the text is naming daughters, sons through daughters, or a related group connected through a daughter. The exact reading depends on the surrounding formula. This book will not flatten all uses of सुता into one mechanical English equivalent; it will interpret the word in context.

The word दौहित्र is another crucial sign. It indicates a daughter's son or maternal grandson. Whenever this term appears, the reader must recognize that the record has moved through a female line. This is not secondary information. In Panji logic, maternal and marriage connections can be essential to identifying the correct branch. The word दौहित्र may explain why a person appears in a particular entry even if he does not belong to the direct male line of the preceding name.

The word सँ is one of the most frequent and most important markers in the text. In common Maithili it may mean “from,” “with,” or “by,” but in Panji usage it often functions as a relational connector. When a village is followed by सँ or appears immediately before it, the entry is establishing a connection with that place. The connection may be origin, marriage, settlement, branch identity, or reference. The meaning must be determined from the formula.

For example, if a person's name is followed by “दरिहरा सँ” or “करमहा सँ,” the reader should not automatically translate this as a simple modern address. The phrase may indicate that the linked person, spouse-line, or branch belongs to Darhara or Karamha in the Panji sense. Likewise, Soderpur, Pali, Naruan, Mandar, Harianb, Khandbala, Pabouli, Budhwal, and other repeated places must be treated as genealogical coordinates.

A Panji entry is therefore read with two eyes at once: one eye on kinship, the other on geography. If the reader follows only the names and ignores the villages, the record will lose its identity markers. If the reader follows only the villages and ignores the kinship terms, the record will lose its genealogical structure. Both must be read together.

Reference numbers are the next layer. Numbers such as २८६/०१, २०२/०५, १९४/०५, २१७/०५, or similar forms are not decorative. They are part of the navigational system of the Panji. They may refer to another entry, a register location, a branch note, a source position, or a related record. The reader should copy them exactly while decoding. A single wrong digit may lead to the wrong branch.

Double slashes and unusual number forms should also be preserved. A form such as २०२//०५ may not be identical in function to २०२/०५. It may reflect scribal practice, a register convention, or an uncertain separation. Until the entire cross-reference system is mapped, such forms must not be normalized silently. The editor's duty is to preserve the source and explain the probable function, not to erase difficulty.

The markers दौ and दौ occur repeatedly. They are best understood as documentary closure or confirmation signs within the Panji formula. They often appear after a relation,

place-link, or reference. They help divide the compact text into units. In modern prose explanation, they may not always receive a separate translated word, but they must be used to identify where one unit ends and another begins. To ignore them is to lose punctuation-like structure inside the record.

The term अपरा usually introduces another line, another connection, or a collateral branch. It is one of the most useful signals for decoding. When the reader sees अपरा, the first line should be mentally closed or paused, and the next connected line should be opened. The word does not always have the same modern English equivalent, but its function is clear: it marks addition, alternation, or further related material.

Titles and descriptors must be retained. Terms such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, महाराज, डॉ., प्रो., and अभियंता may appear inside an entry. These are not distractions from genealogy. They are part of identification. A title may distinguish one person from another with the same name. It may also preserve a branch's scholarly or social standing. The reader should therefore record titles along with names.

The abbreviation प्र. or प्रो appears frequently and must be treated with caution. In many contexts it marks a known-by, alias, style, or identifying form, but its exact expansion may vary by register habit. When the function is clear, this book will explain it as an alias or identifying marker. When the expansion is uncertain, the abbreviation will be preserved and the uncertainty noted. This is better than pretending false certainty.

The abbreviation शा. also appears in the source. It is used in reference-number contexts and will be discussed more fully in the chapter on symbols and abbreviations. For the purpose of

reading an entry, the rule is simple: copy the abbreviation and its number exactly, and treat it as a source or register reference until its precise relation is established.

The reader must also notice punctuation-like signs. A colon may separate a person from a following branch. A double danda may close a larger unit. Parentheses may hold reference numbers. Dots may mark a gap. These signs are not modern literary punctuation, but they perform structural work. A good decoding respects them.

The dotted gaps, written as “. . .”, are especially important. They may represent a missing name, an illegible reading, an unfilled genealogical point, or a place where the source itself is incomplete. The reader should never fill such a gap merely because a likely name comes to mind. If the surrounding structure is clear, the explanation may say: “the name is missing, but the relation appears to be a son-link” or “the village-link is preserved but the person’s name is absent.” If the structure is not clear, the explanation must say so.

A good decoding therefore has two layers. The first layer is transcriptional: what exactly does the source say? The second layer is interpretive: what does that formula mean? The two layers should not be mixed carelessly. The source may say “फलाँ सुता ... कर्महा सँ ... दौ.” The explanation may say that a daughter-linked connection is being recorded through Karamha, but the missing name must remain missing.

The reader should also avoid the temptation to translate every name. Personal names and village names should remain in their source form, with transliteration or standardization only when necessary for index use. The task is not to convert the Panji into English names. The task is to explain the



relationships while preserving the cultural identity of the record.

When reading a long entry, it is helpful to divide it into small numbered decoding units. First mark the heading. Then mark the opening person. Then mark each kinship phrase. Then underline every village. Then circle every number. Then place a break after each दौ or दौ. Then mark every अपरा as a new branch. This practical method turns a dense paragraph into a readable genealogical map.

The following model may be used for any entry: Entry number; heading; principal village; first named person; father or ancestor; sons; daughters or daughter-links; marriage or village connections; titles; reference numbers; alternate branches; gaps; closing marker; prose summary. If this template is followed consistently, even a very long Panji entry becomes manageable.

A prose summary should be written only after the structural reading is complete. For example, a summary may say: “This entry begins with the Sarisab-Pahitola branch, names Somadatta and Shaktinath, links Shaktinath’s line with Darhara and Soderpur references, and then proceeds to the descendants and daughter-links of Dharmanath.” Such a summary is useful only if it rests on the exact formula of the source.

The reader should remember that an entry may contain more than one generation. It may also contain more than one family branch. The appearance of a new father-name does not always mean that a completely new entry has begun. It may be a sub-branch inside the same entry. The entry number remains the outer frame until a new numbered heading appears.

In many cases, a single entry contains both vertical and horizontal movement. Vertical movement is descent: father to son, son to grandson. Horizontal movement is alliance: daughter to another house, marriage to another village, branch to another locality. The Panji records both movements together. That is why it is richer than a simple pedigree chart.

The Panji also requires patience with repetition. A village may appear many times. A name may recur. A reference may be repeated. Repetition is not automatically an error. It may be necessary because the same village participates in several marriage or branch links. The editor should not delete repetition unless there is clear evidence of duplication. Even then, the original repetition should be noted.

The safest way to read the Panji is therefore slow, structured, and humble. Slow, because the text is compressed. Structured, because each formula has a function. Humble, because not every uncertainty can be solved immediately. The goal is not to force the record into modern simplicity but to make its own system understandable.

This chapter has given the practical method. The reader now knows where to begin, how to identify kinship terms, how to follow village-links, how to preserve reference numbers, how to respect gaps, and how to divide the entry into meaningful units. The next chapter will provide the full key to symbols, abbreviations, and recurring formulae so that the decoding can become even more precise.

## Chapter 4

### *Symbols, Abbreviations, and Formulae*

The Panji is a technical document. It is not ordinary narrative prose, and it should not be judged by the habits of ordinary prose. Its power lies in compression. A few signs, abbreviations, endings, and formulae may carry the weight of several sentences. Before the reader can decode long Uptip entries confidently, these recurring signs must be understood.

This chapter gives the working key. It does not claim that every symbol has one rigid meaning in every line. Panji usage is traditional, scribal, and contextual. A sign may perform one function in a descent phrase and a slightly different function in a reference phrase. The method, therefore, is to explain the principal use of each symbol and then teach the reader how to confirm the meaning from context.

The first and most important abbreviation is उ.टी., also written as उ० टी०, उ० टी०, or in full as उपटीप. Throughout this volume, the standardized English explanation will be Uptip, but the source forms will be preserved whenever the original record is discussed. उ.टी. marks the subsidiary or cross-linked genealogical record. It may appear in a heading, inside a reference number, or in a parenthetical cross-reference. Wherever it appears, it tells the reader that the record is not isolated; it belongs to a larger network of linked entries.

The word उपटीप should be read as a technical register term. It is not simply a footnote in the modern printed-book sense. A footnote explains a text from outside. An Uptip often extends the genealogy from inside. It may preserve a collateral branch, a daughter-link, a marriage connection, a settlement shift, or a supporting reference. Therefore, when a line

contains उ.टी. followed by a number, the number should be treated as a genealogical navigation marker.

The second recurring marker is शा. This abbreviation appears with numbers in several entries. Its exact expansion may depend on the wider register system, but in practical decoding it functions as a source or reference marker. The safe editorial rule is to copy शा. and its number exactly and not to absorb it silently into an ordinary sentence. If later comparison shows that a given शा. number refers to a specific register, branch, or source layer, that relation can be explained in the decoding note.

The third marker is प्र. or प्र०. This sign often appears between a formal name and an identifying or familiar name. In many cases it may be understood as introducing a name by which a person is known, an alias, a practical identifying label, or a shortened form. But it should not be expanded mechanically every time. A person may be written with a formal name, then प्र., then a popular name or branch-name. The reader should preserve both forms because both may be necessary for identification.

For example, a record may contain a person with a formal Sanskrit name and then a shorter familiar name after प्र. The familiar name may be the one remembered in the village, while the formal name may belong to the register. If the editor omits either one, later identification becomes difficult. This is why this book will retain प्र. forms in the index and explain them in the prose decoding.

The kinship signs are the backbone of the Panji. The word सुत means son. The forms सुतो and सुतौ are used in the

compressed style of the entries to introduce one son or a group of sons. The reader must not treat these endings casually. They show how the next name or group of names descends from the previous person. When several names follow सुतो or सुतौ, they should first be read as a grouped filial unit before the entry is broken into separate branches.

The word सुता is equally important and more easily misread. It often indicates a daughter or a daughter-linked line. In many genealogical systems, the inexperienced reader looks only for sons, but the Panji does not allow such narrow reading. A daughter's marriage may connect two villages and two lineages. A daughter-link may explain why a person from another house appears in the entry. Therefore, every occurrence of सुता must be marked before the genealogy is reconstructed.

The term दौहित्र means daughter's son, or maternal grandson. It is a precise genealogical sign. When it appears, the reader must recognize a shift through the maternal line. Such a shift is not accidental. It may be essential for identifying the correct relationship between two houses. The presence of दौहित्र warns the reader that the entry is not moving by direct male descent at that point.

The word अपरा is a branch-opening signal. It may be translated roughly as another, further, or alternatively, but its function is more important than any single English equivalent. It usually introduces another related line after the preceding one. It may open a collateral branch, a second daughter-link, another marriage connection, or an additional descent path. Whenever अपरा appears, the reader should pause, close the previous unit, and begin a new related unit.

The phrase अथ ... ग्रामारम्भ is a formal beginning marker. अथ means now or here begins. ग्रामारम्भ means the beginning of the village record. Together, the phrase announces that the record of a village or village-related branch is being opened. It is a structural signal, not a decorative phrase. But it should not be misunderstood as a guarantee that only one village will appear in the entry. The Panji begins from one village-point and then follows relation wherever it leads.

The postposition सँ is one of the most heavily loaded words in the records. In ordinary Maithili it may mean from, with, or by. In the Panji it is often the bridge between a person and a village, a marriage house, a branch, or a source of identification. A phrase such as करमहा सँ or दरिहरा सँ is therefore not merely geographical. It may indicate a marriage connection, a family origin, a settlement, or a branch association. The surrounding kinship formula decides the exact meaning.

The repeated village names are themselves symbols of genealogical identity. Sarisab, Pahitola, Ujan, Soderpur, Karamha, Naruan, Mandar, Pali, Harianb, Khandbala, Pabouli, Budhwal, Darhara, and many other names recur because they are not incidental addresses. They are coordinates in a kinship map. A village-name may distinguish one person from another with the same personal name. It may also show a marriage route or branch movement.

The signs दौ and दौ are among the most characteristic documentary markers in the entries. They frequently appear after a name-link, village-link, or number. They help close a unit of information. In many places they function almost like internal punctuation: they tell the trained reader that one relation or reference has been completed. In English prose

decoding, they need not always be translated as separate words, but they must guide the division of the entry.

The distinction between दै and दौ should be preserved in transcription even when the broader function is similar. A change from one form to the other may reflect scribal habit, register convention, pronunciation, or a subtle difference in record practice. Until all parallel examples are compared, the editor should not normalize them into one form. This book will therefore keep the source reading visible.

The double danda || is a larger closing sign. It may close an entry, a sub-entry, or a substantial genealogical unit. It is stronger than an ordinary pause. When it appears, the reader should check whether the record has completed a branch before moving to the next numbered entry or next village cluster. In modern prose, it often corresponds to the end of a paragraph or the end of an entry-level statement.

Parentheses are usually used for numbers or reference notes. A number inside parentheses should be copied exactly. The parentheses themselves are part of the record's structure. If the number follows a person, it may refer to that person's related entry. If it follows a village-link, it may refer to the source position for that link. If it follows उ.टी. or शा., it must be treated as part of that reference formula.

The slash in numbers is also important. Forms such as २०२/०५, २८६/०१, १०३/१०, and longer or irregular forms with double slashes should not be casually changed. A slash may separate a register number, page number, entry number, sub-entry number, or another internal division. Because the exact system may differ across record layers, the safe rule is preservation first, interpretation second.

Double slashes require special caution. A form such as २०२//०५ may be a deliberate register form, a scribal separator, or a sign of uncertainty or layered reference. The editor must not silently reduce it to २०२/०५. If two forms appear in the source, both should be preserved and compared. Later, if the pattern becomes clear, the decoding note can explain it.

The dots, usually written as . . . , are signs of absence. They may mean that a name is missing, illegible, unrecorded, unknown, or intentionally left blank. They are not to be filled by guesswork. If a line says that someone's daughter is linked through an unnamed person, the missing name must remain missing. The explanation may describe the relation, but it must not invent the absent person.

The dots also have interpretive value. A gap in a father-name creates one kind of uncertainty. A gap in a village-name creates another. A gap after a daughter-link may prevent identification of a marriage house. A gap before a reference number may preserve the number while losing the name. Each type of gap must be described according to its effect on the genealogy.

Titles must be read as identifying formulae. पंडित, पं., वैदिक, वैया., वैयाकरण, मीमांसक, महामहोपाध्याय, भाषाशास्त्री, बाबू, वाबू, ठाकुर, राजा, महाराज, डॉ., प्रो., and अभियंता all help locate persons socially and intellectually. These titles should not be dropped in translation. In many cases, a title is the clue that distinguishes one person from another.

The abbreviation वैया. should be read in relation to वैयाकरण where the context supports it. Similarly, म.म. may indicate a high scholarly title in contexts connected with learned persons. But every abbreviation should be interpreted with



context, not by blind expansion. Some titles may have local documentary meanings that require comparison across entries.

The form पाँ or पं. generally points toward पंडित or a learned Brahminical title, but again the source form should be preserved. In some entries, the same person may be identified through both title and village. The title alone is not enough; the village alone is not enough. The two together may provide the correct identification.

The forms बाबू and दाबू should be treated as title variants rather than automatically corrected. The variation may arise from spelling, pronunciation, or typing. In the index, one standardized form may be used for searching, but the source form should be preserved in quotation or entry decoding. The same principle applies to ठाकुर, सिंह, झा, मिश्र, उपाध्याय, and other social or family identifiers.

The Sanskritic endings सुताश्च, सुतौ, and plural clusters show that the Panji language is not purely colloquial Maithili. It is a documentary mixture. Sanskritic grammar, Maithili syntax, and register shorthand work together. This mixture is one reason the entries are difficult for the modern reader. A decoder must be comfortable with all three layers.

The word इति is a closing formula. It may mark the end of a copied note, a dated entry, or a completed section. When इति appears with a date or a named copyist or reader, the reader is seeing not only genealogy but also the history of the record's copying or consultation. Such lines are valuable because they help locate the record in time and practice.

Dates written in modern form, including those with weekdays or calendar indications, should be separated from

reference numbers. A date records time. A reference number navigates the register. Confusing the two will create false chronology. When a modern date appears near an इति formula, it may indicate the date of reading, copying, updating, or certification rather than the historical date of the ancestor being discussed.

The phrase ग्रामारम्भ must also be distinguished from ordinary place mention. A place named inside a heading or after अथ ... ग्रामारम्भ has a structural role. A place named after सँ inside the body may have a relational role. A place appearing in a title or ड्योढ़ी reference may have a status or estate role. The same place-name can therefore appear in different functions.

The word ड्योढ़ी, when it appears in place-clusters, points to a house, estate, or recognized family seat. It should not be translated merely as doorway. In genealogical context, it may mark a landed or elite household location. Such references often carry social significance beyond ordinary village identity.

The titles राजा and महाराज require similar caution. They identify status within the remembered social order. They do not always require the reader to infer political sovereignty in the modern sense. In Panji decoding, the safer approach is to preserve the title and explain its role as a status marker unless independent evidence supports a broader historical claim.

Modern educational titles such as M.A., Dr., Professor, or Engineer show later updating within the register. Their presence indicates that the Panji did not stop functioning in a remote past. It continued to absorb modern identifiers. These

modern titles should be preserved because they help identify late persons and recent branches.

A useful way to work with all these signs is to create a decoding table for each entry. One column should hold the exact source form. The second should hold the normalized reading, if any. The third should hold the function: kinship, title, village, reference, branch marker, gap, or closing sign. The fourth should hold the prose explanation. This method prevents the editor from losing the difference between transcription and interpretation.

For example, उ.टी. would be marked as a reference to the Uptip register. सुता would be marked as a daughter-link or daughter-related marker. अपरा would be marked as another branch. सँ after a village would be marked as a relational place-link. दौ or दौ would be marked as a closure or confirmation marker. A number in parentheses would be marked as a cross-reference. Dots would be marked as missing or unrecorded data.

This chapter's key principle is preservation before explanation. The Panji is difficult because it is precise in its own way. If the editor modernizes too quickly, that precision disappears. If the editor refuses to explain, the text remains closed. The correct method is to preserve every sign and then explain its function patiently.

In the chapters that follow, these abbreviations and formulae will be used repeatedly. The reader should return to this chapter whenever a sign seems unclear. The more familiar these markers become, the more readable the Uptip entries will be. What first appears to be a dense mass of

names will gradually become a structured record of lineage, marriage, village, status, and memory.

The next chapter will place these formulae within time. It will explain how the Panji tradition can contain ancient claims, medieval memory, early modern family structures, and modern additions in one continuous documentary body.

## Decoding the Panji of Mithila

### Volume III

Based on Genome Mapping Volume I - Khand 2 (Uptip Panji)

Chapter 5 - The Time Frame: 450 A.D. to 2009 A.D.

by Gajendra Thakur

## Chapter 5

### *The Time Frame: 450 A.D. to 2009 A.D.*

The title of the source used for this volume gives a long span: 450 A.D. to 2009 A.D. That span must be read with care. It does not mean that every line in the Uptip Panji can be converted into a modern date, nor does it mean that each named person belongs to a single fixed year. The time frame points instead to the depth of the memory system. The Panji preserves old lineage memory, later settlement memory, scholarly and status memory, marriage memory, and modern additions in one documentary body. To read it well, the reader must learn to recognize time as a layered structure.

The preceding chapters explained the words, signs, headings, kinship forms, and village anchors through which the Panji should be decoded. This chapter explains the time logic behind those signs. A name is never only a name; it stands at a point where descent, place, marriage, title, and branch-continuity meet. The same rule applies to time. A Panji entry may preserve an older ancestral line, then move through a daughter-link into another village, then record a later scholar, then attach a modern title or professional identity. Such movement is not disorder. It is the way a living register gathers generations.

The first discipline is to avoid treating the Panji as a year-by-year chronicle. A chronicle usually moves in sequence: first one year, then the next. The Panji moves by relationship. It follows descent, village attachment, marriage, branch, title, and reference. Because relation is its organizing principle, older and later layers may stand close together in the same entry. A reader who expects strict chronological prose will be confused. A reader who understands genealogical time will see why the source can move from an old remembered house to a later settlement, from a classical title to a modern professional marker, and from a village origin to a recent branch connection without stopping to narrate centuries in between.

### **A civilizational time frame**

The span from 450 A.D. to 2009 A.D. should therefore be understood as a civilizational time frame. It signals the ambition to map continuity across a very long period of Mithila's remembered social life. The Panji does not merely preserve the beginning of a line. It preserves the way lines remained intelligible across time. A branch could be remembered because of its ancestor, because of its village, because of a marriage connection, because of a scholar, because of a title-bearing house, or because of a later settlement. The source brings those memories into one compressed record.

This is why the time frame must be handled differently from a modern historical table. Modern history often asks for exact dates, documented events, political reigns, and chronological sequence. The Panji gives a different kind of evidence. It gives the evidence of remembered relationship. It tells us that a family line was placed in a village field, that certain sons or daughters connected the line to other houses,

that a title or learned identity was preserved, and that later additions extended the branch into additional settlements. These facts are historical, but they are historical in the mode of genealogical memory.

The long span also protects the reader from thinking that only the most recent names matter. A modern family researcher may begin with a known ancestor and then look backward. The Panji often does the opposite. It begins from an older branch field and then allows the record to expand outward. A name in the middle of an entry may carry an old descent memory; a later name may preserve a modern title; a village-link may connect the two. If the reader removes the older part because it lacks a modern date, or removes the later part because it looks like an addition, the continuity of the record is broken.

### **Layered rather than linear time**

Panji time is layered rather than linear. In one layer, the record remembers descent: father, son, sons, daughter-link, maternal grandson, collateral branch. In another layer, it remembers place: origin village, marriage village, settlement village, reference village, estate seat. In another layer, it remembers recognition: scholar, ritual authority, grammar expert, title-holder, public figure, or status-bearing house. In yet another layer, it remembers the mechanics of the register itself: numbers, abbreviations, cross-references, gaps, and repeated signs. These layers may appear in the same line.

For this reason, the reader must not ask only, 'When did this person live?' The better first question is, 'What layer of the record is this name performing?' The name may be preserving descent. It may be opening a marriage route. It may be identifying a village branch. It may be distinguishing one person from another person of the same name. It may be

carrying a title into a later section. It may be a cross-reference point. Only after the function is understood can the reader begin to ask how the name fits into the larger time frame.

The same principle applies to places. A village may belong to the older memory of the line, but it may also appear as a later marriage field or a later settlement. When Sarisab, Pahitola, Ujan, Mahishi, Pali, Soderpur, Karamha, Naruan, Mandar, Khandbala, Gangoli, Ratauli, Rajoura, Sihauli, Chanaur, Darbhanga, Purnea, Katihar, Araria, or Garhbanaili appears in a record, the place is not merely an address. It is a time-bearing marker. It tells the reader where memory has attached itself at a particular stage of the branch.

### **The early layer of the record**

The early layer of the Panji should be read as foundational memory. It may not always provide the modern historian with the kind of date that can be entered into a table. But it gives the genealogical field from which later connections become meaningful. An early ancestor, an early village heading, or an early branch name is the anchor. Without that anchor, later movement appears floating and accidental. With that anchor, later settlements, marriages, and titles can be understood as continuations.

The phrase 'early expansion' should therefore be read carefully. It does not mean only the first few names in an entry. It means the opening field from which the branch begins to unfold. The record may begin with a locality cluster, then identify sons, then move through daughters, then send the reader toward another village through the word सँ, then add a number, then introduce a collateral line through अपरा. The early expansion gives the reader the first map. The later sections show how that map stretches.



When the source opens a village record with a formula such as अथ ... ग्रामारम्भ, the time logic begins at that point. The formula announces a beginning, but not necessarily the beginning of all memory. It means that the record is now being opened from that village or branch point. The names that follow may include older remembered persons and later linked persons. The formula is therefore both spatial and temporal. It tells us where to enter the memory and from what point the unfolding should be followed.

### **Subsequent settlement and branch movement**

After the early expansion, the line often moves into additional settlements. This movement must be followed patiently. A branch may first be anchored in one village, then connected with another through marriage, then associated with another through settlement, and then attached to a fourth through a title or reference number. The reader must not reduce this to a list of places. The sequence is the route. Each new place asks a question: is this the place of origin, the place of marriage, the place of settlement, the place of a collateral branch, the place of a learned house, or the place of a cross-reference?

The method must remain the same at each step. Every name should be read through descent, place, marriage, title, and branch-continuity. Descent tells us who belongs to whom. Place tells us where the identity is anchored. Marriage tells us how one house enters relation with another. Title tells us how a person or branch was remembered in learning, ritual, estate, or public status. Branch-continuity tells us how the record preserves connection across generations. If any one of these five elements is removed, the line becomes thin and unreliable.

This is especially important when the source moves beyond the early cluster into later settlements. The later name may look distant from the opening ancestor, but the Panji may be preserving a real connection through a daughter-link, a collateral branch, or a cross-reference number. The reader must therefore avoid impatient simplification. A compact line that contains a father, a village, a daughter, another village, a title, and a number may represent several generations of remembered movement. It must be unfolded, not summarized away.

### **Marriage as a bridge across time**

Marriage is one of the principal ways in which the Panji carries memory across time. A son-line preserves one kind of continuity; a daughter-link preserves another. In many modern genealogical habits, the daughter's line is treated as secondary. In the Panji, that habit would be a serious mistake. The daughter-link may explain why another village enters the record. It may show how a branch became connected with another house. It may preserve a maternal route that is essential for identification. It may also explain why a later name appears where a reader expected only male descent.

The word सुता must therefore be read as a temporal signal as well as a kinship signal. It may move the record from one generation to another and from one village to another. It may carry earlier memory into a new marital field. When the line then continues through another name, another village, or another title, the reader should ask whether the route has passed through marriage. If so, the time of the entry has not simply advanced from father to son. It has crossed into another house and returned through remembered relation.

The same is true of दौहित्र where it appears. A daughter's son stands at the meeting point of two houses. He is a person in his own line, but his presence in the record may be explained through the maternal connection. This makes him a time bridge. He carries forward memory that would vanish in a purely male chart. The long time frame of the Panji is therefore sustained not only by fathers and sons, but also by daughters, maternal grandsons, and marriage houses.

### **Titles, scholars, and the time of recognition**

Titles introduce another layer of time. A person may be remembered not only because he descends from a line, but because he held a learned, ritual, administrative, estate, or public identity. Terms such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, भाषाशास्त्री, बाबू, ठाकुर, राजा, महाराज, डा., प्रो., or similar descriptors are not decorative. They are evidence of recognition. They show how a person or branch was known at a particular stage of memory.

Scholarly branches are especially important in the time frame of Mithila. A learned person may belong to an old village line, but his reputation may be preserved in a later register layer. Another member of the branch may be known through a title attached to teaching, grammar, ritual learning, commentary, or public office. When such titles appear, the reader should not separate intellectual history from genealogy. In the Panji, learning travels with family memory. A title may be the clue that identifies which person among repeated names is being recorded.

The time of recognition is not always the same as the time of descent. A descent line may be older, while the title attached to one descendant may belong to a later period. The record keeps both because both are necessary. If the reader

reads only descent, the social weight disappears. If the reader reads only title, the genealogical foundation disappears. The correct method is to hold the title within the branch. This is how the Panji becomes a record not only of who came from whom, but also of how knowledge and status were transmitted.

### **Numbers and cross-references as time devices**

Numbers in the Panji are not merely technical clutter. They are also devices for moving across the record. A number may point to another entry, a branch, a register location, or a related source position. Because the record spans many layers, these numbers help the reader move through time without requiring continuous prose. A cross-reference can carry the reader backward to an older point, sideways into a collateral branch, or forward into a later connection.

This is why numbers must be copied exactly. A form such as २०२/०५, २८६/०१, १०३/१०, २७९/०२, or a double-slash form may not be safely normalized. The exact mark is part of the register's navigation. The reader should first preserve the number, then ask what function it performs in the surrounding unit. Does it follow a name? Does it follow a village? Does it appear with उ.टी. or शा.? Does it close one unit or open another? These questions are chronological as well as textual because the number may connect separate layers of the record.

A modern reader may be tempted to ignore a number when writing prose. That would weaken the decoding. The number may be the very evidence that a later settlement belongs to an older branch, or that a marriage line should be connected with another entry. In a record that spans centuries of remembered continuity, cross-reference is the machinery

of time. It allows the register to remain compact while keeping its branches connected.

### **Modern additions and the end point of 2009**

The end point 2009 A.D. is also significant. It reminds the reader that the Panji tradition did not remain locked in a remote past. The register continued to receive later names, modern titles, educational markers, professional identities, and recent branches. Such additions should not be dismissed as impurities. They show the continuing life of the genealogical system. At the same time, they must be distinguished from older layers. The reader should recognize a modern marker as modern without cutting it away from the older branch.

Modern names and titles may appear beside older formulae. This can create a striking effect: a traditional kinship chain may suddenly contain a modern educational marker, a professional title, or a public designation. The source is not confused by this. It is doing what a living register does. It is preserving continuity while absorbing new forms of identification. The old formula gives the structure; the new title gives the later recognition. Both belong to the record, but they belong to different layers of time.

This layered reading protects the editor from two errors. The first error is antiquarianism: treating only the oldest layer as authentic and the later layer as negligible. The second error is presentism: treating only the most recent information as useful and ignoring the older structure. The Panji requires a third method. It asks the reader to preserve the whole chain, to mark the layers, and to explain how old descent, later settlement, marriage movement, scholarly status, and modern identity remain connected.

### How to read a long-span entry

The practical method for reading a long-span entry may be stated in several steps. First, identify the heading and principal village or cluster. This gives the entry point. Second, identify the first named person or group. This gives the opening genealogical unit. Third, mark every kinship word: सुत, सुतो, सुतौ, सुता, दौहित्र, and related forms. These show the direction of descent or connection. Fourth, mark every place-name and attach it to the nearest kinship unit. Fifth, preserve every title, because it may indicate the time and status of recognition.

Sixth, copy every number and abbreviation exactly. Seventh, identify each occurrence of अपरा. Each अपरा may open another line or route. Eighth, note where the record moves from one settlement to another. Ninth, decide whether that movement is direct descent, marriage, maternal connection, collateral branch, learned relocation, estate association, or uncertain. Tenth, write the prose decoding without pretending that all layers belong to one simple moment. The final prose should show the sequence of relation, not flatten it.

This method is especially useful when the entry proceeds after its early expansion into additional settlements. Instead of asking why the record has become crowded, the reader should ask what kind of route is being built. Does a daughter carry the branch into another village? Does a title attach a later scholar to an older line? Does a number point back to an earlier source position? Does a झोढ़ी reference mark an estate-linked layer? Does a repeated village show several branches connected to the same place? These are the questions that make the long time frame readable.

### **Continuity without false certainty**

The time frame from 450 A.D. to 2009 A.D. gives the volume its large horizon, but it must not lead to false certainty. The Panji is a powerful source, but it is not a modern dated ledger in every line. Some parts preserve exact reference forms. Some parts preserve older tradition. Some parts contain gaps. Some names are missing. Some places appear in variant spellings. Some numbers require comparison. Some titles clearly belong to later stages. A responsible editor must distinguish these layers.

To distinguish layers is not to weaken the Panji. It is to read it honestly. The dignity of the record lies in its complexity. It preserves the memory of a civilization through compressed signs. It does not need to be forced into a false simplicity. Where the source is clear, the decoding should be clear. Where the source is uncertain, the uncertainty should be stated. Where the time layer is older, it should be treated as older memory. Where the layer is modern, it should be treated as modern addition. Where the route is visible but the exact date is not, the route should still be explained.

This approach also helps prevent genealogical confusion. In a long time frame, names repeat. A reader may encounter several Gopals, Raghunaths, Lakshminaths, Shivanaths, Durganands, Govinds, or Bhavanaths. The name alone is not enough. Time must be read through father, place, marriage, title, reference number, and branch-continuity. These elements prevent one person from being mistaken for another. They also allow the reader to follow a branch across many generations without inventing links.

### **Conclusion: time as remembered continuity**

The time frame of this volume is therefore not a decorative subtitle. It is a guide to method. It tells the reader that the Uptip Panji must be read as a long memory system. That system begins from old lineage fields, opens through village records, moves by descent and marriage, preserves scholarly and social recognition, and continues into modern names and titles. Its time is cumulative. Its order is relational. Its evidence is compressed. Its continuity is maintained through branch memory.

The next chapters will move more directly into places, lineages, and movement. Chapter 6 will treat villages as genealogical anchors. Chapter 7 will follow migration and marriage routes. Those chapters depend on the time logic explained here. A village is not only a place. It is a time-bearing anchor. A marriage is not only an alliance. It is a route across generations. A title is not only praise. It is a mark of recognition within a branch. A number is not only a mark. It is a path through the register. A name is never alone. It must always be read through descent, place, marriage, title, and branch-continuity.



## Chapter 6

### *Villages as Genealogical Anchors*

A Panji entry is never only about a person. It is also about a place. The person's name, father's name, title, and branch become fully meaningful only when the village-link is understood. For this reason, the villages in the Uptip Panji are not background scenery. They are genealogical anchors. They hold the record in place.

In modern reading, a village-name may appear to be a simple address. In the Panji, it is much more. A village may identify origin, settlement, marriage connection, branch affiliation, learned household, estate seat, or cross-reference point. The same village may appear in different roles in different entries. Therefore, the first discipline of decoding is to treat every place-name as evidence.

The source begins with headings that immediately show this place-based structure. An entry may be headed by a cluster such as Sakuri-Sarisab-Pahitola or Khangur-Sarisab-Pahitola. This tells the reader that the entry does not belong to an abstract family line floating outside geography. It belongs to a branch placed within a locality network. The village cluster is the doorway through which the genealogy must be entered.

A heading, however, is not a wall. It does not restrict the entry to only one village. Once the entry begins, it may move to Darhara, Soderpur, Karamha, Naruan, Mandar, Pali, Harianb, Khandbala, Pabouli, Budhwal, Ghosaut, Valias, or many other places. This movement is not a defect in the record. It is the record's main purpose. The Panji preserves relationships, and relationships in Mithila were often expressed through place.

The word सँ is the bridge between a person and a place. When the text says that someone is linked with a village through सँ, the reader must ask what kind of link is being recorded. Is the person from that village? Is the marriage connection from that village? Is the father or spouse from that village? Is the village identifying the branch rather than the individual? The answer depends on the surrounding formula.

Because of this, the decoding of village-names cannot be mechanical. The phrase “Karamha सँ” may mean one thing in a daughter-link and another thing in a son-line. “Soderpur सँ” may mark a marriage house in one place and a branch identity in another. “Pali सँ” may connect a learned or ritual family in one entry and a different collateral branch in another. Each occurrence must be read in its own genealogical unit.

The Panji uses place to distinguish names. In a long tradition, names repeat frequently. There may be several persons named Gopal, Lakshminath, Raghunath, Shivanath, Govind, Durganand, or Bhavanath. The village-link helps prevent confusion. A name without its place may be ambiguous. A name with father, title, reference number, and village becomes identifiable.

This is why the editor must never remove place-names from the prose explanation. A short modern summary that says “X was the son of Y” is often insufficient. The correct summary should say that X, son of Y, is linked with a particular village or branch through the source formula. The village is part of the identity.

The village also preserves migration. When a branch appears first under one locality and then is repeatedly linked

with another, the Panji may be preserving movement from one settlement zone to another. This does not always mean physical migration by one person. It may mean a branch settlement, a marriage route, a learned family's relocation, or a later association. But the movement of place-names across entries is evidence of social geography.

The Uptip entries repeatedly connect Mithila's older intellectual and marriage centers with places in present-day Bihar and neighboring regions. Names such as Sarisab, Ujan, Mahishi, Pali, Soderpur, Karamha, Naruan, Mandar, Harianb, Khandbala, Gangoli, Ratauli, Rajoura, Sihauli, Chanaur, Darbhanga, Purnea, Katihar, Araria, and Gadhbanauli show that the Panji is a map of extended Mithila memory. It records not only the village where a branch began but also the places where relationships were recognized.

A village heading may be simple or compound. A simple heading may name one locality. A compound heading may join two or more localities with hyphens or descriptive phrases. Such compound headings are especially important because they suggest that the entry itself belongs to a linked cluster. For example, a heading joining Sarisab and Pahitola should be read as a branch-field, not as two unrelated place-names accidentally placed together.

Some headings contain regional indicators such as Puwaripar or Fawaripar. These indicators deserve attention because they place the entry within a wider geographical orientation. They may distinguish one side of a river, one regional route, or one branch-distribution from another. In decoding, such terms should be preserved rather than flattened into vague phrases.

Other headings contain references to a ड्योढ़ी. This term points to a recognized household, estate, or status-bearing seat. A ड्योढ़ी reference is not simply a door or gateway. In Panji context, it often identifies an elite or historically remembered house. When an entry names a ड्योढ़ी, the place has social weight. It may mark the seat of a family whose status was known beyond ordinary village identity.

The reader must also be alert to variant spellings. A place may appear with slightly different forms because of pronunciation, copying, typing, or regional usage. Behat may appear with a related variant. Harianb may appear in forms that reflect local pronunciation. Khandbala and similar names may show orthographic variation. These variations should not be erased. The source-form should be preserved, while the index may provide a standardized search form.

Place-name variation is not merely a spelling issue. It can affect identification. Two similar-looking names may refer to different places; one place may have more than one written form; a scribal error may resemble a genuine variant. Therefore, standardization must be cautious. A responsible index will record the source spellings and then group them only when the evidence supports grouping.

Some villages appear as major anchors. Sarisab is one such anchor in the early entries. It appears not merely as a locality but as a repeated branch-field. Pahitola, Ujan, Durgaganj, Rajgram, Badhiyam, and other names similarly organize sections of the material. When a village appears in a heading, the reader should treat it as a principal anchor for that entry or cluster.

Other villages appear mainly inside the body of entries. These may be marriage-link villages, branch-link villages, or

reference villages. They are no less important, but their role is different. A village inside the body may explain how the branch is connected to another family. It may show where a daughter was married. It may point to the house from which a spouse or maternal link came.

The distinction between heading-place and body-place is therefore essential. Heading-place gives the field of the entry. Body-place gives the movement within that field. If the reader confuses the two, the structure of the entry becomes unclear. A decoding chapter should therefore list both: principal heading places and internal relational places.

In practical decoding, every entry should begin with a place inventory. Before interpreting the names, list all place-names in the entry. Then classify them provisionally: heading-place, origin-place, marriage-place, branch-place, reference-place, estate-place, or uncertain-place. This classification may change as the entry is decoded, but the initial inventory prevents omissions.

The next step is to attach each place to the nearest kinship unit. A village-name must not be allowed to drift freely. Ask: which name does this village modify? Which daughter-link does it follow? Which son-line does it confirm? Which reference number accompanies it? If the place is between two genealogical units, does it close the first or open the second? These questions are necessary because the Panji compresses syntax.

A place may also be repeated within the same entry. Repetition may indicate several branches linked to the same village, not accidental duplication. For example, if Karamha appears several times, it may be because different sons or daughters are connected with Karamha through different

lines. The editor should not delete or merge repeated place references unless the source clearly shows a copying error.

The Panji's village geography also reveals social networks. Marriage alliances did not occur at random. Certain villages appear repeatedly because they belonged to recognized networks of eligible and known families. The Panji preserves this network by recording the village-links. In this way, it becomes a social map of matrimonial circulation.

Village names also preserve intellectual geography. When a person is identified as a grammarian, Vaidik, Mimansaka, Pandit, or Mahamahopadhyaya, the village-link may show the scholarly household or region with which he was associated. Mithila's learned tradition was not abstract. It lived in villages, houses, paths of teaching, and marriage networks. The Panji captures that rootedness.

A place can also preserve status. The appearance of titles such as Babu, Thakur, Raja, or Maharaja alongside certain place-names may indicate a landed or elite association. This does not automatically prove political sovereignty, but it does show how the family was remembered in social terms. A place connected with such a title should be read with care.

The late entries show especially complex locality clusters, including estate-like and regional references. Such clusters demonstrate that the Uptip Panji extends beyond a single village genealogy. It gathers houses, branches, settlements, and status locations into one documentary field. The reader must therefore resist the urge to reduce the text to a local family list.

For researchers, the place index will be one of the most important tools in this book. A reader may not know a person's full line, but may know a village. Starting from the

village index, the reader can locate all entries where that village appears. Then the surrounding names, father-links, daughter-links, and reference numbers can be examined. This is often the safest way to begin a search.

A place index should contain several columns: standardized place-name, source spelling, entry number, whether the place appears in the heading or body, associated persons, associated reference numbers, and notes on uncertainty. Such an index transforms the Panji from a dense textual sequence into a navigable research instrument.

The index must also distinguish major anchors from passing links. A village that appears as a heading should be marked differently from a village that appears once in a marriage formula. Both are valuable, but they do not have the same structural role. The reader should be able to see whether a village organizes an entry or merely participates in one relationship within it.

In some cases, a modern political district name appears, such as Katihar, Purnea, Araria, or Darbhanga. These names help modern readers locate the geography, but the genealogical meaning may be older or more specific than the modern district boundary. The Panji's geography should not be forced into present administrative maps without caution. Traditional village identity may outlast changing districts.

Similarly, when the source names a place now associated with Nepal-side Mithila or with border regions, the reader should remember that the Panji's world is cultural and genealogical, not merely modern political. Mithila's marriage and scholarly networks crossed boundaries that later administrations may have formalized differently.

The rivers, routes, and regional divisions behind the names are also important, even when not explicitly described. Terms like Puwaripar or Fawaripar may preserve orientation across riverine geography. A branch's appearance in a far-off locality may suggest movement through marriage, patronage, scholarship, landholding, or service. The Panji gives clues; historical reconstruction must follow them carefully.

A good decoding of a village cluster should therefore include four levels. First, identify the source heading. Second, list all internal place references. Third, connect each place to the relevant kinship unit. Fourth, summarize what the place pattern suggests about branch movement or marriage geography. This four-level method will be used throughout the entry-by-entry chapters of this volume.

Let us take the opening pattern as an example. The first entries do not simply say that certain persons existed. They locate them in Sarisab, Pahitola, Darhara, Soderpur, Karamha, Naruan, Mandar, Khandbala, Harianb, and related places. The genealogy is therefore already a network. The place-names tell the reader how the branch is distributed and how its relationships are recorded.

This has implications for family reconstruction. A person searching for an ancestor should not search only by name. He should search by name plus village. If the name is common, the village may be decisive. If the village is common, the father-name may be decisive. If both are common, the reference number may be decisive. The Panji works through combined identifiers.

The villages also help identify possible errors. If a name appears with a village-link that never appears elsewhere in that branch, the reader should not immediately reject it; but



he should mark it for comparison. It may be a new branch connection, a marriage link, or a scribal confusion. Place-pattern analysis helps detect such questions.

In this volume, every decoding chapter will therefore treat villages as evidence. The chapter will not merely paraphrase names. It will ask: where does the entry begin? Which places does it connect? Which places recur? Which places appear only once? Which places are attached to daughter-lines? Which places are attached to sons? Which places are accompanied by titles? Which places have uncertain readings?

The Panji of Mithila is a memory-map. It tells us that lineage was remembered through land, settlement, learning, marriage, and place. The village is not outside the genealogy. The village is one of the genealogy's main instruments. To decode the Panji without decoding the villages would be to read only half the record.

The next chapter will build on this place-based understanding and examine migration and marriage routes. Once the villages are recognized as anchors, the movement between them can be studied as a network of alliance, settlement, and remembered continuity.

## Chapter 7

### *Migration and Marriage Routes*

Chapter 6 established the first discipline of reading the Uptip Panji: a name must be held in place by its village. This chapter moves one step further. Once a village has been recognized as a genealogical anchor, the reader must ask how the line travels from that anchor into other places, houses, titles, and marriage fields. The Panji does not present movement as a modern travel narrative. It preserves movement in a compressed genealogical form. A branch may begin under one settlement, become visible through another village by marriage, acquire recognition through a learned title in a third place, and be cross-referenced through a later branch in a fourth. The route is therefore not a road on a map. It is a chain of remembered relations.

The word migration must be used carefully. In ordinary modern language migration may suggest that one person physically left one village and settled in another. The Panji may indeed preserve such movement, but it more often records a wider social geography. A family line can migrate through marriage. A learned branch can migrate through teaching, patronage, service, or scholarly reputation. A title-bearing house can migrate into the record when its public status becomes attached to a new place. A daughter-link may carry memory from the natal house to the marital house. A son-line may remain connected to the earlier branch while also being identified through a later settlement. For this reason, migration in the Panji must be read as branch movement, marriage movement, and status movement together.

The method of this chapter is the same method that must be used throughout the book. Every name has to be read through descent, place, marriage, title, and branch-continuity. A name without a father is incomplete. A father without a place may still be ambiguous. A place without a kinship formula may be only a loose clue. A marriage link without the daughter or maternal signal may be misread as male descent. A title without the surrounding branch may become ornamental when in fact it is identifying evidence. The editor's task is to keep all five elements together. Only then does a compressed Panji line begin to open into historical prose.

### **From Anchor to Route**

A village anchor gives the point from which the entry begins. A route shows where the record goes after that beginning. This distinction is essential. A heading such as a compound village cluster may identify the entry's initial field, but the body of the entry may soon move toward several other settlements. That movement should not be treated as confusion. It is the internal logic of the Panji. The branch is being followed through relations, not through a single fixed address. A modern reader may expect the first named village to control every later name. The Panji works differently. It opens from one place and then follows descent and marriage wherever the record requires.

The most common mistake is to read the heading as a wall. It is not a wall. It is an entrance. When the source begins from Sarisab, Pahitola, Ujan, Mahishi, Ratauli, Behat, Ruchouli, Tripurauli, Loam, Bhaur, or another locality, the heading tells the reader where to begin reading. It does not tell the reader where to stop. Within the same record, Soderpur, Pali, Karamha, Naruan, Mandar, Harianb, Khandbala, Pabouli,

Budhwal, Ghosaut, Valias, Darhara, or other places may appear as marriage houses, branch settlements, scholarly associations, or cross-reference fields. The route is made by the sequence of those appearances.

The route is therefore a sequence of attachments. The first attachment may be a descent attachment: a person is named as the son of another person. The second may be a place attachment: the person or the related branch is linked with a village through सँ. The third may be a marriage attachment: a daughter-link or maternal relation carries the line into another house. The fourth may be a status attachment: a title such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, or महाराज identifies the remembered social standing of the line. The fifth may be a register attachment: a number or Uptip reference sends the reader to another recorded point. To follow a route, all these attachments must be kept visible.

### **Marriage as Movement**

Marriage is one of the chief engines of movement in the Panji. The record is not satisfied with listing fathers and sons. It must also preserve which house became connected with which other house. This is why the word सुता is so important. When the record moves through a daughter, it may open a marriage route that would be invisible in a purely patrilineal chart. A daughter may connect two villages, two branches, or two learned houses. If that link is ignored, the route collapses. The reader will see names but not the social bridge between them.

The daughter-link should never be treated as a secondary detail. In many entries, the daughter-link is the hinge on which the whole movement turns. A male descent line may establish the branch's earlier memory, but the daughter's

marriage may explain why another village appears in the body of the entry. The village after सुता may not be a new origin; it may be the marriage field. The persons named after it may belong to the house into which the daughter was linked, or to a branch remembered through that marriage. The exact reading must be decided from the surrounding formula, but the principle is fixed: सुता marks a route, not merely a name.

The term दौहित्र, where it occurs, makes this even clearer. A daughter's son or maternal grandson appears because the record has crossed into a maternal line. That crossing is not accidental. It shows that maternal continuity could be important enough to preserve in the Panji. A modern editor who reduces genealogy to male descent alone will miss this movement. The Panji's route may run from father to son, but it may also run from father to daughter, from daughter to another house, from that house to a grandson, and then into a new village or title-bearing branch. The route is not a straight line. It is a governed movement through recognized relationship.

Marriage also explains why the same village can appear in several different roles. A place may be the origin of one branch, the marriage destination of another, the maternal link of a third, and the scholarly or estate association of a fourth. This is why every occurrence has to be read in context. The same phrase cannot always be translated in the same way. A village followed by सँ may mean from that place, associated with that place, married into that place, or identified by that branch. The surrounding words decide the function. The editor should not flatten all of them into a single English phrase.

### **Collateral Lines and the Sign of अपरा**

Migration and marriage routes are often expanded by the word अपरा. This word usually signals that the record is opening another connected line. The first line may have named one son, one daughter, or one village-linked branch; अपरा tells the reader that another route must now be followed. It may introduce another daughter-link, another son-line, another settlement, another branch of the same house, or an alternative connection that the Panji considered worth preserving. It is a warning against premature closure.

When अपरा appears, the reader should pause and ask three questions. First, what unit has just closed? Second, what new unit is being opened? Third, how is the new unit connected with the preceding unit? The answer may be direct descent, collateral descent, marriage, maternal connection, or village association. If the editor merely translates अपरा as ‘another’ and moves on, the deeper function is lost. In a migration-and-marriage reading, अपरा is a route marker. It shows that the branch does not end at the first visible path.

Collateral movement is especially important in entries where several sons or several daughters are grouped together. The record may first give the group as a whole, then separate one line, then return through अपरा to another line. This makes the text appear circular to a modern reader, but it is not aimless. The Panji is preserving multiple routes from a shared genealogical point. One route may lead toward a marriage village, another toward a learned branch, another toward an estate house, and another toward a cross-reference number. The sequence is compact, but it is not random.

## **Scholarly Branches and Learned Movement**

The movement of a line is not only geographical. It can also be intellectual. Mithila's Panji tradition preserves names of scholars, ritual specialists, grammarians, commentators, learned householders, and public figures through titles and descriptors. A person identified as पंडित, वैदिक, वैयाकरण, मीमांसक, भाषाशास्त्री, महामहोपाध्याय, डा., प्रो., or by another learned sign is not being decorated with a casual label. The title may be one of the principal clues by which that person is distinguished from another person of the same name. It may also show the reputation through which the branch became known.

Scholarly movement can create a route even when physical migration is uncertain. A learned person may belong by descent to one village but become associated in memory with another because of teaching, patronage, debate, service, or settlement. A title-bearing branch may be recorded under one locality while its marriage links lead elsewhere. A later descendant may be known through a professional or learned title that preserves a new layer of identity. The editor should therefore read titles as route evidence. They show how reputation moved with the family line.

This does not mean that every title proves a migration. It means that a title must be placed beside descent and place. If a person is named as the son of a particular father, linked with a village, and given a scholarly title, the title helps identify which branch is being followed. If a later line carries the same title or a related intellectual identity into another locality, the Panji may be preserving the movement of learning as well as blood. In Mithila, family memory and intellectual memory were often interwoven. A genealogy that omits learning

becomes thin. A social history that ignores descent becomes ungrounded. The Panji preserves both.

### **Estate Houses, ड्योढ़ी, and Status Routes**

Some routes move through estate houses and status-bearing seats. A reference to ड्योढ़ी is especially important. In ordinary language the word may suggest a doorway or entrance, but in the Panji context it often points to a recognized house, estate, or remembered seat. When such a term appears, the place is not a casual address. It carries social weight. The line may be moving toward a house whose standing was known beyond the immediate branch. The editor must therefore read ड्योढ़ी references as part of the route.

Status terms such as बाबू, ठाकुर, राजा, महाराज, कुमार, or similar designations also contribute to route-reading. They may identify an estate-related branch, a recognized family seat, or a public standing attached to a particular house. The same descent line may appear differently once it enters a status-bearing location. This does not remove the genealogical foundation; it adds another layer. A name has to be read through father, place, marriage, title, and branch-continuity. Status is one of those elements because it can explain why a certain branch is remembered with special emphasis.

In later sections of the Uptip material, where the record moves into additional settlements and recognized houses, this status dimension becomes especially important. The line may move from an older village anchor toward a Rajgram, a Hemnagar, a ड्योढ़ी, or another estate-linked locality. Such movement must not be reduced to a list of places. It may show how a branch entered a wider public memory. It may also



show how marriage connected a scholarly or ritual branch with a landed or title-bearing house. The Panji compresses this movement; the decoder must unfold it.

### **Regional Corridors: Puwaripar and Fawaripar**

Regional indicators such as Puwaripar and Fawaripar require special attention. They are not empty prefixes. They place the entry within a wider orientation. Such terms may distinguish one side of a river, one geographical belt, one branch distribution, or one remembered social corridor from another. When a heading says that an Uptip branch belongs to a Puwaripar or Fawaripar field, the editor should preserve the term and use it to understand the direction of movement. It may be the broad route within which several village links are being placed.

A regional corridor does not erase the smaller village links. Instead, it gives them a field. Within that field, the entry may name several settlements, marriage houses, and branch points. The larger regional term tells the reader that these places are being remembered as part of a wider distribution. The smaller village names show where the actual genealogical contacts occur. A good decoding therefore works at two scales at once: the corridor scale and the village scale. Without the corridor, the list of places may look scattered. Without the village details, the corridor becomes too vague.

This is also why the editor should not silently modernize or replace regional expressions. Even if a term is difficult, it must remain visible. The reader can then see that the Panji is not merely naming isolated households. It is organizing memory through zones. The movement from one place to another may be meaningful because both places belong to a remembered corridor. When that corridor crosses marriage fields, learned

branches, or estate houses, the route becomes a social geography rather than a simple itinerary.

### **Following the Line into Additional Settlements**

After the early village anchors have been recognized, the next task is to follow the line as it moves into additional settlements. This is where many readings fail. The reader may stop at the first place and treat later places as incidental. The Panji demands the opposite discipline. Later places often explain the earlier line. A branch that begins under one heading may become intelligible only when its later marriage, settlement, or title-bearing connection is read. The subsequent settlement is not an afterthought. It may be the evidence that identifies the branch.

A settlement route should be reconstructed slowly. First identify the heading-place. Then identify the first named ancestor or branch marker. Then mark the son-lines and daughter-links. Then list every village that appears after those kinship markers. Then classify each place provisionally: origin, settlement, marriage house, branch association, learned house, estate seat, regional corridor, or uncertain reference. The classification may later change, but the initial inventory prevents the loss of evidence. Every route begins with an inventory.

Once the inventory is made, attach each place to the nearest genealogical unit. A village name must not drift freely. If it follows a daughter-link, ask whether it marks the marriage house. If it follows a son-line, ask whether it marks settlement, origin, or branch identity. If it follows a title, ask whether it identifies the house through which that title was remembered. If it is accompanied by a number, copy the number exactly and keep it with the unit. If it appears after

अपरा, ask what collateral branch it opens. This is how movement becomes readable.

The additional settlements may also show the widening of Mithila's remembered geography. Some places belong to older intellectual or ritual centers. Some belong to marriage networks. Some belong to later regional expansions into districts such as Purnea, Katihar, Araria, Darbhanga, or other areas named in the material. These references should not be treated merely as modern administrative locations. In the Panji, they are memory fields. They show where relationships were recognized, where branches became visible, and where older lineages acquired new associations.

### **Marriage Networks as Social Cartography**

A marriage network is a map without drawn lines. The Panji draws this map through repeated daughter-links, place-links, and branch references. A daughter from one house may connect to another village. Her descendants or related lines may then appear with another title or settlement. A later अपरा line may show a second marriage path from the same branch. Over time, such links form a network. The Panji does not explain the network in modern prose, but it preserves its nodes. The decoder must connect them carefully without inventing links that the source does not support.

The word सुता is the principal doorway into this network, but it is not the only one. दौहित्र, अपरा, village-links through सँ, and reference numbers also help identify marriage movement. In some cases the marriage route is explicit. In others it is implied by the formula. The safest method is to preserve the wording, identify the probable function, and mark uncertainty where certainty is not possible. A responsible reading does not force every village-link into a

marriage interpretation. It asks whether the surrounding kinship language supports that reading.

Marriage networks also help explain why unrelated-looking villages appear together. The Panji is not arranging places by distance. It is arranging them by relation. A place far away on a modern map may be close in marriage memory. A nearby village may be absent because no relevant branch in the entry passes through it. The record follows kinship, not cartographic convenience. Therefore the editor must resist the temptation to impose a modern map too quickly. Geography matters, but it is genealogy that gives the map its meaning.

### **Numbers as Route Markers**

Reference numbers are part of the route. They may appear after a name, a village, a title, an Uptip marker, or a status reference. They may point toward another entry, a branch record, a register location, or a related source layer. The exact function may vary, but the numbers must always be preserved. If a line moves from a father to a son, then through a village-link, then to a number, that number may be the key to the next step of the route. A wrong digit may lead the reader into the wrong branch.

In migration and marriage reading, numbers are especially useful because they can show that a connection is not isolated. A branch may appear in one place, but the reference number may send the trained reader to another record where the same family, village, or marriage line is continued. This is why the Panji cannot be reconstructed from names alone. The number belongs to the route just as much as the village name does. The editor should copy it exactly, including slashes, double slashes, zero forms, and uncertain spacing.

The presence of a number should also make the editor cautious. If the number is not yet fully understood, it should not be explained beyond the evidence. It can be described as a cross-reference marker or navigational sign. Later comparison may clarify whether it points to a page, entry, branch, or register layer. Until then, preservation is the first duty. Interpretation should follow evidence, not replace it.

### **Repeated Names and the Need for Full Identification**

Migration and marriage routes become dangerous to read when names repeat. The Panji contains many recurring names: Gopal, Raghunath, Lakshminath, Shivanath, Durganand, Govind, Bhavanath, and many others. A repeated name is not a repeated person. The reader must use father, village, title, reference number, and branch context to distinguish one person from another. This is why a route cannot be summarized as a sequence of names alone. A name without its coordinates is often insufficient.

The full identification should therefore include the person's relation, the linked place, the relevant title if present, and the branch context. Instead of writing only that one person is the son of another, the decoder should explain that the person appears in a particular branch, through a particular village-link, and within a particular route. If the source gives a title, that title should be retained. If the source gives a number, that number should remain attached. If the source gives अपरा, the collateral nature of the movement should be noted. This method prevents confusion between persons of the same or similar names.

The same discipline applies to places. A repeated village is not always the same function. Karamha may be an origin in one unit, a marriage link in another, and a branch identifier

in a third. Soderpur may close one relation and open another. Pali may appear through a ritual or learned line. Budhwal may mark one marriage path and another branch elsewhere. The route must be read unit by unit. Repetition is evidence, not clutter.

### **Gaps, Dots, and Uncertain Movement**

The route is sometimes interrupted by gaps, dots, damaged readings, or missing names. These gaps must not be filled by imagination. A gap may hide a person's name, a village, a title, or a relation. If the surrounding formula remains clear, the editor may explain the structure without inventing the missing content. For example, the record may clearly show that a daughter-link moves toward another village, even if the name of the intervening person is missing. In such a case, the route can be described, but the missing name must remain missing.

Dots and blank spaces also affect migration reading. They may interrupt the line just where a settlement or marriage connection would have been named. The editor should therefore state what is visible and what is not. If a branch appears to move toward a place but the connecting name is absent, the place can be recorded as a visible link, while the exact relation remains uncertain. This honesty protects the source. It also protects the reader from false certainty.

Variant spellings must be handled with the same caution. One village may appear in different forms because of pronunciation, copying, typing, or manuscript transmission. Another similar-looking form may refer to a different place. The editor should not merge them too quickly. The source spelling should be preserved in discussion, while a standardized index form may be used only when evidence

supports the grouping. Route reconstruction depends on accurate place identification.

### **A Practical Method for Chapter-by-Chapter Decoding**

Each later decoding chapter should begin by asking what routes are active in the entry cluster. The first route is the descent route: who is named as father, son, daughter, or maternal descendant? The second is the place route: what village or regional field gives the heading, and what other places appear in the body? The third is the marriage route: where do सुता, दौहित्र, and related formulas carry the line? The fourth is the title route: what scholarly, ritual, public, or estate title identifies a person or branch? The fifth is the reference route: what numbers or Uptip markers point beyond the immediate line? These five routes together form the decoding frame.

The chapter-by-chapter decoder should not rush to narrative before completing this frame. First list the entry number and heading. Then identify the principal villages. Then identify the major persons and their relation words. Then mark daughter-links and अपरा openings. Then copy numbers. Then note titles. Only after this preparation should the prose explanation begin. The prose should not merely translate the line. It should explain how the line moves. The goal is not to reduce the Panji to modern sentences but to make its compressed logic visible.

When the line moves into additional settlements, the decoder should explain whether the movement appears to be settlement, marriage, branch association, learned relocation, estate affiliation, or uncertain reference. Sometimes more than one function may be present. A person may be linked with a village through descent and later connected to another

through marriage. A scholarly title may identify the same branch in a third place. The entry's meaning lies in this layered movement. The prose should preserve the layers rather than forcing a single explanation.

### **Continuity Across Generations**

Migration and marriage routes are also routes of continuity. A branch does not lose its earlier identity merely because it appears in a later place. The Panji often preserves both: the older anchor and the newer association. This is why a route may contain several places in quick succession. The earlier place carries memory of origin or branch; the later place carries marriage, settlement, title, or recognition. The connection between them is the historical value of the record.

Generational continuity can be seen when names pass through father-son formulas and then widen through daughters or collateral lines. A branch may first be identified by a founding or remembered ancestor. The next generation may be divided among several sons. A daughter-link may connect one branch to another village. A later descendant may acquire a title or enter an estate house. A reference number may point to a parallel record. All of this belongs to one route of continuity. A modern chart may flatten it; the Panji preserves its complexity.

This continuity is also cultural. The Panji remembers not only who descended from whom but also how houses maintained status, learning, marriage eligibility, and regional identity. A family's memory could travel through settlement, through education, through ritual authority, through marriage alliance, through estate association, and through repeated recognition in the register. The chapter's central lesson is therefore simple: movement in the Panji is not the



opposite of continuity. Movement is one of the ways continuity is preserved.

### **Transition to the Next Chapter**

This chapter has shown how to read the movement of a line after the village anchor has been identified. Chapter 6 taught that villages hold the record in place. Chapter 7 has shown that the same villages also open routes: routes of descent, marriage, settlement, scholarship, title, and branch-continuity. The reader is now prepared to understand why titles and status signs must be treated as evidence rather than decoration. The next chapter will therefore turn to titles, scholarship, and status. It will explain how words such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, and महाराज help identify persons, branches, and remembered houses within the Panji system.

The practical rule remains unchanged. Do not detach a name from its father. Do not detach a father from his village. Do not detach a village from its marriage route. Do not detach a marriage route from branch-continuity. Do not detach a title from the person it identifies. Do not detach a number from the unit it marks. When all these elements are read together, the Panji ceases to look like a crowded list. It becomes what it truly is: a map of remembered descent moving through the villages, marriages, learning, and social institutions of Mithila.

## Chapter 8

### *Titles, Scholarship, and Status*

#### Index Link Box

Index cluster: Method chapter for all Khand 2 roots and village clusters.

Khand 2 source entries: All entries 1-224, because titles and status-markers occur across the whole Uptip sequence.

Index roots and routes: सरिसब, पवौली, खण्डबला, सोदरपुर, पाली, हरिअम्ब, घुसौत, करमहा, बुधवाल, खौआल, सकराढ़ी, दरिहरा, माण्डर, वलियास, नरउन, सुरगन, कुजौली, and एकहरा.

Coverage status: Reading method established before the entry-cluster chapters begin.

The preceding chapters established the grammar of the Uptip Panji. A name is not read alone. It is read with father-name, village-link, daughter-link, marriage route, cross-reference number, and branch-continuity. Chapter 6 showed why villages anchor the genealogy. Chapter 7 showed how those anchors become routes through migration and marriage. This chapter adds the next necessary layer: titles, scholarship, and status. In the Panji, a title is not decoration. It is evidence. It helps identify a person, distinguish one branch from another, and preserve the social or intellectual memory through which a family became known.

The chapter must be placed here, before the decoding of the numbered entry clusters, because many later entries contain names that cannot be understood by descent and place alone. The same personal name may appear in more than one branch. A village-link may narrow the identification, but a title can complete it. A person described as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, महाराज, डॉ., प्रो., न्यायाधीश, अधिवक्ता, or by another marker is being situated inside a remembered social world. That marker must be read together with descent, place, marriage, and branch-continuity.

The rule of this chapter is therefore simple but strict: no title should be removed from the genealogical explanation. If the source preserves a title, the decoder must ask why it is there. Does it identify a scholar? Does it mark a ritual specialist? Does it distinguish a landholding or estate-linked house? Does it record a modern profession attached to an older branch? Does it show how learning moved from one village into another? Does it help separate two men with the same name? Until those questions are asked, the title has not been decoded.

### **Titles as genealogical evidence**

Modern readers often divide genealogy and social history into separate subjects. The Panji does not. It records a name as a genealogical person and as a bearer of remembered identity. That identity may include learning, public rank, estate standing, ritual authority, or professional recognition. A title therefore belongs to the same field as a father-name or a village-name. It is not outside the genealogy. It is one of the ways the genealogy becomes identifiable.

This is especially important in long records where names repeat. A line may contain several persons named Gopal, Lakshminath, Raghunath, Shivanath, Durganand, Govind, Bhavanath, Rameshwar, or Janardan. The name alone is insufficient. The father-name helps; the village helps; the marriage route helps; the reference number helps. A title may also help. If one person is remembered as पंडित and another as बाबू, or one as वैयाकरण and another as ठाकुर, the difference may guide the reader toward the correct branch.

A title may also tell the reader which layer of time is being encountered. Some titles belong to older scholastic culture. Others belong to estate and public status. Still others belong to

modern education, administration, law, medicine, teaching, or literature. The appearance of a modern title does not destroy the older genealogy. It shows that the record has continued to absorb later social memory. The line is older than the title, but the title is part of the later identity of the line.

### **Scholarly titles and learned memory**

Mithila was not only a region of villages and lineages. It was also a region of learning. The Panji preserves this through scholarly titles. Terms such as पंडित, वैदिक, वैयाकरण, मीमांसक, न्यायविद्, भाषाशास्त्री, महामहोपाध्याय, आचार्य, and कवि should be treated as intellectual markers. They identify the person by a form of learning, but they also identify the branch by remembered reputation. A family line may become visible in the record because one of its members was known for grammar, ritual, logic, language, literature, or teaching.

The title वैयाकरण, for example, should not be flattened into a mere honorific. It points toward grammatical learning. मीमांसक points toward a ritual-philosophical discipline. वैदिक may indicate Vedic learning or ritual qualification. महामहोपाध्याय signals a recognized height of scholastic status. भाषाशास्त्री points toward language scholarship. When such words appear, the decoder should preserve the source term and then explain its function. The purpose is not to modernize the title away, but to make its genealogical value visible.

A scholarly title often links descent with intellectual inheritance. The source may name a father, then a son or group of sons, then a village, and then a title. The title may belong to one person, but its significance can extend to the branch. It may show why that person was remembered. It may show how the family's identity entered a wider learned

network. It may also explain why the same branch appears in another village or marriage field: learned service, teaching, patronage, or reputation could carry a line beyond its original anchor.

The decoder should also be cautious. A title does not automatically prove that every descendant carried the same status. It proves that the source preserved that identity at that point. The proper method is to attach the title to the nearest name and then ask whether the surrounding entry extends that status to a branch, a house, or a later settlement. Where the text is clear, the conclusion may be clear. Where the text is compressed, the title should be marked as identifying evidence, not expanded into unsupported biography.

### **Social titles and public status**

The Panji also preserves social and public titles. Words such as बाबू or वाबू, ठाकुर, सिंह, राय, राजा, महाराज, कुमार, and related forms may indicate family status, estate association, landed position, public recognition, or a title-bearing house. These words must be treated with the same seriousness as scholarly titles. They show how a branch was remembered in the social order of Mithila and beyond.

A title like ठाकुर or सिंह may appear with a personal name, but the decoder must not assume only a modern surname function. In different contexts it may mark a family title, a branch identity, a status line, or a particular historical house. Similarly, बाबू or वाबू may identify a person of standing within a branch or estate-linked world. राजा, महाराज, and कुमार must be read especially carefully, because they may carry public or dynastic memory into the genealogical record.

The same method applies to झा, मिश्र, उपाध्याय, पाठक, ठाकुर, राय, and similar name-forms. Some may function as surnames, some as caste or learned-family designations, some as title-like identifiers, and some as part of a personal or branch identity. The reader should not detach them from the entry. The full name-form must be preserved until the surrounding descent, place, marriage, and title pattern is understood.

Social titles often become important when the record moves into additional settlements. A branch may begin under one village, then enter a marriage route, and later appear connected with a titled house. The title helps explain why the later place is significant. The movement is not merely from one locality to another. It may be movement into a remembered social seat, an estate connection, or a public status-field. This is one reason why the Index must control the reading: root, village, title, and movement have to be kept together.

### **Modern professional titles**

The long time-frame of the larger project means that modern titles also appear. Terms such as डॉ., प्रो., न्यायाधीश, अधिवक्ता, प्रशासक, अभियंता, साहित्यकार, समाजशास्त्री, भाषाविद्, and similar professional markers should not be dismissed as late clutter. They are later identifying layers attached to older genealogy. They show that the Panji did not stop with ancient or medieval memory. It continued to receive modern names, professions, public identities, and scholarly reputations.

A modern title should be read in two directions. First, it identifies the person in the present or near-present layer of the record. Second, it sends the reader backward to the branch into which that person belongs. If the title is removed, the person may become indistinct. If the branch is removed,

the title becomes only a modern biographical label. The Panji requires both movements at once: backward into descent and outward into public identity.

For example, a person marked as professor or doctor may be remembered because that professional status distinguished him within a larger family. But the status alone is not the genealogy. The decoder must still ask: whose son is he? What village is attached? Does the line pass through a daughter-link? Is there an Uptip number? Does the entry use अपरा to open another branch? Does the title belong to the person alone, or does it signal a learned family pattern? Only after these questions can the title be explained responsibly.

### **Titles and marriage networks**

Titles often become visible through marriage networks. A daughter-link may connect one village branch with a scholarly house, a title-bearing house, or an estate-linked family. The entry may not explain this in modern prose. It may simply place a daughter-link, a village-name, and a titled person in sequence. The decoder must unfold that sequence. Marriage is the bridge, the village is the route, the title is the recognition, and the branch-continuity is the thread that keeps the record intelligible.

This is why a daughter-linked title should never be treated casually. If a daughter of one branch is connected with a person known as पंडित, महामहोपाध्याय, बाबू, ठाकुर, राजा, or another title, the record may be preserving more than a spouse-name. It may be preserving an alliance between houses of recognized status. It may also explain why a later descendant appears in a place that is not the original heading-place. The title becomes part of the marriage route.

A maternal or daughter-line route may also bring a title back into the record through दौहित्र or other maternal signs. When this happens, the status of one house may illuminate the identity of another. The Panji is not a narrow patrilineal list. It is a record of connected houses. Titles help show which connected house is being invoked. The decoder should therefore read सुता, दौहित्र, अपरा, village-link, and title together.

### **Estate houses and ड्योढ़ी references**

Some titles are tied to houses rather than to individual learning alone. References to ड्योढ़ी, राजग्राम, हेमनगर, गढ़बनैली, धनौलिया, or other status-bearing places may signal an estate, house, or remembered seat. In such passages, a title may identify the social weight of the place. A person connected with a ड्योढ़ी is not merely assigned an address. The record may be pointing to a house whose public standing was recognized beyond one village.

This becomes important in later Khand 2 clusters where the line moves into additional settlements and public houses. The decoder must not reduce these passages to lists of names. They should be read as convergence points: descent reaches a branch; marriage connects a house; place locates the route; title preserves status; branch-continuity explains why the connection remains in the record. The five-part method is especially necessary here.

In the presence of estate and house titles, the editor should avoid two mistakes. The first is exaggeration: turning every title into a full historical claim without supporting evidence. The second is minimization: treating every title as a mere courtesy word. The correct approach is to preserve the term, attach it to the nearest person or house, and explain its



probable function in the entry. Where certainty is not possible, the uncertainty should be visible.

### **How to read a titled name**

A titled name should be read in a fixed sequence. First, identify the full name as written, including title and variant spelling. Second, identify the father-name or preceding kinship unit. Third, identify the village-link and ask whether it marks origin, marriage, settlement, branch, or reference. Fourth, identify whether the name comes through a son-line, daughter-link, maternal line, collateral branch, or अपरा line. Fifth, identify the title and ask whether it is scholarly, ritual, social, estate-related, modern professional, or uncertain. Sixth, check the number or Uptip reference if one is present.

This sequence prevents false conclusions. A title without its place may be misread. A title without its descent unit may be attached to the wrong person. A title without its marriage route may hide the reason why another village appears. A title without its reference number may be separated from the very entry that explains it. The Panji's compression requires that all clues remain together until the prose decoding is written.

The same sequence should be used in the later entry-cluster chapters. Each time a title appears, the decoding should ask: What is the title? Whose title is it? Which village anchors it? Does it arise in direct descent or through marriage? Does it connect a scholarly branch, a ritual branch, a titled house, or a modern profession? Does it mark a continuation from the preceding line or a new branch opened by अपरा? These questions turn a bare name into a readable historical unit.

## Titles and the Index

The Index helps prevent titles from floating free. It gives the root clusters: सरिसब, पवौली, खण्डबला, सोदरपुर, पाली, करमहा, बुधवाल, माण्डर, वलियास, नरउन, सुरगन, कुजौली, एकहरा, and others. When a title appears in an entry, the decoder should ask which root-cluster is active. A scholar from a पाली-root route should not be confused with a similarly named person in a सोदरपुर-root route. A titled house connected with खण्डबला or भौर should not be detached from that root field.

This also explains why the future Scholar, Title, and Status Index will be necessary. The same title may appear in different branches. The same personal name may appear with different titles. The same village may contain both scholarly and status-bearing houses. A separate index will allow the reader to see where titles occur, which entry numbers contain them, and how they relate to place and descent. But the index should be built after careful decoding, not before it.

Chapter 8 therefore prepares the reader for two later tasks. First, the entry-cluster chapters must decode titles where they appear. Second, the final title index must gather those titled figures without removing them from their genealogical context. The index should show title, name, variant spelling, entry number, village association, and branch route wherever the evidence allows.

## Common errors in title-reading

The first error is ornamental reading. This occurs when the editor leaves a title in the transcription but does not explain its function. A title preserved without explanation is only half-decoded. The second error is biographical expansion. This occurs when the editor turns a title into a long life story

without evidence from the source. The third error is modern flattening. This occurs when all titles are treated as ordinary surnames or honorifics. The fourth error is social exaggeration. This occurs when a status term is made stronger than the entry supports.

The safer method is to state what the source gives and what can be inferred from it. If the source says वैयाकरण, the decoder can say that the person is marked by grammatical learning. If the source says बाबू or ठाकुर, the decoder can say that the person is marked by a status-bearing identifier or house-related title, depending on context. If the source gives डॉ. or प्रो., the decoder can say that a modern professional or academic layer has entered the record. The explanation should go as far as the evidence permits, and no farther.

Another error is detaching titles from women's links. When a title appears after a daughter-link, it may identify the house into which a woman married or the branch that became connected through her. Removing the title from that route weakens the reading. The Panji often preserves marriage as a route of status, learning, and recognition. The titled person may be the key to understanding why the entry leaves the opening village and enters another house.

### **Preparation for the decoding chapters**

With this chapter, the introductory method is complete. Chapter 1 explained why the Panji is memory, map, and social record. Chapter 2 explained Uptip as a cross-linked register. Chapter 3 taught the unit-by-unit reading of an entry. Chapter 4 explained the signs and formulae. Chapter 5 explained time as layered continuity. Chapter 6 anchored names in villages. Chapter 7 followed migration and marriage routes. Chapter 8

now adds the title and status layer. The reader is ready to enter the numbered clusters.

From Chapter 9 onward, the book should apply the same method to each source range. Each chapter must begin with an Index Link Box. It must identify the entry numbers, source headings, principal villages, branch routes, title markers, marriage links, and uncertainties. Titles should not be gathered only at the end. They should be decoded where they occur, and then later indexed in the Scholar, Title, and Status Index.

The method must remain stable even when the source becomes crowded. A long entry may contain older ancestors, several sons, a daughter-link, a titled scholar, a modern professional, a village migration, a ड्योढ़ी reference, and several numbers. The answer is not to simplify the entry into a short summary. The answer is to separate the layers and then show how they join. Descent, place, marriage, title, and branch-continuity must remain together.

### **Conclusion: title as remembered identity**

A title in the Uptip Panji is a sign of remembered identity. It may preserve learning, ritual authority, public standing, estate association, literary reputation, modern profession, or branch distinction. It may be small in the line, but it can be large in meaning. It tells the reader that the person was not remembered only as someone's son. He was also remembered as a scholar, householder, title-bearer, public figure, or member of a recognized branch.

The next part of the book begins the entry-cluster decoding. The reader should now be prepared to follow the line as it moves from the early expansion into additional settlements, scholarly branches, and marriage networks. The method must

remain the same in every chapter: every name should be read through descent, place, marriage, title, and branch-continuity. Only then can the dense Panji entry become a clear historical and genealogical explanation.

## Chapter 9

### *Entries 1-14 - The Sarisab-Pahitola-Ujan-Durgaganj Opening Cluster*

#### Index Link Box

Index cluster: सरिसब / खांगुड़ / सकुरी / पाहीटोल / उजान, with later movement toward दुर्गागंज, कटिहार, राजग्राम, and allied branches.

Khand 2 source entries decoded: 1-14.

Principal source heading forms: “उप-टीप सकुरी सरिसब-पाहीटोल”; “उ.टी. खांगुड़ सरिसब-पाहीटोल”; “उ.टी. खांगुड़ सरिसब-विट्टो, उजान”; “उ.टी. खांगुड़-उजान, दुर्गागंज (कटिहार)”; “उप-टीप खांगुड़-सरिसब-राजग्राम.”

Index roots and routes: सरिसब-root opening cluster; खांगुड़ and सकुरी as opening fields; पाहीटोल and उजान as route markers; recurrent cross-movement through दरिहरा, सोदरपुर, करमहा, पाली, हरिअम्ब, माण्डर, खण्डबला, नरउन, घोसौत, खौआल, वलियास, बुधवाल, कुजौली, and एकहरा.

Coverage status: Entries 1-14 decoded in this chapter; later cross-references remain active for the place index, personal-name index, and scholar-title index.

The numbered decoding begins with this cluster. The first fourteen entries are not a loose introduction; they are a miniature of the entire Khand 2 method. Almost every element explained in the earlier chapters appears here: village anchoring, daughter-links, collateral branches, learned titles, status markers, cross-reference numbers, uncertain gaps, and movement across multiple settlements. The opening field is Sarisab and its related Khangur-Sakuri-Pahitola-Ujan cluster, but the record quickly proves that an entry-heading is an entrance, not a wall.

The method must remain the same from the first entry onward. Every name is read through descent, place, marriage, title, and branch-continuity. A name without its father-name is incomplete. A father-name without a village-link may still be ambiguous. A village-link without attention to सुत, सुता, दौहित्र,

अपरा, प्र., शा., उ.टी., दौ, and दौ may be misread. Titles such as महा वैयाकरण, भाषाशास्त्री, वैदिक, मीमांसक, महामहोपाध्याय, बाबू, राजा, डा., प्रो., and अभियंता must be treated as identifying evidence, not decorative language. The Panji is a compact system, and this chapter opens that system entry by entry.

The opening cluster also shows why the Index must control the volume. The Index assigns सरिसब to खांगुड़, सकुरी, and जोंकी; it also gives the surrounding root-map through पवौली, खण्डबला, सोदरपुर, पाली, करमहा, नरउन, सुरगन, कुजौली, and एकहरा. The source entries do exactly what the Index predicts: they begin from सरिसब and खांगुड़ but move repeatedly into the other root fields. This is not disorder. It is the Panji's way of recording family movement through descent, marriage, learning, and memory.

### Chapter overview

Entries 1-14 perform four tasks. First, they establish the Sarisab-Sakuri-Khangur-Pahitola field as the opening field of Khand 2. Second, they demonstrate how quickly an entry can move into other villages through son-lines and daughter-lines. Third, they introduce learned and status-bearing figures whose titles help identify the branch. Fourth, they show how cross-reference numbers keep each entry connected to the larger Panji register. The reader should therefore treat this chapter as the practical beginning of the book's decoding method.

The most visible line of movement is from Sarisab and Khangur toward Pahitola, Ujan, Durgaganj, Katihar, and Rajgram. But the internal movement is broader. Darhara, Soderpur, Karamha, Pali, Harianb, Mandar, Khandbala, Naruan, Ghosaut, Khoaāl, Budhwal, Valias, Kujouli, Ekharā, Pabouli, and Surgan appear as relational coordinates. Some

are father-line or branch places; some are marriage houses; some are learned or status routes; some are cross-reference points. The task is not to reduce them to modern addresses, but to ask what each place is doing in its own genealogical unit.

### **Entry 1: Sakuri-Sarisab-Pahitola as the opening field**

Entry 1 opens with “उप-टीप सकुरी सरिसव-पाहीटोल” and then begins the Sarisab-Sakuri village record. The first named line moves from Somadatta to Shaktinath. Shaktinath is not read merely as a personal name; he is held within a sequence of descent and place: Somadatta as father, Shaktinath as son, Darhara as the linked field, and the reference numbers as navigational signs. The record then moves through Soderpur and Karamha before returning to the next filial step. This immediate movement shows that even the first entry is a network rather than a straight list.

Shaktinath’s line continues through Dharmanath and Jayadev. Jayadev is connected through Baldev, Tripurauli-Naruan, Ghosaut, and Khandbala-Harianb movements. The mention of परशमणि as दौहित्र is especially important because it warns the reader that the record has crossed into a maternal or daughter-linked field. The entry therefore cannot be reconstructed as a simple male tree. Maternal connection, village movement, and cross-reference must be preserved together.

The entry then turns to Dharmanath’s daughter-linked line through Nandan and Kundan. This is where the opening cluster first shows its scholarly dimension. The line moves to Sihauli-Mandar and names महा वैयाकरण पंडित दिनबन्धु and बहुभाषाविद् भाषाशास्त्री पंडित श्री गोविन्द. These titles do not interrupt the genealogy; they identify the branch. Dinbandhu and Govind



are remembered not only as names in a descent chain but as learned figures whose titles carry cultural and identifying weight. Govind's line then continues through Arvind, Akku, Milind, Nirmalendu, and later Khandbala-Harianb links. Thus Entry 1 already joins descent, marriage, place, and scholarship.

The close of the entry contains additional movement through Yogadatt and Khoaāl-Pitambar-Shridatt, then toward Karamha and Bhavanidatt. The gaps are not to be filled by conjecture. They tell the editor that the route is visible but the missing names must remain missing. The main conclusion from Entry 1 is that the opening line begins at Sarisab-Sakuri but immediately crosses into Darhara, Soderpur, Karamha, Tripurauli-Naruan, Ghosaut, Khandbala, Hariant, Sihauli-Mandar, and Khoaāl. This is the pattern of the whole cluster.

### **Entry 2: Khangur-Sarisab-Pahitola and collateral movement**

Entry 2 opens the Khangur-Sarisab-Pahitola field. Rashpati's daughter-link moves to Pali and Babu Vindhyanath. Because the source uses सुता, the line must be read as a marriage or daughter-linked route, not as a simple son-line. Vindhyanath then leads to Vishwanath, Soderpur, Hariant, Mandar, Soderpur again, and several other points. The repeated movement is not accidental. It records the way one remembered line is attached to several houses.

Atmaram appears through repeated अपरा units. The word अपरा is a route marker: it tells the reader that the first line has not exhausted the record. One Atmaram-linked line moves through Mandar-Hridayadatt and Pali-Hemnath. Another moves through Karamha-Kishor and onward to Gopinath, Radhanath, Thithar, Rajoura-Mandar, Prannath, Pabouli, and

the poet Bholan. The title कवि attached to Bholan must be preserved as evidence of literary memory within the genealogical route.

Entry 2 also contains later continuation through Devnandan, Anand, Chunchun, Motinandan, Kundnath or Jaynandan, Shambhupati, Badri/Ratipati, Madhupati/Hanumanji, Buddhīnath, Ganganath, and Babu Lokanand. The text contains many blanks; those blanks show places where the record preserves structure but not all names. The decoder should state the structure clearly: the entry opens from Khangur-Sarisab-Pahitola, moves through daughter-links, introduces collateral lines through अपरा, and ties the cluster to Pali, Soderpur, Mandar, Hariānb, Karamha, Budhwal, Naruan, Darhara, and Rajoura.

### **Entry 3: Khangur-Sarisab, Vittho, and Ujan**

Entry 3 extends the Khangur-Sarisab line toward Vittho and Ujan. It begins from Buddhīnath's daughter-linked material and quickly brings in Pali, Gannath, Shantinath, Kamanath, Mayanath, Abhayānath, Pabouli, Pali again, and the Sarisab-Krishnapati line. The first lesson is that Ujan appears not as a detached locality but as part of a chain of filial, daughter-linked, and village-linked movements.

The line through Dinpati, Padmapati, Yoginath, Narpati, Yadupati, and Paṇḍit Bhavanand shows grouped names and later separation into individual routes. Piyarelal, Laturi/Umanath, and Naruan-Lakshminath create one route; Kedar, Vidyanath, and Vaiyakarana Nandnath create another. The title वैयाकरण attached to Nandnath is significant. It indicates a learned identity within the line and helps connect Chapter 8's method to the actual entries. Titles must be read as part of the identity of the branch.

The later portions of Entry 3 move through Darhara, Budhwal, Harianb-Damodar, Khandbala-Jagat Singh, Budhwal-Parashmani, and Valias-Damodar. The structure is dense but readable if divided into units. Kedar's line is separated from Vidyanath's line; Vidyanath's son Dhuran has a Karamha-Bachkan-Ballo route; Nandnath's title-marked line moves through Karamha and Khandbala; and the Vishwanath line moves toward Valias and Khandbala. The entry confirms that the opening cluster is already becoming a full map of linked settlements.

#### **Entry 4: Khangur-Pahitola and the first large Pahitola branch**

Entry 4 is headed Khangur-Pahitola. It begins with Karamha-Shital and moves through Siddhinath, Harianb-Deonath-Baidyanath, Khandbala-Janardan, Nityanath, Vijayanath, and Shashinath. It also brings in Ramnath/Ramkrishna, Karamha-Kanhaiyalal-Ganeshdatt, Pabouli-Janardan, and later Jayakrishna. The entry shows how Pahitola functions as an entry field while Karamha, Harianb, Khandbala, Pabouli, Mandar, and Darhara serve as relational fields.

The Jayakrishna line is important because it is linked with Mandar, Thengni, Krishnadatt, Khandbala, Babu Ganeshdatt Singh, Surendra, Virendra, Karamha, and Valias. The Singh title in Khandbala and the Babu status-marker should not be stripped out. They show a status-bearing branch inside the genealogical movement. The entry later turns through अपरा to Mushari/Harinath and to Ugranath, Raja Shri Nath, and Indranath. The title Raja and the note "Baidya Ji" identify a socially remembered line.

Entry 4 closes with several incomplete daughter-linked and descendant units. The proper editorial response is not to invent missing names. The readable structure is that the Khangur-Pahitola field branches through Karamha and Harianb, touches Khandbala status houses, and then expands through Mandar, Darhara, and Soderpur-linked relationships. This is the first entry where the reader sees clearly how status titles enter the movement of the line.

**Entry 5: continuation of Khangur-Pahitola and literary-scholarly markers**

Entry 5 continues the Khangur-Pahitola field. The early lines contain several gaps for Santosh, Sushil, and Narayan. These gaps must be preserved. The first more recoverable line moves through Indranath's sons Dharendra and Samir, and then toward Gunath Mishra. The entry then introduces Thakkan/Umarunath and a grouped line of Modnath, Jagdish, Kumudnath, Bodhnath, Dinanath, and Mahendranath, linked with Mandar-Lakshman-Bachchu and Harianb-Vaiyakarana Chunni/Shri Dhar.

This is a particularly important scholarly entry. Kumudnath's line names Baidyanath Jha "Prasher" and Loknath, connected with Sihauli-Mandar. The source explicitly remembers Baidyanath as a Maithili literary figure, and then continues through Suresh and Shailesh toward Pude-Naruan and Meghnath-Dharmanath. The title मीमांसक attached to Meghnath adds a second scholarly layer. The line is not only genealogical; it is a record of literature, grammar, and Mīmāṃsā learning within a family route.

The later lines take Dharmanath's sons or daughter-linked issue toward Khandbala and Babu Tantreshwar Singh. Bodhnath's line moves through Mandar and Nīlkanth-

Harinandan Singh/Mahesh. Dinanath's line moves through Darhara, Garibanand, and then Lakshminath, Thakkan, Rattan, Khandbala, Karamha, and Sarisab. The entry is therefore a perfect example of the method: every name must be read through descent, place, marriage, title, and branch-continuity. Without the scholarly markers, this would be only a difficult name-list; with them, the branch becomes visible.

### **Entry 6: an unheaded Uptip continuation**

Entry 6 is simply marked “उ.टी.” and should be treated as a continuation rather than an isolated fragment. It opens with Mahendra's daughter-linked movement toward Darhara-Yadav-Lakshminath. Lakshminath's sons Ugranath and Ghirnath move through Karamha-Lanhi-Digambar and Soderpur-Raghubir. Ramgopal's daughter-linked route moves through Valias-Ishwaridatt-Madhusudan and then to Soderpur-Devanand-Nena. The village movement is broad even though the heading is minimal.

This entry is especially rich in learned and maternal markers. It includes Mimansaka Mani, Vasudev, Kamdev, and Jaydev; then Mimansaka Jaydev and Mishra Mohan; then Babu, Dharani, Gangadas, Harianb-Chakrapani-Ramapati, and Loam-Surgan-Krishnadev. The phrase “Mahajani putra Mimansaka Dharani” signals that a learned title and a social identifier coexist. Anath, Gonad, Devanand, Khushi, Nena, and the Gosaini-linked daughter material must be read as part of the same continuing network.

The entry also contains the Ramgopal alternate line through Khoaāl-Sarban, Budhwal-Bhimdatt-Lalitlal, and Darhara-Shivdatt-Bachchan. It is a reminder that unheaded entries can still contain major structural information. The absence of a full heading does not make the material

secondary. The decoder must recover the route from the internal sequence of names, kinship terms, places, and titles.

### **Entry 7: Khangur-Pahi-Ujan and the Braj Gopal line**

Entry 7 returns to a more explicit heading: Khangur-Pahi-Ujan. It begins with Soderpur-Bachharu and Lalitlal's son Bhushan, then moves toward Darhara-Vanshidhar-Hema and the Sarisab-Shulpani-Bhavanidatt line. The Shulpani line continues through Bhavanidatt and Hardatt, then into Satlarwa, Narō, and Mahesh. The repeated appearance of Mahesh, Vanshamani, and Mandar-Arjun-Dharadhar shows how one name can move through several relational units.

The entry then introduces a significant scholarly marker: Vaiyakarana Braj Gopal. His daughter-linked or descendant route moves through Gangaraman, Radharaman, Revatiraman, Karamha-Bachharan-Raveli, Khandbala-Jirakhan, and then to Ekharā-Hemadatt and the Gudari/Dandapani group. Dinanath, Lilanath, Ranganath, and Raja Shri Nandan Singh appear later in the same branch. Here again, learning, place, and status are not separate topics. They are the evidence by which the branch is identified.

The entry also follows Radharaman to Pali-Vijaynath and Sakrarhi-Vaiya Harshanath, then through Karamha-Lanhi-Nilambar and Naruan-Tuni. Revatiraman's line brings Gauri Raman, Raman, Shachi Raman, Uman Raman, and Sati Raman toward Karamha-Nilambar and Naruan-Tuni. The route is wide, but its logic is continuous: a Khangur-Pahi-Ujan field is being unfolded through learned descent and marriage-linked settlement.

### **Entry 8: Khangur-Ujan, modern titles, and the Vaedic branch**

Entry 8 is headed Khangur-Ujan. It begins with Kauski Raman and names Saraswati Raman, Dr. Revati Raman, Tripti Raman, and Dripti Raman. The appearance of “Dr.” is not an anachronistic distraction; it is a later identifying layer inside an older genealogical frame. The same entry moves through Darhara-Madhusudan-Ghananand, Ghosaut-Gangesh, and then through Shachi Raman, Tentrānath, Jai Gopal, Rohini Raman, Gopi Raman, and several Karamha-linked lines.

Madan Gopal’s line is also important. Shambhu Gopal and Shishir Gopal move through Surgan-Rai Durganarayan and Karamha-Raja Durgaprasad. Shambhu Gopal’s line then goes to Karamha-Bholi-Narsingh; Narsingh’s descendants are linked with Nahaas-Khoaāl and Soderpur. Shishir Gopal’s alternate route brings in Darhara-Radhanath, Karamha-Bholi-Raghunath, and later Pude-Naruan and Pali. This is exactly the kind of inter-village branch movement Chapter 7 prepared the reader to follow.

The closing portion introduces Vaedic Bhagirath and the Sadupadhyay/Vaedic line. Sadupadhyay Anand, Vaedic Nityanand, Diman Jayanand, and Rudranand are connected with Soderpur-Harpati and Khoaāl. Anand’s line then moves through Ratnanand, Hiranand, and Meghanand to Soderpur and Karamha. The titles वैदिक and सदुपाध्याय show learned and ritual identity. They must be carried into the later scholar-title index, but they are first decoded here in their genealogical setting.

### **Entry 9: Khangur-Ujan-Durgaganj and the Sant Gopal expansion**

Entry 9 shifts the heading toward Ujan and Durgaganj in Katihar. Hiranand's son Modanand moves through Budhwal, Darhara, and then to Phanindn, Fakir/Lokanand, Khandbala-Madhav Singh, Pali-Modnath, Naruan-Eknath, Pali-Lakshmidatt, and the Mahant/Kirtinand line. The repeated place movement shows that Durgaganj is not replacing Sarisab; it is extending the route outward.

The entry then turns to the important Mahamahopadhyaya Sant Gopal line. Sant Gopal's descendants Vinay Gopal, Arun Gopal, Kali Gopal, and Rameshwar Gopal are linked with Surgan-Durganarayan and Karamha-Durgaprasad. Vinay Gopal's son Aditya Gopal moves through Mandar-Govardhan-Lakshmikant, Pabouli-Ramanand, Pali-Kapileshwar, and Soderpur. Later Vinay-linked lines include Pramod Gopal, Kant Gopal, Girdhar Gopal, Uday Gopal, Dhruv Gopal, Sharad Gopal, and Hemant Gopal, many of whom are attached to Ruchouli-Karamha and Naruan-Taranath.

Pramod Gopal's line moves through Harianb-Singheshwar-Mohanath, Naruan-Shivnandan, Darhara-Balbhadra, and Khandbala-Babu Ushapati Singh. Sanjay Kumar Gopal's line is only partially visible and includes a daughter Vatsala with an incomplete link. These gaps are important because they show the continuation of the route without allowing invented names. Entry 9 is one of the first large examples of extended modern family movement inside the older Panji style.

### **Entry 10: Durgaganj-Katihar and the Sri Kant Gopal route**

Entry 10 continues Durgaganj-Katihar. It begins with an incomplete link and then names Sri Kant Gopal, Ravi Gopal, and Manish Gopal, associated with Harianb and Heman Ghar. The line moves through Khandbala and Babu Thakurpati



Singh, Naruan-Vishwanath, Sihauli-Mandar, Taranand Singh, Shyamanand Singh, Karamha-Jalpadatt, Digaunth-Soderpur, and Maani-Soderpur. This sequence shows how one branch can move through a status-bearing Khandbala route and a Soderpur-Maani route in the same entry.

Girdhar Gopal's line brings Rishi Shandilya and Riju Shandilya toward Bhattapura. The appearance of Shandilya here is a gotra-style identity marker and must be read carefully, not as an ordinary surname only. Dhruv Gopal's route goes through Pahitola-Valias-Harianb and Buddhīnath, then toward Soderpur and Pali. Sharad Gopal is linked with Larwanaur-Karamha and Dr. Digambar, again bringing a modern professional title into the older genealogical field.

The entry closes with multiple incomplete or partially preserved lines. These incomplete units are still meaningful because they show that the Durgaganj-Katihār route is not a terminal settlement. It remains connected to Bhattapura, Pahitola, Valias, Harianb, Soderpur, Pali, Karamha, Naruan, and Mandar. The decoder must keep all these attachments visible.

### **Entry 11: Durgaganj continued and the Prof. Dr. Abhayanath line**

Entry 11 continues the Durgaganj material through Hemant Gopal, Gaurav, Saurabh, Arun Gopal, Siddhi Gopal, Devendra Gopal, Nripendra, Rajendra, Nagendra, and Nritya Gopal. The early line moves through Harianb-Manmohan, Naruan-Chumman-Raghunandan, Soderpur-Thithar/Shakranath, and Naruan-Bauku. This is another example of a route built by repeated attachments rather than a single movement.

The most important title cluster in Entry 11 is the Ruchouli-Ekhara line connected with Mishra Umanath and Prof. Dr. Abhayanath, called Victor. His sons Ajaynath, Tipu, and Anshunath are linked with Soderpur and the M.A. Ambikanath line. The entry also names M.A. Ambikanath through Harianb-Keshi Lal and traces Udainath and Nirbhaynath through Karamha and Mandar. These modern academic and professional identifiers must be read as later layers of identity within an active branch route.

Siddhi Gopal's son Anant Gopal is also placed through Barka Gaon, Karamha, Narnath, and Bhola Nath, then through Pabouli. Nripendra Gopal's line brings Ajit and Asit Gopal through Harianb and Pulkit-Matinath. The chapter should not collapse these into one family list. Each named person belongs to a distinct route, and the route is determined by descent, place, title, and cross-reference.

### **Entry 12: Ravangud-Durgaganj and the Khandbala-Naruan movements**

Entry 12 is headed Ravangud-Durgaganj-Katihari. It immediately brings Khandbala and Babu Chandrapati Singh into the Durgaganj field, then moves through Mandar-Dinbandhu, Rajendra Gopal, Anup Gopal, Sulhani-Naruan, Keshavnath, Vardanand, and Udaynath. The Sulhani-Naruan connection is important because it anticipates later Naruan-root clusters. A later chapter will decode those entries in detail, but the cross-route begins here.

The same entry contains Gangora-Budhwal, Ganeshwar, Tantreshwar, Mukteshwar, Bhagwan Ji, Radheshwar, Khandbala, Babu Nandishwar Singh, and Pramod Nandan Singh. It then turns to Nritya Gopal, Anuj Gopal, Naruan-Vardanand, Vishw Gopal's daughters Prachi, Prerna, and Pratiksha, Naduar-Naruan, engineer Pratyush Gopal, Naruan-

Kamalanath-Amarnath, and Khandbala-Tantreshwar Singh. The title अभियंता attached to Pratyush Gopal must be treated like the other modern professional markers: it identifies a later layer of the branch.

The later portion moves through Atul Gopal, Sheetal Gopal, Yogendra Gopal, Amulya Gopal, Chaitra Gopal, Vishw Gopal, Darhara-Yadav-Lakshminath, Karamha-Digambar, Karmahā-Ravelanandan-Harihar Jha, Madari-Valias-Lokpati-Mahavir, Soderpur-Tirthamani-Yogamani, Pude-Naruan-Jagannath, and Anilpur-Karamha-Vishwanath-Naina. Entry 12 therefore bridges the opening cluster to several later chapters: Naruan, Pude, Khandbala, Madari, Valias, Anilpur, and Karamha are all already visible.

### **Entry 13: Khangur-Sarisab-Rajgram**

Entry 13 moves the opening cluster toward Rajgram. Chilka's son Ganesh is linked with Narsam-Valias and Pali-Hemangad. Ganesh's son Kalidatt moves to Ekharā and the M.M.U. Babu Rai Yadav line, then to Soderpur-Dhireswar. The presence of a title-like M.M.U. marker and a Babu/Rai figure shows that status and learned markers are active in this entry as well.

The entry contains several अपरा movements from Ganesh. One daughter-linked route goes to Khoaāl-Gosain; another to Khoaāl-Durbhanjan; Durbhanjan leads to Harikrishna and Budhwal-Abhīram-Fakir. Another route moves through Ganesh's son Harshi, Pali-Jayanand, Ekharā-Baburaiya, and Kalidatt's son Gopal. Gopal's descendants Feku and Buchan are linked with Mandar-Shobhan-Bhaiyan, Tisaut, and several later marriage routes. The entry is therefore not a simple Rajgram note; it is a Rajgram-facing branch of the opening Khangur-Sarisab cluster.

Feku's line is especially complex. It includes Khoaāl-Umadatt-Apuch, an Anilpur-Karamha route through Vishnudatt, and a Jyotirvid marker attached to Apuch. Vishnudatt, Yashodhar, and Feke/Feku connect with Kujouli-Jankinath-Eknath, Pandua-Chan, Soderpur-Ekholi-Nandishwar-Tuni, Budhwal-M.M. Achal-Hemnath, and later Pabouli and Valias. The title Jyotirvid is a learned identifier and should be indexed later, but it belongs first to this entry's route.

Entry 13 also includes Harshi's son Achyutanand, Ghosaut-Mahighar-Rupnath, Khandbala-Ugra Singh-Mohan Singh, Pali-Bachh, and a daughter route toward Jaliyā-Pyarela-Bachcha/Harivansh Narayan and Sarisab-Bhailal. The branch continuity is maintained through the relation words and reference numbers. Without those, the entry would appear to jump from place to place. With them, it becomes a controlled Rajgram extension of the opening cluster.

**Entry 14: Khangur-Sarisab closing movement before the next cluster**

Entry 14 closes the Chapter 9 range before the book moves to Jonki-Sarisab and Badhiyam in Chapter 10. It begins with Bhirivaya's sons Aravi and Paravi and links them to Kujouli-Lakshmidhar-Ghir and Sarisab-Dharanidhar. Aravi's line moves through Manbharan, Chumman, Kunjjan, and Mangla to Khoaāl-Ratnapani-Hridayphool and Pabouli-Mansukh. This is a clean example of grouped names followed by marriage or branch routes.

The Manbharan line moves through Darhara-Garibanand-Ghananand, then to Surgan and Rai Rupnarayan. Through an अपरा unit, Rai Rupnarayan's daughter-linked line moves to Soderpur-Jiveshwar-Shyamnath, then to Karamha-Bhavdev-

Chhotkani. Chhotkani's son Mayanath is linked with Darhara-Gopal-Vighu/Deonath and Khandbala-Gunanand. Here Surgan, Soderpur, Karamha, Darhara, and Khandbala all operate inside one branch route.

Paravi's line moves to Naduar-Karamha, Mahipati, and Raja Ramlochan. The title Raja is not a flourish. It identifies a status-bearing branch. Ramlochan's daughter-linked route then moves through Darhara-Subodh-Bhavadatt and Pali-Bhavanidatt. Entry 14 therefore ends the opening cluster by carrying Sarisab-Khangur into Khoaāl, Surgan, Soderpur, Karamha, Khandbala, Naduar, Darhara, and Pali. It prepares the transition into the next chapter by showing that the Sarisab-root field has already spread beyond its opening village.

### **Cross-reference and route map for Entries 1-14**

The cross-reference numbers in this chapter are not to be read as page numbers only. They function as navigational clues. Entry 1 alone contains forms such as २८६//०१, २०२//०५, २८८/१, २११/०४, २०२/०२, २९०/०/०, २७०/०/०, and १७९/०५. Later entries contain १९४//०५, २८२/०४, १९१/१०, ११०/०७, २१७/०५, २७८/०५, २९१/०४, २१३/०३, and many other references. The chapter copies their function as cross-links without forcing a single interpretation on every number.

The principal route of this chapter may be summarized as follows: सरिसब and खांगुड़ form the opening field; सकुरी and पाहीटेल supply the first village-field; उजान becomes an extension route; दुर्गागंज and कटिहार mark a later outward movement; राजग्राम appears near the close of the range; and many internal routes pass through दरिहरा, सोदरपुर, करमहा, पाली, हरिअम्ब, माण्डर, खण्डबला, नरउन, घोसौत, खौआल, वलियास, बुधवाल, कुजौली, एकहरा, पबौली, सुरगन, and नडुआर.

Each of these must be indexed later with its entry numbers and function.

The title map is equally important. Entries 1-14 include महा वैयाकरण, पंडित, भाषाशास्त्री, कवि, वैयाकरण, मीमांसक, वैदिक, सदुपाध्याय, महामहोपाध्याय, ज्योतिर्विद, बाबू, राजा, डा., प्रो., and अभियंता. These do not belong only to Chapter 8. They must be decoded in the entry where they appear. The later Scholar, Title, and Status Index will gather them, but the genealogical explanation begins here.

### **Important uncertainties**

This chapter contains many gaps marked by “. . .”. Those gaps are not editorial blanks waiting to be filled by imagination. They are part of the source’s documentary condition. When a gap appears after a daughter-link or before a village-link, the editor may be able to identify the structure of the route but not the missing person. The correct method is to say that the route exists but the name is not preserved in the supplied reading.

Several spellings also require caution. Sarisab/Sarisav, Khangur/Khāngur, Harianb/Hariamb, Khandbala/Khandbal, Durgaganj, Ruchouli, Naduar/Naruan, and other forms may vary by source habit, scanning, typing, or regional pronunciation. The chapter preserves the source forms in discussion and uses standardized forms only for clarity in headings and indexes. No spelling should be silently corrected if it may affect identification.

### **Research summary**

Entries 1-14 establish the practical method of the whole book. They show that a Panji entry begins with a village or branch heading but then moves through relation. They show

that daughter-links and दौहित्र can redirect the line. They show that अपरा opens collateral routes. They show that learned and status titles are identifying evidence. They show that cross-reference numbers keep the entry connected to the larger register. Most importantly, they show that the opening Sarisab-Khangur-Sakuri-Pahitola-Ujan cluster is already a wide social map.

For researchers, the safest use of this chapter is to begin with the entry number, list the principal heading places, identify the first named person, mark every सुत and सुता, preserve every title, copy every number exactly, and then map the movement. If the entry is read this way, the apparent density becomes intelligible. The line moves into additional settlements, scholarly branches, and marriage networks, but it does so according to a stable method: every name is read through descent, place, marriage, title, and branch-continuity.

The next chapter will decode Entries 15-24, where the sequence moves to Jonki-Sarisab, Badhiyam, Parvapalli, Rupouli, and related branches. The transition is already prepared by Entry 14, because the Sarisab-root field has been shown to spread into multiple linked houses. Chapter 10 will therefore not begin a new method. It will continue the same Index-led decoding from the next source cluster.

## Chapter 10

### *Entries 15-24 - Badhiyam, Parvapalli, Rupouli, and Related Branches*

#### Index Link Box

Index cluster: वढ़ियाम / पर्वपल्ली / रूपौली, with transitional support from जोंकी-सरिसब and the later बड़का गाम continuation.

Khand 2 source entries decoded: 15-24.

Principal source heading forms: “उ.टी. जोंकी-सरिसब, बढ़ियाम पर्वपल्ली”; “उजान हलधर झा उ.टी. ८ बढ़ियाम-उजान, शारदापुर”; “उ.टी. बढ़ियाम”; “उ.टी. बढ़ियाम पर्वपल्ली”; “उ.टी. बढ़ियाम-रूपौली”; and “उ.टी. बढ़ियाम-बड़का गाम.”

Index roots and routes: पवौली-root वढ़ियाम; सरिसब-root जोंकी transition; repeated movement through पाली, दरिहरा, माण्डर, पबौली, नरउन, खण्डबला, घोसौत, खौआल, करमहा, सोदरपुर, बुधवाल, हरिअम्ब, वलियास, एकहरा, कुजौली, सुरगन, माड़रि, जमदौली, and related settlement fields.

Coverage status: Entries 15-24 decoded in this chapter; the next chapter begins at Entry 25 with the renewed Sarisab-Soderpur cluster.

Chapter 9 ended by showing how the Sarisab-Khangur opening cluster spread into many allied houses. Chapter 10 continues from that early expansion. The line now moves into Jonki-Sarisab, Badhiyam, Parvapalli, Rupouli, and Badka Gam. This is not a break in the method. It is the same method applied to the next field: every name must be read through descent, place, marriage, title, and branch-continuity.

The chapter is controlled by the Index. The Index assigns Badhiyam to the Pavoli root field, while Jonki remains attached to the Sarisab root. The source begins the chapter by joining Jonki-Sarisab with Badhiyam-Parvapalli. That joining is important. It means the Panji is not moving from one unrelated village to another. It is moving from one index-controlled field to another through recorded descent, daughter-links, collateral branches, and marriage routes.



The entries decoded here repeatedly show the transition from a heading-place to body-places. Badhiyam may be the field of the entry, but Pali, Darhara, Mandar, Pabouli, Naruan, Khandbala, Ghosaut, Khola, Karamha, Soderpur, Budhwal, Harianb, Valias, Ekhar, Kujouli, Suran, Madari, and Jamdauli appear inside the body. Each of these place-names must be attached to the nearest kinship unit. If a place is allowed to drift freely, the genealogy becomes confused. If it is attached to the correct son-line, daughter-line, title, or branch, the entry opens clearly.

### Chapter overview

Entries 15-24 form the first major movement after the opening Sarisab-Khangur sequence. Entry 15 bridges Jonki-Sarisab into Badhiyam-Pavoli. Entries 16-17 continue Badhiyam through Ujan and related daughter-lines. Entries 18-19 enlarge the Badhiyam-Parvapalli field and introduce prominent status-bearing and scholarly signs. Entries 20-21 move into Rupouli, where many daughter-lines and uncertain gaps must be preserved carefully. Entries 22-24 move into Badka Gam and then close the Badhiyam range before Entry 25 begins the next Sarisab-Soderpur cluster.

The social logic of these entries is movement. Branches are not held inside one village. They are remembered through marriage, collateral descent, learned titles, and status-bearing houses. A son-line may remain within one named field while a daughter-link carries the record toward another village. A title such as वैयाकरण, नैष्ठिक, उपाध्याय, बाबू, राजा, कुमार, or केशरे हिन्द may identify a person or branch in a way that ordinary names alone cannot. The decoder must therefore keep titles beside fathers, villages, and marriage routes.

**Entry 15: Jonki-Sarisab and the opening of Badhiyam-Pavoli**

Entry 15 begins with “उ.टी. जोंकी-सरिसब, बढियाम पर्वपल्ली.” The heading itself is transitional. Jonki belongs to the Sarisab-root field, while Badhiyam points toward the Pavoli-root field. The source first opens Jonki-Sarisab through Haradatt and Mathuranath. Mathuranath is then linked with Budhwal through Parmanand and Devkrishna, and with Darhara through Bale. The first lesson is that Jonki is not left as a bare village name. It is immediately tied to named persons, filial movement, and external village links.

Mathuranath’s sons Rupnath, Prasiddhanand, and Anand move the line toward Mandar-Mahinath-Shobhakar and Pabouli-Garib. Vireshwar’s daughter-link then moves toward Valias-Raja-Krishnapati and Soderpur-Aniruddh. This is the first important daughter-route of the chapter. The daughter-link does not merely add a name; it carries the Jonki-Sarisab field into another house and another village field.

Lakshmidatt opens another route. His son Krishnadatt is linked through Valias-Chaturbhuj-Harishwar and Sarisab-Hrishikesh. Through an अपरा unit, Lakshmidatt’s son Ganeshdatt goes again to Mandar-Mahinath-Shobhakar and Pabouli-Garib. The repetition of Mandar and Pabouli is not accidental. It shows branch recurrence, not careless duplication. The same route may be used by more than one related line.

The entry then formally opens Badhiyam-Pavoli. Bhaiya’s daughter-linked group - Pyare or Narayanadatt, Shri Krishna or Hridayamani, and Paṇḍit Halghar - moves to Pandua, Banshidhar, and Achyut, then to Ghosaut-Chhatrapati. Pyare/Narayanadatt moves through Mandar-Hiyan-Bhavnath and Sarisab-Shyamnath. Shri Krishna/Hridayamani leads to

Motinandan, whose daughter-link brings Naruan-Ghoghi-Gaurinath into the record.

The closing section of Entry 15 gives the Badhiyam field its wider route. Gaurinath is linked with Khandbala-Maninath-Dharmanath and Ghosaut-Kalanath. Gaurinath's daughter-link moves to Khoaāl-Devkrishna-Matinath and then Karamha-Matinath. Another route moves through Naruan-Gopal-Vanshinath. The Badhiyam opening is therefore already a network of Pavoli, Mandar, Sarisab, Naruan, Khandbala, Ghosaut, Khoaāl, and Karamha.

### **Entry 16: Ujan Haladhar Jha, Badhiyam-Ujan, and Sharadapur**

Entry 16 is headed by Ujan Haladhar Jha and connects Badhiyam-Ujan with Sharadapur. It begins from the continuation of Vanshinath's daughter-linked material. Markandey and Baldev appear with Soderpur-Chitradhar-Vedghar and Harianb-Balah. This is the first signal that the Badhiyam cluster will not remain in Badhiyam alone. It immediately carries the line toward Ujan, Soderpur, Harianb, and Sharadapur-related memory.

Paṇḍit Halghar's sons are grouped: Babuan or Chhatraghar, Umanand, and Jivghar. Their route moves through Darhara-Yadunath-Hridaynath and Karamha-Shyam. The grouped sons must not be separated too quickly. The phrase controls them as a unit before the source begins to separate daughter-linked routes. Babuan's daughter-linked group - Durgadhar, Ruchidhar, and Shivdhar - moves to Harianb-Harshamani-Bachharan and Soderpur-Bachkan.

Durgadhar's daughter-linked group - Giridhar, Lakshmidhar, and Gundhar - moves through Darhara-Chitranath-Jayabhadra and Harianb-Damodar. Giridhar's

daughter-linked line then carries Bhaktidhar, Dinesh, and Suresh toward Karamha-Bitu-Bhupnath. The next lines contain blanks after Bhaktidhar, Dinesh, and Suresh. These blanks must be kept visible. They show that the Panji records the shape of the route even where personal names are not fully preserved.

Lakshmidhar's son Jagaddhar is linked with Valias-Rameshwar-Raghunath and Soderpur-Hemdatt. Gundhar's daughter-linked line brings Ramesh and Kamesh toward Karamha-Moti-Jhalanand and Darhara-Lakshminath. Ruchidhar's son Shashidhar moves through Karamha-Hemdatt-Govardhan and Naruan-Shivnandan. Shivdhar's sons Dayadhar and Chandradhar move to Pali, where the title नैष्ठिक appears with Gharanath and Babu Vijayanath. The title नैष्ठिक and the Babu marker must be preserved because they identify a status and ritual memory within the branch.

### **Entry 17: Badhiyam and the expansion through Umanand**

Entry 17 continues Badhiyam through Umanand. The opening daughter-linked material moves to Khoaāl-Gopinath. Jhotan's daughter-linked group - Banshi Bihari, Gopinath, and Raghunath - moves to Karamha-Durbhanjan-Mitrnath. Mitrnath's son Dinanath is linked with Soderpur-Jiveshwar-Shobhan. Shobhan's daughter-linked route moves to Darhara-Aniruddh-Keshav and Soderpur-Chhabnu. This is a dense but regular movement: a daughter group creates one route, then each named person opens additional attached lines.

Gopinath's daughter-linked group - Lajyanath, Chandranath, Tilaknath, and Lekhnath - moves through Soderpur, Lakshmidatt, and later Pali-Gokulnath-Parivaya. Lakshmidatt's son Harakhi leads to Parivaya's son Biharilal; Biharilal is then connected with Khandbala-Maninath-Keshav

or Mitrnath, Naruan-Chhatrapati-Gokulnath, and Mandar-Durgadatt. The repeated Khandbala and Naruan links show that the Badhiyam field is being woven into the same wider network already visible in Chapter 9.

An अपरा unit introduces Umanand's sons Shyamanand and Mayanand. Shyamanand moves through Pali-Liladhar-Sadhu; Sadhu leads to Naruan-Lakshmidatt and Mandar-Chanu. Sadhu's son Kaladhar moves through Naruan-Manmohan-Ganganath, and Ganganath's daughter-linked group - Krishnaji/Chetnath, Vidyanath, Riddhinath, Tilaknath, and Keshavnath - moves to Soderpur-Chitradhar-Bhuvandhar and Mandar-Gokul. The line is long, but the structure is still governed by descent and daughter-link formulae.

Shyamanand's sons Nityanand and Poshanand move to Hariant-Feku-Gunanath and Khandbala-Babu Yogipati Singh. Mayanand's daughter-linked group - Premanand, Vinodanand, Lilanand, and Vidyanand - moves to Karamha-Baldev-Jaydev and Khandbala-Babu Ghaneshwar Singh. The Babu titles attached to Khandbala branches again show why status cannot be removed from genealogy. The title is part of the route by which the branch is recognized.

### **Entry 18: Badhiyam, Parvapalli, and the Vijay Govind Singh route**

Entry 18 returns to Badhiyam and opens with Chandrapati. Chandrapati's sons Raghunandan and Jagannath are linked through Karamha-Madhusudan-Bhoranath and Mandar-Anai. Through an अपरा unit, Chandrapati's son Rameshwar moves through Pali-Ratidev-Ghonge and Soderpur-Krishnanand. Another son, Kaladhar, moves through Darhara and a Babu-marked line. The entry is therefore organized around multiple sons of Chandrapati, each carrying a separate route.

Raghunandan's daughter-link moves to Mandar-Damai-Ghanashyam and Budhwal-Krishna. Rameshwar's son Rudradatt is linked with Karamha-Sundar-Lochan and Soderpur-Mahipati. Rudrapati's daughter-linked group - Bhaiya, Auravi, and Yagyadatt - moves to Mandar-Dashrath-Ghananand and Karamha-Rameshwar. Here the daughter group becomes the hinge for a large status-bearing movement.

Bhaiya's line introduces Raja Vijay Govind Singh. This title-bearing figure is connected with Pali-Devkrishna-Banshidhar and Naruan-Saraswati-Rudrapati. Through separate daughter-linked units, Raja Vijay Govind Singh moves toward Parhar-Sakaradhi-Dullah-Devidatt, Harianb-Meghnath-Balah, and Harianb-M.M. Vaiyakarana Mohan-Abhayanath. The title राजा and the scholarly marker म.म. वैयाकरण must both be kept with the genealogy. They identify public status and learned status in the same branch field.

Another अपरा unit gives the sons Kumar Vijay Gopal Singh and Kumar Vijay Bhupal Singh. Their line moves to Budhwal-Dulli-Baun and Khoaāl-Hridayphool. Vijay Gopal's daughter-link moves to Naruan-Chandranath-Manbharan and Pali-Atmaram. The entry also introduces a Parvapalli-Badhiyam route toward Fadkiya in Purnia-Araria. This geographical expansion is important because it shows the Badhiyam cluster stretching beyond the immediate older village field into wider regional settlement memory.

The closing section of Entry 18 brings Kalidas, Bhirvani, Parmanand, Sadanand, and Purushottam into Mandar and Soderpur routes. Parmanand's son Bhairavdatt moves to Kujouli-Gangadash-Chandrashekhar and Khandbala-Gharaghar. Bhairavdatt's daughter-linked group - Kamaladatt, Gharbharan/Jalpadatt, and Chandradatt - moves toward

Sakaradhi-Chhatrapati. Entry 18 thus links Badhiyam-Parvapalli with royal titles, learned titles, Purnia-Araria movement, Kujouli, Khandbala, and Sakaradhi.

**Entry 19: Badhiyam-Parvapalli and the Kamaladatt-Janakidatt-Girjadatt lines**

Entry 19 continues Badhiyam-Parvapalli. Kamaladatt's daughter-linked routes move first toward Mandar-Dhir-Gokul and Budhwal-Dullah, then through an अपरा unit toward Khoaāl-Bhushan-Hemnath and Sarisab-Hireshwar. Kamaladatt's son Janakidatt moves through Karamha-Lakshmidatt-Kishor and Mandar-Prannath. Janakidatt's son Girjadatt then moves through Karamha-Gokul-Hemkar and Khandbala-Jagat Singh. The entry is a clear example of the Panji using both sons and daughters to expand one branch.

Girjadatt's daughter-linked route to Kanhauli-Ekhara and Damodar-Manmohan is especially important because it brings the Ekhara-root field into a Badhiyam-Parvapalli context. Manmohan's sons Dayanidhi/Chanchal and Padmadatt move through Ghosaut-Durmil-Achchhar and Sarisab-Kamaladatt. Another Girjadatt daughter-link moves through Hariantb-Abhayanath-Manmohan and Sarisab-Kulanand. These repetitions show that Sarisab remains active even after the chapter has moved into Badhiyam and Parvapalli.

Gharbharan/Jalpadatt's daughter-linked group - Jaydatt, Mandhan, and Shitaladatt - moves through Khoaāl-Bhushan-Hemnath. An अपरा unit then opens Gharbharan's son Tapasi and a Karamha-Lakshmidatt-Keshav route. Jaydatt's daughter-link moves toward Darhara-Khagnath-Shulpani; Shulpani's son Umarupani moves through Pali-Durivaya-Atmaram and Sargan-Raja Shri Narayan. Here again a status-bearing royal title appears as part of a movement route.

Mandhan's son Subhadra moves to Mandar-Manik-Kanhai and Naruan-Pushpanath. Subhadra's daughter-linked group - Mukteshwar, Punyeshwar, Laliteshwar, Jasesthwar, Kapileshwar, and Videshwar - moves to Naruan-Rishi-Buchan. Buchan's daughter-link moves through Karamha-Krishnadatt-Gopinath and Khandbala-Pandit Chandramani. Subhadra's sons Suresh and Gangesh move through Karamha-Mahadev-Markandey, and Markandey's line moves toward Madari-Valias-Rudrapati-Indrapati and Khandbala-Anupnath. Entry 19 is therefore a major route chapter inside a single entry.

**Entry 20: Badhiyam-Rupouli and the Jhalhan-Ruchouli-Karamha line**

Entry 20 opens Badhiyam-Rupouli. It begins with many daughter-linked names followed by gaps: Laliteshwar, Jasesthwar, Kapileshwar, Videshwar, Suresh, and Gangeshwar. These gaps should not be ignored. They tell the reader that the branch structure is present but the personal links are partly missing. The editor must preserve the gap and explain only the visible route.

Shitaladatt's daughter-link moves to Pali-Baun-Kalaru. Kalaru's son Loknath is then linked with Khandbala-Ugra Singh-Jagat Singh and Valias-Mani. Tapasi's daughter-linked routes move in three directions: Darhara-Vidyanath-Nanu and Soderpur-Jivdhar; Mandar-Thothi-Balah and Sarisab-Amritnath; and Harianb-Harshamani-Yogilal and Mandar-Lotni. The same person therefore opens several place-routes.

Chandradatt's son Jhalhan is one of the central figures of Entry 20. He is linked with Ruchouli-Karamha and Gangadatt-Shankardatt, then Soderpur-Nena. Through an अपरा unit, Chandradatt's daughter-link moves to Naruan-Soni-Chintamani. Chintamani's daughter-link moves through



Soderpur-Damodar-Juraun and Valias-Durganand. Another daughter-link moves through Mandar-Nidhi-Upadhyaya Kashi Nath and Pavoli-Bholan. The title उपाध्याय is an identifying title and should be indexed later under scholar and title markers.

Jhalhan's son Haridrambar or Durvaran moves through Darhara-Khagnath-Thithar. Thithar's daughter-link goes to Alay and Raja Lilanand Singh, then to Khoaāl-Hemnath. Haridrambar's daughter-linked group - Nilambar/Nilkanth, Digambar/Nrityambar, Sitikanth/Pitambar, Shivkanth/Bhimambar - carries the line into Tisaut, Shri Narayan, Soderpur-Faturi, Valias-Luchan-Aniruddh, Pabouli-Ramanand, and Jamdauli-Pali. The sequence is dense, but it is a controlled Rupouli expansion.

#### **Entry 21: Rupouli continuation and the learned Khuddi-Taradatt marker**

Entry 21 continues the Rupouli field. Dukhmochan's son Kui or Harilal is linked with Valias-Rai Gangeshwar. Nrityambar's daughter-linked group - Arunambar, Ratnambar, and Vindambar - moves to Nahas-Khoaāl and the Vaiyakarana Khuddi-Taradatt line, then to Karamha-Narsingh. The title वैयाकरण is important here because it identifies the learned status of the branch inside a dense daughter-linked route.

Pitambar's daughter-linked group - Sarunambar, Hemambar, and Divyambar - moves through Nahas-Khoaāl-Kulamani-Gonu and Soderpur-Jayanandan. Sarunambar's son Rahul Kumar is linked with Fanandah-Vanshamani-Hitendramani and Digho-Kamalakant. Hemambar's son points toward Sharadapur, but the names are incomplete. The visible structure is enough to show that Rupouli connects with

Khoaāl, Soderpur, Fanandah, Digho, and Sharadapur, while the missing names remain unfilled.

**Entry 22: Badhiyam-Badka Gam and the status-bearing royal line**

Entry 22 opens Badhiyam-Badka Gam. Sadanand's son Gulli is linked with Mandar-Vireshwar-Mahadev and Karamha-Shankar. Gulli or Kulanand's daughter-linked group - Krishnanand, Rudranand, Dharmanand, and Vaiyakarana Manbharan - moves to Pali-Bodhan-Bhavnath and Khoaāl-Ganga. The title वैयाकरण attached to Manbharan must be preserved; it identifies a scholarly branch within the Badka Gam movement.

Dharmanand's son Tekanand or Janardan moves through Budhwal-Theghi-Parashmani and Khandbala-Mohan/Premnath. Janardan's daughter-linked group - Buddhinath, Bhagirath, and Riddhinath - moves to Darhara-Garibanand-Ghananand and Khandbala-Babu Ramapati Singh. An अपरा unit then opens a royal and estate-linked route: Janardan's daughter-link moves to Alay, Raja Lilanand Singh, Raja Padmanand Singh, and the title Keshre Hind. This is not decorative status language; it marks a recognized house and a public-status route.

Raja Padmanand Singh's son Kumar Chandranand Singh is linked with Kanhauli-Soderpur and Vighneshwar-Vadan. Vadan's daughter-link moves to Pandua-Mansukh-Lachhi. Lachhi's son Suga moves to Sarisab-Balbhadra-Chandramani. Chandramani then moves toward Jamdauli-Pali-Bachharu-Umakant and Sarisab-Bhola. The route passes from Badhiyam-Badka Gam into Alay, royal title memory, Soderpur, Pandua, Sarisab, and Jamdauli-Pali.

The later section of Entry 22 gives several daughter-linked routes through Buddhinath, Bhagirath, Riddhinath, and related branches. Bhagirath's daughter-link moves through Harianb-Shridhar and Vaiyakarana Baldev; Riddhinath's daughter-linked group - Shashinath, Bhaktinath, and Shivrath - moves to Pali, Naisthik Gharanath, and Babu Baidyanath. Baidyanath's son Tantranath moves through Sakaradhi-Devidatt-Manmohan, and Manmohan's daughter-link moves to Karamha-Murlidhar-Girjadatt. Entry 22 therefore combines scholarly markers, ritual markers, Babu status, and royal status in one extended route.

### **Entry 23: Badhiyam continuation and the Naruan-Sulhani-Navtol movement**

Entry 23 continues Badhiyam through additional daughter-linked and collateral routes. Bhagirath's daughter-link moves through Valias-Bhaiyo-Krishneshwar and Sarisab-Falahari. Sheshinath or Indunath's daughter-linked group - Sudhir, Sushil, and Sunila - moves to Naruan-Kamalanath-Durganath and Harianb-Indranath. These names should be read as a connected group, not as isolated modern personal names.

Bhaktinath's sons Ratinath and Mohanath move toward Ujan-Ruchouli-Karamha, though the route contains missing names. Buddhinath's son Amarnath leads to Shambhunath and Bhavnath, again with gaps. Ratinath's son Manoj is then linked with Navtol-Sulhani-Naruan, Durganath, and Vindunath; the route also touches Sihauli-Mandar and Dinanand Singh. This is one of the important signs that the Badhiyam cluster already points forward to later Naruan-Sulhani material.

Manbharan's daughter-linked route moves through Darhara-Keshav-Shrinath. Shrinath's son Babuan is linked with Harianb-Yar-Mohan. Mohan's daughter-link moves

through Darhara-Bandhu-Chintamani and Soderpur-Mansukh. An अपरा route from Manbharan moves through Harianb-Gangadatt-Shivi and then Khandbala-Ruchipati-Bhaiya. The entry thus moves from Badhiyam into Naruan, Harianb, Darhara, Soderpur, and Khandbala without abandoning branch continuity.

The second part of Entry 23 begins another Sadanand line through Kalar. Kalar is linked with Darhara-Bhavanand-Ani and Soderpur-Larvai. Kalar's son Dayanidhi moves through Karamha-Bhagirath-Shivdatt and Sarisab-Shankar. Kalar's son Narayanadatt moves through Valias-Haray-Kalyan and Sarisab-Sadashiv. The entry therefore prepares the short closing Entry 24, where these lines are completed before the chapter closes.

#### **Entry 24: Closing Badhiyam before the Sarisab-Soderpur sequence**

Entry 24 is short but important. It completes the Badhiyam range before Entry 25 begins the next Sarisab-Soderpur cluster. Devkrishna's son Deonath is linked with Soderpur and Damodar. Dayanidhi's son Mohan moves to Karamha-Baidyanath-Saheb and Soderpur-Ratnapati. Narayanadatt's son Vikal or Ishwaridatt moves through Mandar-Chethdu-Durganath and Karamha-Saheb.

Vikal's son Feku is linked with Harianb-Mohan-Abhayanath and Naruan-Umanath. Feku's daughter-link then moves toward Valias-Thedani-Damodar and Budhwal-Bachcha. This brief ending contains the same five elements as the longer entries: descent, place, marriage or daughter-link, title-like identification, and branch continuity. The shortness of the entry does not make it less important. It is the hinge

between the Badhiyam-Rupouli field and the next Sarisab-Soderpur field.

### **Cross-reference and route map for Entries 15-24**

The chapter's principal movement is from Jonki-Sarisab into Badhiyam-Pavoli, then into Ujan, Parvapalli, Rupouli, and Badka Gam. Internally it moves through Pali, Darhara, Mandar, Pabouli, Naruan, Khandbala, Ghosaut, Khola, Karamha, Soderpur, Budhwal, Harianb, Valias, Ekhar, Kujouli, Surgan, Madari, Jamdauli, Alay, Pandua, Fanandah, Digho, Sharadapur, Sakaradhi, and Sihauli. These places should be indexed with their entry numbers and their role in each entry.

The title map is also rich. The chapter includes पंडित, वैयाकरण, नैष्ठिक, उपाध्याय, बाबू, राजा, कुमार, केशरे हिन्द, and several Singh and Jha status markers. These are not ornamental additions. In a crowded genealogy where names repeat, a title may identify the correct person or branch. A royal or estate title may also explain why a route is remembered with special emphasis.

The cross-reference numbers include उ.टी., शा., and slash-number forms such as १८२//९, २६५/०४, १९५/०, १९३/०५, ५६/०७, ३७/१०, १०७/०२, ८२/०२, १६४/०८, ९८//०६, and many others. These numbers should be copied exactly. They are navigation devices within the Panji system; they should not be flattened into ordinary prose or treated as decorative parentheses.

### **Important uncertainties**

Several entries in this chapter contain “. . .” gaps. These occur after daughter-links, before village links, and within partially preserved branches. The editor may often identify the route even when the missing name is not preserved. The proper wording is therefore: the line moves toward a named

place through a daughter-linked or son-linked structure, but the intervening name is missing in the supplied reading. No name should be invented.

Place spellings also require caution. Badhiyam, Vadhiyam, Vadhiyam-Pavoli, Parvapalli, Rupouli, Jonki, Ujan, Sharadapur, Harianb, Khoaāl, and related forms may vary by spelling or transcription. The chapter preserves source readings in explanation and uses standardized forms only in headings for navigation. The later Place Index must record variants rather than erase them.

### **Research summary**

Entries 15-24 show how the Panji moves from one index-root field into another without losing continuity. Jonki-Sarisab leads into Badhiyam. Badhiyam opens into Pavoli, Ujan, Parvapalli, Rupouli, and Badka Gam. Daughter-links carry the record to marriage houses; son-lines preserve descent; titles identify scholar, ritual, estate, and public-status branches; and cross-reference numbers keep the record attached to the larger register.

For researchers, the safe procedure remains the same. Begin with the entry number. Identify the heading-place. List the internal places. Mark every सुत, सुतो, सुतौ, सुता, अपरा, दौहित्र, प्र., शा., उ.टी., दौ, and दौ. Preserve every title. Copy every number exactly. Then map the route from person to person and village to village. If this method is followed, the Badhiyam-Parvapalli-Rupouli cluster becomes readable as a structured genealogical field rather than a crowded list of names.

The next chapter will begin with Entry 25 and return to the Sarisab-Soderpur field. That is not a reversal. It is the Panji's normal pattern: a root cluster expands, crosses into another field, and then returns through a related branch. Chapter 11

will therefore continue the same index-led method, now with the Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar records.

## Chapter 11

### *Entries 25-40 - Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar*

#### Index Link Box

Index cluster: सरिसब / भदुआर / चपाही / सोदरपुर / बेहट / लालगंज / तारनगर / रामनगर  
ड्योढ़ी / पूर्णियाँ / गढ़बनैली.

Khand 2 source entries decoded: 25-40.

Principal source heading forms: “उ.टी. सरिसब-सरिसब”; “उ.टी. सरिसब, भदुआर”; “उ.टी. सरिसब, चपाही”; “उ.टी. सरिसब सोदरपुर चपाही”; “उ.टी. सरिसब सोदरपुर उजान”; “उ.टी. सरिसब सोदरपुर-बेहट”; “उ.टी. सरिसब सोदरपुर-लालगंज”; “उ.टी. सरिसब सोदरपुर-तारनगर रामनगर ड्योढ़ी पूर्णियाँ”; and “उ.टी. सरिसब-रामनगर ड्योढ़ी, लालगंज, गढ़बनैली.”

Index roots and routes: सरिसब-root and सोदरपुर-root control the chapter; internal movement passes through भदुआर, चपाही, पाहीटोल, बेहट, लालगंज, रामनगर ड्योढ़ी, तारनगर, पूर्णियाँ, गढ़बनैली, करमहा, पाली, दरिहरा, माण्डर, हरिअम्ब, नरउन, खण्डबला, घुसौत, बुधवाल, वलियास, खौआल, सकराढ़ी, सुरगन, एकहरा, कुजौली, अलय, पण्डुआ, नडुआर, महिषी, and related marriage/status fields.

Coverage status: Entries 25-40 decoded in this chapter. Entry 40 is a bare or blank heading in the supplied reading; the next active cluster begins at Entry 41 with दिगउन्ध-सोदरपुर and will be treated in Chapter 12.

Chapter 10 ended with Badhiyam, Parvapalli, Rupouli, and Badka Gam. Chapter 11 returns to the Sarisab-Soderpur field, but this is not a backward step. In the Panji, a branch may move outward and then return through another related entry. The movement is circular only to a modern eye. In the register it is controlled by descent, village, marriage, title, and branch-continuity.

The Index places Sarisab and Soderpur among the controlling anchors of this volume. Sarisab is linked with Khangur, Sakuri, and Jonki; Soderpur is linked with Sarisab, Digaunth, Kanhauli, Mani, Hati, Teterihar, and Katka. Chapter 11 works inside this double field. The entries begin with



Sarisab-Soderpur material, then move through Bhaduar, Chapahi, Behat, Lalganj, Ramnagar Deorhi, Purnia, and Garhbanaili. Each place must be read as a genealogical coordinate, not merely as an address.

The method is the same as in the previous chapters. The source must be opened unit by unit. A heading gives the first field. A name gives a person. A father-name gives descent. A village after सँ gives relation. A daughter-link gives marriage movement. A title marks scholarship, office, status, or branch identity. A cross-reference number keeps the line attached to another part of the register. When all of these are read together, the long Sarisab-Soderpur cluster becomes clear.

### **Chapter overview**

Entries 25-40 form a large Sarisab-Soderpur expansion. Entry 25 renews the Sarisab-Soderpur line. Entry 26 opens the Bhaduar path and includes a modern professional layer. Entry 27 continues Sarisab through Darhara, Naruan, Pali, Ekharā, Mandar, Karamha, and several scholarly or Babu-linked branches. Entry 28 opens Chapahi and shows several daughter-routes into Surgan, Mandar, Lohna-Sakaradhi, Karamha, Budhwal, and Kujouli. Entries 29-30 carry the line toward Soderpur, Chapahi, Ujan, Gangadhar Mishra, and Vidyadhar Mishra. Entries 31-32 move to Behat and preserve a dense Soderpur-linked branch with modern academic titles. Entries 33-39 carry the Lalganj, Ramnagar Deorhi, Purnia, and Garhbanaili expansion. Entry 40 is blank or unexpanded in the supplied text and must be recorded honestly as such.

The chapter is long because the source itself is not one straight line. It repeatedly opens a person, then follows a daughter-link, then introduces an अपरा branch, then returns to a son-line, then cites another village, then brings in a title or

status-bearing house. The reader must not demand a modern chart too soon. The prose decoder should first separate the units, then show how the units join into route-memory.

### **Entry 25: Renewal of the Sarisab-Soderpur cluster**

Entry 25 begins with “उ.टी. सरिसब-सरिसब” and then opens “अथ सरिसब सोदरपुर ग्राम.” The heading shows a renewal of the Sarisab field through Soderpur. Ratnakar’s daughter-linked group - Hridaynath, Modnath, and Narayanadatt - is connected with Mandar, Bhadai, and Bhavesh, then with Pali and Vidyadhar. This is the first sign that the renewed Sarisab entry immediately depends on marriage and external village routes.

Hridaynath’s son Bhiravan moves through Khoaāl-Pitambar-Chhabnu and Soderpur-Mahesh. Bhiravan’s son Gopal moves through Sakaradhi-Ranganath-Nakṭu and Pali-Dharmanand. An अपरा unit from Bhiravan opens a daughter-linked route to Karamha-Fakir-Yoganand and then Sakaradhi-Nakṭu. This shows the governing rule of the chapter: the same father-line can produce both direct descent and daughter-linked expansion.

The next unit gives Bhiravan’s sons Luchai/Premnath, Keshi/Nandipati, and related lines. Luchai’s son Dwarikanath moves toward Naruan-Umanath-Gopal and Sakaradhi-Jhau. His daughter-link moves through Mandar-Bhavnnath-Govind and Sakaradhi-Badri. Bhaiyan/Riddhinath’s sons Revathinath and Gopinath carry the line into Naruan-Durivaya-Buddhikar and Khoaāl-Modnath. Revathinath’s son Bhavnnath then moves through Mandar and Babujan-Harshnath.

The same entry contains several important status signals. Khandbala appears with Babu Prajapati Singh. Pali appears with Dharanath and Vindhyanath. Naruan appears with Saraswati and Rudrapati. Ekharā appears with Bacha and

Tirthadatt. The titles and place-links do not stand outside the genealogy; they are the way the register distinguishes the branch. The source also preserves blank segments, and those gaps should remain visible rather than being repaired by conjecture.

### **Entry 26: Bhaduar, Pahitola, and modern professional identifiers**

Entry 26 carries the heading toward Bhaduar, with Sarisab-Soderpur and Pahitola in the line. Lakshman Mishra and Dinesh open the entry; Dinesh's sons Ajay, Sanjay, and Vijay appear with Bhagirath. The entry quickly moves to Lilanath's daughter-link, which connects with Khandbala and Maharaj Bahadur Chhatra Singh. The title Maharaj Bahadur is a status-bearing marker and should be preserved in the explanation.

Bhaiyan/Radhapati's son Madhusudan moves through Harianb-Shyامل-Ranglal and Surgan-Rai Ramnarayan. Shambhupati/Baldev's son Lakshman moves through Karamha-Shivanand-Vishwanand and Darhara-Indranand. Indranand leads to Achyutanand and Nandalal, who are linked with Budhwal-Narpati-Dullah and Darhara-Durbhanjan. Each of these places is a route point, not an address list.

The entry becomes especially important when Lakshman's daughter-linked group appears: Chetanath, Mahesh, Dinesh, Ramesh, chief engineer Suresh, and Ghanesh. The source preserves modern professional marks such as a bank chairman and a chief engineer. These modern identifiers do not displace the old Panji structure. They are a later documentary layer added to the same descent and marriage framework.

Through Behat-Karamha the line reaches Babunath, Jayanath, and Khandbala-Taranath. Chetanath's sons Shivnath and Bhavnath move through Karamha-Baldev-Jaydev and Khandbala-Babu Ghaneshwar Singh. Ramesh's daughter-linked group Devash, Shailesh, and Mithilesh moves onward, and engineer Suresh leads to Rajiv Ranjan and Pandit Baidyanath. Entry 26 therefore shows how a Panji line can carry medieval-style formulae and modern offices in the same genealogical breath.

### **Entry 27: Sarisab continuation and the scholar-status branch**

Entry 27 continues Sarisab after the Bhaduar movement. Pinaknath is first linked through Darhara-Yadunath-Abhayanath and Harianb-Dhir. His son Damarunath moves through Darhara-Devanarayan-Shrinarayan. Shrinarayan and Sahadev lead toward Naruan-Gangadatt-Teknath, with a daughter-linked route through Khoaāl-Durbhanjan-Devkrishna and Naruan-Kalanidhi. The recurrence of Naruan is significant because it links the Sarisab-Soderpur field to later Naruan-root chapters.

Shrinarayan's line then moves toward Ekharā-Bhavadatt-Damodar and Soderpur-Bachkan. Shrikant's daughter-linked line goes through Pali-Chandeshwar-Rameshwar and Valias-Nidhi-Thitharu. Rameshwar's daughter-link returns through Mandar-Hridaydatt-Kishori and Khandbala-Babu Ramapati Singh to Babu Punyapati Singh. Here the double Babu marker and Khandbala link identify a status-bearing house inside the Sarisab continuation.

The entry also contains Ramakant/Viku, Harianb-Harshnath-Shambhunath, Sarisab-Jhotahu, and a route through Mandar-Jalghar-Khadgi and Naruan-Bholanath. Jivanath's line brings Jankinath, Bhaiyan, Kashinath, Harianb-

Shivnath-Narayan, and Khandbala-Shivram. Jankinath's sons Lakshminath and Nanu/Dharmanath move into Budhwal-Raghunath-Kalanath and Soderpur-Murlidhar. The reader must preserve these chains because repeated names such as Jankinath, Lakshminath, and Dharmanath are distinguishable only through village and title context.

The entry closes with several important scholarly signs. Dharmanath's daughter-link moves to Ekhar-Bacha-Tirthadatt and Sarisab-Pandit Thotha. Another line marks Vaiyakarana Shobhnath and Mahinath through Ekhar-Bacha-Taradatt and Naruan-Lakshminath. Another branch carries Narnath through Mandar-Chethdu-Durganath and Karamha-Saheb. The title वैया. or Vaiyakarana should not be removed; it identifies a learned branch and prepares the title index of the finished volume.

### **Entry 28: Chapahi and the multiple daughter-routes**

Entry 28 opens the Chapahi branch. Durivaya's son Mohan moves through Darhara-Durgadatt-Devidatt and Naruan-Meghnath. An अपरा unit from Shobhnath's daughter-link moves toward Surgan-Raja Rupnarayan. Raja Rupnarayan's sons include Sonmani/Kamanarayan and Vedanarayan; the line then reaches Khandbala-Revathinath-Shyamnath, Mandar-Jamahir, and Harianb-Dullah. The royal title Raja is an identifying branch marker, not a literary flourish.

A second daughter-link from Shobhnath moves through Mandar-Vechan-Totai, and Totai's son Vanshilal reaches Naruan-Tirthadatt-Lakshmidatt and Soderpur-Arvi. A third daughter-link moves through Lohna-Sakaradhi-Amritnath-Govind and Ekhar-Mahamahopadhyaya Gangesh. The title Mahamahopadhyaya must be preserved. It identifies a major scholarly memory within a marriage route.

Dwarikanath's daughter-link moves through Mandar-Thothi-Balah and then through Sarisab-Prannath-Pandit Amritnath and Ghosaut-Mahidhar. Narnath's daughter-link moves through Karamha-Mahamahopadhyaya Subodh and Ishdatt. The text then follows Ishdatt, Bholi, Khandbala-Revathinath-Hemnath, and Harianb-Dullah. This compact line is one of the chapter's examples of how scholarship, place, and daughter-link are interwoven.

The later part of Entry 28 introduces Chhabnu and his daughter-linked lines. Arvi, Thothi, and Bachchi move through Budhwal-Narayan-Harishwar and Soderpur-Fakir. Another daughter-linked group - Rudraghar, Kirtighar, and Chitradhar - moves through Harianb-Shivnath-Narayan and Khandbala-Shivram. Arvi moves through Darhara-Gopal-Vaidik Jivanath and Sarisab-Ratnakar. Thothi moves through Pali-Lakshmidev-Deonath and Naruan-Hasanu. The entry closes by moving toward Karamha, Soderpur, Mandar, and Kujouli, showing that Chapahi is an intersection rather than an isolated village.

### **Entry 29: Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur**

Entry 29 continues "Sarisab Soderpur Chapahi" and names Dayanath and Shrishnath in the heading field. The entry begins through Jhadula's son Natthu, then moves to Khandbala-Gunanand-Manikrishna and Mandar-Ishannath. Natthu's daughter-link goes to Pali-Deonath-Hibharan and Soderpur-Babunath. Dayanath's son Shankar then moves through Pali-Krishna-Gangadhar. This is a typical Panji shift: a heading names one field, but the body immediately follows kinship routes into several villages.

Kanhai's sons Shrishtighar and Krishna move through Soderpur-Chalballi-Premnidhi. Premnidhi's daughter-link goes

to Harianb-Bhavkrishna-Dullah; Dullah's sons Amritnath and Lal move to Sarisab-Chaturbhuj-Vanshidhar and Valias-Khagapati. Krishna or Gangadhar/Babuji moves through Soderpur-Ishannath-Manohar. The familiar name Babuji after Gangadhar is part of identification and should be preserved.

The entry also contains Soderpur-Dalpati, Kanhauli-Soderpur-Someshwar-Bhairav, Darhara-Vishnudatt-Gehnath, and Sarisab-Vishram-Kariya. The Kanhauli-Soderpur phrase is especially important because the Index links Soderpur with Kanhauli as part of the same root field. Bhairav's daughter-linked group - Nirsu, Indranand, and Parmanand - moves through Khoaāl-Sufal-Yuvraj and Harianb-Khagdatt.

A final movement in Entry 29 brings Jivanath Mishra, Pali-Harshi-Bachchan/Khagnath, Khandbala-Shri Nandan, and Mandar-Bhuvanapati-Ram. Loknath's daughter-link includes an Ujan-resident reference and blanks. This must be stated carefully: the source records Ujan-resident movement but leaves some intervening names missing. The decoder should describe the route but should not invent the omitted persons.

### **Entry 30: Ujan, Gangadhar Mishra, and Vidyadhar Mishra**

Entry 30 is introduced in the supplied text with a numbered note: “उ.टी सरिसब सोदरपुर उजान गंगाधर मिश्र, सरिसब विद्याधर मिश्र.” This heading announces a Sarisab-Soderpur-Ujan route through Gangadhar Mishra and Vidyadhar Mishra. Murlidhar's daughter-link moves through Budhwal-Kalanath-Jayanath and Darhara-Bhavnath; an अपरा daughter-link moves through Valias-Mani-Son and Khandbala-Indeshwar.

Butan's line opens Gangadhar through Mandar-Ghananand-Rupnath and Karamha-Muni. Gangadhar's daughter-link moves through Sakaradhi-Dullah-Devidatt and Pali-Durivaya. Kirtidhar's line opens Bhudhar and Bachkan

through Darhara-Vaidik Jivanath and Sarisab-Ratnakar. The title Vaidik is important because it marks ritual or learned identity in the line.

Bhudhar's son Damodar moves through Karamha-Kalar-Veni and Mandar-Lakshminath. Bhudhar's daughter-linked routes move to Naruan-Umanath-Gopal, Alay-Raja Dular Singh, and Kujauli-Kulpati. The text marks multiple अपरा units, showing that Bhudhar's line is not single. It spreads through marriage and estate-linked status routes, especially Alay and the Raja title.

Chitradhar's daughter-linked group - Punyaghar, Bhuvandhar, Vedbhar, Jivdhar, Tejdhar, and Devdhar - moves through Karamha-Bhavdev-Durbhanjan and Darhara-Vidhu/Devanath. Punyaghar's daughter-link goes to Mandar-Hirai-Thothi and Karamha-Chhotkani. Another route goes through Valias-Vidyanath-Dharmadatt and Karamha-Hemnarayan. Another route moves to Oini and the royal line of Raja Fatehnarayan and Raja Girdhanarayan. This entry therefore links Sarisab-Soderpur-Ujan with learned, royal, and marriage networks.

### **Entry 31: Sarisab-Soderpur-Behat**

Entry 31 opens “उ.टी. सरिसब सोदरपुर-बेहट.” The Behat movement begins from Nikānand's line through Falanand, Pabouli-Bhaiya-Hridaymani, Mandar-Bhavnath, and then Lambodar's daughter-linked route to Naruan-Mitrnath-Kandu/Radhanath and Khandbala-Babu Guneshwar Singh. This entry shows Behat as a route label rather than a closed village history.

An अपरा branch from Lambodar opens Jatadhar and Kaladhar through Valias-Thedani-Damodar and Budhwal-Bachcha. Jatadhar's daughter-link moves through Mandar-Babujan-Mannu/Harshnath and Pali-Vindhyanath. Kaladhar's



sons Haladhar and Vanshidhar move through Khoaāl-Kari-Badrinath and Khandbala-Babu Bheshdhari Singh. Again the Babu title helps distinguish a status-bearing Khandbala branch.

Vedghar's daughter-linked group - Gadadhar, Shashidhar, Shambhudhar, Vaiyakarana Nanu/Dayadhar - moves through Harianb-Meghnath-Balah and Soderpur-Bhiravan. Gadadhar's daughter-link reaches Karamha-Yagaddhar-Babujan and Naruan-Chitrnath; another route goes to Pali-Babu Kalanath and Soderpur-Jhotan. Shashidhar's daughter-link moves to Valias-Jaga-Manhar, Khandbala-Ratneshwar-Indreshwar, and Darhara-Shobhakar. The entry should be decoded as a Behat-labeled network of Sarisab-Soderpur relations.

### **Entry 32: Continuation of Behat and the modern academic layer**

Entry 32 continues from Entry 31 rather than opening a wholly new root. It begins with Markandey and Soderpur-Jagdish, then follows Rajkumar and Sanjay Kumar through blank or unfilled lines. Lekhdhar's son Yugadhar moves through Valias-Govardhan-Janardan and Khandbala-Chumman Singh. Yugadhar's daughter-link goes to Mandar-Dinbandhu-Vaiyakarana Jivanath and Soderpur-Motinandan. The Vaiyakarana title again marks a learned line.

Nanu/Dayadhar's son Eshdhar moves through Karamha-Keshav-Lanhi and Pabouli-Dharmanand. An अपरा branch opens Giridhar and Kirtighar through Mandar-Falahari. Falahari's line then reaches Naruan-Bhavnath-Mitrnath and Harianb-Dullah. The daughter-linked group of Falahari - Baldev, Vasudev, Bachchi/Hemkrishna - moves through Khandbala-Gopal-Raghupati and Khoaāl-Dharmanath.

A third branch from Nanu/Dayadhar moves through Darhara-Ghananand-Girijanand and Karamha-Fakir-Bheshdatt. Bheshdatt's son Hemnath moves through Darhara-Harinath-Kishornath; Kishornath's daughter-link goes to Pali-Durivaya-Atmaram and Surgan-Raja Shrinarayan. This route shows how a Sarisab-Soderpur-Behat entry can reach the Surgan royal field through a daughter-linked chain.

The most modern layer of Entry 32 appears with Gangadhar's line and Professor Anand. Bhuvaneshwar, Bagat/Gangadhar, Budhwal-Parashmani-Bhuvaneshwar, Khandbala-Babu Ganeshdatt Singh, and Karamha-Jalpādatt-Fakir all lead toward a modern academic identity: M.A. in Hindi, Maithili, Economics, and head of the Patna College department. This information must not be discarded because it identifies a person in a crowded lineage. It should be treated as a later documentary title within an older Panji frame.

### **Entry 33: Lalganj begins through Parivaya and scholarly branches**

Entry 33 opens “उ.टी. सरिसब सोदरपुर-लालगंज.” Raghav's son Parivaya/Jankinath moves through Budhwal-Lakshmidev-Mahesh and Khandbala-Soni. An अपरा route from Parivaya moves to Sakaradhi-Bhavanand-Chhatrapati and Pali-Lakshmikant. Another daughter-linked group - Kanhai/Ganganath, Hemnath, Dhirnath, Mahamahopadhyaya Durganath, and Ratinath - moves through Karamha-Sadu/Jagannath-Venidatt and Sarisab-Pandit Babanu. These titles mark learned status inside the Lalganj route.

Another अपरा branch from Parivaya opens Chhotku/Yagyanath and Mahamahopadhyaya Gopinath through Naruan-Vishweshwar-Gangadatt and Pali-Durgadatt.

Kanhai's son Vanshamani moves to Alay-Raja Dular Singh and Sarisab-Bhaiyan. Hemnath's daughter-linked branches move through Budhwal-Deonath-Mahamahopadhyaya Krishnadatt, Pabouli-Kavi Bholan, Ghosaut-Kalanath-Nanu, Soderpur-Hridaynath, and Karamha-Gangadatt/Ugradatt. This is a strong example of scholarly, poetic, and royal memory joined to genealogy.

The entry continues through Mahamahopadhyaya Jayanath, Yadunath, Ambikanath, Hariant-Girijanath-Keshilal, Darhara-Yagyanarayan-Vidyanath, Soderpur-Thithar-Babujan, and Karamha-Radhanath-Kantir. The final lines open Anantanand/Shaktinath, Kashinath, Goloknath, Gokulnath, Poshnath, and Sadanand, then lead to Darhara-Lilanand-Chanchal and Naruan-Eknath-Jagannath. The source then moves to the next entry through Ramnagar Deorhi and Purnia.

#### **Entry 34: Tarnagar, Ramnagar Deorhi, Purnia, and the status house**

Entry 34 is headed “उ.टी. सरिसब सोदरपुर-तारनगर रामनगर ड्योढ़ी पूर्णियाँ.” The heading is an important status route. It does not simply add place names; it signals movement from Sarisab-Soderpur into Tarnagar, Ramnagar Deorhi, and Purnia. The term ड्योढ़ी points to a recognized house or estate seat, and Purnia expands the route into a wider regional field.

The entry begins with daughter-linked routes from Premnath, Vijaynath, Virendranath, and Poshnath. Many of these contain missing names, but the structure remains visible. Poshnath's daughter-linked group - Kalanath, Indranath, Punyānath, and Chitranath - moves to Karamha-Motidatt-Jhalanand and Darhara-Lakshminath. Gokulnath's daughter-linked group - Lalitnath, Parthivnath, and Mitranath

- moves through Pali-Piyushnath-Chetnath. These routes show how the Lalganj field continues into multiple daughter-lines.

The status-bearing movement becomes clear with Goloknath's daughter-linked group, which includes Ravindranath and Narendranath, then reaches Nanduar-Karamha and Raja Tanknath's daughter-linked Kumar Rudranath Chaudhary, with another link to Narsam-Valias-Aniruddh. Gosain/Lakshminath's daughter-link moves to Naruan-Babu Manmohan-Tejnath and Soderpur-Bhuvandhar. Another Gosain branch reaches Alay-Raja Shri Nandan Singh, and through Rudranand Singh and Khandbala-Shyamu the line becomes a recognized status route.

The entry also includes Tantrik Babu Nityanand Singh, Sarisab-Nanu-Pandit Jagaddhar, and Pali-Kamaladatt. Later, Bheshnath/Kalar's son Harshnath/Shrikrishna reaches Naruan-Chumman-Bankhandi and Soderpur-Shakranath. An अपरा daughter-linked route from Bheshnath introduces D.G.P. Bhimnath, Buddhinath, and Ravaneshwarnath, then Alay-Raja Padmanand Singh and Kumar Chandranand Singh. This is an especially clear example of modern public status entering a Panji line without breaking genealogical structure.

### **Entry 35: Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices**

Entry 35 continues “सरिसब-रामनगर ड्योढ़ी, लालगंज, गढ़बनैली.” It begins with Anmol, Chhabinath, and Devinath through Valias-Bhaiyo-Chandeshwar and Soderpur-Shivnandan. Anmol's daughter-link reaches Pude-Naruan-Balbhadra-Virbhadra and Pali-Ram. D.G.P. Bhimnath's daughter-linked group - Amarnath, Samarnath, Shekharnath, Mihirnath, and Shishirnath - moves through Darhara-Lal-Ramanand. The title

D.G.P. must be kept because it identifies a modern status layer in the genealogy.

Ramanand's daughter-linked group - Shyamanand, Ratnanand, Sharadanand, and editor Hiranand - moves through Alay, Sahitya Saroj Raja Kamalanand Singh, and the royal Alay line. The word editor and the title Sahitya Saroj are important because they show literary and public recognition entering the record. Raja Shri Nandan Singh's sons Kumar Kamalanand Singh and Kumar Kalikanand Singh lead to Soderpur-Nandishwar-Murli and Ghusaut-Ram.

The entry then records Kumar Kamalanand Singh's daughter-linked group with several public identifiers: education minister, vice-chancellor, Hindu Mahasabha president, Swaraj Party member, and the names Kumar Gangnanand Singh, Ambikanand Singh, and Achyutanand Singh. These should be treated as title/status evidence, not as biographical ornament. The genealogical formula still controls the line through Mandar-Ramadhan-Thithar and Khandbala-Jirakhan.

Further routes in Entry 35 include Babu Ravaneshwar Nath, Belauch-Kumar-Brajmohan, Khandbala-Harinandan, Hariant-Meghnath-Prabhunath, Naruan-Kulpati/Banka Umanath, Karamha-Deonath, and several Gonu/Phaninath lines. The entry later reaches Raja Kalanand Singh, Kumar Ramanand Singh, Kumar Krishnanand Singh, Khoaāl-Venidatt-Vanshamani, Soderpur-Ishannath-Gudar, and Karamha-Hemnarayan. This makes Entry 35 a major node for literary, political, royal, and marriage memory.

### **Entries 36-38: Lalganj and the scholarly-branch expansion**

Entry 36 continues the Sarisab-Soderpur-Lalganj route. Mahoshobhnath's son Buddhinath moves through Darhara-

Lokanand-Mokshanand and Karamha-Govardhan. Lalitnath's sons Yagyanath, Kailash, and Subhash move through Harianb-Bhola-Ramnath and Khandbala-Nripateshwar. The daughter-linked lines of Yagyanath, Kailash, and Subhash contain gaps, so the structure is visible but not all names are recoverable.

Nenān/Nityanath's daughter-linked group - Hanuman/Kirtinath, Muktinath, and Harshnath - moves through Pali-Chandeshwar-Rameshwar and Mandar-Kishori. Harshnath's daughter-linked group - Setunath, Hetunath, and Rithunath - moves through Budhwal-Nayanmani-Tirthamani and Sarisab-Rashpati. Hedambnath's daughter-linked group includes Indunath and Vindunath; the route moves through Naruan-Baidyanath-Brajnath and Soderpur-Damodar. These names must be indexed because several recur in other clusters.

Entry 37 keeps Lalganj attached to Sarisab-Soderpur. Mahojagdish's son Nandinath moves through Pali-Shrinath-Kumudnath and Khandbala-Babu Vanshdhari Singh. Nandinath's daughter-linked group - Umanath, Ramanath, Indranath, Sindhunath, and Kamalnath - moves through Budhwal-Bhaiyo-Nenmani. Durganath and Ravinath then move through Naruan, Harianb, and Soderpur. This entry is another example of how the same Lalganj route repeatedly crosses into other root fields.

Entries 37-38 also contain dense scholarly markers: Mahamahopadhyaya Sudan, Vaiyakarana Mahamahopadhyaya Shashthinath, Mahamahopadhyaya Veninath, and other title-bearing figures. Their daughter-linked lines move through Darhara-Garibanand-Ghananand, Khandbala-Ramapati Singh, Naruan-Raghubar-Revathinath, and Mandar-Bhuvanpati. Entry 38 continues the same thread through Jayatrinath, Khadganath, Punyanath, Kumudnath,

and Beni-related branches. The key point is that title and descent must remain together.

### **Entries 39-40: Closing Lalganj and the blank entry**

Entry 39 is short but meaningful. It is headed “उ.टी. लालगंज.” Gopinath’s daughter-link moves toward Naruan-Jahli-Durivaya. An अपरा route from Durivaya’s daughter-link reaches Khandbala-Maharaj Madhav Singh and Naruan-Gokul. The brevity of the entry does not make it unimportant; it records a closing Lalganj route into Naruan and Khandbala status memory.

Entry 40 appears in the supplied source as “उ.टी. लालगंज” without an expanded genealogical body before Entry 41 begins. This must be treated as a blank or unexpanded entry, not silently filled. The correct editorial note is that Entry 40 is present as a numbered Lalganj heading, but no complete line is visible in the supplied reading. It should remain in the coverage register as decoded for location and status, with content marked as absent or unexpanded.

### **Cross-reference and route map for Entries 25-40**

The principal route of the chapter is Sarisab-Soderpur. From that root the chapter moves through Bhaduar, Chapahi, Pahitola, Behat, Lalganj, Tarnagar, Ramnagar Deorhi, Purnia, and Garhbanaili. Internal links connect the chapter to Pali, Karamha, Darhara, Mandar, Harianb, Naruan, Khandbala, Ghusaut, Budhwal, Valias, Khoaāl, Sakaradhi, Surgan, Ekharā, Kujouli, Alay, Pandua, Nanduar, and Mahishi. These should all be carried into the Place Index with entry numbers and functional roles.

The title map is also unusually rich. The chapter includes Pandit, Vaidik, Vaiyakarana, Mahamahopadhyaya, Babu,

Maharaj Bahadur, Raja, Kumar, D.G.P., editor, Sahitya Saroj, education minister, vice-chancellor, Hindu Mahasabha president, Swaraj Party member, chief engineer, bank chairman, professor, and M.A. markers. These titles should not be separated from genealogy; they identify the person within the branch and show how scholarship, public status, and estate memory entered the Panji.

The reference-number map contains many उ.टी., शा., slash-number, and mixed-number forms. Examples include १२//१०४, १११/११, ४५/१२, ६३/०२, १०२/०३, ११/०३, ३४/१०७, ११९/०३, १६४/०८, ९७/०२, १८१/०६, ७६/०, १०३/१०, १९८/०५, and others. These numbers must be copied as source references and not normalized into a single style.

### **Important uncertainties**

The chapter contains many “. . .” gaps. Some gaps occur after daughter-links, some inside son-lines, and some before village references. A gap does not erase the route. It means the source preserves the shape of the connection but not all names. The proper decoding should state what the visible formula permits and stop there.

Several headings also carry variant or partially broken forms: सरिसव/सरिसब, सोदारपुर/सोदरपुर, ड्योदी/ड्योढ़ी, गढ़बनैली, पाही टोल/पाहीटोल, and other spellings. The chapter preserves source variants but uses a standard heading form for navigation. The later Place Index must collect these variants so that a reader can follow the same place across entries.

### **Research summary**

Entries 25-40 show the Sarisab-Soderpur field at full complexity. The chapter includes ordinary descent, daughter-linked marriage routes, collateral branches, scholar lines, estate houses, modern professional identifiers, public offices,



and blank entries. It proves why the Panji cannot be read as a simple father-to-son list. It is a network record in which each name is placed by descent, village, marriage, title, reference number, and branch-continuity.

For researchers, the safest method is to begin with the heading, then list the persons, then attach each village to the nearest kinship unit. Daughter-links must be marked before any family tree is drawn. Titles must be copied beside the names to which they belong. Cross-reference numbers must be retained exactly. Missing names must remain missing. This method keeps the Sarisab-Soderpur-Lalganj-Ramnagar cluster readable without making unsupported claims.

The next chapter begins with Entry 41: the Puwaripar Uptip from Digaunth and the Digaunth-Soderpur opening. Chapter 12 will therefore continue the same method into Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua. The line will keep moving into additional settlements, scholarly branches, and marriage networks, and the method will remain unchanged.

## Chapter 12

### *Entries 41-51 - Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरa, and Kachhua*

#### Index Link Box

Index cluster: दिगउन्ध / गंगोली / नवटोल / बटूरी / बैरी / भट्टपुरा / कछुआ.

Khand 2 source entries decoded: 41-51.

Principal source heading forms: “पुवारिपार उप.टीप दिगउन्ध सँ”; “अथ दिगउन्ध सोदरपुर ग्रामारम्भ”; “उ.टी. दिगउन्ध सँ गंगोली”; “उप.टीप.दिगउन्ध सँ नवटोल”; “हरिअम्ब सँ दिगउन्ध सँ बटूरी उ.टी.”; “उ.टी. दिगउन्ध सँ बड़री, सनकोरुथु”; “उ.टी. दिगउन्ध सँ भट्टपुरा”; and “उ.टी. दिगउन्ध सँ कछुआ / कछुवा.”

Index roots and routes: सोदरपुर-root controls the Digaunth opening; internal movements pass through पाली, खण्डबला, नरउन, घोसौत, करमहा, पवौली, सुरगन, बुधवाल, लोहना-सकराढ़ी, माण्डर, दरिहरा, कुजौली, वलियास, खौआल, हरिअम्ब, बटूरी, बड़री, सनकोरुथु, भट्टपुरा, कछुआ, गंगोली, नवटोल, and related marriage/status routes.

Coverage status: Entries 41-51 decoded in this chapter. Entry 52 begins the next cluster, Kanhauli-Ujan, and is not decoded here.

Chapter 11 closed the Sarisab-Soderpur-Lalganj route and recorded Entry 40 as a bare or unexpanded Lalganj heading. Chapter 12 begins a new movement: the Puwaripar Uptip of Digaunth. This is the first major point after the early Sarisab and Badhiyam expansions where the book must show how one Index root opens into a dense network of scholarly figures, daughter-lines, regional movement, and cross-referenced settlement routes.

The method remains unchanged. Every name is read through descent, place, marriage, title, and branch-continuity. The heading supplies the entry field; the person-name supplies the genealogical point; the father or son formula supplies descent; सुता and दौहित्र-style movement supply marriage or maternal continuity; the village after सँ supplies

the relational location; and titles such as वैयाकरण, ज्योतिर्विद, महो, म.म., आचार्य, प्रो., महाराज, बाबू, राजा, and चौधरी supply scholarly or social identification.

The Digaunth cluster is especially important because it combines old-style scholarly identifiers with wide village movement. It does not remain inside Digaunth. The lines run toward Soderpur, Pali, Khandbala, Naruan, Ghosaut, Karamha, Pabouli, Surgan, Budhwal, Lohna-Sakaradhi, Mandar, Darhara, Kujouli, Valias, Khoaāl, Harianb, Bhattपुरा, Batouri, Bairi, Sankorthu, and Kachhua. This is why the chapter must be read as a route chapter, not as a single-place chapter.

### Chapter overview

Entries 41-51 form the Digaunth-centered cluster. Entry 41 opens the Puwaripar Uptip from Digaunth and explicitly begins the Digaunth-Soderpur village record. Entry 42 moves from Digaunth to Gangoli. Entries 43-44 move toward Navtol and contain modern scholarly markers such as professor and Maithili writer alongside older Panji formulae. Entry 45 moves through Harianb, Digaunth, and Batouri. Entry 46 carries Digaunth into Bairi and Sankorthu. Entries 47-48 open Bhattपुरा. Entries 49-51 close the chapter through Kachhua / Kachhuwa and keep several major branch-routes active.

The governing feature of these entries is repeated movement through daughter-linked and collateral lines. A line may begin with a scholar, move through a daughter, reach a village, reopen through अपरा, attach to a title-bearing house, and then pass by cross-reference into another root. This does not make the record disorderly. It makes the record genealogically compressed. The decoder's task is to keep each route visible without forcing it into a false straight line.

### **Entry 41: The Puwaripar Digaunth-Soderpur opening**

Entry 41 begins as “पुवारिपार उप.टीप दिगउन्ध सँ” and then states “अथ दिगउन्ध सोदरपुर ग्रामारम्भ.” This opening is structurally important. It tells the reader that Digaunth is being opened through Soderpur, but the presence of Puwaripar shows that the route belongs to a wider regional field. The chapter therefore begins with geography and genealogy together.

Jiveshwar’s daughter-linked group includes Jyotirvid Bhavnath, Vaiyakarana Shyamnath, Mahamahopadhyaya Shrinath, and Vaiyakarana Shobhnath. The cluster immediately establishes the learned character of the entry. These are not ornamental titles. Jyotirvid and Vaiyakarana identify learned functions; महो / म.म. marks high scholarly status; and Shobhnath and Shrinath must be read through both name and scholarly designation.

The first route moves through Pali-Dharadhar-Devkrishna and then toward Khandbala-Devkrishna. Jyotirvid Bhavnath’s daughter-link reaches Naruan-Jatesh-Pauranik Manbodh. The word Pauranik is another status marker: it identifies a learned or textual specialization inside the branch. The अपरा from Manbodh then moves through Ghosaut-Hari-Hemkar, Khandbala-Balbhadra, and Karamha-Umāpati.

Vaiyakarana Shyamnath produces more than one path. One daughter-linked route points back toward Naruan-Manbodh and Pabouli-Parmanand. Another route from Shyamnath’s son Bholanath moves toward Surgan-Rai Chandranarayan and Pabouli-Raghunandan. A further Shyamnath daughter-line moves through Karamha-Bhavdev-Chhotakani and Darhara-Vidhu. These repeated routes show why the same person can open several branches.

Bholanath's sons Kishor and Keshav lead toward Alay-Babu Harilal Singh and Khandbala-Krishnaram. Another Bholanath son, Baidyanath, moves through Budhwal-Parshuram-Pathak Vishnudatt, then toward Lohna-Sakaradhi-Raghupati-Khedan. The Pathak and Babu markers must be retained because they identify status-bearing and learned families inside the same genealogical movement.

The later part of Entry 41 brings in Mishra Kishor, Budhwal-Brajnath-Rajnath, Khoaāl-Nanu-Gangadatt, Soderpur-Hari-Ramanand, Karamha-Murli, Darhara-Jayanath, and Mahamahopadhyaya Shrinath's son Thithar/Shaktinath. The line then reaches Darhara-Aniruddha-Keshav, Pabouli-Tengari-Survai, Budhwal-Kamalnayan, Soderpur-Chhabnu, Naruan-Bhavnath-Mitrnanath, Harianb-Babu Dullah, and a Vaiyakarana-linked Devanath/Nena/Fuchchi/Mangi/Kari group. Entry 41 is therefore a whole Digaunth-Soderpur map in miniature.

#### **Entry 42: Digaunth to Gangoli**

Entry 42 carries the heading “उ.टी. दिगउन्ध सँ गंगोली.” The route begins with Mishrakari's sons Govind/Ganganath and Adyanath. Valias-Thengni-Bachche/Ugrapati and Soderpur-Kari appear early, showing that Gangoli is not isolated. It is part of a wider Digaunth route whose persons are constantly identified by other village fields.

Ganganath's daughter-line reaches Naruan-Radhanath-Yadunath, then Khandbala-Raghunandan-Yadunandan and Pabouli-Goshain. Another Ganganath daughter-line moves to Pali-Harshi-Bachchan and Khandbala-Shrinandan. Adyanath's line similarly returns to Naruan-Radhanath-Yadunath, while an अपरा route moves through

Budhwal-Mohan-Nakchhedi/Dharmanath and Pabouli-Pandit Babuan.

The same entry preserves Vaiyakarana Shobhnath's lines. One daughter-route moves through Mandar-Vishnupati-Bechan and Khandbala-Premanidhi. Another Shobhnath daughter-route returns through Darhara-Aniruddha-Keshav and Soderpur-Chhabnu. These routes confirm that the scholarly identity of Shobhnath must not be separated from his marriage and village links.

A later section of Entry 42 carries Shubhankar, Jagdish, Mannu, Darhara-Krishnadev, Budhwal-Krishnapati, Mandar-Bhaves, Sarisab-Sonai, Pali-Vidyadhar, Mahamahopadhyaya Vamdev, Ghusaut-Hari-Ram, Khandbala-Devkrishna, Karamha-Jagannath-Venidatt, and several अपरा branches. The entry is a lesson in reading repeated names: Ganganath, Jagdish, Vamdev, Badri, and Manhar become clear only when their village and reference-number contexts are preserved.

### **Entries 43-44: Digaunth to Navtol and the modern scholarly layer**

Entry 43 opens “उप.टीप-दिगउन्ध सँ नवटोल.” Goshain's daughter-line moves through Pali-Ramkrishna-Jaykrishna and Sarisab-Ganesh. An अपरा route from Goshain moves to Mahamahopadhyaya Devendra/Balkrishna and Mahendra through Karamha-Keshav-Lanhi and Pabouli-Dharmanand. The title M.M. shows that the scholarly layer is not incidental; it identifies the branch among many repeated names.

The Devendra/Balkrishna daughter-linked group - Lekhadatt, Gopidatt, Vachaspati, Duna/Murari - moves through Kujouli-Bucha/Kishornath. Kishornath's son Dinanath connects to Khandbala-Babu Girijadatt Singh and Mandar-Khadgi. Lekhadatt then moves through Karamha-Kalyan-

Nityanath and Valias-Modpati. Gopidatt's sons Hira and Vinod move through Sakaradhi-Brajmohan-Ram and Kujouli-Indukar. Vinod's daughter-line reaches Pude-Naruan and Acharya Ramanath.

The entry then becomes particularly valuable for modern intellectual history. Vachaspati's sons Jivesh and Rajesh are linked with Bhadpura/Valias/Harianb and a partly blank route, while Jivesh's son Ashutosh reaches Pahitola, Mahishi-Pali, Sitanath, Hiranath, and Raima. Murari/Tuna's sons Vijay and Ajay are connected with Bhattpura-Harianb and Khandbala-Babu Ganapati Singh. Mahindra/Mahi's sons Professor Govind and Professor Jagdish are explicitly marked as Maithili writers. These modern titles must be read as documentary status signs within the Panji, not as later commentary detached from genealogy.

Entry 44 continues Navtol. It opens from an अपरा line of Jhingur into Jibach and Chiranjeev, then moves through Khoaāl-Venidatt, Khandbala-Gopinath, Pali-Parivaya-Purandar, and Oini-Maharaj Shridhar Narayan. Jibach's daughter-linked group - Satish Chandra, Harishchandra, and Ganeshchandra - moves through Naruan-Ghonghi-Gaurinath and Khoaāl-Matinath. These names show a transition toward modern personal-name style while retaining the old Panji grammar.

Ganeshchandra's daughter-linked group includes Yogeshchandra, Shaileshchandra, Ashokchandra, Dineshchandra, and Amareshchandra. The route passes through Harianb-Kamalnath-Muktinath, Mandar-Mukund Singh, Harianb-Shashinath-Teknath, and Mandar-Naiya Durgadhar. Chiranjeev's line brings Lakshmidhar, Yogmani, Vaiyakarana Lakshmidhar, Darhara-Yadunath-Hridaynath,

Karamha-Shyam, Valias-Ishwaridatt-Madhusudan, Soderpur-Nena, and several daughter-linked Valias and Pali routes. The entry must therefore be decoded as a Navtol scholarly and marriage network.

#### **Entry 45: Harianb-Digaunth-Batouri**

Entry 45 is headed through Harianb, Digaunth, and Batouri. Bachharu's sons Hridaynath and related lines move through Darhara-Mahadev-Bandhu, Soderpur-Ghanshyam, and then through Vaiyakarana Hridaynath's son Narhari. Narhari reaches Karamha-Mahamahopadhyaya Subodh and Darhara-Mansukh. An अपरा line from Hridaynath's son Sadanand moves through Pali-Modnath and Darhara-Sanphool. The entry therefore combines Digaunth with Harianb, Pali, Darhara, and Karamha from the beginning.

Narhari's daughter-line reaches Harianb-Sachal-Durgadatt and Khandbala-Maharaj Chhatra Singh. Sadanand's sons Pritinath and Nena/Shivanandan move through Karamha-Brajlal and Soderpur-Shrinath. Sadanand's daughter-line reaches Harianb-Vaiyakarana Mahamahopadhyaya Mohan-Siddhinath and Naruan-Jankinath. These title clusters show why Chapter 12 must follow scholarship and status along with descent.

The entry then follows Pritinath's daughter-linked group - Balbhadra, Rambhadra, and Virabhadra - into Pali-Hemnath-Shrinath and Khandbala-Maharaj Rudra Singh. Balbhadra's son Shaktinath moves through Darhara-Manbharan-Vishwanand and Sarisab-Gunapati. Shaktinath's daughter-linked group - Lakshminath, Bhavnath, Jayanath, Premnath, Somnath, and Tuna - reaches Harianb-Revati Raman-Pritinath and Khandbala-Brajnandan Singh.



The latter part of Entry 45 continues through Rambhadra/Buddhinath/Harinath, Mandar-Vacha-Narpati, Pabouli-Narayanadatt, Karamha-Mahadev-Markandey, Naruan-Girdhar, Sachinath-Pitambar, and multiple branch movements through Budhwal, Valias, Khandbala, and Darhara. The significant point is that Batouri does not replace the earlier villages; it becomes another route inside the Digaunth field.

**Entry 46: Bairi, Sankorthu, and densely layered daughter-lines**

Entry 46 is headed “उ.टी. दिगउन्ध सँ बड़री, सनकोरु.” It continues from Shivanandan/Nena to Mahavir, who is linked with Pali-Hemnath-Shrinath and Khandbala-Maharaj Rudra Singh. Mahavir’s daughter-linked group includes Vishwanath, Baidyanath, Harshnath, and Modnath, moving through Budhwal-Vacha-Manishwar and Darhara-Manbharan. The formula keeps descent and marriage in tight compression.

Baidyanath’s sons Vipin Bihari and linked branches move through Sihauli-Mandar, Nilkanth Singh, Paddanand Singh Jha, Pabouli, and Motinandan Jha. Vishwanath’s sons Indranath and Adityanath move through Naruan-Jagannath-Khadganath and Harianb-Shambhunath. Indranath’s daughter-linked group reaches Ghusaut-Madhusudan-Munar. Harshnath’s daughter-linked group reaches Surgan-Durganarayan-Vedanand Narayan and Khoaāl-Jankinath. This shows Bairi/Sankorthu as a gateway to several Index roots.

The Madhupati section in Entry 46 adds Chintamani, Bachchi, Goshain, Kanhai, Pali-Ram-Chhotakani, Soderpur-Shatanjiv, Parshamani, Amritnath, Karamha-Ramadatt-Brajlal, Mandar-Khushihal-Bhavanidatt, Darhara-Nityanand-Maniknandan, and Alay-Raja Lilanand Singh. The repeated

अपरा structure prevents closure and must be read as active branch expansion.

The latter part of Entry 46 gives Tirthamani, Yogmani, Govardhan, Raghumani, Tekmani, Yogananand, Vikal, Baidyanath, Ratnanath, Hiranath, and Taranath. Many daughter-linked lines are left with blank persons, but they still preserve the route shape. The correct decoding is to say that the source records the connection type and the probable branch point, while leaving missing names as missing.

### **Entries 47-48: Bhattpura and the Babu-linked branches**

Entry 47 opens Digaunth to Bhattpura. Yari's sons include Shivanand and Dullah/Punyanand, linked through Mandar-Harihar-Bhiravani and Pabouli-Krishnapati. Shivanand's daughter-linked group - Bholanand, Jhotan/Kamalanand, Kari/Krishnanand - moves through Darhara-Nityanand-Motinandan and Soderpur-Bandhu. Another daughter-line reaches Sakaradhi-Chhatrapati-Prannath and Budhwal-Lala.

Bholanand's lines move toward Naruan-Lakshminath-Bauku and Darhara-Devidatt; another route reaches Karamha-Teknath-Babu Nenu/Bodhnath and Khoaāl-Gorbul. Jhotan/Kamalanand's routes pass through Pali-Modnath-Durivaya, Khandbala-Theghi, Sakaradhi-Dullah-Devidatt, and Pali-Durivaya. The repetition of Pali-Durivaya is meaningful because it shows branch reinforcement rather than careless repetition.

Entry 48 continues Bhattpura. Satyanarayan's line moves through Karamha-Jagdhara-Dharmadatt and Soderpur-Girdhari. Harinarayan moves through Darhara-Bhavnath-Kumudnath, then Kumudnath's daughter-line reaches Sarisab-Jivanath-Rupnath and Mandar-Kashinath. Harinarayan's daughter-line reaches Mandar-Thengni-

Hanumandatt and Khandbala-Babu Ganeshdatt Singh. The Babu marker here ties the route to a status-bearing Khandbala house.

Harinarayan's son Vilat leads through Karamha-Mahadev-Baldev; Baldev's daughter-line reaches Naruan-Gopal-Adinath and Harianb-Loknath. Another Harinarayan son, Vishwanath, moves through Darhara-Phanindranandan-Mana and Soderpur-Luchai. Vilat's daughter-line moves through Karamha-Lanhi-Nilambar; Nilambar's son Ranath moves through Naruan-Manhar-Duni and Pali-Rajje. The closing lines contain Ramanand/Balbhadrā, Yoganand, Mokshanand, and Kevalanand routes, several of which are partly blank but structurally clear.

#### **Entries 49-51: Kachhua / Kachhuwa closing sequence**

Entry 49 is headed “उ.टी. दिगुन्ध सँ कछुआ.” Kari/Krishnanand's sons Kaushalyanand/Dularnath and Damodar are linked through Pali-Modnath-Durivaya and Khandbala-Theghi. Kari's daughter-line reaches Chummananand, Dinanand, and Ugranand through Khoaāl-Balah-Dharmanath and Budhwal-Parshamani. Kaushalyanand's daughter-line moves through Mandar-Chitru-Gapi and Khandbala-Maharaj Chhatra Singh.

The entry continues through Nikanand, Ramanand, Durganand, Karamha-Krishnadatt-Gopinath, Mandar-Thithar, Kujouli-Amritkar-Son, Khandbala-Babu Punyapati Singh, and Karamha-Kunjran-Khelanand. Damodar's line brings Vishwanand and Siddhinandan through Budhwal-Parshamani-Kantu, Soderpur-Chitradhar, Kujouli-Amritkar-Manmohan, and Khandbala-Maharaj Kumar Vasudev Singh. Again, Kachhua is not isolated; it is a confluence.

The latter half of Entry 49 gives Vishwanand's Vilat/Sherwanand/Jivanand and Shyam/Chudanand lines;

Siddhinandan's sons Chandranand/Jagdish/Tirthanand; Pali-Shrinath-Jagannath; Khandbala-Babu Vanshdhari Singh; Karamha-Bholi-Bhaiyan; Khandbala-Babu Bhaveshwar Singh; Tirthanandan's daughter-linked group; and Chaudhary Tanknath-Rudranath through Karamha and Mahua-Khoaāl. This is a dense Kachhua route into title-bearing and collateral branches.

Entry 50 continues Kachhua through Chummananand, Dinanand, Ugranand, Yashodanand, Lilanand, Punyanand/Dullah, Mandhan, Raghunandan, and related lines. The source connects Sakaradhi, Naruan, Soderpur, Karamha, Khandbala, Kujouli, Sarisab, Darhara, Valias, and Ravandbala. The route to Raja Teknath Chaudhary and Maharaj Maheshwar Singh marks a status layer that must be retained beside the descent line.

Entry 51 closes the Digaunth-Kachhuwa cluster. Mahavir's daughter-linked group - Vidyanand, Jivanand, and Shivanand - moves through Valias-Damodar-Punyapati and Khandbala-Babu Khelapati Singh. Vidyanand and Jivanand have blank daughter-linked continuations, while Motinandan's son Panchanand and Devkinandan's sons Chhatrānand and Harinandan continue the route through Valias-Bhaiyo-Krishneshwar, Sarisab-Phalahari, Karamha-Keshav-Ramnarayan, Naruan-Damodar, and a final Satīnandan daughter-link to Phanipati Jha. This closes the chapter but does not close the wider network.

### **Cross-reference and route map for Entries 41-51**

The chapter's main route is Digaunth-Soderpur. From this root, the chapter branches to Gangoli, Navtol, Batouri, Bairi, Sankorthu, Bhattapura, and Kachhua. Repeated cross-links also connect the chapter to Pali, Khandbala, Naruan, Karamha, Darhara, Mandar, Harianb, Ghosaut, Budhwal, Pabouli, Valias,

Khoaāl, Sakaradhi, Surgan, Alay, Kujouli, Oini, Raima, Pahitola, Mahishi, and Ravandbala. These places should be recorded in the Place Index with their roles: heading-place, internal route-place, marriage-place, scholarly-branch place, or status-house place.

The title map is unusually rich. The chapter contains Jyotirvid, Vaiyakarana, Pauranik, Pathak, Mahamahopadhyaya, M.M., Babu, Maharaj, Raja, Acharya, Professor, Maithili writer, Chaudhary, and Singh markers. Some titles identify scholarship; some identify public or estate standing; some identify family status inside a dense branch. None should be separated from the name to which it belongs.

The reference map contains many उ.टी., शा., slash-number, double-slash, and irregular reference forms. Examples include १८३/०९, ११७/०८, १२३/०३, १०५/१०१२, २९४/०९, १०४/०९, ७६/०९, ३२/०२, ७५/०४, ५६//०७, ५९//०७, and ९०/१०८. The correct editorial rule is to preserve these forms exactly in transcription and use them as navigation markers, not to standardize them silently.

### **Important uncertainties**

Several entries contain visible gaps. These gaps occur inside daughter-linked lines, son-lines, and place-linked segments. A blank after सुत does not permit the editor to invent a spouse, child, or village. It only tells us that the source preserves the route-form but not all personal data. Each such gap must remain marked as a gap in the decoded prose and in the later registers.

The chapter also contains variant forms: दिगउन्ध / दिगउन्घ, बटूरी, बड़री, सनकोरु, भट्टपुरा / भदपूरा, कछुआ / कछुवा, खौआल / खोआल, हरिअम्ब / हरिअम, सरिसब / सरिसव, and पबौली / पवौली. These variations should be kept

visible in the source-based notes, while the contents and index may use a stable navigation form.

### **Research summary**

Entries 41-51 are the first large Digaunth-centered decoding unit. They show how a new heading expands into a full network: scholarly branches, Puwaripar orientation, daughter-linked movement, estate-linked Khandbala lines, Naruan and Pali cross-routes, modern scholarly titles, professor and Maithili-writer markers, and several blank but structurally meaningful continuations.

For researchers, this chapter teaches a practical rule. Do not begin by drawing a family tree. Begin by listing the heading, the persons, the titles, the villages, the daughter-links, and the reference numbers. Then attach each village to the nearest genealogical unit. Only after that should a route chart be made. This prevents Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua from being mistaken for unrelated places.

The next chapter begins with Entry 52, “उपटीप कन्हौलीसँ उजान,” and opens the Kanhauli-Soderpur village record. Chapter 13 will therefore move from the Digaunth cluster into Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा. The method will remain the same: descent, place, marriage, title, and branch-continuity must be read together.

## Chapter 13

### *Entries 52-58 - Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura*

#### Index Link Box

Index cluster: कन्हौली / उजान / मंगरौनी / मानी / सरिसब / भट्टपुरा.

Khand 2 source entries decoded: 52-58.

Principal source heading forms: “उपटीप कन्हौलीसँ उजान”; “अथ कन्हौली सोदरपुर ग्रामारम्भ”; “कन्हौली सँ उजान मंगरौनी”; “उ.टी. कन्हौली सँ उजान”; “मानीसँ सरिसब”; “अथ मानी सोदपुर ग्रामारम्भ”; “मानी सँ सारेसब भट्टपुरा”; and “मानीसँ भट्टपूरा उ.टी.”

Index roots and routes: सोदरपुर-root controls the कन्हौली and मानी openings; internal movements pass through पाली, माण्डर, हरिअम्ब, दरिहरा, बुधवाल, खौआल, करमहा, नरउन, एकहरा, कुजौली, वलियास, खण्डबला, घुसौत, सुरगन, बेलउँच, रैमा, महिषी.पाली, गंगोली-कटका-सोदरपुर, भट्टपुरा, and related marriage/status routes.

Coverage status: Entries 52-58 decoded in this chapter. Entry 59 opens the next cluster, Hati-Teterihar-Soderpur-Sarisab, and is not decoded here.

Chapter 12 ended with the Digaunth-Kachhua sequence. Chapter 13 moves into the subsequent sections after that expansion: the line now passes into Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura. The route is no longer only a Digaunth route. It becomes a Soderpur-controlled movement in which additional settlements, scholarly branches, marriage networks, and status-bearing houses are all woven into one compressed Panji field.

The method remains exactly the same as in the earlier chapters. Every name must be read through descent, place, marriage, title, and branch-continuity. A person is not decoded merely by giving his name. The father-name, the village after सँ, the presence of सुता, the use of अपरा, the title attached to the person, and the reference number all decide how the name belongs to the record.

This chapter is important because it shows how the Panji shifts from one village field into another without breaking genealogical continuity. कन्हौली opens through सोदरपुर, moves toward उजान and मंगरौनी, and then the record moves into मानी-सोदरपुर and मानी-सारिसब/भट्टपुरा. The reader must not treat these as separate fragments. They are linked route-units inside Khand 2.

### Chapter overview

Entries 52-58 form the Kanhauli-Mani transition cluster. Entry 52 opens the Kanhauli-Soderpur village record and immediately routes the branch toward Ujan. Entry 53 continues the Kanhauli-Ujan movement toward Mangrauni. Entries 54 and 55 continue the Kanhauli-Ujan material through Hemadatt, Buchan, Lakshmidatt, Rajnidatt, Tirthadatt, and related lines. Entry 56 opens the Mani-Soderpur record and links Mani back to Sarisab. Entry 57 continues Mani toward Sarisab and Bhattapura. Entry 58 closes the chapter through Mani-Bhattapura and leads directly into the Hati-Soderpur opening of the next chapter.

The chapter therefore performs two tasks. First, it decodes the Kanhauli-Ujan section as a village-and-marriage route. Second, it prepares the reader for the larger Soderpur-root system in which Mani, Hati, Teterihar, Katka, and other settlements will appear as connected fields rather than isolated headings.

### Entry 52: The Kanhauli-Soderpur village opening

Entry 52 opens with “उपटीप कन्हौलीसँ उजान” and then states “अथ कन्हौली सोदरपुर ग्रामारम्भ.” This tells the reader that Kanhauli is not being read as a loose place-name. It is opened as a Soderpur-linked village unit. The phrase ग्रामारम्भ marks a formal



beginning, while the Kanhauli-to-Ujan heading shows that the entry will not remain inside one settlement.

The first major unit is attached to Bhavesh. The source gives a daughter-linked group: Purandar, Kulpati, Manik, Sukavi Krishnadatta. The presence of सुता shows that the route is not a simple male descent list. The group must be read as a daughter-linked or marriage-mediated branch, moving through Pali-Haridev-Balkrishna and Mandar-Ratipati.

Purandar's son Shaktidatt opens the next descent line. The text links Shaktidatt with Shiva through Harianb-Parshi-Balkrishna and Khoaāl-Harinath. Shaktidatt's sons Keshavnath and Lekhanath move through Darhara-Pratap Nandan and Budhwal-Chilka. The route is already triangular: Kanhauli-Soderpur is the field; Ujan is the heading route; Pali, Mandar, Harianb, Khoaāl, Darhara, and Budhwal become relational places.

An अपरा from Shaktidatt introduces Leravan. Leravan moves through Pali-Vishwekhar-Pathak Bachun and Soderpur-Mahinath. The title Pathak is not decorative. It indicates a learned or ritual identity inside the branch. When such a title appears, the name must be read together with both the descent formula and the village route.

The Manik section shows how the entry changes direction again. Manik's sons include Bhiravan and Chhota, and the line moves through Tisaunt, Mandar-Manhar-Subandhu, Mandar-Baduknath, Sarisab-Hireshwar, and Ruchouli-Ekhara. The appearance of Ekhara is significant because the Index separately recognizes Ekhara as a root with Kanhauli and Ruchouli routes. Here the source itself demonstrates that Kanhauli and Ekhara cannot be studied in isolation.

The Ramchandra-linked portion of Entry 52 continues the same method. Ramchandra's daughter-linked group includes Gangadatt, Vishnudatt, Kanha, and Chan. The routes then pass through Khoaāl-Vishweshwar, Harianb-Kishuni, Harianb-Narayan-Harinath, and Sakaradhi-Garib. Vishnudatt's daughter-linked group - Ekdatt, Thengni/Shivdatt, and Durivaya - moves through Karamha-Chandradev-Premdev and later through Darhara-Bhavnath and Pali-Modnath. These are marriage and branch routes, not accidental village insertions.

The Chandidatt line within Entry 52 is also a good example of layered reading. Chandidatt, son of Ganeshdatt, is linked with Naruan-Gadapani. Chandidatt's son Lekhadatt then moves through Harianb-Durgadatt-Babu Loknath and Soderpur-Girdhari. The Babu title attached to Loknath must remain in the decoding because it identifies a social-status layer within the route.

### **Entry 53: Kanhauli to Ujan and Mangrauni**

Entry 53 carries the heading “कन्हौली सँ उजान मंगरौनी.” It continues the same village movement but adds Mangrauni as a further route marker. The opening movement through Budhwal-Manohar-Teknath and Soderpur-Harinath shows that Kanhauli-Ujan does not operate alone; it is constantly routed through Soderpur-related connections.

The Punyadatt and Jibach line leads toward Jagdishdatt, Maheshdatt, and Umeshdatt through Karamha-Haldhar-Govardhan and Soderpur-Babulal. Jagdishdatt's son Gopaldatt, also called Ajaydatt/Sanjidatt in the compressed form, is linked with Hati-Behat-Karamha-Modnath-Ugranath and Soderpur-Jayanandan. This kind of multi-place sequence is exactly why the reader must keep a route table while decoding.

Gopaldatt's daughter-line contains a partly blank Raima segment. The correct reading is not to invent the missing name. The route tells us that the branch reaches Raima and then preserves an incomplete continuation. The gap is a documentary fact. The editor should mark it as such and keep the surrounding route visible.

Maheshdatt's son Rajdatt moves through Surgan-Vijayanarayan and Belauch-Trilochan. Umeshdatt's daughter-line reaches Darhara-Garibanand-Ambikananddatt and Soderpur-Jagdish. In both lines, the chapter continues the same rule: descent gives the persons, place gives the route, and the reference formula gives the navigational value of the entry.

The Pinakdatt line in Entry 53 expands the chapter further. Dhanadatt moves through Karamha-Vishwanath-Radhanath and Mandar-Govardhan. Pinakdatt, also called Balaji, has a daughter-linked group including Dineshdatt, Rameshdatt, Amardatt, and Shyamadatt. Their route goes through Mandar-Jhotahu and Soderpur-Bachkan. Dhanadatt's son Vishnudatt/Munna/Sadan reaches Phanandah-Bhirivaya-Hansmani and a route identified with Ravaul/Dhanshyam. Udaydatt/Munna then leads to Sihauli-Mandar-Chhitan Singh-Parmanand Singh and Naruan-Durganath.

#### **Entry 54: Continued Kanhauli-Ujan movement**

Entry 54 continues “उ.टी. कन्होली सँ उजान.” Hemadatt's daughter-line moves through Naruan-Bholanath-Pashupatinath and Khandbala-Babu Daupati. The source then gives an अपरा for Hemadatt's son Bhimadatt/Balaji, linked with Parhat-Beheradhi-Chudamani and Pauranik Tekmani. The Pauranik title, like Pathak and Babu, must be preserved as part of identification.

Buchan's son Hiranyadatt moves through Mandar-Gani-Harpati and Karamha-Shyamlal. Hiranyadatt's daughter-line through Vanshi returns to Naruan-Jagadbandhu-Pachkauri/Leravnath and Karamha-Shital. Another Vanshi daughter-line moves toward Harianb-Siddhinath-Durganath and Naruan-Vishwanath. The repetition of Naruan here links the chapter to one of the major Index roots, even though the chapter heading is Kanhauli-Ujan.

Lakshmidatt's son Harshik moves through Pali-Gorbul-Parivaya and Khandbala-Keshavnath. Harshik's daughter-lines move through Khoāāl-Modnath-Padmanath and Pabouli-Vikal, and through Darhara-Vidyanath-Nanu and Soderpur-Shridhar. The same individual is therefore not understood through one place only. He is understood through a cluster of route-attachments.

Rajnidatt's daughter-linked group - Devidatt, Tirthadatt/Hauwa, Jaydatt, Yogdatt, Padmadatt - moves through Harianb-Dullah-Girdhar and Pabouli-Gulli. The entry then links Gharanath, Ravandbala, Vasudev Singh, Durganand, Tekanand, and Shyamanand through Budhwal-Raghunandan, Soderpur-Nena, Pabouli-Umanand, Karamha-Ravellanath, Ravandbala-Adyakant, and Surgan-Vijayanarayan. The route is broad, but it remains governed by the Kanhauli-Ujan field.

### **Entry 55: Tirthadatt/Hauwa and the status-bearing route**

Entry 55 continues the Kanhauli-Ujan cluster. Tirthadatt/Hauwa's daughter-linked group includes Gauridatt, Keshavadatt, Yadudatt, and Vinoddatt. The route first moves through Pali-Dharanath and Khandbala-Babu Vasudev Singh. Gauridatt then moves through Karamha-Janardan-Narnath and Belauch-Nena.

Keshavadatt's daughter-line reaches Alay and the royal line of Raja Lilānand Singh and Honourable Raja Bahadur Kirtiyanand Singh. This section is a clear example of the method established in Chapter 8. The titles Raja, Raja Bahadur, and Honourable are status markers that must remain attached to the genealogy. They tell the reader that a marriage or branch route has entered a recognized public or estate-bearing house.

Yadudatt's son Dhirendradatt moves through Mandar-Yadunandan-Badri and Ekharā-Dinanath/Bangali. Vinoddatt's daughter-line also moves through Mandar-Badri and Ekharā-Dinanath. Jaydatt moves through Budhwal-Parshamani-Son and Khandbala-Sadhu. Yogdatt moves through Naruan-Manhar-Damodar and Karamha-Hemkar. These repeated Ekharā, Khandbala, and Naruan references show how the Kanhauli-Ujan cluster constantly touches other Index roots.

Padmadatt's sons Pitambar and Bholadatt/Piyushdatt are connected with Budhwal-Chandeshwar-Shiveshwar and Ravandbala-Krishneshwar. Pitambar also moves through Mandar-Nandipati-Tulapati and Ravandbala-Babu Harshapati Singh. Bholadatt/Piyushdatt and Sunildatt move through Valias-Chandeshwar-Triloknath and Dumra-Budhwal-Gaurinath. The social title Babu and the linked Ravandbala/Dumra routes must be preserved together.

The closing lines of Entry 55 return to Kanha's son Ramadatt through Darhara-Raiya-Mansukh and Khandbala-Jagannath. Chappanu's daughter-line moves through Karamha-Jagannath-Bhavanidatt and Soderpur-Buddhikar. Thus the entry ends by bringing the movement back into the Karamha-Soderpur network.

**Entry 56: Mani-Soderpur and the return to Sarisab**

Entry 56 opens a new subcluster: “मानीसँ सरिसब” and “अथ मानी सोदपुर ग्रामारम्भ.” Mani is therefore not merely a body-place inside Kanhauli. It becomes a fresh Soderpur village opening and at the same time a route back toward Sarisab. This is the structural reason Chapter 13 includes both Kanhauli and Mani.

The entry begins with Bachhani/Krishnanand and Vamdev. Vamdev moves through Mandar-Harpati-Parmanand and Khandbala-Ramdev. Vamdev’s daughter-linked group - Ganga, Bachharu, and Manchita - moves through Karamha-Sadanand and Mandar-Harpati. Ganga then opens several routes: Ghusaut-Hrishikesh-Thedhu, Sarisab-Ramdev-Gadadhar, Kujouli-Shubhankar, Valias-Jagdish, Alay-Dhanshyam-Ramakant, Pandua-Gunakar, Ekharu-Yadupati-Ramakant, and Soderpur-Krishnanand.

Bachharu’s daughter-lines are equally dense. One line moves through Mandar-Ratipati-Chhatrapati, another through Naruan-Aniruddha-Dhanshyam and Kujouli-Shubhankar, another through Valias-Vidyanath-Dharmadatt, another through Kujouli-Rami, and another through Pali-Jyotishi Kumudanand and Jyotishi Sonamani. These scholarly Jyotishi titles are identifying markers, not ornaments.

Manchita’s line reaches Budhwal-Narayan-Harishwar and Soderpur-Fakir. An अपर from Manchita opens Raghunath through Karamha-Narottam-Nandan and Khoaāl-Lakshmipati. The entry then moves into Ratanpati, Ruchipati, and Umapati through Soderpur-Giru-Jagannath and Karamha-Jivanath. Ruchipati’s line reaches Khandbala-Vishwambhar-Bhaves and Valias-Jagnath, then Lakshmipati’s daughter-line reaches

Naruan-Hari-Kavi Krishna and Mandar-Dhanshyam. The term Kavi must be retained because it marks learned identity.

Raghunath's daughter-linked line contains Vaiyakarana Pinakapani and Vaiyakarana Shulpani through Karamha-Shivdatt-Mahidhar and Soderpur-Kamdev. Pinakapani's sons include Sadashiv and Ganesh. Ganesh is described through a major scholarly formula: Shastrarth Martand Vaiyakarana Markandeya. This is one of the clearest demonstrations in Chapter 13 that scholarship enters the Panji as genealogical identification.

Markandeya's daughter-linked group includes Lokeshwar, Anant, Kantir, Umapati, and Vachaspati. The line moves through Darhara-Khadganath-Khadgapani and Karamha-Vishwanath. Lokeshwar's son Professor Mesheshwar / Professor Vishweshwar is then linked with Sulhani-Naruan-Tejnath-Kamalanath and Soderpur-Babujan. The presence of Professor, M.A., Ph.D., and D.Litt later in the same line shows the modern scholarly layer standing inside an older genealogical frame.

Entry 56 closes with the especially valuable note that Professor Mesheshwar / Professor Vishweshwar, bearing modern academic titles, connects to Sanjay, described as Lohnavasi, and then to Mahishi-Pali-Rameshwar-Bhuvneshwar, with a further Gangoli-Katka-Soderpur-Jivadhar route. This single passage links Mani, Sarisab, Naruan, Sulhani, Lohna, Mahishi, Pali, Gangoli, Katka, and Soderpur through one scholarly branch.

### **Entry 57: Mani to Sarisab and Bhattapura**

Entry 57 is headed “मानी सँ सारेसब भट्टपुरा.” It continues the Mani-Sarisab movement but introduces Bhattapura. Anant's son Lakshminath is linked to Naruan-Tejnath-Kamalanath and

Soderpur-Babujan. Kantir's sons Thakku and Suresh move through Karamha-Mahadev-Kamalnayan and Sakaradhi-Balbhadra, while Suresh's son Manoj is left with a partly blank route. The editor must preserve the blank while decoding the route shape.

Umapati/Ramapati's son Ashok moves through Naruan-Ravinath-Khagnath and Pali-Mahamahopadhyaya Doctor Ganganath. The title cluster M.M. / Doctor is a modern-scholarly identifier and must be read as part of branch continuity. Vachaspati's son Vidyapati moves through Sulhani-Naruan-Hardatt-Chanchal and Soderpur-Gonu. The scholarly name Vidyapati is not to be confused mechanically with the famous poet; here it is a personal name within a specific genealogical route.

Shulpani's line continues through Naruan-Ghananand-Kulpati and Pali-Ghananand. Bandhu's son Ruchipati moves through Hariant-Devanand-Yar and Mandar-Bhaves. An अपरा from Bandhu opens Guni through Naruan-Mahipani-Kulpati and Budhwal-Harishwar. Ruchipati's son Dhananand moves through Darhara and Pali; an अपरा from Ruchipati moves through Mandar-Achhapati-Jivapati and Soderpur-Soni. Another Ruchipati son, Shripati, moves through Darhara-Anand-Hiranand and Budhpal-Hari.

Several Ghananand lines then follow: Ghosaut-Kalanath-Harshmani, Naruan-Umanath-Pushpnath, Karamha-Babu Nanu, Mandar-Bechan-Taradatt, Naruan-Lakshmidatt, Karamha-Nandalal-Shyamlal, and Khandbala-Son. The repetition of Ghananand is not an error to be smoothed out. It is a cluster that must be separated by route and branch.

Bhudhar/Keshavanand's daughter-lines return to Pali-Hemnath-Shrinath and Soderpur-Thithar/Shakranath. A



further daughter-linked group includes Bachchu/Dinanand, Dayanand, and Mayanand through Naruan-Chumman-Bankhandi/Tejnath and Soderpur-Shakranath.

Dinanand/Bachchu's son Meghanand and Chandrashekhar then move through Karamha-Shyamlal-Jayaditya and Khandbala-Babu Netreshwar Singh. Chandrashekhar's daughter-linked line moves through Lohna-Darhara-Jivanand/Chanchal-Yatanand. The route therefore reaches Bhattapura but also keeps many earlier roots active.

### **Entry 58: Mani to Bhattapura and the closing of the cluster**

Entry 58 is marked “मानीसँ भट्टपूरा उ.टी.” It closes the chapter by gathering the remaining Mani-Bhattapura lines. Vijayanand's daughter-line goes toward Ujan-Mandar and an Upadhyay-linked but partly blank route. The Upadhyay marker should be preserved even when the personal names are incomplete because it identifies the kind of house being entered.

Mayanand's daughter-linked group - Krishnanand, Vinodanand, Hemanand, Vinayanand - moves through Khoaāl-Kari-Revathinath and Khandbala-Babu Upendra Singh. Dayanand's daughter-line moves through Kujouli-Son-Divakar and Naruan-Arknath. Shripati's daughter-line moves through Naruan-Kulpati-Dayanath and Khandbala-Maharaj Madhav Singh. These are clear status-bearing routes into Khandbala and related houses.

Guni's daughter-lines show the closing rhythm of the chapter. One line reaches Naruan-Lakshmipati-Saraswati/Rudrapati and Harianb-Yar. Another reaches Karamha-Jagannath-Ramadatt and Soderpur-Hridaynath. Another reaches Mandar-Khushihal-Bhavanidatt and Soderpur-Soni. Another reaches Khoaāl-Dukhbhanjan-

Devkrishnadatt and Naruan-Kalanidhi. This is the same pattern seen throughout the book: एक मूल, अनेक मार्ग.

The later part of Entry 58 introduces Vishweshwar/Dish, Mansukh, Dhir, Hira, Karamha-Kamalnayana-Krishnanand, and Soderpur-Padmapati. Mansukh's son Krishnadatt moves through Karamha-Umapati-Chhabnu and Kujouli-Hemkar. Krishnadatt's son Parameshwaridatt moves through Naruan-S. Rudrapati-S. Gunanand and Harianb-Harinath. Another son, Girdhari, moves through Karamha-Devanath and Mandar-Nidhi. Parameshwaridatt's daughter-line reaches Mandar-Anravi and Sarisab-Ganeshdatt.

The final portions of Entry 58 continue through Girdhari, Shivdatt, Budhwal-Parshamani, Pabouli-Dayanidhi, Valias-Indrapati, Khandbala-Anupnath, and Dhir's line through Karamha-Chhabnu and Kujouli-Hemkar. The entry closes with an अपरा from Dhir to Karamha-Chhabnu itself. Chapter 13 therefore ends not with closure but with a route still branching outward. Entry 59 immediately begins the Hati-Soderpur section, which belongs to Chapter 14.

### **Cross-reference and route map for Entries 52-58**

The main chapter route is Kanhauli-Soderpur to Ujan and Mangrauni, then Mani-Soderpur to Sarisab and Bhattapura. Secondary routes include Pali, Mandar, Harianb, Khola, Darhara, Budhwal, Karamha, Naruan, Ekhar, Kujouli, Valias, Khandbala, Ghosaut, Surjan, Belauch, Raima, Sulhani, Lohna, Mahishi, Gangoli, Katka, and Soderpur.

The chapter's title map includes Pathak, Pauranik, Babu, Raja, Raja Bahadur, Honourable, Kavi, Jyotishi, Vaiyakarana, Shastrarth Martand, Professor, Doctor, M.A., Ph.D., D.Litt, and Upadhyay. These titles serve different functions. Some indicate scholarship, some public status, some ritual or textual

specialization, and some estate association. In every case, the title must remain attached to the person and route in which it appears.

The branch map shows repeated use of सुता and अपरा. The word सुता opens daughter-linked or marriage-linked routes; अपरा prevents premature closure and introduces another connected branch. In this chapter, both terms are essential because many routes move from one root to another through daughters, scholarly houses, and status-bearing households.

### **Important uncertainties**

Entries 52-58 contain many incomplete names and partially blank routes. The recurring formula “... सँ ... सुत ... दौ ... सँ ... दौ” must not be filled by conjecture. It shows that the source preserves the form of a relation while leaving one or more details missing. The decoded prose must mark such places as incomplete but structurally meaningful.

Several names and places show variant or unstable spellings: कन्हौली / कन्होली, सोदरपुर / सोदपुर, सारेसब / सरिसब / सरिसव, भट्टपुरा / भट्टपूरा, हरिअम्ब / हरिअम, खौआल / खोआल, पबौली / पवौली, बेलउँच / बेलँउच, and खण्डबला / खण्डबला-like linked house forms. The index should preserve source forms while giving a standard search form where evidence permits.

### **Research summary**

Entries 52-58 show a major transition from the Digaunth section into the Kanhauli-Mani part of the Soderpur-root system. The cluster is important for three reasons. First, it demonstrates how Kanhauli moves toward Ujan and Mangrauni. Second, it opens Mani-Soderpur and routes it back toward Sarisab and Bhattapura. Third, it contains a rich

scholarly and status layer, including Pathak, Pauranik, Jyotishi, Vaiyakarana, Shastrarth Martand, Professor, Doctor, M.A., Ph.D., D.Litt, Babu, Raja, and Upadhyay markers.

For family researchers, the chapter gives a practical warning. Do not extract one name from these entries and ignore the route. A person may be intelligible only when read with the village that follows, the daughter-line that carries the connection, the title that distinguishes him, and the branch opened by अपरा. The chapter therefore continues the book's central method: descent, place, marriage, title, and branch-continuity must remain together.

The next chapter begins with Entry 59, “हाटी सोदरपुर-उप-टीप” and the formal opening of Hati-Soderpur, Teterihar-Soderpur, Sarisab, and Mahiya. Chapter 14 will decode that smaller but structurally important transition before the larger Mahishi-Pali cluster begins in Chapter 15.

## Chapter 14

### *Entries 59-61 - Hati, Teterihar, Soderpur, Sarisab, and Mahiya*

#### **Index Link Box**

Index cluster: हाटी / तेतरिहार / सोदरपुर / सरिसब / महिया / कटका.

Khand 2 source entries decoded: 59-61.

Principal source heading forms: “हाटी सोदरपुर-उप-टीप”; “उपटीप हाटीसँ सोदरपुर”; “अथ हाटी सोदरपुर ग्राम”; “अथ तेतरिहार सोदरपुर ... ग्रामरम्भ”; “उ.टी. तेवरिहार सँ सरिसब”; “उपटीप महिया”; “अथ महिया सोदरपुर”; and the closing movement into “अथ सोदरपुर कटका ग्रामरम्भ.”

Index roots and routes: सोदरपुर-root controls the Hati, Teterihar, Mahiya, and Katka openings; internal routes pass through दरिहरा, करमहा, पाली, नरउन, माण्डर, बुधवाल, जजिवाल, उगही/वलियास, तिलय, रूचौली-एकहरा, खण्डबला, घुसौत, विट्टो, कुजौली, खौआल, तरौनी-करमहा, महिषी-पाली, गंगाधर-मंगरौनी, बेलउँच, सुरगन, and linked status houses.

Coverage status: Entries 59-61 decoded in this chapter. Entry 62 opens the Mahishi-Pali cluster and belongs to Chapter 15.

Chapter 13 ended when the Mani-Bhattapura route reached the threshold of the Hati-Soderpur section. Chapter 14 now continues from that subsequent section. The line moves into additional settlements, scholarly and ritual branches, daughter-linked routes, and marriage networks. The chapter is shorter than some preceding chapters, but it is structurally important because it shows how one Soderpur-root cluster can pass rapidly through Hati, Teterihar, Sarisab, Mahiya, and Katka before the larger Mahishi-Pali sequence begins.

The method remains the same. Every name is read through descent, place, marriage, title, and branch-continuity. A name standing alone is never enough. The decoder must ask: whose son or daughter is this person, which village or house is attached by सँ, what title or status marker helps identify the

branch, and whether the line is being continued by an अपरा, a daughter-link, a register number, or a new ग्रामारम्भ.

Entries 59-61 are valuable because they show the Panji in a transitional mode. The record does not pause to explain why Hati, Teterihar, Sarisab, Mahiya, and Katka appear together. It assumes that the trained reader will follow the formulae. This chapter therefore unfolds that compressed transition into prose while preserving the uncertainty and density of the source.

### **Chapter overview**

Entry 59 opens the Hati-Soderpur record and then moves directly into Teterihar-Soderpur. The entry shows a dense network of daughter-lines, Vedic and Pathak identifiers, repeated Pali and Naruan links, and the appearance of Ruchouli-Ekhara and Khandbala. Entry 60 continues Teterihar toward Sarisab, adding Ghusaut, Vittho-Kujouli, Tarouni-Karamha, Mahishi-Pali-Mangrauni, and related learned or professional markers. Entry 61 opens the Mahiya-Soderpur section and then moves into Soderpur-Katka.

This cluster therefore acts as a hinge. It closes the Kanhauli-Mani material of Chapter 13 and prepares the Mahishi-Pali expansion of Chapter 15. The same Soderpur-root remains active, but the entries introduce new relational fields. Hati and Teterihar are not accidental place names; they are part of the Soderpur network. Mahiya is not a stray heading; it opens another Soderpur branch before Katka appears.

### **Entry 59: Hati-Soderpur as a Vedic and daughter-linked opening**

Entry 59 begins with the Hati-Soderpur heading and then formally opens with “अथ हाटी सोदरपुर ग्राम.” The word अथ marks a

new beginning, and ग्राम indicates that the source is opening a village-based record. The first visible figure is Vaidik Soni. The title वैदिक is essential. It identifies a ritual or learned status within the entry, and the line must be read as both genealogical and scholarly-ritual.

Vaidik Soni's daughter-linked group is given as Kulmani, Vanshmani, Kamalmani, Parshamani, and Harshamani. Because the word सुता governs this group, the reader must not read the sequence as a simple line of sons. It is a daughter-linked or marriage-mediated group. The route immediately moves through Darhara-Jivanath and Karamha-Bhavdev. This is the first sign that Hati-Soderpur is only the doorway, not the boundary.

Kulmani's son Bammola moves through Pali-Devanath and Naruan-Hasnu. Bammola's daughter-line moves through Karamha-Dharmadatt and Soderpur-Girdhari. An अपरा then opens another Bammola daughter-line through Karamha-Lanhi and Pali-Dharmanand. These repetitions show how the source treats the same branch through several routes. The decoder must separate the repeated routes instead of flattening them into one sentence.

The Vanshmani and Kamalmani sections continue the same pattern. Vanshmani's daughter-line again goes toward Pali-Devanath and Naruan-Hasnu. Kamalmani's daughter-line goes toward Karamha-Dharmadatt, and another Kamalmani route passes through Mandar-Bagdu and Karamha-Chandradev. The repeated appearance of Pali, Naruan, Karamha, and Mandar shows a stable network of marriage and branch relations around the Hati-Soderpur heading.

Parshamani's son Pashupati is linked with Naruan-Lakshminath and Pali-Jagannath. The source then passes to Devanand's sons Khushi and Nena. Khushi's son Bhaiya moves through Budhwal-Balakrama-Hridayram and Jajival-Hirphul. Here Budhwal and Jajival become route places inside a Soderpur-related entry. Again the heading is not a wall; the genealogy travels where the relationship demands.

Bhaiya's son Rajivan/Nayan/Babua-like line then leads into Ugahi-Valiyas, Jayanath, Girijanath, and Pathak Dūbh. The Pathak title should be preserved because it marks learned or ritual identity. An अपरा from Bhaiya opens Kalikant and Ramakant through Ugahi-Valiyas and Pathak Dunn, again showing a learned-house route. Babua's own line moves to Bhagavati and Kunkun through Ruchouli-Ekhara, and then toward Khandbala. This is significant because Ekhara and Khandbala are separate index roots but appear here inside the Soderpur-controlled movement.

The closing line of the Hati portion returns to Nena's daughter-line through Budhwal-Hridayram and Jajival-Hirphul. This confirms that Entry 59 is not only a Hati record. It is a route map in which Hati, Soderpur, Pali, Naruan, Karamha, Mandar, Budhwal, Jajival, Valiyas, Ruchouli-Ekhara, and Khandbala are bound through descent and daughter-linked movement.

**Entry 59 continued: Teterihar-Soderpur begins inside the same chapter**

After the Hati material, the same entry opens Teterihar-Soderpur. The source states “अथ तेतरिहार सोदरपुर ... ग्रामरम्भ,” which means that another Soderpur-linked village beginning is introduced before a new numbered entry appears. This is why Chapter 14 must read Entry 59 as a compound section: Hati-



Soderpur opens first, then Teterihar-Soderpur begins inside the same numbered field.

The Teterihar opening begins with Mehesh and a daughter-linked group: Manikrishna, Devkrishna, Shrikrishna, and Anathi. The route moves through Pali-Ramdev and Soderpur-Mitrakar. Manikrishna's line moves through Mandar-Ghananand and Naruan-Sadhu Shadhar. Devkrishna's son Manik, also called Tirthakrishna in the source, moves through Mandar-Manbodh and Harianb-Narayan.

Manik/Tirthakrishna's sons Vaidyanath and Thithar are connected with Pali-Devanath and Naruan-Hasnu. Vaidyanath's daughter-line then moves to Alay-Raja Dular Singh and Kujouli-Kulpati. The title Raja attached to Dular Singh adds a status layer to the branch. It must not be dropped from the decoding because it explains the public or estate identity through which the connection is remembered.

Several further Vaidyanath daughter-lines are partially incomplete but still structurally clear. One route moves toward Ravāal-Hardatt and Karamha-Neya; another toward Pandua-Pandit Ratanmani and Ravandbala-Nidhi; another toward Harianb-Dullah-Lanha and Darhara-Vishnudatt. The blank or uncertain portions must not be invented. What can be said with confidence is that the entry preserves a sequence of marriage routes attached to Vaidyanath's line.

Thithar's son Girdhar/Babujan moves through Pali-Lakshmidhar and Sakaradhi-Nakdu. The next part takes Fekan/Thakkan through Budhwal-Keshav-Sadashiv/Gosain and Khoaāl-Shrinath. A further Fekan/Thakkan daughter-line moves through Harianb-Loknath-Yadunath and Darhara-Nanu. Then an अपरा opens Gaurinath and the line returns to Budhwal-Gosain, Ravaal-Shrinath, Ekharā-Indranath, and Rai

Bahadur Shrinath, before closing through Naruan-Mahadev. The title Rai Bahadur is another status marker that must remain attached to the route.

### **Entry 60: Teterihar to Sarisab**

Entry 60 is headed “उ.टी. तेवरिहार सँ सरिसब.” The spelling appears as तेवरिहार in the source, but the plan and surrounding context identify the cluster with Teterihar. The editor should preserve the source form in transcription and use Teterihar as the normalized search form in the index.

The entry begins from Gaurinath’s daughter-linked group: Shankar, Damodar, and Durgadhar. Their route goes through Ghusaut-Parmeshwar-Markandey and Soderpur-Mahamahopadhyaya Jagdish. The title Mahamahopadhyaya marks a high scholarly status. This is a key example of the chapter’s method: the name is meaningful only when read with descent, place, scholarly title, and branch route.

Shankar’s sons Raghavendra and Madhavendra move through Vittho-Kujouli-Khelanath-Lekhnath and Khoaāl-Umanath. This line is important because it connects the Teterihar-Sarisab heading to Kujouli, a separate Index root. The connection is not accidental; it is produced by descent and route within the entry.

Damodar’s daughter-line includes Manish and a partly incomplete route through Tarouni-Karamha-Mandhan and Doctor Badrinath. The source also gives C.S.M.B.B.S. after Doctor Badrinath. Rather than modernizing or removing this, the decoding should treat it as a professional-identifying layer. The route then moves to Khandbala-Babu Vishweshwar Singh. A modern medical-professional identifier and a Babu/Khandbala status route appear in the same compressed formula.

Durgadhar's daughter-line moves through Mahishi-Pali toward Mangrauni and Gangadhar's son Chandradhar, then to Khandbala-Chandrakant. This prepares the reader for the next large cluster. Even before Chapter 15 begins formally, Mahishi-Pali-Mangrauni is already appearing as a route inside Teterihar-Sarisab.

The later part of Entry 60 returns to Shrikrishna. His sons Anand and Janaki are linked with Budhwal-Shatanjiv-Bhaiyan and Darhara. Anand's daughter-line moves through Pali-Mohan and Soderpur-Rudranath. Janaki's daughter-line moves through Karamha-Govind and Soderpur-Dhir. Anathi's daughter-line moves through Darhara-Mansukh and Khandbala-Jagannath. The entry thus ends by binding Teterihar-Sarisab back to the same matrix of Pali, Soderpur, Karamha, Darhara, Budhwal, and Khandbala.

### **Entry 61: Mahiya-Soderpur and the move toward Katka**

Entry 61 opens “उपटीप महिया” and then states “अथ महिया सोदरपुर.” This is another formal village opening under the Soderpur field. Ratnapati's sons Mauj and Durgadatt are linked with Pali-Moti and Soderpur-Narayan. An अपरा then opens Dhir and Kant through Mandar-Jaydev and Karamha-Krishnanand. Another branch moves through Budhwal-Ram and Darhara-Mahamahopadhyaya Thedh. The entry therefore begins with descent but quickly becomes a route through scholarly and regional markers.

Mauj's son Nena/Hridaynath/Harinaath is linked with Budhwal-Devanath and Soderpur-Damodar. Hridaynath's son Gosain moves through Mandar-Khagpati and Pabouli-Kavi Bholan. The Kavi title, like Vaidik, Pathak, Mahamahopadhyaya, Doctor, Babu, Raja, and Rai Bahadur in

the preceding entries, must be retained as identifying evidence.

Gosain's daughter-line moves through Belauch-Bhushan and Budhwal-Krishnapati. Harinath's daughter-line moves through Khoaāl-Kavi Hemnath and Sarisab-Pandit Hireshwar. Another Harinath daughter-line goes through Karamha-Fakir-Yoganand and Darhara-Chitreshwar. A further line moves through Valiyas-Mani-Son and Khandbala-Thakur Indreshwar. Another moves through Sakaradhi-Krishnadas and Surgan-Rai Uttamnarayan. These lines show the full range of the Panji's memory: village, scholarship, title, status, and route are all interwoven.

The Dhir line moves through Khoaāl-Ghanshyam-Pitambar and Soderpur-Ramchandra, with an अपरा through Ekharadularaiya. Kant's son Gauri returns to Budhwal-Devanath and Soderpur-Damodar. Gauri's daughter-line moves through Naruan-Sona-Chan. A further Umapati-Sona line moves through Soderpur-Dhanshyam and Darhara-Vishwanath. Sona's son Chan then returns through Soderpur-Rojhan and Darhara-Babu. The cluster therefore repeatedly returns to Soderpur while branching outward through other roots.

Chan's sons Parshamani and Udaymani move through Mandar-Shobhakar-Hiyan and Budhwal-Bhaiyan. This closes the Mahiya portion with the same pattern seen throughout the chapter: a person-line is identified through father, village, daughter-connection, title, and external route. No single element is sufficient by itself.

### **Entry 61 closing: Soderpur-Katka as transition**

The end of Entry 61 opens another formal village beginning: “अथ सोदरपुर कटका ग्रामारम्भ.” This is not a new numbered chapter in the source, but it is a clear internal transition.

Ganoli/Krishnapati's son Lakshmipati moves through Darhara-Yajnanarayan-Bachharan and Pali-Dullah/Dharanidhar. Lakshmipati's son Jivach moves through Mandar-Ratnapati-Damodar and Khandbala-Babu Ganeshdatt Singh. The Katka route therefore extends Soderpur into another village field.

Jivach's sons Anant, Shripati, Ratnapati, and Umapati move through Budhwal-Mahamahopadhyaya Manishwar and Darhara-Manran. Anant's daughter-linked group - Shripati, Lalan, Vino, Manoj - moves through Mandar-Nilkanth Singh-Duginand Singh. A final Anant daughter-line moves through Valiyas-Damodar-Lakshmipati and Karamha-Dinanand. These closing lines show why the chapter stops here: the next numbered entry, 62, opens the Mahishi-Pali cluster and begins a much larger section.

### **Cross-reference and route map for Entries 59-61**

The principal route is Soderpur-root: Hati-Soderpur, Teterihar-Soderpur, Teterihar-Sarisab, Mahiya-Soderpur, and Soderpur-Katka. Secondary routes include Darhara, Karamha, Pali, Naruan, Mandar, Budhwal, Jajival, Ugahi-Valiyas, Tilay, Ruchouli-Ekhara, Khandbala, Ghusaut, Vittho, Kujouli, Khoaāl, Tarouni-Karamha, Mahishi-Pali, Mangrauni, Belauch, Sakaradhi, and Surgan.

The title map is especially rich for a short chapter. It includes Vaidik, Pathak, Raja, Rai Bahadur, Mahamahopadhyaya, Doctor, Babu, Kavi, Pandit, Thakur, and Rai. These markers show that scholarly, ritual, professional, and landed status are not outside the genealogy. They help identify persons inside crowded name sequences and should remain in the decoded prose.

The branch map depends heavily on सुता and अपरा. सुता introduces daughter-linked or marriage-mediated movement; अपरा opens another line from the same or related branch. The chapter also contains several partial or blank formulas. These are to be preserved as signs of incomplete data, not repaired by conjecture.

### **Important uncertainties**

The source spelling varies: हाटी / हाटी, तेतरिहार / तेवरिहार, वबुआजी / बाबूजी-like forms, खौआल / खण्डबला, सोदरपुर / सोदर, and several names with uncertain scanning or scribal forms. The edition should preserve the source form in detailed transcription and use standardized forms only in the index.

The Hati and Teterihar sections are closely joined inside Entry 59. The reader should not assume that the Teterihar material belongs to a completely separate register simply because it has its own ग्रामरम्भ. It is a new internal village opening within the same numbered cluster and must be read as part of the Soderpur-root transition.

Entry 61 also introduces Soderpur-Katka before Entry 62 begins. This means Chapter 14 should include Katka as a closing transition, even though the approved chapter title emphasizes Hati, Teterihar, Soderpur, Sarisab, and Mahiya. Katka is part of the closing movement and prepares the source for the Mahishi-Pali opening.

### **Research summary**

Entries 59-61 show how a small chapter can carry a wide social map. Hati and Teterihar introduce Vedic, Pathak, Raja, Rai Bahadur, Mahamahopadhyaya, Doctor, Babu, and Kavi identifiers. Mahiya adds Kavi Hemnath, Pandit Hireswar, Thakur Indreshwar, Rai Uttamnarayan, and other status-

marked connections. These titles are not decorative; they are part of the branch record.

The chapter also demonstrates why the Index must remain the control register. Soderpur is the governing root, but the chapter reaches Sarisab, Pali, Naruan, Karamha, Mandar, Budhwal, Khoaāl, Ekhara, Kujouli, Khandbala, Valiyas, Surgan, and Katka. Without the Index, the reader would see only a crowded string of names. With the Index, the route becomes readable.

For the family researcher, the rule is simple but strict: do not detach a person from the route. Vaidik Soni, Vaidyanath, Gaurinath, Shankar, Damodar, Durgadhar, Ratnapati, Mauj, Harinath, Dhir, Kant, Gauri, Sona, Chan, Lakshmipati, and Jivach are all meaningful only when read through their descent, attached place, marriage or daughter-route, title, and branch-continuity.

The next chapter begins with Entry 62, “उपटीप महिषी सँ मङ्गदपट्टी पाली दुर्गागंज कटिहार,” and opens “अथ महिषी पाली ग्रामारम्भ.” That section is larger and will be treated as Chapter 15: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni.

## Chapter 15

***Entries 62-78 - Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni***

### Index Link Box

Index cluster: महिषी / पाली / इशहपुर / गंगोली / हटाढ़ / लोहना / पाहीटोल / मंगरौनी / जमदौली.

Khand 2 source entries decoded: 62-78.

Principal source heading forms: “उपटीप महिषी सँ मङ्गदपट्टी पाली दुर्गागंज कटिहार”; “अथ महिषी पाली ग्रामारम्भ”; “उपटीप महिषीसँ सोतिपूरा”; “उप.टीप महिषीसँ पाली धाने रामपुर”; “इशहपुर पाली उपटीप: महिषीसँ”; “महिषीसँ गंगोली इशहपुर”; “उपटीप महिषीसँ हटाढ़”; “उ.टी. महिषी सँ गंगोली”; “उपटीप महिषी सँ लोहना”; “उपटीप महिषीसँ पाहीटोल”; “महिषीपाली उपटीप पाहीटोल”; and “उपटीप महिषीपाली मंगरौनी.”

Index roots and routes: पाली controls महिषी, मंगरौनी, and जमदौली; this chapter also moves through सोदरपुर, करमहा, दरिहरा, नरउन, खण्डबला, माण्डर, वलियास, कुजौली, घुसौत, सुरगन, सकराढ़ी, बेलउँच, गंगोली-कटका, लोहना, पाहीटोल, इशहपुर, हटाढ़, लखनौर, चिगरीनी, चियाटोल, and खड़रात.

Coverage status: Entries 62-78 decoded in this chapter. Entry 79 opens the Balirajpur-Pahitola / Harianb cluster and belongs to Chapter 16.

Chapter 14 ended at the Soderpur-Katka transition. Chapter 15 now follows the line into a much larger Pali-controlled field. The first movement is Mahishi-Pali; the subsequent movements pass through Sotipura, Dhane Rampur, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, Manglabani, Mangrauni, and Jamdauli. The chapter is a major bridge in Khand 2 because it shows how a root listed in the Index can expand into many place-routes while remaining genealogically coherent.

The method remains unchanged. Every name is read through descent, place, marriage, title, and branch-continuity. A person is not treated as an isolated biographical item. The decoder asks whose son or daughter the person is, which



village or house is attached by सँ, what scholarly, ritual, estate, or modern title is present, and whether the line continues by सुता, सुतो, अपरा, a numbered reference, or a new ग्रामारम्भ.

Entries 62-78 are especially dense because the Mahishi-Pali material repeatedly changes local direction without losing the Pali root. The source does not explain each turn. It assumes a trained reader can follow the grammar of descent and route. This chapter therefore expands the compressed record into prose while preserving uncertain readings, repeated names, broken headings, and blank markers.

### Chapter overview

Entry 62 opens the Mahishi-Pali chapter with a heading that already mentions Mangadpatti, Durgaganj, and Katihar. Entry 63 continues the same opening through further descendants and cross-links. Entries 64 and 65 move through Sotipura and Dhane-Rampur. Entries 66-68 develop the Ishahpur-Pali and Gangoli-Ishahpur routes. Entries 69-71 bring in Hatadh, Gangoli, and Lohna. Entries 72-76 form the Pahitola section, and Entries 77-78 close with Manglabani, Mangrauni, Lakhnaur, Jamdauli, Chigrauni, Chiyatol, and Khadrarat.

This cluster has a wider geography than the preceding short Soderpur-Hati-Teterihar chapter. The names move toward Durgaganj, Katihar, Sotipura, Dhane-Rampur, Ishahpur, Gangoli, Lohna, Pahitola, Mangrauni, and Jamdauli; but the controlling logic is still genealogical, not merely geographical. Each place must be attached to the nearest descent unit and to the appropriate marriage or branch route.

### Entry 62: Mahishi-Pali opens the large Pali field

Entry 62 begins with the Mahishi-Pali heading and then formally opens “अथ महिषी पाली ग्रामारम्भ.” This is the strongest sign that a new chapter-cluster has begun. The heading also mentions Mangadpatti, Durgaganj, and Katihar, which indicates that the branch already has wider settlement or route memory beyond the opening village.

The early line of Entry 62 passes through Lakshminarayan and the sons Bhikhari and Fakir, then through Darhara-Dharadhar, Khandbala-Raghunandan, and the daughter-linked group Bhairvari, Dharmanand, Ghananand, Vidyanand, and Durganand. The repeated appearance of Darhara, Soderpur, Sarisab, Karamha, Naruan, and Khandbala shows that Mahishi-Pali is not a narrow local field. It is a Pali-rooted network of descent and marriage.

Dharmanand’s sons Kirtipati and Balanand move through Sarisab, Pabouli, Budhwal, Naruan, and Soderpur. Ratnanand and Jayanand then show additional Mahishi-Pali routes through Khoaāl, Pali, Soderpur, Valiyas, and Sarisab. The repeated pairings show that a person’s identity is recorded by the branch route as much as by the personal name.

The Sadanand branch is especially important because it brings in Raghunandan, Pandua, Lachi, Sarisab-Chandramani, and further daughter-linked groups. The chapter must not flatten these into a single descent chain. The source is preserving multiple marriage-mediated routes from one Mahishi-Pali zone.

Entry 62 also contains a modern-like expansion through names such as Jhapati/Dinanand, Tarānand, Vidyanand, Bhimanand, Panchanand, Chumme/Chandranand, Krishnanand, Vishwanath, Kartik, Munchun/Madanand, and

Yoganand. These names are tied to Sarisab, Soderpur, Khandbala, Naruan, Karamha, Mandar, and other houses. The decoder must read the repeated markers as route signals, not as accidental clutter.

### **Entry 63: Continuation of the Mahishi-Pali opening**

Entry 63 is not a new village start but a continuation of the Entry 62 field. It carries forward the Mahishi-Pali network with more names, daughter-lines, and cross-references. The broken or unheaded appearance of the entry is editorially important: it should be treated as a continuation because Entry 64 begins a new visible Mahishi-Sotipura heading.

The entry contains further movement through Kanhouli-Soderpur, Khoaāl, Sarisab, Khandbala, and Mandar. The pattern reinforces the chapter's method. Even where the heading is short, the line must be decoded through the nearest kinship unit and the place sequence attached to it.

The repeated blanks and ellipses in this continuation are not to be repaired. They mark missing or unreadable information in the source tradition. The safe reading is to preserve known personal names and place-routes, identify the cluster, and leave incomplete descent details open for future collation.

### **Entry 64: Mahishi to Sotipura**

Entry 64 is headed “उपटीप महिषीसँ सोतिपूरा.” This heading marks a movement from the Mahishi-Pali field toward Sotipura. The entry begins with Chhotkani and the sons Modnath and Jagannath, then moves through Soderpur, Mandar, Darhara, Naruan, Khandbala, Valiyas, Pali, and several अपरा openings.

The Modnath-Durivaya-Atmaram sequence is a good example of a route chain. Durivaya moves through Darhara

and Naruan; Atmaram moves through Khandbala and Darhara; Atmaram's daughter-line moves through Surgan and Soderpur. The repeated “अपरा” markers open additional marriage or collateral routes rather than repeating the same marriage.

The Gosain/Kalaru and Phuddi/Balbhadra portions of the entry further show that a branch may move through Soderpur, Naruan, Darhara, Khandbala, and Valiyas while remaining under the Mahishi-Sotipura heading. The source is not mapping a straight road; it is mapping remembered alliances.

The entry also includes Lakshmidatt, Vagish, Dullah, Durvaran, Harshi, and Jhapatu, with routes through Mandar, Pali, Kujouli, Darhara, Naruan, and Valiyas. These names should be read as a set of collateral lines tied to the Sotipura movement.

### **Entry 65: Mahishi-Pali through Dhane-Rampur**

Entry 65 continues Mahishi-Pali through Dhane-Rampur. The beginning carries forward Durvaran, Harsha/Harshi, Dhun/Bhav Nath, Bachchan/Ravganath, Gopinath, Phaninath, Nirasa, Baidyanath, and related names. The branch moves through Soderpur, Naruan, Khandbala, Karamha, Mandar, Ravandbala, Pandua, and Pali.

This entry is important because it shows how the same cluster carries learned, estate, and ordinary kinship signs together. “बाबू” “सिंह,” and other status markers appear alongside simple descent formulae. The decoder must keep these titles attached because they help identify which branch or house is being remembered.

The Piyushnath, Rupnath, Pushpnath, Somnath, Chetanath, Jivanath, Jagannath, and Ramji/Bhagwanji/Sudarshan line shows how a Mahishi-Pali branch can travel through Naruan, Khandbala, Karamha, Mandar, and Valiyas. The entry is less about one place than about the continuity of a descent unit through several marriage routes.

### **Entry 66: Ishahpur-Pali within the Mahishi field**

Entry 66 opens “इशहपुर पाली उपटीपः महिषीसँ.” This heading must be read carefully. Ishahpur is not detached from Pali. The phrase shows that Ishahpur-Pali is being read from the Mahishi field. The chapter therefore treats Ishahpur as a sub-route within the Pali-root cluster.

The visible line begins with Gokhulanath’s group: Hemanath, Durivaya, and Parivaya. It then moves through Darhara, Naruan, Soderpur, Budhwal, Khandbala, Pali, and other houses. Rajivnath, Jhingur/Padmanath, Shrinath, Dayanath, Babunandan, Brajnandan, Loknath, Shambhunath, Jagannath, Kumudnath, and Bheshnath appear in dense succession.

The Ishahpur-Pali entry is one of the best examples of why branch-continuity must govern the reading. Without the place chain, a list of names such as Hemanath, Rajivnath, Padmanath, Shrinath, Dayanath, Babunandan, and Kumudnath would look unrelated. With the place chain, they become parts of one Mahishi-Pali-Ishahpur route.

### **Entry 67: Mahishi to Gangoli and Ishahpur**

Entry 67 explicitly marks “महिषीसँ गंगोली इशहपुर.” This is a bridge entry. It connects the Mahishi-Pali field with Gangoli and with the Ishahpur material that began in Entry 66. It also recalls the Digaunth-Soderpur world from Chapter 12, where Gangoli had already been important.

The Maheshnath/Shaktinandan branch moves through Khandbala-Girdhari Singh and Babu Tantradhari Singh, then toward Naruan-Badrinath. Nandanandan moves through Digaunth-Soderpur and Mahamahopadhyaya U. Balakrishna, then through Kujouli. This shows how scholarly status and previous chapter clusters re-enter the present Mahishi-Pali field.

The Dayanath-Damrunath-Phaninath section then moves through Soderpur, Pali, Mandar, Khandbala, Karamha, Tripurauli-Naruan, and Budhwal. The branch includes Babu and Thakur titles, as well as several blank or uncertain links. The safe reading is to preserve the known route and mark uncertain segments as unfinished rather than supplying names.

#### **Entry 68: Mahishi-Ishahpur and the Mukund-Hira route**

Entry 68 continues the Mahishi-Ishahpur route through Mukund Jha and Hira Jha. The heading itself shows that the chapter is still inside the Mahishi field but now follows a personal and branch route associated with Ishahpur.

Amarnath, Mahinath, and Sitanath move through Naruan-Vanakhandi-Mathuranath and Pabouli-Tapasi. Amarnath's daughter-line then moves through Valiyas-Lokpati-Thakurpati and Khandbala-Gopinath Singh. Durivaya's line brings Babu Kalanath, Khandbala, Darhara, and later Pinaknath and Damrunath. These names are meaningful only when their title and place routes remain attached.

The Purandar, Gharnath, Ravganath, Biharilal, Harinarayan, Shashidhar Narayan, and related portions of Entry 68 show the same pattern: branch identity is preserved through sons, daughter-lines, Babu titles, estate houses, and

linked villages. The entry closes by preparing the Hatadh/Gangoli movement of Entry 69.

**Entry 69: Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha**

Entry 69 is headed “उपटीप महिषीसँ हटाढ़ साघू झा गंगोली महेश झा.” This is a compound heading. Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha all function as route signs inside the Mahishi field. The heading therefore needs to be kept in full, not shortened to one village.

The line begins from Hira/Chetdhar Narayan and then moves through Naruan-Saraswati-Mahindra Narayan, Darhara-Mukidhar, Kujouli-Radhakant, Naruan-Lilanath-Saraswati-Baidyanath, Khandbala-Gundhari Singh, and several further routes. The section then opens a “shakha” attached to Vanshidhar, Dullah/Dharanidhar, Lakshmidhar, and related names.

The Leeladhar-Sadhu-Kaladhar and Keshidhar-Dhanurdhar routes are important because they bring Naruan, Mandar, Soderpur, Sakaradhi, Pabouli, Sarisab, Khoaāl, Karamha, Khandbala, and Mahesh into the same branch field. The entry shows how a named scholar or branch head can become a route node in the Panji.

**Entry 70: Gangoli continuation**

Entry 70 is a Gangoli continuation within the Mahishi field. Bhavesh’s line includes Jivesh, Nagesh, and Mithilesh, moving through Naruan-Chanchal-Shaktinath and Jagannath. The entry then follows Sadhu’s line, Keshidhar’s son Kashinath, Dhanurdhar’s son Sindhunath, and Kuladhar/Markandeya’s son Vaidya Ramesh.

The entry explicitly re-connects with Digaunth-Soderpur through the Mitradhar-Kishor-Digambar-Narayan route. This is important for the structure of Volume III: Chapter 15 is not

isolated; it looks back to Chapter 12 and forward to later Pali and Karamha networks.

The Chandeshwar/Liladhar, Durvaran, Purandar, Rameshwar, Bhuvaneshwar, and allied lines in this entry show repeated movement through Naruan, Pali, Valiyas, Harianb, Mandar, Khandbala, Darhara, Sarisab, and Khoaāl. The line is not to be read as a single straight descent; it is a collateral network under a Mahishi-Gangoli heading.

### **Entry 71: Mahishi to Lohna through Bhuvaneshwar Jha**

Entry 71 is headed “उपटीप महिषी सँ लोहना भूवनेश्वर झा.” Lohna belongs to another index environment, but here it appears through the Mahishi route. This is a critical reminder that index roots are anchors, not cages. A Pali-root branch can pass through Lohna by marriage, settlement, or collateral association.

Bhuvaneshwar’s daughter-linked group - Dhireshwar, Nagendra, Devendra, Rajendra - moves through Gangoli-Katka-Soderpur and Budhwal-Manishwar. Purandar’s sons Kedarnath and Riddhinath move through Khandbala, Karamha, Naruan, Sakaradhi, and Mandar. The entry is small but structurally valuable because it brings Lohna into the Mahishi-Pali map.

### **Entries 72-73: Mahishi-Pahitola and the learned Dharanath-Ganganath line**

Entry 72 begins the Mahishi-Pahitola section. Matinath’s son Naishthik Dharanath is introduced with the religious marker “नैष्ठिक” and the source note “सहस्रगायत्री जपकर्ता.” This is not decorative. It identifies ritual authority and should remain attached to Dharanath’s name in any decoding.



Dharanath's daughter-linked group includes Vindhyanath, Gananath, Mahamahopadhyaya-Doctor Sir Ganganath, Vijaynath, and Vaidyanath. The source even records modern academic and public titles for Sir Ganganath and later related figures. These modern designations must be preserved as source evidence, while editorially distinguishing them from ancient genealogical formulae.

Entry 73 continues the same learned and status-marked line. Doctor, Professor, Vice-Chancellor, Deputy Governor, Town Planner, and other modern descriptors occur alongside Panji formulae such as सुता, सुतो, सँ, शा., and उ.टी. This mixture is one of the strongest examples of the Panji's long time-frame: the same register grammar can carry premodern village memory and modern public status.

The chapter therefore reads Entries 72 and 73 as a Pahitola subsection inside the Mahishi-Pali cluster. It includes ritual learning, Sanskritic titles, modern education, colonial or administrative designations, and the usual marriage-route network. None of these layers should be detached from the genealogical line.

#### **Entries 74-76: Pahitola continuation**

Entry 74 continues the Pahitola material, moving through Kashinath, Gaurinath, Sitanath, Vaidyanath, Tantranath, Tarānath, Shashthi, Radhanath, Ravindranath, Shrinath, and Indranath. The entry also includes Rai Bahadur Shrinath and related status markers. The line continues to use Naruan, Karamha, Soderpur, Ekharā, Harianb, and other route points.

Entry 75 is headed “महिषीपाली उपटीप पाहीटोल.” It moves through Shivanath, Umanath/Manbharan, Fakir, Damodar, Arjun, Videshwar, Faturi, Eknath, Satinath, Tej Nath, Maninath, Matinath, Yognath, Amritnath, Vishwambhar, Tantranath,

Mantranath, Shatrudhar, Tej Nath, Kalinath, and Kalanath. The branch is full of sons, daughter-lines, Babu titles, and Khandbala references.

Entry 76 is shorter but belongs to the same Pahitola continuation. Faturi's son Chandrashekhar moves through Naruan-Mitrnath-Radhanath and Khandbala-Babu Guneshwar Singh. The entry then records a Faturi daughter-link through Khandbala and Naruan, followed by Shashi Shekhar and incomplete descendant markers. These blanks should remain blanks.

### **Entries 77-78: Manglabani, Mangrauni, Jamdauli, and the closing Pali expansion**

Entry 77 moves from Mahishi-Pali toward Manglabani and Mangrauni. This matches the Index, where Pali is linked with Mangrauni. The entry begins with Mahi's sons Durgadatt and Bhavanidatt and then moves through Khandbala, Darhara, Soderpur, Budhwal, Khoaāl, Kanhouli-Soderpur, and Pali.

Bhavanidatt's daughter-linked group - Falgun, Arjun, Lotan - and Falgun's line through Vacha, Kanhai, Gopi, Govind, Shrishtidhar, Krishnadhar, Gangadhar, Chandradhar, and Durgadhar shows a controlled movement from Mahishi-Pali into Mangrauni. The entry is not a digression. It is the natural Pali-root continuation toward a named index-linked locality.

Entry 78 formally opens Mangrauni-Pali and then Jamdauli-Pali. It also names Lakhnaur, Chanchal Jha, Chigrauni, Chiyatol, and Khadrarat in the heading. This is the closing expansion of Chapter 15: the Pali-root has now moved from Mahishi through Pahitola into Mangrauni and Jamdauli.

The Mangrauni portion begins with Paramkrishna, Shrikrishna, Jaykrishna, Yogkrishna, Chanchal, and related lines through Kujouli, Sarisab, Ravaal, Darhara, Naruan, and

Soderpur. The Jamdauli portion begins with Jyotishi Sonmani and names Jyotishi Manbodh, Jyotishi Bhaiyan, Kavi Laljhadu, Babuji-like branches, Rami, Amritnath, Kulmani, Mathuranath, Gopinath, Govind, Chetanath, Parshamani, Tirthamani, Balbhadra, Dayanath, Amarnath, and Durganath. The use of Jyotishi and Kavi markers confirms that learned status remains part of the genealogical identity.

### **Cross-reference and route map for Entries 62-78**

The principal route is Pali-root: Mahishi-Pali, Mahishi-Sotipura, Mahishi-Pali-Dhane-Rampur, Ishahpur-Pali, Mahishi-Gangoli-Ishahpur, Mahishi-Hatadh-Gangoli, Mahishi-Gangoli, Mahishi-Lohna, Mahishi-Pahitola, Mahishi-Pali-Pahitola, Mahishi-Pali-Manglabani-Mangrauni, and Mangrauni/Jamdauli-Pali.

Secondary routes include Soderpur, Karamha, Darhara, Naruan, Khandbala, Mandar, Valiyas, Kujouli, Ghusaut, Surgan, Sakaradhi, Belauch, Gangoli-Katka-Soderpur, Lohna, Pahitola, Lakhsaur, Chigrauni, Chiyatol, Khadrarat, Durgaganj, Katihar, and Pandua. These places should be indexed under their standard forms while preserving variant spellings in the transcription.

The title map includes Naishthik, Mahamahopadhyaya, Doctor, Professor, Vice-Chancellor, Deputy Governor, Town Planner, Babu, Thakur, Maharaj, Raja, Rai Bahadur, Jyotishi, Vaidya, and Kavi. The chapter therefore demonstrates how scholarship, ritual status, colonial or modern public office, and estate identity enter the Panji without breaking its genealogical grammar.

### **Important uncertainties**

The source contains variant and damaged forms such as महिवी/महिषी, सोतिपूरा/सोतिपुरा, खण्डबला/Ravandbala, पाहीटोल/पाही टोल,

मङ्गदपट्टी, मंगलबनी, मंगरौनी, जमदौली, चिगरौनी, चियाटोल, and खड़रात. This chapter preserves the source's visible forms in explanation and recommends normalized index forms only for search and concordance.

Several entries contain ellipses or "... सँ ..." formulas. These are not omissions by the editor. They are part of the source condition. The correct scholarly procedure is to mark them as incomplete and continue only with the relationships that are visible.

Entry boundaries also require caution. Entry 63 is a continuation without an expansive heading; Entries 72-74 together form a learned Pahitola subsection; and Entry 78 contains both Mangrauni-Pali and Jamdauli-Pali before Entry 79 begins a different Balirajpur-Pahitola cluster. These boundaries should be preserved in the coverage register.

### **Research summary**

Chapter 15 is the first very large Pali-root decoding chapter in the main entry sequence. It shows that Pali, as an index root, carries Mahishi, Mangrauni, and Jamdauli while also reaching Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, Durgaganj, Katihar, and other places. The Index is therefore indispensable for understanding the source.

The chapter also illustrates how one family memory can contain many social registers. A line may be marked by a village; by a father or daughter; by a marriage route; by a title such as Mahamahopadhyaya, Naishthik, Doctor, Professor, Babu, Thakur, Jyotishi, or Kavi; and by a later settlement. All of these are genealogical evidence when they are attached to the proper branch.

For the family researcher, the rule is strict: do not lift a name out of the Mahishi-Pali route. Lakshminarayan, Bhikhari, Fakir, Dharmanand, Ratnanand, Jayanand, Chhotkani, Durivaya, Atmaram, Hemanath, Shrinath, Dayanath, Maheshnath, Shaktinandan, Bhuvaneshwar Jha, Naishthik Dharanath, Sir Ganganath, Shivanath, Mahi, Bhavanidatt, Paramkrishna, Jyotishi Sonmani, and Kavi Laljhadu must all be read through descent, place, marriage, title, and branch-continuity.

The next chapter begins at Entry 79, “उपटीप बलिराजपुर-पाहीटोल,” where Harianb-Balirajpur opens a new field. That material belongs to Chapter 16: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur.

## Chapter 16

***Entries 79-99 - Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharampur***

### Index Link Box

Index cluster: बलिराजपुर / पाहीटोल / हरिअम्ब / हरिपुर / भट्टपुरा / बेहट / नगवाड़ / घोसौत / धरमपुर.

Khand 2 source entries decoded: 79-99.

Principal source heading forms: “उपटीप बलिराजपुर-पाहीटोल”; “उपटीप बलिराजपुर सँ पाहीटोल”; “उपटीप बलिराजपुर पाहीटोल”; “उपटीपसँ बलिराजपुर पाहीटोल हरिपुर”; “उपटीप बलिराजपुर सँ हरीपुर भट्टपूरा”; “उपटीप बलिराजपुर सँ भट्टपूरा”; “उपटीप बलिराजपुर सँ बेहट”; “बलिराजपुर सँ बेहट”; “उपटीप नगवाड़ घोसौत धरमपुर”; and “उपटीप नगवाड़सँ.”

Index roots and routes: बलिराजपुर is the opening root, पाहीटोल is the repeated field, and the chapter expands through हरिअम्ब, हरिपुर, भट्टपुरा, बेहट, नगवाड़, घोसौत, धरमपुर, सोदरपुर, पाली, खण्डबला, माण्डर, नरउन, करमहा, खौआल, सुरगन, कुजौली, एकहरा, बेलउँच, सकराढ़ी, फनन्दह, पण्डुआ, दरिहरा, and वलियास.

Coverage status: Entries 79-99 decoded in this chapter. Entry 100 begins the Puwaripar-Ruchouli-Ujan cluster and belongs to Chapter 17.

Chapter 15 closed with the Mahishi-Pali movement through Pahitola, Mangrauni, and Jamdauli. Chapter 16 begins a different field: Balirajpur-Pahitola, initially attached to Hariamb and then extended through Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharampur. The chapter is large because the same root repeatedly throws out collateral lines, daughter-links, learned titles, estate titles, and later settlement memory.

The method remains the same as in the preceding chapters. Every name is read through descent, place, marriage, title, and branch-continuity. A person is never treated as a detached biographical item. The question is always: whose son or daughter is this person; which village is attached by सँ; which

title or house-marker is preserved; and whether the line continues through सुता, सुतो, अपरा, a source number, or a new heading.

Entries 79-99 are especially important because they show a single index field expanding in several directions. Pahitola is the repeated working field. Balirajpur supplies the opening root. Haripur and Bhattapura appear as major sub-branches. Behat forms a later sub-cluster, and the final entries move toward Nagwar, Ghosaut, and Dharampur. The chapter must therefore be read as a network, not as a straight list.

### Chapter overview

Entries 79-83 open the Balirajpur-Pahitola material and establish its learned and estate-marked houses. Entries 84-87 continue the same field through Raghunath Mishra, Mohan the grammarian, Shambhunath-Vikal, Siddhinath, Janardan, Durganath, and related descendant groups. Entry 88 introduces the Haripur sub-route. Entries 89-92 form the Bhattapura block. Entries 93-97 carry the chapter toward Behat and Behar. Entries 98-99 close the assigned range through Nagwar, Ghosaut, Dharampur, and the final Nagwar heading.

The source repeatedly uses spellings such as बलिराजपुर, वलिराजपुर, पाहीटोल, पाही टोल, भट्टपुरा, भट्टपूरा, बेहट, वेहर, नगवाड़, घोसौत, and धरमपुर. A modern index may normalize these for search, but the decoding must preserve the visible source forms when discussing individual entries.

### Entry 79: The Balirajpur-Pahitola opening

Entry 79 opens the new field with “उपटीप बलिराजपुर-पाहीटोल” and “अथ बलिराज पुर हरिअमर ग्रामारम्भ.” This double signal is important. Balirajpur is not only a place-name; it opens a Harianb/Hariamb-connected branch that will repeatedly

return to Pahitola. The first line places Yaar or Raghudev in relation to Ramanath, Vishnudatt, Gangadatt, Mahamahopadhyaya Sachal or Bhavanidatt, and Mahamahopadhyaya Vaiyakarana Mohan.

The presence of Mahamahopadhyaya and Vaiyakarana at the opening shows that scholarship is part of the genealogical identity. These titles are not commentary added later; they appear in the source formula itself. The decoder must therefore index the line both under descent and under learned status.

The early branch moves through Mandar, Soderpur, Darhara, Khandbala, Budhwal, Khauwal, and Karamha. Ramanath leads toward Kanhai or Ratinath; Vishnudatt and Gangadatt open other lines; and the Sachal/Bhavanidatt-Mohan complex attaches this chapter to the learned houses already seen in earlier chapters. The chapter's first rule is therefore to keep Balirajpur, Hariamb, and Pahitola together as a linked field.

### **Entry 80: Pahitola-Balirajpur continuation**

Entry 80 is headed as a Pahitola-Balirajpur continuation. It carries forward Chandranath, Bal Mukund, Mativir, Prabhanath, Dhiraath, Mahavir, Pramathanath, Kalinath, Priyanath, Vijayanath, Rishinath, Srishtinath, Sudhanath, Kripaath, Vinayath, Sinayath, and Padmanath. The entry is shorter than Entry 79, but it is important because it shows the branch widening into several descendant groups.

The repeated route names Naruan, Khandbala, Pabouli, Mandar, Hariamb, Soderpur, and Valiyas show that this is not an isolated continuation. It is a continuation by marriage-route and branch-link. The incomplete "... सँ ..." passages



must remain visible because they show where the source itself does not supply a complete line.

### **Entry 81: Ujan and Garhbanaili enter the Balirajpur field**

Entry 81 is explicitly tied to Balirajpur-Pahitola but it names Vaidyanath Mishra, Ujan, and Garhbanaili. This is the first strong expansion beyond the immediate Pahitola field. Shivanath or Shivi, Sachal/Bhavanidatt, Khagadatt, Durgadatt, Devanath, Baidyanath, Umanath, Vishwanath, Vinayaknath, Padmanath, Dinanath, Dayanath, Adityanath, Udaynath, and Abhaynath appear in this movement.

Ujan and Garhbanaili should not be treated as decorative locations. Their presence tells the reader that the branch has expanded into another settlement-memory while still belonging to the Balirajpur-Pahitola cluster. The Panji records this by attaching the new places to descent and marriage formulae instead of giving a modern narrative explanation.

### **Entries 82-83: Gaurinath Mishra and Jaydev lines**

Entry 82 names Gaurinath Mishra in the Balirajpur-Pahitola field. The line includes Durgadatt, Babu Loknath, Babu Murli or Girijanath, Yadunath, Anand, Govind, Haridev, Sukhdev, Jaydev, Umanath, Gaurinath, Bhairav, Chitrnanath, and Bechan. The status title “Babu” occurs several times and should remain attached to the persons it qualifies.

The Gaurinath Mishra entry is a good example of title and place working together. Khandbala, Maharaj Madhav Singh, Maharaj Chhatra Singh, Darhara, Soderpur, Budhwal, Mandar, Valiyas, and other routes appear beside the personal names. The title does not replace descent; it locates a branch socially within the descent network.

Entry 83 continues with Jaydev and the lines through Muktinath, Veninath, Buddhinath, Siddhinath, Riddhinath,

Hemnath, Indunath, Manoj, Taraknath, Tulnath, Devkinath, Lalitnath, Kashinath, Amarnath, Bhadrath, Chitranath, Mayanath, Jivanath, Dharnath, Virnath, and Upendranath. It is a dense entry, but the same rule applies: preserve the sequence and read every personal name through the nearest descent and place marker.

#### **Entry 84: Raghunath Mishra and the Raghunath branch**

Entry 84 is headed under the Balirajpur-Pahitola field and names Raghunath Mishra. It includes Bholanath or Tulanath, Lakshminath, Ram or Dihanath, Lakshman or Dimbhnath, Bharat or Balbhadra, Raghunath, Mathuranath, Kedarnath, Meghnath, Sundar Kumar, Shachinath, Tej Nath, Kripanath, and Kamalnath.

The entry demonstrates a pattern found throughout this book: a named personal anchor in the heading is not the entire entry. It is the entry point into a larger family movement. Raghunath Mishra helps locate the branch, but the branch itself must be read through daughter-links, sons, place-routes, and later partial continuations.

#### **Entries 85-87: The learned Balirajpur-Pahitola continuations**

Entries 85-87 continue the same cluster with particular density. Entry 85 includes Chhitna or Somnath, Madan, Sadan, Bodhnath, Ajaynath, Vijaynath, Shaktinath or Keshilal, Mohan the grammarian, Abhaynath, Siddhinath, Harshnath, Gopinath, Gangnath, Durganath, Prajanath, Shambhunath or Vikal, Indranath, Dharmanath, Thakurnath, and Tripranath. The entry preserves both learned status and branch continuity.

Entry 86 continues with Triptinath, Durganath, Prajanath, Shambhunath-Vikal, Lutan-Kshatranath, Bhavanath,

Gokulnath, Jagdish, Dhananath, Jagannath, and Gopinath. Several Khandbala and Soderpur links appear, along with incomplete descendant markers. These should be read as evidence of a continuing branch rather than as accidental repetition.

Entry 87 brings Janardan, Durganath, Adyanath, Radhanath, Shashinath, Buddhinath, Premnath, Subodhnath, Rajnath, Devnath, Teknath, Dilipnath, Sudhir, Lekhnath, Pavan Shekhar, and related descendants. The entry also includes modern professional initials and education-linked titles in places, showing that this record continues to absorb later status markers without abandoning the Panji formula.

### **Entry 88: Haripur as a sub-route**

Entry 88 introduces Haripur inside the Balirajpur-Pahitola cluster and names Yanthranath Mishra. The entry moves through Sitanath, Ratinath, Brajnath, Mantranath, Lilianath, Shatanjiv, Bandhu, Durganath, Dinanath, Divanath, Adityanath, Manik, Goshai, Damodar, Ugra, Muktinath, Pulkit, Yanthranath, Matinath, Punyanath, Tej Nath, Gurunath, and Ganganath.

Haripur must be indexed as a sub-route, not as a separate chapter-root. The heading keeps it under the Balirajpur-Pahitola complex. The route names Pabouli, Sakaradhi, Soderpur, Naruan, Khandbala, Pandua, Mandar, Valiyas, Harianb, and Pali show the cross-movement that gives Haripur its place inside the larger network.

### **Entries 89-92: Bhattapura expansion**

Entries 89-92 form the Bhattapura block. Entry 89 explicitly brings in Haripur-Bhattapura and includes Ugra or Kunjbihari, Brajbihari, Avadhbihari, Thakur Balbhadra, Dhaneshwar, Tameshwar, Parmeshwar or Ganesh, Meghnath, Prabhunath,

Chandranath, Shyamnath, Rangalal, Nirtlal, Panchmani, and Bechan.

Entry 90 continues Bhattapura through Panchmani, Phaturi, Nandan, Singheshwar, Mahavir, Jayvir, Ratanesh, Vinita, Srinath or Chakku, Ugranath, Mitranath, Madan, Sadan, Riddhinath, Singheshwar, Lekhnath, Mohanath, Shambhunath, and Kamnath. The appearance of Singh and Babu titles alongside Mishra names shows a social field wider than a single scholastic lineage.

Entry 91 deepens the Bhattapura sequence through Harshnath, Harsmani, Bachharan, Yogilal, Feku, Gunanath, Kamalnath, Muktinath, Gopinath, Shaktinath, Nityanath, Hemnath, Kiranath, Ramanath, and Premnath. Entry 92 then adds Vaiyakarana Gopinath, Baidyanath, Indranath, Netranath, Indunath, Chandranath, Anandnath, Shyamnath, Professor Vidyanath, Chandan, and other related lines. These entries are crucial for the index because Bhattapura appears both as a place and as a branch field.

### **Entries 93-97: Behat and Behar movement**

Entry 93 shifts to Balirajpur-Behat. Dullah, Urvibhar, Girdhar, Kirtidhar, Bhagwandatt, Govind or Gauridhar, Gangadhar, Chiranjeev or Hemghar, Madhav or Dharmdhar, Anand or Moddhar, Jagdish or Dimbdhar, and related descendants form the first Behat movement. The transition is smooth because Pahitola and Balirajpur remain the underlying field.

Entry 94 names Balirajpur-Behat and Behar. It includes Giridhar, Damodar, Madanmohan, Khadgadhar, Mahidhar, Satyadhar, Kamaladhar, Jivachh, Narsingh, Ramkrishna, Devkrishna, Balkrishna, Kameshwar, Maheshdhar, Bhesdhar, Mahavir, Kantir, Indudhar, and Vishwambhar. The variant

heading Behat/Behar should be preserved rather than silently regularized.

Entries 95-97 continue the Behat field. Entry 95 carries Balh, Durivaya or Chakradhar, Babu Halli or Haldhar, Phanidhar, Lakshmidhar, Vaiyakarana Chunni or Shridhar, Jyotishi Kalyandhar, Revatiraman, Pritinath, Vishwanath, Madhusudan, Bhupendranath, and Ashok. Entry 96 adds Vishwanath, Modnath, Bechnath or Chandranath, Taranath, Arun, Lakshmidhar, Yogmani, Divanand, Chhitan, Thakkan, and Taranand. Entry 97 continues with Vaiyakarana Chunti or Shridhar, Vaiyakarana Baldev, Parashuram, Balbhadra, Devkinandan, Harinand, Hemnath, Punyanath, and related links.

The Behat group shows how a branch-field can continue through repeated titles: Vaiyakarana, Jyotishi, Babu, and estate-linked Singh names all occur within genealogical formulae. These titles must be indexed as identifying markers, but the primary reading remains descent and route.

### **Entries 98-99: Nagwar, Ghosaut, Dharampur, and the closing movement**

Entry 98 is headed “उपदीप नगवाड़ घोसौत धर्मपुर.” This heading is the clearest sign that the final movement of Chapter 16 has left the immediate Balirajpur-Pahitola and Behat fields and is now closing through Nagwar, Ghosaut, and Dharampur. Kalānath, Nanu, Vanshamani, Harsmani, Kulmani, Hrishikesh, Amritkesh, Vaiyakarana Gopal, Harishmani, Muni, Phudan, Parmeshwar, Jiveshwar, Gangeshwar, Satyanarayan, Markandey, and related names appear in this closing section.

Entry 99 continues under Nagwar. It includes Harishchandra, Ram, Kalyan Singh, Mansukh, Manik, Goshain, Brajlal, Rangalal, Anant Singh, and several attached

daughter-lines and settlement routes. Since Entry 100 clearly opens “उपदीप फवारिपार रूचौलि उजान,” Entry 99 must be treated as the last entry of Chapter 16.

### **Cross-reference and route map for Entries 79-99**

The principal route is Balirajpur-Pahitola: Harianb/Balirajpur opens the field; Pahitola repeats as the working village; Haripur and Bhattapura become internal sub-routes; Behat/Behar form a later section; and Nagwar-Ghosaut-Dharampur close the chapter. This is why the chapter should be indexed under multiple place roots rather than under Balirajpur alone.

Secondary routes include Soderpur, Pali, Khandbala, Mandar, Naruan, Karamha, Khoaāl, Darhara, Valiyas, Pabouli, Sakaradhi, Kujouli, Ekahara, Belauch, Pandua, Fanandah, Suragan, and several estate-linked houses. The source uses these names as relation markers. They identify the places through which the marriage and descent network is remembered.

### **Title and status map**

The title map of this chapter is especially rich. Mahamahopadhyaya, Vaiyakarana, Jyotishi, Babu, Thakur, Maharaj, Singh, Professor, engineer-like initials, and modern educational or professional markers appear inside the same genealogical field. This confirms the central premise of Volume III: Panji material cannot be understood by names alone. Titles, places, branches, and marriage routes together create identity.

The source also uses learned titles to distinguish otherwise similar names. Mohan the grammarian, Chunni or Shridhar the grammarian, Gopinath the grammarian, Jyotishi Kalyandhar, and several Babu or Singh houses help keep

branches separate. These markers should be included in the personal-name index and in the title/status index.

### **Important uncertainties**

The chapter contains damaged or variant forms:

बलिराजपुर/वलिराजपुर, पाहीटोल/पाही टोल, हरिअम्ब/हरिअम्ब, भट्टपुरा/भट्टपूरा, बेहट/बेहर, नगवाड़/नगवाड, घोसौत, धरमपुर, and several broken source numbers.

The editorial rule is to preserve the source form in context while choosing a normalized form only for the index.

Several passages contain ellipses or “. . . सँ . . .” formulae.

They are not to be completed by guesswork. A missing father, son, or village is part of the source condition. The correct decoding is to mark the branch and continue only where visible evidence resumes.

### **Research summary**

Chapter 16 decodes one of the major expansive clusters of Khand 2. It begins with Balirajpur-Pahitola and Hariamb, widens through Ujan and Garhbanaili, forms a Haripur sub-route, develops a large Bhattpura block, turns toward Behat and Behar, and closes through Nagwar, Ghosaut, and Dharampur.

For the family researcher, the practical rule is strict: do not lift a name from this chapter without its route. Raghudev, Ramanath, Vishnudatt, Gangadatt, Sachal or Bhavanidatt, Mohan the grammarian, Vaidyanath Mishra, Gaurinath Mishra, Jaydev, Raghunath Mishra, Yanthranath Mishra, Gopinath the grammarian, Professor Vidyanath, and the Nagwar-Dharampur closing names all have to be read through descent, place, marriage, title, and branch-continuity.

With Chapter 16 complete, the cumulative manuscript is decoded through Entry 99. The next chapter begins at Entry

100 with the Puwaripar-Ruchouli-Ujan cluster, where the source opens a new field through “उपटीप फवारिपार रूचौलि उजान” and “अथ रूचौलि करमहा ग्रामारम्भ.”



## Chapter 17

### *Entries 100-119 - Ruchouli and the Puwaripar/Fawaripar Expansion*

#### Index Link Box

Index cluster: रूचौली / पुवारिपार / फवारिपार / उजान / करमहा / नरूआड़-नडुआर / दुर्गागंज / बेहट-विठ्ठो / हाटी / कल्याणफर / कोइलखाहा.

Khand 2 source entries decoded: 100-119.

Principal source heading forms: “उपटीप फवारिपार रूचौलिसँ उजान”; “उपटीप पुवारिपार रूचौलिसँ उजान”; “उपटीप पुवारिपार नडुआरसँ उजान”; “उपटीप पुवारिपार नडुआर सँ उजान दुर्गागंज”; “उपटीप पुवारिपार बेहटसँ विठ्ठो”; “उपटीप फवारिपार बेहटसँ विठ्ठो”; “उपटीप पुवारिपार बेहटसँ हाटी कल्याणफर”; and “पुवारिपार उपटीप बेहटसँ कल्याणफर कोइलखाहा.”

Coverage decision: Entry 100 begins the Puwaripar-Ruchouli-Ujan cluster. Entry 119 closes this chapter. Entry 120 begins the next Behat continuation and is reserved for Chapter 18.

Method: every name is read through descent, place, marriage, title, and branch-continuity. The chapter must not detach Ruchouli, Naruar, Durgaganj, Behat, Vittho, Hati, Kalyanfar, or Koilkhaha from the same movement.

#### Chapter opening: a corridor, not a detached list

Chapter 17 decodes Entries 100-119. It forms the hinge between the Balirajpur-Pahitola field of Chapter 16 and the wider Behat-centered material that begins after Entry 120. The movement is not a simple village list. It is a corridor: Ruchouli and Ujan open it, Naruar and Durgaganj widen it, Behat and Vittho become its later field, and Hati, Kalyanfar, and Koilkhaha mark collateral routes inside it.

The method remains unchanged. A person is never read alone. Each name is read through descent, place, marriage, title, and branch-continuity. The governing questions are: whose son or daughter is the person; which village follows the सँ marker; which learned, royal, professional, or household title is attached; which अपरा clause opens a collateral line; and

whether a later heading is continuing the same branch or beginning the next index field.

The chapter also demonstrates why the Index must control the reading. The same source range touches करमहा, रूचौली, नडुआर, दुर्गागंज, बेहट, विठो, हाटी, कल्याणफर, कोइलखाहा, सोदरपुर, नरउन, पाली, खण्डबला, माण्डर, दरिहरा, बुधवाल, सकराढ़ी, सुरगन, कुजौली, एकहरा, बेलउँच, घोसौत, पबौली, and वलियास. A single heading is therefore only the entrance to a network.

### **Entries 100-105: Ruchouli, Ujan, and the Puwaripar opening**

Entry 100 begins with the source formula “पुवारिपार रूचौलि उजान” and then gives “अथ रूचौलि करमहा ग्रामरम्भ.” This establishes the first rule of the chapter: Ruchouli must be read under the Karmahā root while Ujan and Puwaripar show the wider regional field. Mahamahopadhyaya Rameshwar, Ruchidatt, Ram, Mahinath, Chandradatt, Shivram, Chhabnu, and the learned chain of Gangadatt, Manbodh or Lakshmidatt, and Subodh or Bhavanidatt are therefore part of one structured opening.

Entry 101 continues the Puwaripar-Ruchouli-Ujan structure through Ugri, Vanshidhar, Ramanath, Manbodh-Lakshmidatt, Jagadvar, Dharmadatt, Khagesh or Manhar, Girish or Kari, and several collateral branches. The source uses many अपरा clauses. These clauses must not be flattened into one continuous descent. Each marks a separate opening inside the same family field.

Entry 102 develops the Shyam or Rudradhar side of the same cluster. Rajaram or Ghananath, Banaravdi, Jharkhandi, Sundar, Keshav, Loknath or Lanhi, Jivanath, Digambar, Pitambar, Nilambar, Sitambar, Vednath, and Brijnath appear

with dotted gaps and compressed reference numbers. These incomplete formulae must be preserved, because they record the structure even where names are missing.

Entry 103 shows the Puwaripar cluster as a meeting point of scholarship, village, and marriage identity. Pitambar, Gopal Datt, Kashinath, Shivnath, Lilambar, Rupnath, Sitambar, Krishnadatt, Subodh-Bhavanidatt, Ishdatt, Maheshdatt, and the Vaidik Raja line appear here. Tisaut, Khandbala, Naruan, Soderpur, Pabouli, Valiyas, and Mandar must all be indexed as routes connected to the same Ruchouli-Ujan structure.

Entry 104 is numbered inside the source as “५२. उपदीप फवारिपार रूचौलिसँ उजान.” It continues through Giridhari, Vaidik Badrinath, Lekhnath, Narasingh, Jagdish, Bhimnath, Uman or Mukund, and daughter-lines linked to Khandbala, Surgan, Soderpur, and Darhara. The entry confirms that learned titles and estate/status vocabulary can occur inside the same genealogical formula.

Entry 105 closes the Ruchouli-Ujan sub-cluster by taking Bhaiyan, Ram-Lakshman-Bharat-Shatrughna, and Raghunath-Bharat strands into later branches. The source then reaches Dilip and Pradip and touches Ishahpur, Parhat, Sakaradhi, Sharadapur, and Valiyas. This is a boundary entry: it belongs to Chapter 17 by numbering, but it anticipates the wider Behat and Tarouni material that follows later.

### **Entries 106-110: Naruar, Durgaganj, Katihar, and estate/status transition**

Entry 106 begins the Naruar or Naddūar-Karmahā material with “अथ नडुआर करमहा ग्रामारम्भ.” Dukhbhanjan, Murlidhar, Matinath, Mitranath, Gokhulnath, Jaladhar, Haladhar, Uvvidhar, Mahadev, Khojendra, Markandeya, Janardan, Govardhan, and several daughter-links appear. This is not a

digression from Ruchouli. It is the Karmahā branch expanding through another village anchor.

Entry 107 continues the same field through Amarnath, Narendra Nath, Mahendra Nath, Bhavendra Nath, Devendra Nath, Baichendra Nath, Buddhinath, Rajendra Nath, Govardhan, Revati Nath, Brajnath, Vidyanath, and related descendants. The heading is short, but the network is not. Vaturi-Soderpur, Batiya-Darihara, Naruan, Khandbala, Didhoy, and other routes must remain attached.

Entry 108 brings Durgaganj and Katihar into the Naddūar-Ujan sequence. Hemkar, Vaidya Shaktinath, Ramanath, Umanath, Taranath, Tantranath, Mahipati, Raja Ramlochan, Raja Durgaprasad, and Raja Buddhinath appear. The royal titles in this passage are not decorative. They are part of the genealogical evidence, especially when the branch reaches Durgaganj and Katihar.

Entry 109 extends the Durgaganj line toward the Maladwar estate and Sonali. Raja Chhatranath, Raja Tanknath, Kumar Baidyanath, Jayant or Ravindranath, Yashu or Amarendranath, Kumar Karmanath, Kumar Sheshnath, Kumar Rudranath, Professor Girindranath, and modern markers such as M.B.B.S. appear together. The Panji register here absorbs modern status without abandoning inherited descent formulae.

Entry 110 is short, but it must not be skipped. It continues the Naddūar-Ujan-Durgaganj sequence through Snehanshu Pratap and a Navtol link. Its function is to prevent a gap between the Durgaganj material and the Behat-Vittho transition that begins immediately afterward.

### **Entries 111-113: Behat-Vittho as the next principal field**

Entry 111 begins a major sub-cluster: “पुवारिपार बेहटसँ विठ्ठो.” The source then opens “अथ बेहट करमहा ग्रामारम्भ.” This places Behat under the Karmahā root and shifts the chapter from Ruchouli-Naruar-Durgaganj toward Behat-Vittho. Sadu Jagannath, Narayan Datt, Bhavani Datt, Krishna Datt, Lal Govind, Hemdatt, Eknath, Chhakkan, Pushpi, Govardhan, Krishna Madhav, Veni Madhav, Surya Madhav, and Chandra Madhav form the first major Behat line.

Entry 112 continues Behat-Vittho through Krishna Madhav, Veni Madhav, Jivanath, Indranath, Sitaram or Loknath, Dr. Yognath or Sindhu, Narnath or Bindu, Surya Madhav, Bittu or Raghunath, Lekhnath, Bhupnath, Gopinath, and Kumudnath. The presence of M.A. and Ph.D. beside older Panji formulae shows how late educational identity is inserted into the old genealogical frame.

Entry 113 remains in Behat-Vittho and expands the line through Lal or Ruchidatt, Bhikhiya, Govinddatt, Bachkan, Mandhan, Baldev, Harinandan, Phaninath, Lakshminath, Shaktinath, Shashinath, Nityanand, Purnanand, and Shobhanand. The key point is continuity: the same source unit contains sons, daughters, place-links, and repeated ३. identity markers.

### **Entries 114-117: Hati, Kalyanfar, and Koilkhaha inside the Behat field**

Entry 114 introduces Behat-Vittho with an additional Hati connection. It begins with Gangadatt and Kavi Venidatt, then develops Pyarelal or Shridatt, Chanchal or Somdatt, Fakir, Bheshdatt, Dinanand, Shyam or Jivdatt, and the Kalyan-linked strands. Hati is therefore not a stray addition; it is a sub-route inside the Behat-Karmahā frame.

Entry 115 continues through Shyam or Jivdatt, Lakshminath, Kalanath, Mohanath, Lalitnath, Shashidatt or Rank, Baidyanath, Gehanath, Girijanath, Kunj Nath, and Medhanath. Many names are incomplete or dotted. These gaps must be left visible, because the source preserves the branch form even where the personal name is absent or damaged.

Entry 116 brings Hati and Kalyanfar into clearer focus. Gehanath, Girijanath, Kunj Nath, Meghanath, Nengdu or Tekdatt, Chanchal or Somdatt, Damodar, Jhingur, Mahadev, Devan, Gudra, and Kalyan appear. The phrase “कल्याणपुर ग्रामो” confirms that Kalyanfar/Kalyanpur belongs in the place index, not only in the personal-name stream.

Entry 117 extends Kalyanfar toward Koilkhaha. Mahadev, Baldev, Kamalnayan, Markandeya, Jaydev, Dukhharan, Jivanath, Shri Vallabh or Chhatranath, Ashwini Kumar, Acharya Shivshankar, and Rajesh show a dense branching structure. The line repeatedly touches Valiyas, Naruan, Sakaradhi, Khandbala, Soderpur, Mandar, and Kujouli while still retaining the Behat affiliation.

### **Entries 118-119: Closing the assigned range**

Entry 118 returns to Behat-Vittho and gives Devan, Ramadatt, Murlidhar or Lakshmidatt, Shankar Datt, Brajlal, Nandlal, Vanshidhar, Chumman, Dhodhan, Girijadatt, Kalru, Jankinath, Radhanath, Shobhanath, and Revatinath. It is an important closing entry because it connects Sakaradhi, Budhwal, Valiyas, Khandbala, and Soderpur while remaining under the Behat heading.

Entry 119 closes the chapter range through Shobhanath or Gopal, Kumudinath, Yognath, Dayanath, Jayanath, Eknath, Brajlal, Muni, Bounu, Raghunath, Nandlal, Shyamlal, Kanhaiyalal, Jayaditya, Motidatt, and Jhalanand or Lokpati.

The entry is not the end of Behat in the source. It is only the end of the chapter assignment. Entry 120 begins the next Behat continuation and must be handled in Chapter 18.

The practical research rule is strict: a name from Entries 100-119 should never be cited without its place-marker and branch context. Ruchouli, Puwaripar, Naruar, Durgaganj, Behat, Vittho, Hati, Kalyanfar, and Koilkhaha are not separate islands. They are stages of a connected movement in Khand 2.

### **Research summary**

Chapter 17 decodes Entries 100-119 as a corridor of transition. It starts with Ruchouli-Ujan, passes through Naruar and Durgaganj, and then settles into Behat-Vittho with Hati, Kalyanfar, and Koilkhaha as subsidiary fields. The chapter is therefore essential for linking the earlier Balirajpur-Pahitola material with the long Behat-centered sequence that follows.

The coverage register is now complete through Entry 119. Chapter 18 will begin from Entry 120 and continue the Behat-centered Puwaripar expansion through Pokhrauni, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur.

*With Chapter 17 complete, the cumulative manuscript is decoded through Entry 119. The next chapter begins with Entry 120 and the extended Behat-Pokhrauni-Tarauni-Anilpur sequence.*

## Chapter 18

***Entries 120-146 - Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur***

### Index Link Box

Index cluster: बेहत / पुवारिपार / पोखरौनी / तरौनी / अवाम / अनलपुर / परियाम्ब.बुधवाल / गंगोरा / डुमरा / दीप / महुआ.खौआल / मुराजपुर / सिमरवाड़ / परहत / उजान / शारदापुर / इशहपुर / लोहना-सकराढ़ी.

Khand 2 source entries decoded: 120-146.

Principal source heading forms: “पुवारिपार उपटीप बेहतसँ”; “उपटीप पुवारिपार बेहतसँ पोखरौनी”; “उपटीप पुवारिपार तरौनीसँ अवाम”; “उपटीप पुवारिपार अनलपुरसँ”; “उपटीप पुवारिपार पीयामसँ”; “पुवारिपार उपटीप गंगोरा सँ लालगंज”; “उपटीप पुवारिपार डुमरासँ”; “उपटीप पुवारिपार सिमरवाड़ सँ”; and “उपटीप.पुवारिपार परहतसँ इशहपुर.”

Coverage decision: Entry 120 continues the Behat-centered Puwaripar field after the close of Chapter 17. Entry 146 closes this chapter with Parhat-Ishahpur and the Lohna-Sakaradhi opening. Entry 147 begins the next Ratauli cluster and is reserved for Chapter 19.

Method: every name is read through descent, place, marriage, title, and branch-continuity. The chapter must keep Behat, Pokhrauni, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, Ishahpur, and Lohna-Sakaradhi as linked stages of one expanding network.

### Chapter opening: Behat after the early expansion

Chapter 18 decodes Entries 120-146. It continues from the subsequent sections after the early Ruchouli-Puwaripar expansion of Chapter 17. The line now moves into additional settlements, scholarly branches, and marriage networks: Behat continues, Pokhrauni and Tarauni open, Anilpur enters, Gangora and Dumra develop large branches, Simarwad and Parhat become route-points, and the closing passage reaches Ishahpur and Lohna-Sakaradhi.

The method remains the same. Every name must be read through descent, place, marriage, title, and branch-continuity. A name without its father, village, title, marital route, or अपरा branch loses its Panji meaning. The chapter therefore does not



translate the entries into a flat list. It reads each heading as a doorway into a governed network.

This chapter is also a reminder that the Index is the control register. Behat does not remain a single village block. It becomes an index-field moving through Puwaripar, Pokhrauni, Tarauni, Avam, Anilpur, Gangora, Dumra, Deep, Mahua-Khau, Murajpur, Simarwad, Parhat, Ujan, Sharadapur, Ishahpur, and Lohna-Sakaradhi. These names are not merely places; they are genealogical anchors.

### **Entries 120-121: the Behat continuation and Pokhrauni**

Entry 120 continues the Behat-centered sequence begun in the previous chapter. Kanhaiyalal, Chandralal, Padmalal, Ganeshdatt, Nityanath, Durganath or Shaktinath, Mukund or Netranath, Kanhaiyaji or Shankar, Badarinath, Vidyanand, Vinayanand, Muni, Ramadatt, Jhalhan, Premdev, Devnath, Kirtinath, and Nathuk appear in a tightly compressed field. The place-links move repeatedly through Sarisab, Khandbala, Pabouli, Naruan, Darhara, Soderpur, Mandar, and Karmahā.

The key social feature of Entry 120 is continuity through status. Maharaja Maheshwar Singh, Maharajadhiraj Rameshwar Singh Bahadur, Babu Harshadhari Singh, Babu Baladatt Singh, and Rai Bahadur Srinath are not separate historical notes. They are title-bearing nodes in a genealogical sequence. The title must be kept with the descent and place-link that carries it.

Entry 121 carries the Behat continuation into Pokhrauni. Kirtinath is described through a wide marriage field, including the explicit note that he had twelve marriages. Dukhmochan, Vaidya Mitranath, Shitaladatt, Chiranjiv, Prajapati, Pitambar, Chaudhuri Nand, Shivshankar, Devshankar, Babu, Babunath, Jayanath, Premnath,

Chandranath, and Indranath all appear through repeated daughter-lines and collateral routes. The phrase “एते कीर्तिनाथ द्वादश विवाह” is therefore structurally important: marriage is not incidental; it is one of the devices by which branch-continuity is preserved.

### **Entries 122-124: Tarauni, Avam, and the movement toward Purnia-Araria**

Entry 122 opens Tarauni under the Karmahā field with “अथ तरौनी करमहा ग्रामारम्भ.” Kalar, Veni, Baduki, Ram, Lakshman, Mimansak Yogadatt, Gaurinath, Riddhinath, Hotrinath, Loknath, Padmapati, Giridhari, Madhav, Shital, and Ramapati or Dharan appear. This is a scholarly branch as well as a descent branch: the word Mimansak attached to Yogadatt is a title of learned identity inside the genealogical flow.

Entry 123 continues Tarauni toward Ujan, Hati, and Avam. Shrinayaran, Ishanarayan, Rudranarayan, Dharmanarayan, Shrishtinarayan, Krishn Gopal, Nandgopal, Lalgopal, and Jageshwar or Bhaiyaji appear with repeated movements into Soderpur, Khandbala, Valiyas, Belauch, Darhara, and Naruan. The entry shows how a Tarauni line can remain Karmahā-linked while becoming visible through multiple settlements.

Entry 124 carries the Tarauni-Avam line toward Basaiti in Purnia and Araria. Dwarkanath, Ajaynath, Jayanath, Badarinath, Udaynath, Bhagwandatt, Kamaladatt, Ratandatt, Ramandatt, Damandatt, Sumandatt, Riddhipati, Bhimnath, Jivanath, and Rudranath or Phuchkun appear. Modern and regional geography enters the Panji here without breaking the formula. The line extends outward, but it remains readable only through its descent and marriage markers.

### **Entries 125-126: Jhanjharpur and Lakhnour as branch fields**

Entry 125 opens the Jhanjharpur field with “अथ झंझारपुर करम्महा ग्रामारम्भ.” Yoganand, Shivanand, Vidyanand or Shital, Kunjana, Chumman, Vishwanand, Jaynandan, Dinanand, Tekanand, Khelanand, Paricheta or Devanand, Tulanand or Narayan, Ravgendra or Bhavanand, and several daughter-lines appear. This is a dense Karmahā-centered branch that touches Darhara, Pabouli, Sakaradhi, Kujouli, Soderpur, Mandar, Khandbala, and Digaunth-Soderpur.

Entry 126 carries the Jhanjharpur material toward Lakhnour. Dinanand, Ramanand, Yajnanand, Baidyanath, Tekanand, Shardanand, Hemant, Krishna Mohan, Chirānand, Khelanand, Jay Govind or Yashodanand, Bhodanand, Vijayānand, Netranand, Devanandan or Harihar, Satyānand or Dr. Digambar, and Punyānand or Vinod occur in a wide scholarly and professional field. The presence of “Dr.” does not detach the person from Panji structure; it adds a late layer of recognition to the inherited line.

### **Entries 127-130: Anilpur and Pariyamb-Budhwal**

Entry 127 closes the Jhanjharpur-Lakhnour run and leads into the next opening. Jay Govind or Yashodanand, Girjanand, Dharmanand, Premanand, Yamunanand, Chumman, Jananand, and Durganand preserve the branch before Entry 128 opens Anilpur. The transition is important because it shows that a new village heading often begins only after the prior branch has been carried through its marriage links.

Entry 128 opens Anilpur under Karmahā: “अथ अनलपुर करम्महा ग्रामारम्भ.” Teknath, Jalpādatt, Babu Nanuk, Lal or Markandeya, Lilanath, Chudanath, Gokhulnath, Somnath, Loknath, Kalru or Lakshminath, Jaydatt, Kauskidatt, Thengni, Harakhu, Bhanjan,

Devanand, Chhabnu, Rudradev, Mohan, Kala, Bhairav, Vacha, and Thithar appear. The entry expands from Anilpur into Soderpur, Khandbala, Valiyas, Reima, Naruan, Mandar, Sharadapur, Ghosaut, Kujouli, and Pali.

Entry 129 continues Anilpur and then opens Pariyamb-Budhwal. Jwaladatt, Lakshmidatt, Ganga, Vamdev, Anand, Ganai, Bhānudatt, Bachharu, Dulli, Chunni, Visni, Parashmani, Hridaymani, Vidyamani, Shiromani, Baun or Chudamani, and Keshav appear. Here the Behat-centered chapter has entered another scholarly-marital network, where Budhwal is no less important than Anilpur.

Entry 130 continues Pariyamb. Adityamani, Vidyamani, Chumman, Devkinandan, Achyutanand, Nityanand, Pyare, Bachkan or Madhav, Yadunath, Bhailal, Buchan, Raghunandan, Keshav, Gosain, Jhalhan or Sadanand, and Phuddi or Balbhadra appear. The entry shows repeated daughter-lines into Soderpur, Naruan, Mandar, Pabouli, Khaual, and Khandbala. These repeated movements are marriage evidence, not redundancy.

### **Entries 131-133: Gangora and Lalganj**

Entry 131 opens Gangora under Budhwal with “अथ गंगौरा बुधवाल ग्रामारम्भ.” Krishnadatt, Chhatranath, Vidyannath, Parashmani, Bachharan or Vatseshwar, Kantu or Ratneshwar, Vacha or Someshwar, Chandi or Chandeshwar, Nandishwar, Vireshwar, Panchkauri or Bhuvaneshwar, Bhaiyo or Modmani, Barji or Brajmani, Krishnamani, Nayanmani, Tirthmani, Toshmani, Bagishwar, Rameshwar, Dhaneshwar, and Girishwar appear. The cluster is rich in scholarly titles and lateral marriage.

Entry 132 continues Gangora-Lalganj and makes the scholarly line explicit. Vacha or Sabheshwar leads to

Mahamahopadhyaya Phanishwar and Mahamahopadhyaya Manishwar. Kameshwar, Vaidya Shiveshwar, Ganeshwar, Satishwar, and later modern markers including I.A.S., M.B.B.S., Professor, and L.L.B. are placed inside the same genealogical grammar. The modern designations must not be treated as detached biographies; they identify later members of the same branch.

Entry 133 keeps Gangora-Lalganj moving through Ganeshwar, Arvindeshwar, Nandishwar, Tejeshwar, Vaidya Lokeshwar, Gangeshwar, Durgeshwar, Parmeshwar or Lalaji, Jhamneshwar, and Bhuvaneshwar or Panchkauri. The important method point is that a place such as Lalganj appears here not as a single settled endpoint, but as a connector among Gangora, Budhwal, Khandbala, Soderpur, Belauch, Kujouli, Sarisab, Pakaliya, and Ghosaut.

### **Entries 134-137: Dumra, Deep, Mahua-Khaua, and Murajpur**

Entry 134 opens Dumra under Budhwal. Kalanath, Umanath, Jaynath, Manohar or Vacha, Tekanath, Shivrath, Buddhinarth, Gaurinarth, Gangannath, Lalitnath, Vaidya Chhatranath or Harihar, Vaidya Vishwanath, Vaidya Professor Shashinarth, and related names appear. The cluster shows how the family line can include both ritual-scholarly identity and modern professorial identity without changing its genealogical syntax.

Entry 135 continues Dumra toward Deep. Taranath or Mohan, Padmanath, Motinath, Nakchhedi or Dharmanath, Baidyanath or Chhatranath, Lekhnath, Tejnarth, Kanjanath, Indunath, Gopinath, Kailash, Aditya, Kashinarth, Govindnath, and Kedarnath appear. The line is read through repeated daughter-marriages into Khandbala, Soderpur, Darhara, Naruan, Pabouli, Kujouli, and Karmahā.

Entry 136 closes the Dumra-Deep movement and opens Mahua-Khaua. Indunath, Kedarnath, Rajnath, Shaktinath, Raghavnath, Gunanand, Apuchh, Navchandra, Devkrishna, Lakshminath, Giridhari, Matinath, Sheshnath, Padmanath, Durbhanjan, Harikrishna, Govind, Shukdev, Chandrashekhar, and Thithar appear. The source itself notes the completion of the Mahua-Khaua village unit, which helps mark the boundary of this sub-section.

Entry 137 opens Murajpur-Khaua and then Simarwad-Khaua. Ratanpāni, Ramrudra, Hridayphool, Vanshi, Dular or Nena, Yogmani, Tirthmani, Babunath, Kavi Hemnath, Vaidya Modnath, Mahodukhi or Khangnath, Bhimnath, Jaynath, Padmanath, Vishwanath, Durgadhar, Motranath, Ruchinath, Raghannandan, Chhaban, Gokhulnath, Bālah, Bhaiya or Lekhnath, and Gaurinath are part of this transition. The movement shows how Khaua-linked branches connect to Soderpur, Darhara, Pabouli, Sarisab, Kujouli, and Simarwad.

### **Entries 138-146: Simarwad, Parhat, Ishahpur, and the closing Lohna opening**

Entry 138 continues the Simarwad-Sarisab field. The visible source carries the line through further daughter-links and connected names, keeping Simarwad attached to the Puwaripar expansion. The chapter treats this entry cautiously because the source text is dense and damaged in places. The correct method is to keep the settlement and branch frame visible, not to invent missing names.

Entries 139-145, in the same source range, carry the line through further Puwaripar-linked settlements including Parhat, Ujan, Sharadapur, and Ishahpur. These entries function as route passages. They do not cancel Behat; rather, they show that the Behat-centered Puwaripar network

continues through secondary village anchors and marriage connections.

Entry 146 is the closing entry for Chapter 18. It appears under “उपटीप-पुवारिपार परहटसँ इशहपुर” and then leads into the Lohna-Sakaradhi opening. Gopal, Lilanath, Ranknath, Ranganath, Jagmohan, Sundar or Durgadatt, Brajmohan, Ram-Lakshman-Bharat-Shatrughna, Baidyanath, Jagdish, Vishweshwar, Anil, Pramod, and Muninath or Umanath appear. The source then clearly opens “अथ लोहन सकराढी ग्रामारम्भ.” That opening is a bridge to the next chapter, because Entry 147 begins the Ratauli cluster.

The boundary is therefore deliberate: Chapter 18 stops at Entry 146. Entry 147, beginning “अथ रतौली दरिहरा ग्रामारम्भ,” belongs to the next chapter. This protects the index-wise organization and prevents the Behat-Puwaripar chapter from absorbing the Ratauli-Lohna-Shuklarahi cluster.

### **Research summary**

Chapter 18 decodes Entries 120-146 as the continued Behat-centered Puwaripar expansion. It begins with Behat and Pokhrauni, moves through Tarauni, Avam, Anilpur, Pariyamb-Budhwal, Gangora, Lalganj, Dumra, Deep, Mahua-Khauwal, Murajpur, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur, and closes at the Lohna-Sakaradhi opening.

The chapter’s main finding is that later settlement movement and scholarly recognition do not replace descent. They add layers to it. Titles such as Maharajadhiraj, Rai Bahadur, Vaidya, Mimansak, Mahamahopadhyaya, Professor, Doctor, I.A.S., M.B.B.S., and L.L.B. must be read with father, place, marriage, and branch-continuity. The cumulative manuscript is now decoded through Entry 146.

*With Chapter 18 complete, the cumulative manuscript is decoded through Entry 146. The next chapter begins with Entry 147 and the Ratauli-Lohna-Shuklarahi field.*



## Chapter 19

### *Entries 147-158 - Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan*

#### Index Link Box

Index cluster: रतौली / दरिहरा / लोहना / शुक्लाराही / गंगोली / नजीरा / रानीफर / बेतिया / उजान.

Khand 2 source entries decoded: 147-158.

Principal source heading forms: “रतौली सँ”; “अथ रतौली दरिहरा ग्रामारम्भ”; “उपटीप पुवारिपार रतौली सँ उजान”; “उपटीप पुवारिपार रतौली सँ मैवी”; “उपटीप पुवारिपार रतौली सँ लोहना”; “लोहना शुक्लाराही”; “उपटीप फवारिपार रतौली सँ गंगोली”; “गंगोली नजीरा”; “रानीफर बेतिया”; and “राती प्रखेतिया उजान.”

Coverage decision: Entry 147 begins the Ratauli-Darihira cluster after the Behat-Puwaripar material closes. Entry 158 ends with the dated Ratauli-Darihira reading note. Entry 159 opens a new Rajoura-Rampur cluster and is reserved for Chapter 20.

Documentary note: Entries 147-154 occur at the end of Genome-Vol-II\_Final-01. Entries 155-158 continue at the opening of Genome-Vol-II\_Final-02. The chapter treats both files as one continuous Khand 2 sequence.

Method: every name is read through descent, place, marriage, title, and branch-continuity. Ratauli is not isolated; it is read as a corridor linking Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan through repeated daughter-lines, collateral branches, and title-bearing nodes.

### **Chapter opening: Ratauli after the Behat-Puwaripar expansion**

Chapter 19 decodes Entries 147-158. It continues from the subsequent sections after the early expansion by following the line as it moves into additional settlements, scholarly branches, and marriage networks. The Behat-Puwaripar chapter has ended at the threshold of Lohna-Sakaradhi; the present chapter begins where the source opens Ratauli under Darihira and then carries that branch through Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan.

The method remains the same. Every name must be read through descent, place, marriage, title, and branch-continuity. A personal name is therefore never treated as a free-standing biographical item. It belongs to a father-line, a village anchor,

a marriage relation, a title-bearing status, and a continuing branch.

This chapter also has a documentary responsibility. The Ratauli material straddles the two source DOCX files. Entries 147-154 are found at the end of the first file, and Entries 155-158 continue at the opening of the second file. There is no genealogical break at the file boundary; the Panji sequence continues smoothly.

### **Entries 147-148: Ratauli-Darihira and the turn toward Ujan**

Entry 147 opens with “अथ रतौली दरिहरा ग्रामारम्भ.” This phrase makes Ratauli a new village-start, not a passing reference. Bhavanath, Chumman or Tirthnath, Kumudnath, Tilleshwar, Bhupnarayan, Yadunarayan, Yajnanarayan, Devanarayan, Shrinayaran, Sahadev, Mahadev, Govind Narayan, Ganesh, and related lines appear through a compressed descent field.

The entry uses repeated अपरा clauses to create collateral sub-branches. Its marriage movement connects Ratauli with Pali, Soderpur, Khandbala, Budhwal, Karmahā, Naruan, Ghosaut, Onehara, and Mandar. These place names should not be separated into independent topics. They are the marital and collateral routes by which Ratauli is made legible in the Panji.

Entry 148 carries the same Ratauli field toward Ujan. Raghubir, Badrinarayan, Shividatt or Shambhu Narayan, Vaidya Harinarayan, Ramgovind, Harigovind, Jitendranarayan, Parashar, Vidyanath, Nanu, Ghurghur or Toshnath, Chanchal, Lochan, Anant, and related figures create a wide Ujan-facing branch. The entry shows a mixed structure of sons, daughters, title-bearing persons, and cross-references rather than a simple father-son ladder.

### **Entries 149-151: Maivi, Lohna, and Shuklarahi**

Entry 149 shifts the Ratauli material toward Maivi or Maibi. Sadu Upadhyay Anand, Hiranand, Medhanand, Modanand, Babu Phaninand, Fakiranand or Lokanand, Gunanand or Mana, Mahant or Kirtinandan, Ganesh, Suresh, Nityanand, Garibanand, Manikanandan, Motinandan, Dhananand, and Lakshminandan appear in a learned and title-bearing family cluster. Titles such as Sadu Upadhyay, Vaidik, Babu, and Mahant are not decorative; they distinguish persons inside a crowded branch.

Entry 150 narrows the corridor toward Lohna. Neekanand, Phalanand, Bodhanand, Dolanand, Girjanand, Taranand, Ambikanand, Dinanand, Bhimanand, Medhanand, Chumman, Feku or Ugranand, Babu Lokanand, Gokhulanand, Mathuranand, and Mokshanand or Bular appear. The heading shows that Lohna is now an active branch-route from Ratauli, while repeated links to Khandbala, Soderpur, Karmahā, Pali, Naruan, and Budhwal keep the branch attached to the larger index field.

Entry 151 explicitly adds Shuklarahi to the Ratauli-Lohna section. Mokshanand or Bular, Gopanand, Mitranand, Vacha or Lilanand, Chiranand or Ghoghi, Gananand, Purnanand, Paramanand, Vinodanand, Shivanand, Jivanandan or Chanchal, Gopinandan, Krityanand, Yatanand, Bhairavanand, Krishnanand, Toyanand, Samiranand, and Devanand form a long chain of sons, daughters, and collateral lines. Shuklarahi should therefore be indexed as a branch qualifier of Lohna within the Ratauli cluster.

### **Entries 152-154: the Ujan return and the Gangoli bridge**

Entry 152 continues the Ratauli-Lohna-Shuklarahi line. Chandranand, Chhitinandan or Manbharan, Vishwanand or

Lal, Gopalji, Ramanand, Shyamanand, Ratanand, Sharadanand, Hiranand, Baldev, Vijay, Manikanandan, Motinandan, Diwan Jayanand, Keshav, Kanhai or Hemnath, Srinath, Anand, Jagannath, and Vaidyanath appear in a structure that combines learned titles, literary memory, and marriage-links.

The mention of an editor of Aryavarta inside the genealogy is methodologically important. It shows how the Panji incorporates modern public identity into traditional kinship syntax. The title or occupation is not a biography replacing descent; it is a late identifying layer attached to descent, place, and marriage.

Entry 153 returns the Ratauli material toward Ujan. Bhailal, Vaidyanath, Chaturbhuj, Gopal, Jivanath, Vidhu or Devanath, Modnath, Nanda, Yadunath, Abhayanath, Hridaynath, Gopinath, Kulananand, Professor Chhatranath, Kamalnath, Rajesh, Bhuvanath, Ramnath, Chandranath, Padmanath, Mahinath, Vaneshwar, Chitreshwar, Dharmeshwar, and Narayan appear across several relational units. The return to Ujan after Lohna-Shuklarahi shows that branch travel can loop back to an earlier anchor.

Entry 154 moves from Ratauli toward Gangoli. Vaidya Vikalu or Ratipati, Rudradatt, Krishnadatt, Bhawanidatt, Ugradatt, Shivilal, Bachcha or Chandidatt, Chitrapati, Damodar, Sanphul, Kirtinath, Harinath, Chitranath, Balbhadra, Jaybhadra, Rambhadra, Subhadra, Kashinath, Modnath, Khadganath, Netranath, Nandinath, Punyanath, and Vidyanath mark the Gangoli continuation. This is the last entry of the first source file and acts as a structural bridge into the second file.

### **Entries 155-156: Gangoli and Najira across the source-file boundary**

Entry 155 continues directly in the second source file as Ratauli-Gangoli-Najira. Nidhnath, Shivshankar or Rudranath, Harishankar or Adyanath, Dayashankar, Ramashankar, Shambhushankar, Vijayashankar, Gopalshankar, Madanshankar, Vishnushankar, Jishnushankar, Vinay Shankar, Govardhan, Markandeya, Thakkan, Lambodar, Vidyanath, and Nagendranath carry forward the Gangoli branch and make Najira part of the same chain.

The file break therefore must not be mistaken for a conceptual break. The second source file opens by continuing the same Ratauli-Gangoli material. For this reason, the cumulative manuscript must keep Chapter 19 as one continuous chapter across both source documents.

Entry 156 again names Ratauli-Gangoli and Najira. Khagnath, Shulpani, Gadapani, Khadgapani, Yadav, Thithar, Devkinandan, Garibanand, Damrupani, Padmapani, Feku or Meghnath, Ganesh, Ramanand, Jagannath, Lakshman or Tilanath, Balram, Fuddi or Jayanandan, Lakshminath, Radhanath, Kamratna, Ramratna, Hemratna, Vidyaratan, and Jayratna create a broad descent-and-alliance cluster. The repeated links to Soderpur, Khauval, Pali, Pabouli, Karmahā, Naruan, and Khandbala show that Najira is an indexed sub-field of the Ratauli-Gangoli material.

### **Entries 157-158: Betia, Rati Prakhetiya, Ujan, and the dated closing note**

Entry 157 extends the same cluster toward Ranifar and Betia. Thithar, Bengali or related forms, Tejnath, Madhav, Thakkan, Butan, Harinath, Kishornath, Lilanath, Pushpanath, and later names such as Achyutanand, Devkinandan,

Rohiniraman, Gangadatt, Jyotirvid Aravi, Punyanand, and Indranand connect the genealogy to elite, scholarly, and regional markers. Betia indicates a wider regional reach, but the formula keeps the branch within the Ratauli-Gangoli framework.

Entry 158 closes this chapter's range with Ratauli, Rati Prakhetiya, and Ujan. Achyutanand, Nutan Krishna or Nena, Harikrishna, Amritnath, Rudranath, Durivaya, Mandhan, Vaidya Govardhan, Nanddev or Nandan, Dinbandhu, Mathura, Ishwaridatt, and Keshav appear before the final dated note. That note records a reading or copying context in 2008, showing that the Panji was not merely a remote inherited document but an active record still being read, copied, and transmitted in the modern period.

This closing note also supports the larger time-frame of the book. The Panji preserves inherited descent, but its written and copied life reaches the present era. Modern dates, titles, and professional signs are therefore part of the documentary layer, not an interruption of genealogy.

### **Research summary**

Chapter 19 decodes Entries 147-158 as the Ratauli-centered cluster moving through Darihira, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan. The principal finding is that these headings are not separate fragments. They are one corridor of branch-continuity controlled by the Index.

The chapter also confirms that Khand 2 must be read across both source DOCX files as one continuous sequence. Entry 154 closes the first file, and Entry 155 opens the second file without a genealogical break. The cumulative manuscript is now decoded through Entry 158. Chapter 20 will begin with Entry 159, the Rajoura-Rampur cluster.

*With Chapter 19 complete, the cumulative manuscript is decoded through Entry 158. The next chapter begins with Entry 159 and the Rajoura-Rampur-Lohna field.*

## Chapter 20

### *Entries 159-178 - Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj*

#### Index Link Box

Index cluster: रजौरा / रामपुर / लोहना / सिहौली / इशहपुर / रैमा / गेरकी / चणौर / पतनुका / कनसम / लालगंज.

Khand 2 source entries decoded: 159-178.

Principal source heading forms: “उपटीप पुवारिपार रजौरासँ उजान”; “रजौरासँ रामपुर”; “रजौरा गाम लोहना”; “सिहौलिसँ लोहना”; “सिहौलिसँ उजान”; “सिहौलिसँ गोधनपुरसँ इशहपुर”; “सिहौलिसँ इशहपुर रैमा”; “सिहौलिसँ गोधनपुर गेरकी”; “सिहौलिसँ चणौर”; “सिहौलिसँ लोहना इशहपुर”; “सिहौलिसँ इशहपुर रूपौली”; and “कनसम माण्डर-लालगंज.”

Coverage decision: Entry 159 opens the Rajoura-Ujan/Rampur field. Entry 178 closes with Kansam-Mandar-Lalganj. Entry 179 opens the next Madari-Sharadapur cluster and is reserved for Chapter 21.

Route logic: the chapter is Mandar-centered and Sihauli-centered. Rajoura, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, Patnuka, Kansam, and Lalganj are read as one expanding branch field, not as disconnected places.

Method: every name is read through descent, place, marriage, title, and branch-continuity. Uncertain dots, broken readings, double reference numbers, and modern titles are preserved as documentary evidence.

#### Chapter opening: Rajoura after the Ratauli-Gangoli cluster

Chapter 20 decodes Entries 159-178. The source has just closed the Ratauli-Gangoli-Najira-Betia-Ujan material, and it now turns to Rajoura under the wider Puwaripar-Ujan movement. The opening formula places Rajoura within a Mandar-centered field, and the following entries extend that field through Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, Rupauli, Patnuka, Kansam, and Lalganj.

This chapter is one of the densest internal movements of Khand 2. At the surface, the headings change quickly. Beneath them, the same documentary grammar continues: a village-opening formula is followed by sons, daughters, collateral branches, marriage houses, internal reference numbers, titles,



and later modern identifiers. The reader must therefore keep the entry number, source heading, and Index route together.

The major interpretive point is that Rajoura and Sihauli are not isolated geographical labels. They operate as organizing fields. Mandar, Karamha, Soderpur, Pali, Naruan, Hariamb, Khandbala, Pabouli, Budhwal, Valias, Surgan, Kujouli, Ekharā, Raima, Gerki, Chanaur, Patnuka, Kansam, and Lalganj become legible through repeated relational movement.

### **Entries 159-162: Rajoura, Rampur, and Lohna**

Entry 159 opens as “उपदीप पुवारिपार रजौरासँ उजान” and begins the Rajoura field under Mandar. Dasharath is a central starting point, and the line moves through Ramchandra, Shrikrishna, Bandhu, Ghananand, Mandodari, Chand, Kulapati, Gangapati, Prannath, Manik, Rupnath, Ratanpati, Damodar, Giridhar, Banmali, Nandipati, Chhatrapati, Chiranjeev, Shatanjeev, Tulapati, Sitanath, Dinanath, Keshinath, Sudhir, Suman, and Umanath. The entry shows Rajoura tied to Ghosaut, Soderpur, Karamha, Naruan, Pali, Khandbala, Budhwal, and Valias.

Entry 160 continues Rajoura and shifts toward Rampur. Tulapati, Siddhinath, Ramanand, Mahavir, Mohan, Prannath, Babu or Gopal, Lakshman, Vachchu, Yadunandan, Devnandan, Brajnandan, Dharmanandan, Chandranandan, Mitranandan, Vibhunandan, Umanandan, Tilaknandan, Neerjanandan, Paltunandan, and Setunandan appear. Rampur is therefore not a separate interruption; it is an extension of the same Rajoura field.

Entry 161 continues Rajoura-Rampur with a panktika or note-like insertion. Kantu, Tulanand, Mohanchandra, Netranand, Lalan, Suman, Bhola, Mahananda, Chhitnendra, Lakshminandan, Mohan, Gangoli-Manik, Kanhai or Tulakrishna, Fakir, Falahari, Nakchhedi, Raghunandan,

Vasudev, Hemkrishna, Babu Jan, Rupnath, Tikanath, Babu Jan, Yadunath or Bachchi, and Ramanath appear. The entry shows how Rajoura-Rampur spreads into Gangoli and other relation-houses.

Entry 162 names Rajoura village Lohna. Yadunath or Bachchi, Falahari, Hemkrishna, Babu Jan, Abhayanath, Harshanath, Lilanath or Gopal, Ramanath, Harinath, Chandranath, Yognath, Manohar or Harshanath, Ganeshdatt, Muktinath, Kalanath, Lakshman, Bharat, and Bhaktinath belong to this Lohna-facing branch. Lohna becomes a new active branch-route inside the Rajoura cluster.

### **Entries 163-166: Sihauli, Lohna, and Ujan**

Entry 163 opens “अथ सिहौलि माण्डर ग्रामारम्भ.” This makes Sihauli an explicit Mandar-linked village-start. Bhushan, Ragapati, Raghupati, Khagapati, Vacha, Yajnapati, Nandipati, Yashaspati, Narpati, Buchan, Mukund, Madhusudan, Kameshwar or Umapati, Phanipati, Dinesh, Hedamba, Punyapati, Satish, Ratan, Yaduvir, Bholanath, Ramesh, Keshav, Madhav, and the grammarian Nandipati appear in a heavily learned and title-bearing cluster.

Entry 164 continues Sihauli toward Ujan. Narpati, Nidhi, Balbhadra Upadhyay, Kashinath, Vishnudatt, Jaykrishna, Amritkrishna or Kunkun, Ramanand, Lokanand, Rudranand, Vidyanand, Shankaranand, Bhavkrishna, Badrinath, Devkrishna or Muni, Lakshminath, Goravalnath, Tej Nath, Lilanath, and Dhananath appear. The title Upadhyay is important because it helps distinguish a learned line within a crowded register.

Entry 165 continues Sihauli. Harishwar, Mahidhar, Hirai, Judauna, Lakshminath, Janakinath, Janardan, Nena or Khelapati, Premkar, Naiyayik Durgidhar, Gaurishankar the

grammarian, Harinath, Chandranath, and poet Hirai appear. The line is not only genealogical but also intellectual: Naiyayik, grammarian, and poet identifiers are preserved by the source and must remain visible in the decoding.

Entry 166 carries Sihauli toward Ujan and adds a complicated Kakarol-Madhubani-Purnea-Lalganj environment. Shambhunath, Ugri, Bechan, Raghuwar, Vaidya Thothi, Dullah, Balah, Mohan, Govind, Giridhari, Goshain, Gopal, Haladhar, Rajendra or Bachchu, Vishwanath, Bhagirath, Ramkrishna, Jyotirvid forms, and Kedar-related lines are woven into a single, late, layered entry.

### **Entries 167-171: Godhanpur, Ishahpur, Raima, and Gerki**

Entry 167 moves from Sihauli to Godhanpur and Ishahpur and names Feku Jha. Jivanath or Judauna, Bhavdev, Gujar or Ramdev, Durgadatt, Shivnath, Saheb, Subodh, Vishnunidhi, Krishnanidhi or Lotni, Nandan, Teknath, Gyan, Ramkrishna, Gopal, Vishnupati, Bechan, Bagadu, Kamaladat, Hridaydatt, Raghuwar, Kishori, Yadunandan, Feku, Dinbandhu, Ganganath, Muktinath or Kamla, and the multilingual literary Govind Madhav appear. This is one of the chapter's important scholarly entries.

Entry 168 continues Sihauli-Ishahpur. Vaidya Jivanath, Shambhunath, Hiranath, Ishwarnath, Bodhnath, Govind the linguist, Arvind, Akkū, Milindu, Nirmalendu, Anant, Bhuvan, Suman, Gaurinath the Naishthik and social mediator, Markandey, Shankar, Shubhankar, Muktinath or Kamla, Mannu, and Radharaman appear. Modern descriptors such as linguist and social worker are not extraneous; they are part of the identifying layer of the Panji.

Entry 169 links Sihauli-Ishahpur to Raima. Kishori, Yadunandan, Jhotahu, Jagannath, Kashinath, Vishwanath,

Shivnath, Bindunath, Vamshilal, Shilanath, Srimohan, Harimohan, Lalit Mohan, Anand Mohan, Radhamohan, Bholanath, Pramod, Subodh, Kamod, Bheshnath, Bhavnath, and Lekhnath appear. The entry combines traditional descent language with modern personal-name clusters.

Entry 170 names the Sihauli-Raima line and Bhagwandatt Jha. Bholanath or Radhanath, Dinanath, Latadu, Bhagwandatt, Jaladhar, Mohan, Khadgi, Gangadhar, Shridhar, Bhagirath, Jivadhar, Lakshman, Lila, Manohar, Vishnupati or Battaha, Bachche, Kheli, Indranath, Chandranath, Harinath, and Girijanath appear. Repeated daughter-lines connect the branch to learned and estate-bearing families.

Entry 171 connects Sihauli with Godhanpur and Gerki. Chandranath, Abhayanath, Ubhayanath, Amarnath, Kamalnath, Narendra Nath, Vijay, Ajay, Sanjay, Chand, Fakir, Premnath, Dhirnath, Kumar Singh, Ratan Singh, Manik Singh, Bhup Singh, Ram Singh, Mohan Singh, Narayan Singh, Jhalwa or Shyam Singh, Raghunandan, Yadunandan, Nilkanth, Dinbandhu, Rashbihari, Harnath or Taranand, and a later sequence of Singh-Jha names mark a heavily status-bearing entry.

### **Entries 172-175: Chanaur as a large Sihauli-derived branch**

Entry 172 opens Sihauli-to-Chanaur. Yadunandan, Dinanand or Chhetan, Modanand or Badri, Umanand, Jagdish, Vijayanand, Paramanand or Feka, Khelanand, Siddhinandan, Bhavanand, Kulanand or Vinay, Punyanand or Kameshwar, Nilkanth Singh, Kashinath or Achyutanand, Muni or Rudranand, Kamalakant or Padmanand, Batesh or Durganand, Ganesh or Devanand, and Mahesh or Harinandan appear. Chanaur begins as a substantial internal section, not a minor aside.

Entry 173 continues Chanaur. Bhutkun or Rudranand Singh, Devkinandan or Bhutkun, Buchchi or Mohanand Singh, Shashibhushan, Rajnandan, Piyushnath Singh, Durganand or Batesh, Ramanand Singh, Mitranand Singh, Chhatranand Singh, Batuknath, Indranand, Yamunanand, Lilanand, Navtol, Sulhani, Ganesh or Devanand, Tantanand, Ambikanand, Neekanand, Khadanand, Yadavanand Singh, and several modern names appear. The mention of Navtol and Sulhani anticipates the next chapter.

Entry 174 again continues Sihauli-to-Chanaur. Dinbandhu's descendants are central: Nityanand or Gopinath, Dhananand or Revatinath, Bhol or Yashodanand, Vedanand, Dayanand Singh, Professor Ganganand Singh, Yamunandan Singh, Krityanand Singh, Ratan Singh, Manik Singh, Bihari Singh, Dinkar or Faturi Singh, Nidhikar or Moch Singh, Shaktinath Singh, Bhimnath Singh, and Bhaktinath Singh. Professor and Singh identifiers show the late-status layer of the register.

Entry 175 extends the Chanaur sequence through Nidhikar or Moch Singh, Bhup Singh, Vishnu Singh, Govind Singh or Jhinguri, Jyotishi Dumani or Rudra Singh, Chitradhar, Motidhar, Devanand, Jagannath, Pramodanand, Vinod, Mukund, Jayanandan, Jagatanand, Dayanand, Sadanand, and Medhapati. Soderpur, Karamha, Darhara, Pali, Valias, and Khandbala remain constant relational bridges.

### **Entries 176-178: Lohna-Ishahpur, Rupauli, Patnuka, Kansam, and Lalganj**

Entry 176 returns explicitly to Sihauli-Lohna-Ishahpur. Vaidik Jivapati, Manapati, Bulan, Bhol, Kashinath, Shankarnath, Bauku or Bhojapati, Yajnapati, Yogapati, Madhurapati, Mahipati, Yashapati, Bhagirath, Pashupati, Shivdas, Ishdas, Sridatt, Thithar, Shyamu or Padmapati, Gudar or Jayapati, Tekapati, Chitripati or Chitru, and Ganapati or

Harapati appear. This entry restores the Lohna-Ishahpur frame after the Chanaur expansion.

Entry 177 joins Sihauli-Ishahpur with Rupauli and then opens Patnuka under Mandar. Bhuvanpati, Punypati or Thakkan, Fekan, Ram, Lakshman, Chandra Patti, Patnuka, Bhawanidatt, Durivaya, Thengni, Bihari, Buchan or Krishnadatt, Hanumandatt, Bhagwandatt, Banke or Hemkant, Chubhi or Srikant, Bauku or Gopikant, Reti or Revati Kant, and Balram appear. The important structural point is that the entry contains a new village-opening formula inside the larger movement.

Entry 178 closes the range with Kansam-Mandar-Lalganj. It continues from Balram through Jivanath or Chandrakant, Vasant, Vinod, Prabodh, Chunni or Srikant, Revati Kant, Hanumandatt, Bhagwandatt, Shukal, Damodar, Goraval, Haladhar, Chandradhar, and then opens Kansam-Mandar. Lalganj is therefore not an isolated ending; it completes a Mandar-linked expansion that began at Rajoura and passed through Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Patnuka.

### **Genealogical meaning and research value**

Entries 159-178 show how a village cluster becomes a network. Rajoura and Sihauli serve as organizing fields. The same family lines move repeatedly through Mandar, Karamha, Soderpur, Pali, Naruan, Harianb, Khandbala, Pabouli, Budhwal, Valias, Surgan, Kujouli, Ekharra, Raima, Gerki, and Chanaur. The source headings change, but the social map is continuous.

The chapter also shows the importance of titles and modern identifiers. Upadhyay, Vaidik, Naiyayik, grammarian, poet, linguist, social worker, professor, Singh, Thakur, Babu,

Maharaj, Raja, and medical identifiers all appear as identifying devices. They do not replace genealogy; they help distinguish individuals whose personal names recur across branches.

Uncertain readings must remain visible. The source contains dots, broken phrases, double slashes, incomplete reference numbers, and variant forms such as Rajoura/Rajaurā, Sihauli, Godhanpur, Ishahpur, Raima, Gerki, Chanaur, Patnuka, Kansam, and Lalganj. The editor should not silently repair these into a single modern spelling when the source preserves variation.

With Chapter 20 complete, the cumulative manuscript is decoded through Entry 178. Chapter 21 begins at Entry 179, where the source clearly opens the Madari-Sharadapur cluster. The boundary is editorial, but the genealogical network remains continuous.

*With Chapter 20 complete, the cumulative manuscript is decoded through Entry 178. The next chapter begins with Entry 179 and the Madari-Sharadapur-Sulhani field.*

# Chapter 21

**Entries 179-195 - Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol**

## Index Link Box

|                                |                                                                                                                                                           |
|--------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| Index cluster                  | माड़रि / शारदापुर / सुल्हनी / मंगलबनी-मंगरौनी / रैमा / नडुआर-नरूआड़ / बेहट / नवटोल                                                                        |
| Khand 2 source entries decoded | 179-195                                                                                                                                                   |
| Principal source heading forms | "उपटीप-पुवारिपार माड़रिसँ शारदापुर"; "उपटीप-पुवारिपार सुल्हनीसँ मंगलबनी (मंगरौनी)"; "सुल्हनीसँ रैमा नडुआर"; "सुल्हनी नरउनसँ बेहट"; "सुल्हनीसँ बेहट नवटोल" |
| Index roots/routes             | माड़रि-वलीयास, शारदापुर, हटाढ़, उजान, सुल्हनी-नरउन, मंगलबनी/मंगरौनी, रैमा, नडुआर/नरूआड़, चम्पानगर-ड्योढ़ी, बेहट, नवटोल                                    |
| Recurring relational villages  | पाली, सोदरपुर, करमहा, हरिअम्ब, खण्डबला, पबौली, बुधवाल, घुसौत, दरिहरा, सरिसब, खौआल, कुजौली, वलियास, माण्डर, नरउन                                           |
| Coverage status                | Decoded through Entry 195; Entry 196 begins the next त्रिपुरौली-दहौरा cluster and is not included here.                                                   |

## Chapter overview

Chapter 21 continues immediately after the Rajoura-Sihauli-Chanaur-Lalganj expansion of Chapter 20. The new cluster begins at Entry 179, where the source opens the Madari-Valiyas field



through the formula 'अथ माड़रि वलियास ग्रामारम्भ'. From that point the material passes into Sharadapur, Sulhani, Manglabani or Mangrauni, Raima, Naduar/Naruar, Behat, and Navtol.

The range covered here is Entries 179-195. The first part of the chapter explains the Madari-Sharadapur entries. The middle part follows Sulhani and its Manglabani/Mangrauni and Raima extensions. The final part decodes the Sulhani-Naduar/Naruar and Sulhani-Behat/Navtol transition. The chapter stops before Entry 196, where the source begins the next Tripurauli-Dahaura opening.

This cluster is especially important because it shows a second type of movement inside Khand 2. Earlier chapters often moved from one root village into several collateral villages. Here the source repeatedly opens sub-fields inside the same larger Puwaripar frame. The result is a layered map: Madari and Sharadapur form one field, Sulhani and Manglabani another, and Behat-Navtol a concluding transition into the next chapter.

### **Entry 179: Madari-Valiyas and the Sharadapur opening**

Entry 179 opens with Madari under Valiyas and links it with Sharadapur, Hatadh, and Ujan. Harapati is the key opening point, with Rudrapati, Mani or Vidyapati, and Nidhi or Dharapati forming major descendants or branch markers. The entry then brings in Indrapati, Jaga or Yagyapati, Ganapati, Bachche or Nandipati, Gauripati, Dhanapati, Bhupati, Devapati, Lokapati, Leshpati, Punyapati, Thakurpati, Mahavir, Girijapati, Yogapati, and other names.

The formula is not merely a list of persons. It shows Madari as a Valiyas-connected house whose daughters and sons are repeatedly tied to Pali, Soderpur, Harianb, Karamha, Khandbala, Pabouli, and Budhwal. The source also preserves honorific and estate-bearing forms such as Babu, Singh, Thakur, and Maharaj-linked branches.

## **Entry 180: Madari-Sharadapur continuation**

Entry 180 continues Madari-Sharadapur and develops the Mani/Vidyapati and Son branch. Son, Bhaiyo Jha, Chandeshwar, Rameshwar, Krishneshwar, Maheshwar, Yogeshwar, Ganganath, Bholanath, Triloknath, Padmanath, Amarnath, Dinanath, Adityanath, Jishnunath, Raghunath, Bodhnath, Umanath, Baidyanath, Shashinath, and related forms appear.

The structure is a repeated descent-and-marriage register. Pali, Naruan, Soderpur, Karamha, Harianb, Khandbala, and Baheradhi all occur as relational coordinates. The entry's importance lies in its dense multi-branch continuation of the Sharadapur-linked Madari field rather than in a single linear genealogy.

## **Entries 181-182: Sharadapur-Ujan and closing Madari-Sharadapur links**

Entry 181 continues Madari-Sharadapur toward Ujan. The source carries forward Gauri Shankar, Shivshankar, Yogeshwar or Yogapati, Durgapati, Devapati, Kanti or Bhuvanapati, Damodar or Kirtipati, Punyapati, Kamalapati, Lakshmipati, Anant, Bholashankar, Rajendra, Fuchchi or Modapati, Krishnaeshwar, Kusheshwar, Singheshwar, Jiveshwar, Vishweshwar, Homeshwar, and Dineshwar. The entry is marked by repeated references to Khandbala, Budhwal, Sarisab, Pali, and Karamha.

Entry 182 continues the same Madari-Sharadapur field through Markandey or Padmapati, Hempati, Videshwar, Shivashwar, Kapileshwar, Kamal, Krishna Ji, and Thitharu or Yashaspati. It functions as a closing and consolidation entry before the source shifts to Sulhani. The genealogical grammar remains the same: named person, father or branch, village-link, and internal reference number.

## **Entry 183: Sulhani-Naruan and the Manglabani/Mangrauni opening**

Entry 183 opens a new field: Sulhani-Naruan with Manglabani or Mangrauni. The formula 'अथ सुल्हनी नरुन ग्रामारम्भ' identifies Sulhani under Naruan as the new village anchor. The opening names Soni, Bhairavdatt, Chintamani, Chhotkani, Mahobana, Bachchi, Keshav, Sadanand, Surendra, Radhakant, Anant, Sridhar, Girdhar, Vanshidhar, Kamanath, Shrikant, Baldev, Gadakar, Dayakar, Mohan, Madanmohan, Daman, Ramanmohan, and others.

This entry is a large transition from the Madari-Sharadapur field into the Sulhani-Mangrauni field. It also preserves learned titles such as Mahamahopadhyay and keeps the old pattern of marriage links through Khaua, Harianb, Pandua, Mandar, Darhara, Pali, Belauch, and Khandbala.

### **Entry 184: Sulhani-Mangrauni-Raima**

Entry 184 continues the Sulhani-to-Mangrauni line and adds Raima. The source mentions Gangesh, Bachchi, Chintamani, Chhotkani, Lakshmidatt, Hardatt, Chumman, Somdatt, Gopal, Tej Nath, Chanchal or Chandranath, Dhatri or Chhatrinath, Indranath, Amarnath, Bhavnath, Vasudev, Baldev, Shaktinath, Kashinath, Taranath or Prakash, and Prabhash.

The Raima extension is significant. It shows that Mangrauni is not a terminal point but a bridge through which Sulhani lines move toward Raima and then into the Naduar/Naruar sequence. Missing sections and dotted names are frequent in this entry, so the decoding preserves uncertainty rather than filling gaps.

### **Entries 185-187: Sulhani-Raima, Nanguar/Naduar, and Naruar continuation**

Entry 185 is a difficult continuation of Sulhani-Raima and Nanguar. It contains several broken lines and dotted omissions, but it still preserves the thread through Harijiv, Balbhadra, Jagannath, Bachharu, Kashi Nath, Ratan, Chhatrinath, Babu Nath, Jahali, Krishnaram, Rishi, Durivaya, Nena, Raghuwar, Thengni,

Buchan, Manmohan, Dinbandhu or Fuddi, Sambhunath or Shobhnath, and Durganath.

Entry 186 is explicitly marked Sulhani-to-Nanguar. It continues through Abhayanath, Amlesh, Mithilesh, Raghuwar, Thengni, Buchan, Shambhunath or Shobhnath, Durganath, Patranath, Indunath, Prakashnath, Nakchhedi, Govind, Badri, Taranath, Chandranath, Loknath, Kalnath, and Ganganath. The source keeps both the Sulhani identity and the Nanguar/Naruar movement active.

Entry 187 continues the Naruar field. It moves through Govind, Babuye or Badri, Taranath or Babuye, Chandranath, Loknath, Kalnath or Kalru, Ganganath, Gopinath, Chhakan, Vishwanath, Muktinath, Shivnath, Rattan or Ugranath, Baidyanath, Bhavendranath, Shambhunath, Kulanath, Hemnath, Dharmanath, Chetanath, Harinath or Kirtinath, Devanath or Netrinath, Nityanath, and Lilanath. The entry is a classic example of a crowded collateral branch, with multiple sons and daughter-links recorded in compact formulae.

### **Entries 188-190: Sulhani-Naruar, Champanagar-Dyodhi, and status-bearing branches**

Entry 188 continues Sulhani-Naruar. Shivnath, Dinanath, Balli, Durban, Kedarnath, Hemnath, Narnath, Jivanath, Harinath, Buddhikar, Tejnath, Mohanath, Ganesh, Bhailal, Revatinath, Saraskavi Kulapati, Lakshminath, Banka Umanath, Meghnath, Dayanath, Bauku, Goshain, Gaurinath, and Bal Mukund appear. The entry repeatedly ties the branch to Khandbala, Sakradhi, Alay, Valiyas, Ghosaut, Sarisab, Mandar, and Soderpur.

Entry 189 continues the Puwaripar-Sulhani-Nanguar material. Gopal, Mahinath, Raghuwar, Ghurghur, Matinath, Ugranath, Vanshinath, Revatinath, Tuna, Parashuram, Pramod, Subodh, Balbodh, Tarannath, Mitranath, Bhagirath, Kalanath, Vinod, Markandey, Baldev, Shukdev, Keshav, Punyanath, Jagdish, Mahesh, Vilat, Ganesh, Tantranath, and Vishnunath are visible. It

is one of the entries where the same family name-clusters recur across several relational villages.

Entry 190 names Champanagar Dyodhi and Babu Shaktinath Singh within the Sulhani-Naruar frame. Buddhinath, Jagannath, Pushpanath, Harshanath, Muni, Chhotku or Kalanath, Bachkan or Prannath, Bulan or Ramanath, Tini, Faturi or Shobhnath, Mahobittu, Madhusudan, Kantir or Ratinath, Kapileshwar, Brahmanand, Bhagmanand, Mohanand, Vinodanand, Mithilesh, Shambhunath, Fuchchi or Shaktinath, Amarnath, Vijaynath, and other late-status names appear. The entry demonstrates how estate, learned, and modern personal identifiers sit inside the older Panji formula.

### **Entries 191-195: Sulhani-Behat and Navtol transition**

Entry 191 opens Sulhani-Naruan to Behat. Banka Umanath, Jivan, Gadapani, Yognath, Jagadbandhu, Gopinath, Brajnath, Baidyanath, Pachkauri or Lekhnath, Muktinath, Ganganath, Shivnath, Eknath, Porvanath, Pinaknath, Balbhadra, Kalanath, Ambikanath, Kashinath, and a series of daughter-links move the branch through Behat. Behat here is a relational extension of Sulhani-Naruan, not a separate chapter beginning.

Entry 192 continues Sulhani-Behat and introduces Navtol. Madan, Bam-bholi, Siddhinath, Chanchal, Dhirnath, Dayanath, Shivendra Nath, Ravinath, Gehnath, Khagnath, Harinath, Chetanath, Mayanath, Satinath, and related branches occur. This entry prepares the source for the more explicit Navtol handling of Entries 193-195.

Entry 193 is marked Sulhani-to-Navtol. Bodhnath, Vishwanath, Raghunandan or Arknath, Yadunath or Shobhnath, Harinandan, Bhavanand, Mahanand, Kulanand, Ugranand, Brajnandan, Sitanandan, Vidyanandan, Jitendra Nandan, Girish Nandan, Shivanandan, Sachchidanand or Phaninath, Shyamanand, Adyanand, Dharmanand, Ramanand, and Professor Ishanath appear. The entry is valuable because it

shows an explicitly scholarly continuation inside the Navtol branch.

Entry 194 continues Sulhani-Navtol. Nena or Indranath, Babu Manmohan, Purandar or Tejnath, Fuddi or Ganganath, Punyanath, Kamalnath, Shivrath, Durganath, Dinanath, Amarnath, Vindunath, Sindhunath or Devinath, Tantranath, Krishnaji or Chetanath, Dinanath or Chandrashekhar, Riddhinath, Piyushnath, Jagdish, Tilaknath, Keshavnath, Tanknath, Vardananand, Vimalnath, and others appear. The source is heavily layered, and some family-links are incomplete.

Entry 195 closes this chapter's range. It remains in the Sulhani-Behat-Navtol field and includes Modnath, Tejnath, Hemnath, Vachaspati, Vimalnath, Vivek Nath, Khojnath, Kumudnath, Suman, Shambhunath, Narayan, and then the phrase beginning 'दहौरा अथ त्रिपुरौली नरउन ग्रामारम्भ'. That latter phrase signals the next cluster. Therefore Chapter 21 stops before Entry 196, even though the end of Entry 195 already foreshadows Tripurauli.

## Cross-reference and route map

The dominant route of this chapter is: माइरि-वलीयास -> शारदापुर -> उजान -> सुल्हनी-नरउन -> मंगलबनी / मंगरौनी -> रैमा -> नडुआर / नरुआड़ -> चम्पानगर-ज्योढ़ी -> बेहट -> नवटोल. The route is not linear in every entry, but it is the best editorial map for reading Entries 179-195.

The recurrent relational villages are पाली, सोदरपुर, करमहा, हरिअम्ब, खण्डबला, पबौली, बुधवाल, घुसौत, दरिहरा, सरिसब, खौआल, कुजौली, वलियास, माण्डर, नरउन, and सुगन. These repeated places show the marriage and branch-continuity pathways that link this chapter with earlier chapters.

The main title and status markers include महामहोपाध्याय, नैष्ठिक, सरसकवि, प्रोफेसर, साहित्यकार, वैयाकरण, ज्योतिर्विद, बाबू, सिंह, ठाकुर, महाराज, and ज्योढ़ी. The chapter therefore has both scholarly and landed-status value for genealogical research.

## Important uncertainties

Several entries contain ellipses or visibly incomplete formulae. The decoding therefore avoids inventing missing names. Where the source has dotted space, the chapter reads it as an unresolved relationship rather than a recoverable fact.

Place-forms such as माड़रि, शारदापुर, सुल्हनी, मंगलबनी, मंगरौनी, नडुआर, नरूआड़, बेहट, नवटोल, and चम्पानगर-ड्योढ़ी should be indexed with variant spellings. The source itself preserves more than one form, and these forms are part of the documentary evidence.

Entry 195 is a boundary entry. It still belongs to the Sulhani-Behat-Navtol sequence, but it begins to point toward Tripurauli and Dahaura. For editorial clarity, the Tripurauli material is reserved for Chapter 22, starting with Entry 196.

## Research summary

Chapter 21 decodes Entries 179-195 and completes the Madari-Sharadapur-Sulhani-Behat-Navtol movement. It shows how a cluster can begin with one village-opening formula and then expand through several linked village fields without losing its genealogical continuity.

The chapter is especially useful for tracing learned families, estate-connected branches, and movement between Naruan, Pali, Soderpur, Karamha, Khandbala, Harianb, and Valiyas. The entries show that Panji evidence should be read as a network of descent, marriage, title, and place, not merely as a sequence of names.

With this chapter complete, Volume III is decoded through Entry 195. The next chapter begins at Entry 196 with the Tripurauli-Dahaura and related Naruan material.

## Chapter 22

### Entries 196-207 - Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

#### Index Link Box

|                                |                                                                                                                                                                                                                                                           |
|--------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Index cluster                  | त्रिपुरौली / दहौरा / पुड़े-नरउन / महरैल /<br>कोइलरवाहा-कोइलखाहा / धरमपुर /<br>धानेरामपुर / फुलगामा / गंगोली / खौखा-<br>पूर्णियाँ / सोतिपुरा                                                                                                               |
| Khand 2 source entries decoded | 196-207                                                                                                                                                                                                                                                   |
| Principal source heading forms | "उपटीप-पुवारिपार त्रिपुरौली सँ दहौरा";<br>"उपटीप-पुवारिपार पुड़ेपु सँ महरैल"; "गंगौली<br>फड़ेसँ महरैल कोइलरवाहा"; "पुड़ेपुसँ<br>कोइलरवाहा धानेरामपुरपु"; "पुड़ेपुसँ फूलगामा,<br>उजान, भट्टपूरा, पाहीटोल"; "पुड़ेपुसँ गंगोली<br>खौखा-पूर्णियाँसँ सोतिपुरा" |
| Index roots/routes             | Tripurauli-Dahaura opening; Pude-Naruan<br>branch; Mahrail; Koilkhaha/Koilwaha;<br>Dharampur and Dhane-Rampur; Phulgama-<br>Ujan-Bhattapura-Pahitola; Gangoli-Khokha-<br>Purnia-Sotipura                                                                  |
| Recurring relational villages  | पाली, सोदरपुर, करमहा, हरिअम्ब,<br>खण्डबला, दरिहरा, सरिसब, खौआल, कुजौली,<br>घुसौत, वलियास, माण्डर, नरउन, बुधवाल,<br>पबौली, तिसउँत, अलय                                                                                                                     |
| Coverage status                | Decoded through Entry 207; Entry 208<br>begins the next लोआम-सुरगन / दुर्गागंज-<br>कटिहार cluster and is not included here.                                                                                                                               |

## Chapter overview



Chapter 22 begins where the previous Sulhani-Behat-Navtol chapter ended. The source now gives the formula 'दहौरा अथ त्रिपुरौली नरउन ग्रामारम्भ', and then follows the Tripurauli-Dahaura and Pude-Naruan material through Mahrail, Koilkhaha or Koilwaha, Dharampur, Dhane-Rampur, Phulgama, Ujan, Bhattapura, Pahitola, Gangoli, Khokha, Purnia, and Sotipura.

The range covered here is Entries 196-207. The movement is not a single straight line. It begins with Tripurauli under Naruan, turns toward Pude-Naruan, repeatedly touches Mahrail and Koilkhaha, and then closes through Phulgama, Ujan, Bhattapura, Pahitola, Gangoli, Khokha, Purnia, and Sotipura. The chapter stops before Entry 208, where the Loam-Surgan and Durgaganj-Katihari field begins.

This is one of the most mobile sections of the Puwaripar material. The entries show how a family stream can retain one root identity while its marriage and branch references pass through many settlements. For that reason the chapter should be used together with the place index and the cross-reference map, not only as a list of personal names.

### **Entry 196: Tripurauli-Naruan and the Dahaura opening**

Entry 196 opens with Tripurauli under Naruan and Dahaura. Saraskavi Gunānand is the major opening anchor, followed by Bholanath, Shridhar, Abhayanath, Pinaknath, Hridaynath, Lilanath, Yadunath, Tulanath, Baidyanath, Premnath, Vishwanath, Mitranath, and related branches. The entry repeatedly ties Tripurauli to Harianb, Khauai, Ghosaut, Pandua, Khandbala, Soderpur, Karamha, and Mandar.

The genealogical logic of Entry 196 is important. It begins from a learned or title-bearing ancestor and immediately records sons, daughters, and marital connections. The use of professor, Saraswati, and other scholarly identifiers shows that this is not only a village list but a status-bearing family register.

## **Entries 197-199: Pude-Naruan and Mahrail**

Entry 197 opens the Pude-Naruan material toward Mahrail. Chhatrpati, Kalanath, Rupnath, Mansukh, Gokhul, Lakshminath, Mahob Bhavnath, Gopal, Babu Manohar, Babu Chumman, Damodar, Chhotku, Raghuwar, Girdhar, Shivanandan, Duni, Shrinath, Gaurinath, Baidyanath, Durganath, Sitanath, and later Ganganath and Gananath appear. The source links them with Darhara, Naruan, Soderpur, Khauwal, Mandar, Harianb, Khandbala, Karamha, and Behat.

Entry 198 continues the Pude-Naruan-Mahrail branch. Gananath, Indunath, Vishwanath, Chandranath, Nandnath, Ramanath, Chhotku, Raghuwar, Badrinath, Faturi or Riddhinath, Shivanandan, Jagannath, Amarnath, Duni or Ruchinath, Chandinath, Khadganath, Bhimnath, Pashupati, Durganath, Udaynath, Tantranath, Yantranath, Mantranath, and Shri Mohan appear. The entry's core value lies in preserving multiple collateral lines under the Pude-Naruan field.

Entry 199 continues Pude and brings Babu Chumman's descendants into view. Raghunandan, Bankhandi or Tejnath, Kamalakant, Thakku or Kalanath, Gopinath, Janakinath, Shyamanand, Riddhinath, Brajnath, Shashi Shekhar, Vidhu Shekhar, Mihir Shekhar, Chandrashekhar, Kashinath, Umanath, Arvind, Sundar, Modnath, Rakesh, Anil, Rajesh, Mathuranath, Maninath, and Shyamsundar appear. The entry is dense, but the route remains Pude-Naruan with Mahrail and allied villages in the background.

## **Entries 200-201: Puwaripar-Pude consolidation**

Entry 200 is marked by the simple heading 'उपटीप-पुवारिपार १००'. It continues the Pude field through Shyamsundar, Vinod, Amar, Baldev, Haridev, Sudhir, Jishnunath, Ramanath, Rajnath, Sameernath, Motinath, Chetanath, Yug Nath, Mitranath, Amarnath, Vibhutinath, Abhay, Vinay, Ajay, Chitratanath, Chandranath, Ramanath, Buddhinath, Mandhan, Vishwanath, Chakranath, Ravinath or Manbharan, Mahadev, Badrinath, and

Harshanath. The entry functions as a consolidation of several earlier branches rather than as a new village opening.

Entry 201 continues Pude. Shashinath, Ganesh, Mukund, Durganath, Mahavir, Kashinath, Yognath, Girishnath, Bhaktinath, Jaynath, Yashinath, Amritnath, Nityanath, Kshemnath, Hemnath, Shantinath, Abhayanath, Mohan Ji, Govind Ji, Prakash Shankar, Aditya, Rudranath, Mitranath, Kunjun or Tirthnath, Janardan or Mahinath, Radhanath, Krishnaji or Netranath, and Shivanath appear. The entry also prepares the way for the Gangoli-Mahrail-Koilkhaha field of Entry 202.

## **Entry 202: Gangoli branch, Mahrail, and Koilkhaha**

Entry 202 is headed 'गंगौली फड़ेसँ महरैल कोइलखाहा'. It attaches the Gangoli branch to Mahrail and Koilkhaha/Koilwaha. Shivanath, Veernath, Janardan or Mahinath, Markandey or Muktinath, Meghanath, Matinath, Loknath, Mukund, Brajnath, Amarnath, Acharya Mahavir, Manmohan, Chandramohan, Adityamohan, Shashank Mohan, Vishwamohan, Suryamohan, Mimansak Meghanath, Dharmanath, Ritu Nath, Devanath, Kedarnath, Dayanath, Shambhunath, and Jitunath are named or implied.

This entry is especially important for intellectual history. It preserves the title Mimansak and references Acharya and other learned forms while also keeping the old marriage-village formula intact. The route from Gangoli to Mahrail and Koilkhaha shows how scholarly households are still mapped through the same Panji grammar of descent, village, and marriage.

## **Entries 203-205: Koilkhaha, Dhane-Rampur, Dharampur, and linked branches**

Entry 203 continues Pude toward Koilkhaha and Dhane-Rampur. It records Vaiyakarana Matinath, Buddhinath, Maholoknath, Kandū or Radhanath, Yadunath, Kanjnath, Chitrath, Hemnath, Jagannath, Devinath, Shambhunath, Somnath, Tantranath, Vishwanath, Modnath, Ganga Datt,

Ruchipati, Bholanath, Eknath, Teknath or Fūhi, Vair Radhanath, and allied branches. The source also brings in Shastrarth Martand Markandey and other scholarly references.

Entry 204 continues the Pude-Naruan branch. It moves through Devanath, Tejnath, Bholanand, Eknath, Baidyanath, Jagannath, Taranath, Acharya Ramanath, Sahityakar Professor Tantranath, Sachinath, Bodhnath or Sushil, Ravinath or Sunil, and several MA/PhD-marked descendants. This entry is notable for modern educational markers recorded inside a traditional Panji frame.

Entry 205 expands Pude toward Dharampur and Dhane-Rampur. The entry refers to Ujan-Gangoli Tola, Chanaur-Sihauli-Mandar, Sociologist Professor Ugranath, Revanath or Tulsinath, Kumudnath or Bammol, Dharmanath or Kalidas, Bangaṭ or Gangadhar, Shachinath, Arun, Tarun, Madhup, Parashar, Chandranath, Gunanath, Lekhnath or Govind, Umanath, Ratannath, Achyutanand, Mithilesh, Ajay, Brijnath, Bodhnath or Mahavir, Manmohan, Chandramohan, Adityamohan, Bhubanmohan, and Suryamohan. The entry is a strong example of late genealogical updating and professional self-description.

### **Entries 206-207: Phulgama, Ujan, Bhattpura, Pahitola, Gangoli, Khokha, Purnia, and Sotipura**

Entry 206 opens with Pude toward Phulgama, Ujan, Bhattpura, and Pahitola. Jagannath, Shobhnath, Bhimnath, Revatinath, Khadganath, Nityanath, Shobhnath or Bauk, Sitanath, Samaliyanandan or Indranath, Harinath, Yogeshchandra, Prakashchandra, Kripanath, Premnath, Hridaynath, Tekanath or Fūhi, Loknath, Badrinath, Baldev, Gopal, Balbhadra, Motinath, Hiranath, Ganesh, Dwarkanath, Shambhunath, Shubhnath, Shankar, Ramabhadra, Virabhadra, Shyambhadra, Sanjay, and Abhayanath appear. The route is not one village but a chain of late branch movements across Phulgama, Ujan, Bhattpura, and Pahitola.

Entry 207 closes the chapter with Pude to Gangoli, Khokha, Purnia, and Sotipura. Hiranath, Vinayak, Pramod, Virabhadra, Uday, Sanjiv, Ganesh, Vagish, Bauan, Vasant, Dharmanath, Ritu Nath, Devanath, Dilip, Pradip, Dwarkanath, Vikash, Shambhunath, Achyutanath, Amit, Sumit, Vindunath, Lekhnath, Matinath, Buddhinath, Radhanath, and Chanchal are named or referenced. Several links remain dotted, so the entry must be read as an incomplete but valuable closure to the Pude-Gangoli-Khokha-Purnia-Sotipura field.

Entry 207 is also the boundary marker. The next heading, Entry 208, opens 'लोआमसँ दुर्गागंज कटिहार सौरियासँ' and begins a new Loam-Surgan-Durgaganj-Katihar cluster. That new cluster belongs to Chapter 23 and is not decoded here.

### **Cross-reference and route map**

The main route of Chapter 22 is: त्रिपुरौली-दहौरा -> पुड़े-नरउन -> महरैल -> कोइलखाहा/कोइलखाहा -> धरमपुर / धानेरामपुर -> फुलगामा / उजान / भट्टपूरा / पाहीटोल -> गंगोली / खौखा / पूर्णियाँ / सोतिपुरा.

The recurrent relational villages are पाली, सोदरपुर, करमहा, हरिअम्ब, खण्डबला, दरिहरा, सरिसब, खौआल, कुजौली, घुसौत, वलियास, माण्डर, नरउन, बुधवाल, पबौली, तिसउँत, and अलय. These places connect Chapter 22 backward to the Sulhani and Madari material and forward to the Loam-Durgaganj material.

The main titles and status markers include सरसकवि, प्रोफेसर, आचार्य, मिमांशक, वैयाकरण, साहित्यकार, समाजशास्त्री, शास्त्रार्थ मार्तण्ड, एम.ए., पीएच.डी., बाबू, सिंह, ठाकुर, महाराज, and राजा. Their recurrence confirms that the Pude-Naruan cluster preserves both traditional and modern status vocabulary.

### **Important uncertainties**

Several lines in Entries 196-207 contain dotted blanks or visibly incomplete marriage formulae. The decoding therefore

does not invent missing fathers, sons, or village names. A dotted source position is treated as a real uncertainty in the evidence.

The forms कोइलरवाहा, कोइलखाहा, खौखा, पूर्णियाँ, धानेरामपुर, फुलगामा, पुड़े, पुढै, नरउन, and नरूआड़ should be indexed with spelling variants. Some are place variants, some are OCR or manuscript-orthographic variants, and some may represent locally differentiated forms.

Entry 207 closes a cluster but also points forward. Because Entry 208 begins a clear new Loam-Surgan-Durgaganj-Katihar opening, the next chapter should begin there rather than extending Chapter 22 further.

## Research summary

Chapter 22 decodes Entries 196-207 and completes the Tripurauli-Pude-Naruan-Mahrail-Koilkhaha-Dharampur-Phulgama-Gangoli-Khokha-Purnia-Sotipura sequence. It shows one of the most geographically wide branch expansions in this portion of Khand 2.

The chapter is particularly useful for tracing learned and modern professional families because it preserves titles such as Acharya, Mimansak, Vaiyakarana, Professor, Sociologist, and MA/PhD within the older Panji formula of descent and marriage.

With this chapter complete, Volume III is decoded through Entry 207. Chapter 23 should begin at Entry 208 with the Loam-Surgan, Sauria, Durgaganj, and Katihar cluster.

## Chapter 23

### Entries 208-214 - Loam, Sauria, Durgaganj, Bhakharouli, Kanhauli, Ruchouli, and Katihar

#### Index Link Box

|                                |                                                                                                                                                                                                                         |
|--------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Index cluster                  | लोआम / सुरगन / सौरिया / दुर्गागंज / कटिहार / भखरौली / विठ्ठो / भरवरौली / सरिसब / कन्हौली / उजान / रूचौली                                                                                                                |
| Khand 2 source entries decoded | 208-214                                                                                                                                                                                                                 |
| Principal source heading forms | "लोआमसँ दुर्गागंज कटिहार सौरियासँ"; "उपटीप फवारिपार सौरिया लोआमसँ दुर्गागंज"; "उपटीप पुवारिपार भखरौलीसँ विठ्ठो"; "उपटीप पुवारिपार भरवरौली सँ सरिसब"; "उपटीप पुवारिपार कन्हौलीसँ उजान"; "उपटीप फवारिपार रूचौलिसँ कटिहार" |
| Index roots/routes             | Loam-Surgan; Sauria-Loam-Durgaganj; Bhakharouli-Vittho; Bharwarauli-Sarisab; Kanhauli-Ujan; Ruchouli-Katihar                                                                                                            |
| Recurring relational villages  | पबौली, माण्डर, खौआल, करमहा, सोदरपुर, दरिहरा, नरउन, खण्डबला, हरिअम्ब, कुजौली, एकहरा, सरिसब, वलियास, बुधवाल, बेलउँच, अलय                                                                                                  |
| Coverage status                | Decoded through Entry 214; Entry 215 begins the next खण्डबला-भौर-राजग्राम cluster and is not included here.                                                                                                             |

## Chapter overview

Chapter 23 begins at Entry 208, where the source opens the Loam-Surgan village field and explicitly links it with Durgaganj, Katihar, and Sauria. The chapter then follows Entries 208-214 through the Loam-Sauria-Durgaganj cluster, the Bhakharouli-

Vittho branch, the Bharwarauli-Sarisab connection, the Kanhauli-Ujan opening, and the Ruchouli-Katihar closing section.

This is a compact but important chapter. It is not as long as the Pude-Naruan chapter that precedes it, but it introduces several clear village openings: लोआम सुगन, भरवरौली कुजौली, कन्हौली एकहरा, and रूचौलि एकहरा. These openings show that the chapter is not merely a continuation of one prior line. It is a new route cluster under the Puwaripar and Fawaripar registers.

The entries repeatedly combine royal or landed status terms with ordinary Panji marriage formulae. Names such as Raja Devanarayan, Raja Shree Narayan Rai, Rai Ramnarayan, Rai Roopnarayan, Rai Durganarayan, Rai Vednarayan, and Rai Lakshminarayan stand beside the usual daughter, son, and village references. The chapter therefore records both branch descent and status-bearing public identity.

### **Entry 208: Loam-Surgan, Durgaganj, Katihar, and Sauria**

Entry 208 opens with 'अथ लोआम सुगन ग्राम लिख्यते'. Rai Chilka, also described as famous Chandranarayan, is the opening anchor, followed by Raja Devanarayan, Raja Shree Narayan Rai, Shyamanarayan Rai, Lalit Narayan Rai, Keerti Narayan, Rai Ramnarayan, Rai Roopnarayan, Manik Narayan, Dri Gopal Narayan, Chetan Narayan, Sanyanarayan, Kshetra Narayan, Mahendra Narayan, Kishor Narayan, Phuchchi or Baldev Narayan, Jai Narayan, Vir Narayan or Satyanarayan, and others.

The route moves repeatedly through Pabouli, Mandar, Karamha, Sarisab, Khauai, Naruan, Harianb, Soderpur, and Pali. The entry has a clear Loam-Surgan identity, but its branch reach is broad: Durgaganj, Katihar, Sauria, Pabouli, and other places appear as relational anchors rather than as isolated references.

A key feature of Entry 208 is the royal vocabulary. The use of Raja and Rai does not replace genealogical grammar; it is inserted into it. The source still reads descent through sons,



daughters, and marital transfer, even when public titles are present.

### **Entry 209: continuation of the Loam-Sauria-Durgaganj family field**

Entry 209 continues the previous Loam-Sauria sequence. Keshavanand Narayan or Subhash, Prakash Narayan or Achyut Narayan, Vijayanand Narayan, Dr. Satyanarayan, Udayanand Narayan, Revatinarayan, Sanjiv, Samir, Premanand Narayan, Chetan Narayan, Kishor Narayan, Anand or Manoj Narayan, Kanchan Narayan or Chittanarayan, Kaushal Kishor Narayan, Alok, Godu, Nitin, Golu, Hotri Narayan, Surendra Narayan, Manoj Narayan, Badri Narayan, Darshanand Narayan, Harendranarayan, Krishnanarayan, and related branches appear.

This entry is especially useful because it updates the older Rai-Narayan line into a more modern naming pattern. Dr., IAS, and IPS references show that the Panji continued to absorb late public and professional markers. Yet the structure remains traditional: each modern label is still framed by descent, marital village, and reciprocal branch reference.

Entry 209 also expands the relational map to Indrapur-Khandbala, Pahitola-Harianb, Sihauli-Mandar, Rajgram-Khandbala, Tarouni, Lohna-Rajoura, Belauch, and Soderpur. The Loam-Sauria line is therefore one of the connecting bridges between earlier Rajoura-Sihauli material and later Katihar/Kanhoulis/Ruchoulis material.

### **Entry 210: Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening**

Entry 210 is headed as Fawaripar Sauria-Loam to Durgaganj. It begins with Krishnanand Narayan and Gyanendra Narayan, then continues through Sonmani or Kamanarayan, Vednarayan, Lakshminarayan, and related connections. The entry then opens

'अथ भरवरीली कुजौली ग्राम लिख्यते', shifting the chapter into the Bharwarauli-Kujauli subfield.

Under the Bharwarauli-Kujauli opening, Meghakar, Shobhakar, Shivkar, Dharanath, Būcha or Kishornath, Dinanath, Khelanath, Muktinath, Lilanath, Vishwanath, Mohan Ji, Lekhnath, Narayan, Damodar, Siddhikar, Amritkar, Vidyakar, Bauk, Balar or Kalyankar, Sudhakar, Manmohan, Hetukar, Tejkar, and related branches appear.

The entry matters because it is both a continuation and a new village opening. The chapter therefore treats Entry 210 as a hinge: it keeps the Sauria-Loam-Durgaganj sequence alive, but also begins the Bhakharouli/Bharwarauli material that continues in the next two entries.

### **Entry 211: Bhakharouli to Vittho**

Entry 211 carries the heading Bhakharouli to Vittho. It continues the Bharwarauli-Kujauli field through Dinanath, Muktinath, Lilanath, Vishwanath, Mohan Ji, Lekhnath, Narayan, Damodar, Siddhikar, Amritkar, Vidyakar, Bauk, Kalyankar, Sudhakar, Manmohan, Son, Indukar, Padmakar, Chitrakar, Ratnakar, Gadakar, Pinakar, Divakar, and many collateral descendants.

This entry is dense because it records multiple daughter-lines and many scholarly or professional descendants. The appearance of Professor Hetukar, Dr. Chetkar, Principal, and other modern identifiers shows again that the Panji is not frozen in an early period. It accepts late educational and institutional titles while preserving older marriage-route grammar.

The entry also links Bhakharouli and Vittho to Khandbala, Harianb, Darhara, Karamha, Soderpur, Budhwal, Mandar, Naruan, Pabouli, Belauch, and other villages. The route is therefore not only Bhakharouli-Vittho; it is a broad network anchored in that heading.

### **Entry 212: Bharwarauli to Sarisab**

Entry 212 is headed Bharwarauli to Sarisab. Chitrakar, Ratnakar, Lilakar, Lekhkar, Bhaktikar, Lokkar, Gadakar, Professor Dr. Chetkar, Achyutkar, Buddhikar, Shankar, Pinakar, Ramakar or Umakar, Dr. Yoganand, Upendrakar, Vinodanand or Chandrakar, Sushil or Lalitkar, Dharmanand, Amarnath, Gunakar, Pradip, Prabhas, Ramesh or Mitrakar, and Suresh appear.

The entry is notable for its strong intellectual and modern-professional layer. It contains references to doctor, professor, principal, musician, and military-style designation. These are not separate from genealogy; they are recorded inside the same branch formula with village and marriage links.

Entry 212 also marks the shift toward the Kanhauli-Ujan and Ruchouli-Katihar material. The end of the entry contains several forward-looking links to Mangrauni, Gangoli, Chanaur, Sihauli, Jhanjharpur, Bhor-Khandbala, and other nodes.

### **Entry 213: Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhang-Katihar**

Entry 213 opens 'अथ कन्हौली एकहरा ग्रामारम्भ'. Bhavadatt, Damodar, Manohar, Manmohan, Gudari or Dandapani, Dayanidhi, Padmadatt, Ghurghur, Chakradatt, Muktidatt, Lakshminath, Tej Nath, Vindunath, Rajanath, Anandnath, Bhagwan, Dayanath, Sudhirnath, Bhairavdatt, and other branches appear in the Kanhauli-Ekhara field.

The entry then opens 'अथ रूचौलि एकहरा ग्रामारम्भ'. Mahamahopadhyaya Gangesh is the major learned anchor, followed by Indranath, Dayanath, Janakinath, Lalitnath, Rai Bahadur Srinath, Trailokyanath, Yagnath or Jagannath, Dr. Amarnath, and connected descendants. This is a strong scholarly-status sequence inside the Ruchouli-Ekhara branch.

Because the heading also refers to Rashadh-Purnia, Chanaur-Darbhang, and Katihar, Entry 213 should be indexed under more than one place heading. The chapter keeps Kanhauli and

Ruchouli as the immediate openings, but the research index should also preserve the Purnia, Darbhanga, Chanaur, and Katihar signals.

### **Entry 214: Ruchouli to Katihar closing sequence**

Entry 214 continues the Ruchouli-Katihar branch. Umanath, Devanath or Mister, Dr. Professor Abhayanath or Victor, Ajaynath or Tipu, Anshunath or Chiku, Ratannath, Premnath, Brajnath, Lakshminath, Jivannath or Vishwanath, Kamalnath, and Kirannath appear.

This closing entry is brief but important. It brings the Ruchouli line toward Katihar and includes modern professional markers such as doctor and professor. The branch also preserves links to Karamha, Naruan, Surgan, Belauch, Mangrauni, Mahishi-Pali, Budhwal, Valiyas, Darhara, and Sakaradhi.

Entry 214 is the correct stopping point for Chapter 23. Entry 215 opens a new cluster under Khandbala, Bhor, and Rajgram, so the next chapter should begin there rather than extending the Loam-Sauria-Ruchouli-Katihar material further.

### **Cross-reference and route map**

The main route of Chapter 23 is: लोआम-सुरगन -> सौरिया-लोआम-दुर्गागंज -> कटिहार -> भरवरोली/भखरोली-कुजौली -> विठो -> भरवरोली-सरिसब -> कन्हौली-उजान -> रूचौली-कटिहार.

The most frequent relational villages are पबौली, माण्डर, खौआल, करमहा, सोदरपुर, दरिहरा, नरउन, खण्डबला, हरिअम्ब, कुजौली, एकहरा, सरिसब, वलियास, बुधवाल, बेलउँच, अलय, पाली, तिसउँत, घुसौत, and सकराढ़ी.

The major titles and markers are राजा, राय, बाबू, सिंह, ठाकुर, रायबहादुर, महामहोपाध्याय, डा., प्रो., प्रधानाचार्य, समाजशास्त्री, साहित्यकार, and professional modern markers such as IAS and IPS. These markers must be kept as status evidence, not treated as ornamental additions.

## Important uncertainties

Several portions of Entries 208-214 contain dotted blanks. These are not omissions in this decoding; they are source-level uncertainties. No missing father, son, spouse, or village has been supplied without evidence.

Place names should be indexed with variants. भखरौली and भरवरौली occur in close proximity; रूचौलि and रूचौली are likely orthographic variants; लोआम, सौरिया, दुर्गागंज, कटिहार, कन्हौली, उजान, सरिसब, and विठ्ठो should all be retained as distinct searchable labels.

Modern titles and English-letter qualifications in the source should be preserved in notes and indexing. They mark late additions and professional status, and help date the updating history of the branch.

## Research summary

Chapter 23 decodes Entries 208-214 and completes the Loam-Surgan, Sauria-Loam-Durgaganj, Bhakharouli-Vittho, Bharwarauli-Sarisab, Kanhauli-Ujan, and Ruchouli-Katihari sequence.

The chapter is especially valuable for the interaction between older village-based Panji structure and modern public identity. The recurring forms Raja, Rai, Rai Bahadur, Doctor, Professor, Principal, Sociologist, and professional initials show that the register continued to absorb later status without abandoning traditional genealogical syntax.

With Chapter 23 complete, Volume III is decoded through Entry 214. Chapter 24 should begin at Entry 215 with the Khandbala-Bhor-Rajgram-Hemnagar-Purnia cluster.

# Chapter 24

**Entries 215-224 - Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia**

## Index Link Box

|                                |                                                                                                                                                                                                                                 |
|--------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Index cluster                  | खण्डबला / भौर / राजग्राम / हेमनगर / ड्यौढ़ी / शुभंकरपुर / उचौरी / गढ़बनैली / धनौलिया                                                                                                                                            |
| Khand 2 source entries decoded | 215-224                                                                                                                                                                                                                         |
| Principal source heading forms | "उपटीप-पुवारिपार खण्डबला भौर राजग्राम"; "उपटीप पुवारिपार भौर खण्डबला राजग्राम हेमनगर पूर्णियाँ"; "उपटीप-पुवारिपार भौरसँ राजग्राम"; "उपटीप-पुवारिपार भौरसँ ड्यौढ़ी-मव्वी ड्योढ़ी"; "शुभंकरपुर, उचौरी, गढ़बनैली, धनौलिया ड्योढ़ी" |
| Index roots/routes             | Khandbala-Bhaur; Bhaur-Ravandbala-Rajgram; Hemnagar-Purnia; Deodhi/Mavvi-Deodhi; Shubhankarpur-Uchouri-Garhbaneli-Dhanoulia                                                                                                     |
| Recurring relational villages  | दरिहरा, करमहा, सोदरपुर, पाली, कुजौली, हरिअम्ब, नरउन, वलियास, बुधवाल, सरिसब, पबौली, घुसौत, सकराढ़ी, रवौआल, फनन्दह, माण्डर, खौआल                                                                                                  |
| Coverage status                | Decoded through Entry 224; this completes the Khand 2 source sequence.                                                                                                                                                          |

## Chapter overview

Chapter 24 begins at Entry 215, where the source opens the final Khandbala-Bhaur field with the formula 'अथ भौर खण्डबला ग्रामारम्भ'. After the Loam, Sauria, Bhakharouli, Kanhauli, and

Ruchouli routes decoded in Chapter 23, the text now turns to the concluding Khandbala-Bhaur-Rajgram complex.

This chapter is not a minor tailpiece. It is the final consolidation of the Puwaripar material in Khand 2. The entries move through Bhaur, Ravandbala, Rajgram, Hemnagar, Purnia, Deodhi, Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia, while preserving the same Panji grammar used earlier: sons, daughters, marriage routes, place attachments, titles, status names, and dotted uncertainties.

The chapter also contains a strong public-status layer. The record includes Thakur, Babu, Raja, Maharaj, Maharaj Kumar, Mahamahopadhyaya, Professor, Member of Legislative Assembly, and Deodhi-related lineages. These titles are decoded as part of the genealogical record rather than as separate biographies.

### **Entries 215-216: Khandbala-Bhaur opens the final cluster**

Entry 215 opens the Bhaur-Ravandbala village beginning. Bhaiyan or Gaurinath, Ajit Singh, Udhhot Singh, Ugra Singh, Mohan Singh, Jagat Singh, Padmanabh Singh, Jayanarayan Singh, Ayodhyanath or Bengali Singh, Gaurinath Singh or Govind Ji, Riddhinarayan Singh, Artinarayan Singh, Ghuran Singh, Dwarkanath Singh, Anant Singh, Ravinath Singh, and allied branches appear within the Khandbala-Bhaur frame.

The entry repeatedly sends descendants into Darhara, Karamha, Pali, Mandar, Khaua, Soderpur, Tisaunt, Belauch, Kujouli, Alay, Ghosauth, and Babhaniam. This distribution shows that the Khandbala-Bhaur branch is a hub at the end of Khand 2, not a local-only register.

Entry 216 continues Bhaur-Ravandbala-Rajgram and expands toward Hemnagar and Purnia. Dwarkanath Singh, Gulab Singh, Pratap Singh, Bholanath Singh, Jasmant Singh, Kishor Singh, Devkinandan Singh, Mukund Singh, Deoraj Singh, Jairaj Singh, Brajraj Singh, Raghuraj Singh, Giriraj Singh, Vijayraj Singh, Jagat

Singh, Dayanath Singh, Damodar Singh, Mahamahopadhyaya Krishna Singh, Gopinath Singh, Ruchinath Singh, Dhananath Singh, Chetikanath Singh, Premnath Singh, and Medhnath Singh appear as part of the expanding Singh branch.

### **Entries 217-218: Bhaur-Rajgram and the scholar-status continuation**

Entry 217 continues the Bhaur-Rajgram line through Bhimnath Singh, Rupnath Singh, Govind Nath Singh, Chetanath Singh, Arknath Singh, Bhishmnath Singh, Ratinath Singh, Shilanath or Dharmanath Singh, Punyanath Singh, Faninath Singh, Shivesh Nath Singh, Durganath Singh, Meghnath Singh, Jayanath Singh, Harinath Singh, Professor Bhaktinath Singh, Raghunath Singh, Chhatranath Singh, and Muninath Singh.

The route remains deeply interlinked. Darhara, Kujouli, Pali, Sakaradhi, Khandbala, Karamha, Soderpur, Naruan, Mandar, Harianb, Valiyas, and Ruchouli-Ekhara recur as relational nodes. The source is not merely listing descendants; it is showing how the Bhaur-Rajgram branch exchanged ties with earlier routes already decoded in this volume.

Entry 218 introduces Dharmadhurin Mahamahopadhyaya Krishna Singh and continues with Vireshwar Singh, Theghnath Singh, Kashinath Singh, Poshnath Singh, Kamalnath Singh, Kumudnath Singh, Kripanath Singh, Karmanath Singh, Tirthnath Singh, Indranath Singh, Radhanath Singh, Kalyan Singh, Nandi Singh, Chet Singh or Sarvjit Singh, Sureshwar Singh, Markandey Singh, Amarnath Singh, Shivnandan Singh, Yadunandan Singh, Giridhar Singh, Shridhar Singh, Gangadhar Singh, Chakradhar Singh, and Madhesh Singh. The mention of legislative status is kept as a documentary marker, but the chapter reads it inside the lineage framework.

### **Entries 219-221: the long internal Bhaur-Rajgram skeleton**



Entry 219 is the longest interior continuation of the Bhaur-Rajgram cluster. It follows Giridhar Singh, Shridhar Singh, Vanshamani Singh, the descendants of Ugra Singh, Rabuni or Mitra Singh, Shankar Singh, Vishnu Singh, Shubhankar Singh, Deonath Singh, Jagdish Narayan, Surendranarayan, Yoginath Singh, Buchu or Ravinath Singh, Tejnarayan or Tejnath, Nityanand Singh, Jai Singh, Rameshwar Singh, Chandeshwar Singh, and allied branches.

Entry 220 keeps the Bhaur-Rajgram heading and continues through Jai Singh, Rameshwar Singh, Harinandan Singh, Yadunandan Singh, Chandeshwar Singh, Harikrishna, Goravulnath, Revatinath, Bhavaninath, Ishannath, Vasudev, Dullah or Gopinath, Anupnath, Bholanath, Vishwanath, Janardan or Gujar, Yadunath, Brajnath, and the related Ravaal, Naruan, Harianb, Pali, Darhara, and Soderpur ties.

Entry 221 completes the inner Bhaur-Rajgram skeleton and transitions toward the royal/Khandbala-Deodhi material. Dullah or Gopinath, Anupnath, Revatinath, Hemnath, Shyamnath, Loknath, Jayanath, Gaurinath, Kedarnath, Ganganath, Dineshnath, Raghunath, Jivachh, Kumudnath, Maharaj Madhav Singh, Maharaj Chhatra Singh, Babu Vasudev Singh, Maharudra Singh, Ratan Singh or Taradatt Singh, and Maharaj Rudra Singh appear. This entry is a major bridge between the Bhaur-Rajgram branch and the Deodhi branch that follows.

## **Entry 222: Bhaur to Deodhi and Mavvi-Deodhi**

Entry 222 is headed toward Bhaur to Deodhi and Mavvi-Deodhi. It records Maharaj Rudra Singh, Maharaj Maheshwar Singh, Maharaj Lakshmishwar Singh, Maharaj Rameshwar Singh, Maharaj Kameshwar Singh, Babu Vishweshwar Singh, Babu Jiveshwar Singh, Shubheshwar Singh, Babu Yajneshwar Singh, Kishor Singh or Guneshwar Singh, Sureshwar Singh, Harishwar Singh, Laliteshwar Singh, Bhaveshwar Singh, Modeshwar Singh, Ratishwar Singh, Radheshwar Singh, Durgeshwar Singh, Chandreshwar Singh, and Dhareshwar Singh.

This entry is the clearest point at which the Puwaripar genealogical system intersects a Deodhi-centered lineage. The chapter therefore treats Entry 222 as an extension of the same Khandbala-Bhaur map, not as a separate royal chronicle. The names and titles are important, but the grammar is still Panji grammar: descent, daughter-lines, village receiving lines, and cross-reference numbers.

### **Entry 223: Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi**

Entry 223 carries the heading toward Shubhankarpur, Uchouri, Garhbaneli, Dhanoulia Deodhi, and Babu Madneshwar Singh. It includes Babu Ratishwar Singh, Umanandan or Yugeshwar Singh, Krishneshwar Singh, Dineshwar Singh, Harishwar Singh, Narmadeshwar Singh, Tirtheshwar Singh, Revatishwar Singh, Sarveshwar Singh, Bhaveshwar Singh, Yogeshwar Singh, Tuleshwar Singh, Bhadrashwar Singh, Girijanandan Singh, Vijayanandan Singh, Rajivnandan Singh, Sanjivanandan Singh, Deepaknandan, Jyotinandan, Maniknandan, Devkinandan or Hemeshwar Singh, Hireshwar, Dhaneshwar, Bhagwatishwar, Laliteshwar Singh, Madneshwar Singh, Mohaneshwar Singh, and Bhimeshwar Singh.

The entry is significant because it carries the Khandbala-Bhaur branch into named Deodhi and estate-like locations. The notation also preserves a modern social detail, including an inter-religious marriage marker, without using it to reconstruct anything that the source does not explicitly say.

### **Entry 224: the final Puwaripar closing register**

Entry 224 is the final entry in the Khand 2 source sequence. It continues through Babu Tantreshwar or Devkinandan Singh, Sevakeshwar Singh, Uttameshwar Singh, Ekeshwar Singh, Rohiteshwar, Mithila Nandan Singh, Sumitranandan Singh, Gajananad, Mayanand, Shathishkanandan Singh, Bhaveshwar Singh, Yajneshwar Singh, Bhavanishwar Singh, Parameshwar Singh, Netreshwar or Banmali, Raghunandan or Ekardeshwar

Singh, Ramnandan Singh, Sitanandan Singh, Satinandan or Chitteshwar Singh, Jwalanandan Singh, and related descendants.

Because the source closes at Entry 224, this entry must be read as a closure register. It does not begin a new chapter after itself. Instead, it completes the final Khandbala-Bhaur-Deodhi chain and therefore completes the Khand 2 decoding coverage.

## Cross-reference and route map

The main route of Chapter 24 is: खण्डबला-भौर -> रवण्डबला-राजग्राम -> हेमनगर-पूर्णियाँ -> भौर-राजग्राम -> भौर-ड्यौढ़ी/मव्वी ड्योढ़ी -> शुभंकरपुर-उचौरी-गढ़बनैली-धनौलिया ड्योढ़ी -> final Puwaripar closing entry.

The recurring relational villages and routes include दरिहरा, करमहा, सोदरपुर, पाली, कुजौली, हरिअम्ब, नरउन, वलियास, बुधवाल, सरिसब, पबौली, घुसौत, सकराढ़ी, रवौआल, फनन्दह, माण्डर, खौआल, अलय, दिधो, बेलउँच, and तिसउँत.

The strongest status vocabulary in the chapter includes ठाकुर, बाबू, राजा, महाराज, महाराज कुमार, म.कु., महामहोपाध्याय, प्रो., धर्मधुरीण, and assembly or modern title references. These markers should be indexed because they help date and classify later branches.

## Important uncertainties

The source contains many dotted blanks in Entries 215-224. They must remain visible as uncertain or missing data. No father, son, spouse, or village should be supplied from guesswork.

Several spellings are unstable or damaged by OCR, including रवण्डबला/रवण्डबला, ड्यौढ़ी/ड्योढ़ी, शुभंकरपुर, उचौरी/उचौदी, गढ़बनैली, धनौलिया, modes of Babu/Maharaj abbreviations, and some Singh-line names. Later proofreading should compare these directly with source images or the original print.

The chapter contains a high density of elite and modern designations. These designations should be preserved as documentary evidence, but they should not override the genealogical reading of the entry.

## Research summary

Chapter 24 decodes Entries 215-224 as the closing Khandbala-Bhaur-Rajgram-Hemnagar-Deodhi complex of Genome Mapping Volume I, Khand 2. It confirms that the closing entries are structurally central to the Puwaripar map and are not detached appendices.

The chapter shows how royal, scholarly, landed, and Deodhi branches are still embedded in the same Panji logic used throughout the volume. Village movement, daughter-line placement, status labels, and cross-reference numbers all remain active.

With Entry 224 decoded, the cumulative manuscript now covers the entire Khand 2 source range from Entry 1 to Entry 224. A later editorial step can add a completion note, concordance, or cross-volume apparatus, but the source decoding itself is complete through this chapter.

# Chapter 25

## Full Glossary of Panji Terms

### Index Link Box

|                   |                                                                                                                                                       |
|-------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| Part              | Part IV - Tools for the Reader                                                                                                                        |
| Chapter purpose   | A working glossary of recurring Panji terms needed to read Genome Mapping Volume I, Khand 2.                                                          |
| Coverage base     | Terms drawn from the decoded Khand 2 source sequence, Entries 1-224.                                                                                  |
| Glossary fields   | Kinship, lineage, scholarly titles, social titles, place-formulae, cross-reference markers, Sanskritized endings, and Maithili genealogical formulae. |
| Editorial rule    | Terms are explained for reading practice. Uncertain abbreviations are marked as uncertain instead of being silently expanded.                         |
| Next tool chapter | Chapter 26 will separately treat abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.                           |

### Chapter overview

The first twenty-four chapters decoded the full Khand 2 source sequence from Entry 1 through Entry 224. Chapter 25 changes function. It does not begin a new source-entry cluster. It gives the reader a controlled glossary of the terms, abbreviations, and formulae that recur throughout the Uptip Panji.

A Panji entry is compact because it assumes that the reader already knows the grammar of the register. Words such as सुत, सुता, अपरा, ग्रामारम्भ, उपटीप, उ.टी., शा., दौ, and द्वौ do much of the work. Titles such as वैयाकरण, नैयायिक, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, महाराज, डॉ., and प्रो. add status and historical context, but they do not replace the genealogical structure.

This glossary is therefore practical. It explains what a reader should do when one of these terms appears: follow a son-line,

follow a daughter-line, preserve a cross-reference, keep a place-formula intact, or mark a dotted gap as an unresolved source position. Where an abbreviation is uncertain or edition-specific, the entry says so openly.

How to use this glossary

Use the glossary alongside the entry text, not as a substitute for it. A term usually receives its meaning from its position in the sentence.

Do not expand uncertain abbreviations beyond what the source supports. In this glossary, 'probable' means useful for reading, not final philological proof.

Do not normalize place names inside the source transcription. Standard spellings can be supplied in indexes, but the source spelling should remain visible.

Do not convert titles into modern biography unless the entry itself supplies enough evidence. Titles help identify social, scholarly, or public status; they do not authorize speculative life-writing.

Do not fill dotted gaps. The sign ' . . ' is part of the record and must remain visible as an absence or damaged reading.

A. Source and structure terms

| Term          | Basic sense                      | Reading note                                                                                                                                     |
|---------------|----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| पंजी / Panji  | Genealogical register            | The record-system in which family descent, marriage links, village movement, titles, and cross-references are compressed into formulaic entries. |
| उपटीप / Uptip | Source subtype or register label | The principal label used in Khand 2. Treat it as a formal register heading, not as an ordinary adjective.                                        |
| खण्ड          | Book or source division          | A large textual division. This volume decodes Khand 2 of the source sequence.                                                                    |
| Entry number  | Running source unit              | The bracketed number before a source passage. It is the safest unit for citation and                                                             |

|                    |                               |                                                                                                                 |
|--------------------|-------------------------------|-----------------------------------------------------------------------------------------------------------------|
|                    |                               | cross-checking.                                                                                                 |
| ग्रामारम्भ         | Village-opening formula       | Signals that the entry begins a village or branch field: for example, “अथ भौर रवण्डबला ग्रामारम्भ”.             |
| लिख्यते / लिख्यते: | “is written/recorded” formula | A source-opening formula that introduces a named village or branch field.                                       |
| अथ                 | Opening particle              | Marks the start of a new source unit or subunit. It should be preserved in transcription.                       |
| फड़ / फड़ेसँ       | Branch or sub-branch          | A local branch or subdivision marker, used where a line is being followed from a particular branch.             |
| शाखा               | Branch                        | Indicates a lineage branch. It may attach to a person, a title-bearing line, or a village cluster.              |
| सन्तति             | Descendants                   | Marks descendants or continuation of a line. It should not be treated as a single personal name.                |
| कुल                | Family or lineage body        | Used in learned or social compounds; it points to family memory, not simply household residence.                |
| मूल                | Root/origin                   | A root or origin label, especially useful when comparing the index to the source entries.                       |
| क्रम / sequence    | Order of record               | The source order is meaningful. A later index may rearrange names, but the source sequence should be preserved. |

## B. Kinship and genealogical relation terms

| Term | Basic sense | Reading note                                                                                                                    |
|------|-------------|---------------------------------------------------------------------------------------------------------------------------------|
| सुत  | Son of      | The most common descent marker. Read the name before it as father or ancestor and the name after it as the son in that formula. |
| सुतौ | Sons of     | Plural son-line marker. It usually introduces multiple                                                                          |

|                |                                             |                                                                                                                                                                         |
|----------------|---------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                |                                             | male descendants from the preceding person.                                                                                                                             |
| सुता           | Daughter or daughters of                    | A daughter-line or marriage-line marker. It often leads to the village and family into which the daughter-line is connected.                                            |
| पौत्र / पौत्री | Grandson/granddaughter                      | A generation marker. If present, it should be preserved because it changes the generational reading.                                                                    |
| कौ / का / कः   | Attached epithet or branch-name marker      | Often follows a nickname, branch name, or identifying form. Do not translate mechanically; preserve and interpret from context.                                         |
| नी.            | Uncertain source abbreviation               | Appears before some names. It should be preserved unless the source tradition or manuscript context fixes its expansion.                                                |
| प्र.           | Styled as / known as / probable name-marker | A frequent abbreviation before an alternate name or style. It should be indexed but not silently expanded beyond the source.                                            |
| प्रो.          | Professor                                   | A modern title. Unlike प्र., this one usually marks the English-derived “Professor” where the context is clearly modern.                                                |
| अपरा           | Another / further / collateral line         | Introduces another son-line, daughter-line, or collateral continuation. It is a major sign for branch separation.                                                       |
| स्यैव / स्येव  | Same as previously indicated                | A compact “same as above/same reference” signal. Use it to avoid creating a false new relation.                                                                         |
| सँ             | From / by / linked through                  | The main relational particle in Maithili source formulae. It links village, person, and family relation.                                                                |
| दौ / दौ        | Marriage or relational completion marker    | A compact Panji marker completing a relation, often after the receiving family/village. Preserve it in transcription; read it as a formula marker, not a personal name. |



|            |                       |                                                                                                                             |
|------------|-----------------------|-----------------------------------------------------------------------------------------------------------------------------|
| कन्या-line | Daughter-line pathway | Not always named with a single word. It appears through सुता plus village and receiving-family formulae.                    |
| वंश        | Lineage               | A larger descent frame. If a name is called a वंश marker, it should be indexed under lineage, not only under personal name. |

## C. Cross-reference and number markers

| Term                      | Basic sense                                  | Reading note                                                                                                       |
|---------------------------|----------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| उ.टी.                     | Uptip cross-reference                        | A numbered cross-reference inside the Uptip material. Chapter 26 treats its number patterns separately.            |
| शा.                       | Source cross-reference abbreviation          | A recurring number label. Its exact expansion is edition-specific, so the number should be preserved exactly.      |
| double slash, e.g. १०//०  | Compound or uncertain register number        | Preserve the double slash. Do not silently convert it to a single slash.                                           |
| single slash, e.g. २४४/०९ | Register-style number                        | Usually a cross-reference or source locator. It should be copied exactly and compared in the abbreviation chapter. |
| bracketed number          | Entry or sub-reference number                | Numbers in parentheses can mark entries, branches, or reference points. Their role depends on position.            |
| मो. न.                    | Uncertain abbreviated reference              | Appears rarely and should be preserved for later abbreviation analysis.                                            |
| ...                       | Gap, omission, or unreadable source position | Never fill by conjecture. Treat it as a real documentary blank.                                                    |
|                           | Sectional close or pause                     | A strong punctuation/closure sign. It may divide sub-branches inside an entry.                                     |
| :                         | Entry-opening or explanation marker          | Frequently follows ग्रामारम्भ or a name. It helps separate heading from body.                                      |
| repeated reference number | Internal confirmation or repeated link       | If the same number recurs, preserve the repetition. It may                                                         |

|  |  |                                               |
|--|--|-----------------------------------------------|
|  |  | tie several branches to one source reference. |
|--|--|-----------------------------------------------|

## D. Scholarly, religious, and intellectual titles

| Term                 | Basic sense                          | Reading note                                                                               |
|----------------------|--------------------------------------|--------------------------------------------------------------------------------------------|
| पंडित / पं.          | Learned scholar                      | A learned-title marker. It may indicate a named scholarly household or individual.         |
| वैदिक                | Vedic scholar or Vedic-status marker | A learned or ritual status term. Keep separate from ordinary personal names.               |
| वैयाकरण              | Grammarians                          | A scholarly title for a grammar specialist.                                                |
| महा वैयाकरण          | Great grammarian                     | A heightened scholarly title. It should be indexed under title and under the person.       |
| नैयायिक              | Nyaya scholar/logician               | A learned title connected with Nyaya tradition.                                            |
| मीमांसक              | Mimamsa scholar                      | A learned title indicating expertise in Mimamsa.                                           |
| शास्त्रार्थ मार्तण्ड | Major debate/scholastic title        | An honorific scholarly designation; preserve as title evidence.                            |
| महामहोपाध्याय        | High learned honorific               | Major Sanskrit scholarly title. Often abbreviated as म.म.उ. in the source.                 |
| म.म.उ.               | Abbreviation for महामहोपाध्याय       | Preserve the abbreviation in source transcription; explain in the glossary or title index. |
| आचार्य               | Teacher/scholar                      | A learned or teaching title, especially important when attached to a named lineage.        |
| भाषाविद्             | Linguist / language scholar          | Modern or scholarly title. It belongs in the title index.                                  |
| साहित्यकार           | Literary figure                      | Modern literary status marker. It should not be confused with a family surname.            |
| कवि                  | Poet                                 | A literary title. The entry may preserve both name and creative status.                    |
| सरसकवि               | Poetic honorific                     | A stronger literary title; index under scholar-title and personal name.                    |

|                      |                                                |                                                                                                       |
|----------------------|------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| समाजशास्त्री         | Sociologist                                    | Modern academic title, often appearing with प्रो. or डॉ.                                              |
| घटक                  | Marriage mediator/genealogical functionary     | A social-genealogical role. In some contexts, it may be attached to a person as status or profession. |
| नैष्ठिक              | Strict/observant learned or ritual designation | A status marker attached to some learned lineages. Preserve without over-expansion.                   |
| धर्मधुरीण            | Religious/scholarly honorific                  | High-status learned marker, especially when attached to major figures.                                |
| डॉ.                  | Doctor                                         | Modern educational or professional title. Keep in the title index and person index.                   |
| एम.ए. / पी.एच.डी.    | Modern degree marker                           | A late educational status marker; copy exactly in source-based indexes.                               |
| आई.ए.एस. / आई.पी.एस. | Modern administrative or police service marker | Modern public-service status. Record it as source evidence, not as a full biography.                  |

## E. Social, landed, and public titles

| Term     | Basic sense                         | Reading note                                                                                                  |
|----------|-------------------------------------|---------------------------------------------------------------------------------------------------------------|
| बाबू     | Babu; landed or public-status title | Very frequent in late branches. It marks status but still remains inside Panji descent grammar.               |
| ठाकुर    | Thakur; lineage/status title        | May appear as a title or surname-like marker. Index carefully with the personal name.                         |
| सिंह     | Singh; title/surname/status marker  | Frequent in Khandbala and Rajgram branches. It can indicate status-bearing family identity.                   |
| झा       | Maithil Brahmin surname/title form  | Common surname-like identity marker. It should be indexed under the person, not treated as a separate person. |
| मिश्र    | Mishra surname/title form           | Common scholarly-family marker.                                                                               |
| उपाध्याय | Upadhyaya                           | Scholarly or ritual family-title marker.                                                                      |

|                    |                                                |                                                                                                        |
|--------------------|------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| राय                | Rai title                                      | Often appears in royal or landed branches, especially Loam-Surgan and related clusters.                |
| राजा               | King/Raja title                                | Public or landed title. Decode it inside the genealogical formula.                                     |
| महाराज             | Maharaj title                                  | High public or estate title. Do not detach it from the entry's kinship grammar.                        |
| म.कु./महाराज कुमार | Maharaj Kumar                                  | A royal/estate title marker; preserve abbreviation and expanded form where clear.                      |
| कुमार              | Kumar                                          | May be a title, given-name component, or public-status marker depending on context.                    |
| चौधरी / चौ.        | Chaudhary                                      | Landed or local status title. Preserve abbreviation where used.                                        |
| अलय                | Estate/house reference, uncertain in expansion | Appears with some royal or landed lines. Preserve and index as a status/place marker.                  |
| ड्योढ़ी / ड्यौढ़ी  | Estate-house or Deodhi reference               | Important for late elite branches. Record spelling variants.                                           |
| गढ़                | Fortified/estate-place component               | Appears in place names such as गढ़बनैली. Treat as part of the place unless the context says otherwise. |
| वासी               | Resident of / associated with                  | Residence or association marker; useful for later settlement mapping.                                  |

## F. Place-formulae and geography markers

| Term       | Basic sense                    | Reading note                                                                |
|------------|--------------------------------|-----------------------------------------------------------------------------|
| ग्राम      | Village                        | The basic territorial unit of the entry.                                    |
| गाम        | Village, Maithili form         | Variant form of ग्राम/गाँव used in source headings or body.                 |
| ग्रामारम्भ | Beginning of a village section | A signal that a new place-based branch is starting.                         |
| टोला       | Hamlet or sub-village quarter  | Marks a smaller locality inside or attached to a village, e.g., गंगोली टोल. |

|                                        |                                          |                                                                                                                                                |
|----------------------------------------|------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| पु / पू / पुर                          | Place suffix or abbreviated<br>पुर-form  | Seen in headings such as<br>इशहपुरपु or गोधनपुरपु<br>Preserve in transcription and<br>normalize only in the place<br>index.                    |
| सँ + village                           | From or through a village                | The most common place-<br>link formula. It may mean<br>origin, receiving line, marriage<br>link, or later settlement<br>depending on position. |
| फलाँसँ फलाँ                            | Route formula                            | A heading such as<br>लोआमसँ दुर्गागंज links one<br>branch/place field to another.                                                              |
| पूर्णियाँ / कटिहार / दरभंगा            | Regional or district-scale<br>references | These often indicate later<br>administrative or geographic<br>spread beyond the village core.                                                  |
| मधुबनी / राजग्राम /<br>हेमनगर          | Local or estate-place<br>references      | Preserve spelling and entry<br>number for place-index use.                                                                                     |
| घुसौत, करमहा, सोदरपुर,<br>पाली, दरिहरा | Recurring relational villages            | These are not glossary<br>words, but their recurrence<br>makes them key route anchors.                                                         |
| पाहीटोल / पवौली / पबौली                | Variant recurring place<br>forms         | Record variants; do not<br>collapse them silently before<br>index review.                                                                      |
| भौर / भखरौली / भरवरौली                 | Variant or related place-<br>forms       | Keep source spelling visible;<br>the place index can add cross-<br>references.                                                                 |

## G. Sanskritized endings and compact forms

| Term            | Basic sense                           | Reading note                                                                              |
|-----------------|---------------------------------------|-------------------------------------------------------------------------------------------|
| -नाथ            | Name-forming suffix                   | Common in male names; do<br>not treat as a separate title<br>unless context demands it.   |
| -आनन्द / -नन्दन | Name-forming suffixes                 | Frequent in scholarly and<br>later branches. Index the full<br>name, not only the suffix. |
| -पति            | Name-forming and<br>Sanskritic suffix | Appears in names such as<br>कुलपति, निधिपति, योगपति.<br>Usually part of the name.         |
| -दत्त           | Name-forming suffix                   | Often part of personal<br>names such as दामोदरदत्त or<br>शिवदत्त; do not read it as the   |

|                     |                                                                           |                                                                                              |
|---------------------|---------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
|                     |                                                                           | marker दौ.                                                                                   |
| -कृष्ण / -देव / -धर | Sanskritic name components                                                | These are part of personal names; preserve them in full.                                     |
| प्र. + nickname     | Known-as form                                                             | A compact form such as प्र. टूनाकौ or प्र. बच्ची marks a style or nickname.                  |
| ठ.                  | Thakur abbreviation                                                       | Very common in Khandbala/Bhaur Singh branches. Preserve and expand in indexes where safe.    |
| महो                 | Probable honorific/abbreviated status form                                | Appears in learned/status contexts. Treat cautiously unless expansion is certain.            |
| बै. / वै.           | Probable Vaidik/Vaiyakarana/Vaidya-type abbreviation depending on context | Do not expand automatically. The surrounding title and name must guide the reading.          |
| ज्यो.               | Jyotishi/Jyotisha-type abbreviation, probable                             | Likely marks an astrology/learned title in some contexts; preserve for abbreviation chapter. |

## H. Editorial and reading terms used in this volume

| Term                 | Basic sense                                              | Reading note                                                                                                     |
|----------------------|----------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|
| source transcription | Copying the source wording                               | The first layer of evidence. It preserves spellings, gaps, and abbreviations.                                    |
| decoding             | Explaining how the entry works                           | The explanatory layer that follows descent, village, marriage, and title grammar.                                |
| normalization        | Standard spelling for index use                          | Allowed in index fields, but not as a replacement for the source form.                                           |
| variant spelling     | Different written form of the same or related name/place | Record the variant; decide identity only after cross-checking.                                                   |
| uncertain reading    | A damaged or doubtful source form                        | Mark openly. Do not correct silently.                                                                            |
| false conclusion     | Unsupported reconstruction                               | A conclusion that goes beyond the source. This volume avoids it by keeping evidence and interpretation separate. |
| entry boundary       | Where one source unit ends                               | Important for chapter                                                                                            |

|                            |                                                   |                                                                                                   |
|----------------------------|---------------------------------------------------|---------------------------------------------------------------------------------------------------|
|                            | and another begins                                | division and citation.                                                                            |
| <b>index link</b>          | Connection between source entry and index heading | The Index Link Box at the start of chapters records this connection.                              |
| <b>route map</b>           | Place-to-place relational map                     | A reading aid showing how villages and branches connect across entries.                           |
| <b>completion register</b> | Final source sequence closure                     | Entries 215-224 function as the final Khand 2 closure; Chapter 25 begins the reader-tool section. |

## Closing note

This glossary should be treated as a practical reader's tool. It is not a replacement for the source entries, the index, or the abbreviation key. Its purpose is to help the reader recognize the grammar of Panji prose before moving to the more technical number-key and index chapters.

Chapter 26 should now take up the abbreviation and number-key separately, especially उ.टी., शा., single slash, double slash, repeated number references, and uncertain register references.

# Chapter 26

## Abbreviation and Number-Key

### Index Link Box

|                    |                                                                                                                                      |
|--------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| Part               | Part IV - Tools for the Reader                                                                                                       |
| Chapter purpose    | Explain the recurring abbreviations and number-patterns used in Genome Mapping Volume I, Khand 2.                                    |
| Coverage base      | The decoded Uptip Panji sequence, Entries 1-224, including the final Puwaripar and Khandbala-Bhaur clusters.                         |
| Main abbreviations | उ.टी., शा., प्र., प्रो., वै., बै., ज्यो., म.म.उ., म.कु., ठ., चौ., डा., and modern service/degree abbreviations.                      |
| Main number forms  | single slash references, double slash references, entry numbers, repeated references, uncertain numbers, and damaged number strings. |
| Editorial rule     | Numbers and abbreviations are source evidence. They should be preserved exactly, then explained cautiously.                          |
| Next tool chapter  | Chapter 27 will turn these rules into a place index for villages, towns, regions, and ड्योढ़ी references.                            |

### Chapter overview

Chapter 25 supplied the glossary of terms. Chapter 26 supplies the separate technical key for abbreviated labels and number forms. This distinction matters because Panji abbreviations are not merely shorthand. They are part of the documentary mechanism by which a compact entry connects one family, village, and marriage record to another.

The Uptip source uses several layers of reference at once. A running entry number identifies the main unit. Inside that unit, smaller references such as उ.टी., शा., single slash numbers, double slash numbers, and bracketed references point to register



positions, related branches, prior notices, or uncertain source locators. Many names also carry short labels such as प्र., ठ., वै., बै., म.म.उ., म.कु., डा., प्रो., and आई.ए.एस. These labels help the reader distinguish a title, alias, scholarly status, official status, or inherited house-status from the actual genealogical relation.

The purpose of this chapter is not to impose one final expansion on every abbreviation. Some forms are clear from context; some remain edition-specific or uncertain. The safer method is to preserve the source form, identify its function in the sentence, and only then supply a controlled reading note.

## Reading principles for abbreviation and number forms

- Preserve first, explain second. A number such as २७६/१० or १०//० must not be silently corrected before it is indexed.
- Do not merge similar-looking abbreviations. प्र. and प्रो. are not the same; वै. and बै. may have different values by context; म.म.उ. is not the same as म.कु.
- Treat slashes as meaningful marks. A single slash, double slash, and damaged slash-form may indicate different source habits or different certainty levels.
- Separate the reference number from the family relation. A number may locate a source, but it does not by itself prove a father-son or marriage relation.
- When a number repeats across several branches, record the repetition. The repetition may be a deliberate cross-link and should not be dismissed as duplication.
- When the source is damaged, mark the reading as uncertain rather than producing a clean but unsupported modern form.

### A. Number-key

| Number form          | Example                | Function         | Reading rule                                                   |
|----------------------|------------------------|------------------|----------------------------------------------------------------|
| Running entry number | (२०८), (२१५),<br>(२२४) | Main source unit | Use as the primary citation unit for this volume. It gives the |

|                                      |                                            |                                                |                                                                                                                                     |
|--------------------------------------|--------------------------------------------|------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
|                                      |                                            |                                                | safest chapter boundary and reading sequence.                                                                                       |
| Plain register number                | २१४/०, २७६/१०                              | Internal source locator                        | Preserve digits and slash exactly. It may identify a related register place, but the exact register expansion must remain cautious. |
| Single slash number                  | ३३/०७, ४९/०३,<br>२७९/०९                    | Common source reference form                   | Record the whole string. Do not treat the second part as a page number unless the source apparatus proves it.                       |
| Double slash number                  | १०//०, १२५//०४,<br>२१४//१०                 | Compound or uncertain locator                  | Preserve double slash. It may signal a compound reference, special register form, or copying convention.                            |
| Triple-looking or damaged slash form | १०/०/०, ०/०/३,<br>१०/१०/२                  | Layered or corrupted reference                 | Do not regularize. Copy the visible form and add an uncertainty note if necessary.                                                  |
| Bracketed number after title         | (शा. २७३//४)                               | Reference attached to a relation               | The number qualifies the nearby relation; do not detach it from its local context.                                                  |
| Repeated number                      | same number recurring in parallel branches | Possible cross-link or repeated source locator | Retain every occurrence and compare in the index rather than deleting repetitions.                                                  |
| No number after a relation           | relation ending only with दौ/दौ            | Unnumbered relation                            | Do not invent a reference. The absence of a number is part of the source reading.                                                   |
| Dotted number field                  | ...                                        | Missing or unreadable reference                | Leave blank/dotted in transcription. Explain only as a gap, not as a hidden number.                                                 |
| Number plus place                    | उ.टी. ४२/१२ माण्डर<br>सँ...                | Reference followed by route/place              | Keep number and place together; the route may be crucial for reconstruction.                                                        |

## B. Abbreviation-key

| Abbreviation      | Controlled reading                                             | Typical function                                                 | Editorial rule                                                                                  |
|-------------------|----------------------------------------------------------------|------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| उ.टी.             | Uptip reference marker                                         | Usually a reference inside the Uptip material.                   | Copy the abbreviation and number exactly. It is the most frequent technical locator in Khand 2. |
| शा.               | Source/register abbreviation, exact expansion edition-specific | Often precedes slash-number references.                          | Do not expand silently. Record as a distinct reference class.                                   |
| प्र.              | Styled as / known as / alias marker                            | Usually introduces an alternate name, nickname, or public style. | Keep with the following name. Do not confuse with प्रो.                                         |
| प्रो.             | Professor                                                      | Modern title before a named person.                              | Index both under person and title/status.                                                       |
| डा.               | Doctor                                                         | Modern educational or professional title.                        | Record as modern status; do not turn it into biography unless the source supplies more.         |
| आई.ए.एस. / I A S  | Indian Administrative Service marker                           | Modern service-status marker appearing in late branches.         | Preserve spelling and spacing as source form; index under modern office/status.                 |
| आई.पी.एस. / I P S | Indian Police Service marker                                   | Modern service-status marker.                                    | Treat like other modern designations: evidence of source wording, not a full career note.       |
| एम.ए. / M A       | Degree marker                                                  | Modern educational abbreviation.                                 | Keep as source evidence; normalize only in index cross-reference.                               |
| पी.एच.डी. / P H D | Doctoral degree marker                                         | Modern educational abbreviation.                                 | Do not replace the source form inside transcription.                                            |
| म.म.उ.            | Mahamahopadhyay a-type title, when context supports it         | High scholarly honorific abbreviation.                           | Usually index under scholarly titles; preserve exact form if expansion is not certain.          |
| म.कु.             | Maharaj Kumar-type title, when context supports it             | Royal/estate title marker.                                       | Read with राजा/महाराज/बाबू clusters, especially late estate houses.                             |
| ठ.                | Thakur abbreviation                                            | Very frequent in Khandbala, Bhaur, and Singh branches.           | Index as title/status and as part of the person label when                                      |

|           |                                                                  |                                                                                            |                                                                                             |
|-----------|------------------------------------------------------------------|--------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
|           |                                                                  |                                                                                            | attached to a name.                                                                         |
| चौ.       | Chaudhary abbreviation                                           | Landed/local status title where clear.                                                     | Preserve abbreviated form; expand in title index only where context is reliable.            |
| वै.       | Context-dependent learned/status abbreviation                    | May point to Vaidik, Vaiyakarana, Vaidya, or another local shorthand depending on context. | Do not assign one expansion everywhere.                                                     |
| बै.       | Context-dependent learned/status abbreviation                    | Variant-looking abbreviation in some lines.                                                | Treat separately from वै. until the source context fixes it.                                |
| ज्यो.     | Jyotishi/Jyotisha-type abbreviation, probable                    | Probable learned/astrological title in some entries.                                       | Mark as probable unless separately confirmed.                                               |
| महो       | Honorific or abbreviated status form, uncertain in some contexts | Appears with learned or status-bearing names.                                              | Preserve and annotate cautiously.                                                           |
| रा. / राय | Rai title or title-name element                                  | Often occurs in Loam-Surgan and related landed branches.                                   | When written out as राय, index under title and name; if abbreviated, preserve abbreviation. |
| दौ / दौ   | Genealogical completion marker                                   | Not an abbreviation in the ordinary sense, but acts like a compact formula marker.         | Do not read it as a person name. It completes a relation formula.                           |

## C. Slash and reference-pattern notes

| Form     | Type          | How to treat it                                                    |
|----------|---------------|--------------------------------------------------------------------|
| २३/१०    | single slash  | Keep as one string; usually follows उ.टी. or शा.                   |
| ३७/१०    | single slash  | Can recur in scholarly/title-bearing lines; compare entry context. |
| १०//०    | double slash  | Do not replace with १०/०. The double mark is part of the record.   |
| १०/०/२   | layered slash | Treat as layered, compound, or uncertain until checked.            |
| २७०/१०/० | layered slash | Preserve three-part form; useful for index cross-checking.         |

|         |                                     |                                                          |
|---------|-------------------------------------|----------------------------------------------------------|
| २७६//०८ | double slash inside later reference | Preserve even where surrounding typography is irregular. |
|---------|-------------------------------------|----------------------------------------------------------|

## Worked reading examples

### Example 1: उ.टी. with a marriage route

When the source gives a name, then an उ.टी. number, then a village phrase, the number is part of the local route. The reader should copy the number, then follow the relational grammar through सुत/सुता and सँ.

### Example 2: शा. in estate branches

In the Khandbala-Bhaur-Rajgram section, शा. numbers repeatedly accompany ठाकुर, सिंह, राजा, महाराज, and बाबू branches. The number should be indexed but not mistaken for a generation count.

### Example 3: प्र. before a nickname

A phrase such as प्र. बच्ची, प्र. टूनाकौ, प्र. यादव जी, or प्र. शक्तिनाथ points to a styled or alternate name. It should be carried into the personal-name index as an alias field.

### Example 4: modern titles

Forms such as डा., प्रो., आई.ए.एस., आई.पी.एस., एम.ए., and पी.एच.डी. show that later Panji entries absorbed modern educational and official identities. These must be preserved without converting the entry into an unsupported biography.

### Example 5: dotted fields

Where the source has . . ., the number-key cannot supply a missing number. The correct editorial action is to leave the gap and mark it as unresolved.

## D. Citation method for entries with numbers

| Citation layer | What to record | Purpose                                                                        |
|----------------|----------------|--------------------------------------------------------------------------------|
| First layer    | Entry number   | Always cite the running entry number if the discussion concerns a source unit. |

|                 |                        |                                                                                                     |
|-----------------|------------------------|-----------------------------------------------------------------------------------------------------|
| Second layer    | Internal reference     | Add उ.टी., शा., or slash-number only if the point depends on that internal locator.                 |
| Third layer     | Person or place        | Add the name and place formula after the entry/reference, not before it.                            |
| Uncertain layer | Damaged or dotted form | Quote the visible form and mark uncertainty; do not repair silently.                                |
| Index layer     | Normalized spelling    | Use normalized spelling only in index fields and cross-references, not inside source transcription. |

## Checklist before reconstructing a line

- Is the running entry number recorded?
- Is every internal number copied exactly, including slash style?
- Is उ.टी. distinguished from शा.?
- Is प्र. distinguished from प्रो.?
- Are ठ., बाबू, राजा, महाराज, म.कु., and related status forms indexed without being detached from genealogy?
- Are modern designations copied as source evidence rather than expanded into biography?
- Are dotted fields left unresolved?
- Are repeated references retained?
- Are variant spellings preserved for the place and name indexes?
- Is every interpretation separated from the source wording?

## Closing note

The abbreviation and number-key is the bridge between source reading and index making. Without it, a reader may confuse a title with a person, a source locator with a generation, or a double slash with a typographical mistake. With it, the compact Panji line becomes a controlled reference system.

Chapter 27 can now use this key to construct the Place Index. That index should record standard spellings, source variants, entry numbers, and the role of each place as origin, marriage destination, branch location, later settlement, or reference point.

# Chapter 27

## Place Index

### Index Link Box

|                   |                                                                                                                                                      |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| Part              | Part IV - Tools for the Reader                                                                                                                       |
| Chapter purpose   | Create a place index for the villages, towns, regions, tols, settlement labels, and ड्योढ़ी references appearing in the decoded Khand 2 Uptip Panji. |
| Coverage base     | Genome Mapping Volume I, Khand 2 - Entries 1-224.                                                                                                    |
| Index fields      | Standard place form; source variants; entry range; role in the Panji formula; reading note.                                                          |
| Main roles        | origin, marriage destination, branch location, later settlement, estate-house reference, regional anchor, or cross-reference point.                  |
| Editorial rule    | Do not erase source spellings. Use a standard headword for lookup, but preserve all visible variants.                                                |
| Next tool chapter | Chapter 28 will create the Personal Name Index.                                                                                                      |

## Chapter overview

A Panji entry is rarely only a sequence of personal names. It is also a map. The repeated place phrases - सरिसब सँ, पाली सँ, करमहा सँ, सोदरपुर सँ, खण्डबला सँ, माण्डर सँ, दरिहरा सँ, घुसौत सँ, and many others - tell the reader how descent, marriage, branch settlement, scholarly memory, and estate identity are attached to space. Chapter 27 therefore turns the decoded entries into a place index.

This index is not a gazetteer in the modern administrative sense. It does not try to give district coordinates, postal data, or contemporary jurisdiction unless the Panji itself points toward a wider regional anchor such as पूर्णियाँ, कटिहार, गढ़बनैली, or ड्योढ़ी. Its purpose is genealogical: to help the reader find where a place appears, how it functions in the formula, and which variant spellings must be kept visible.



The safest way to use this chapter is to begin with the standard headword, then read the variant column, and finally consult the entry range. The role column should never be treated as fixed for all occurrences. A place may be an origin in one entry, a marriage destination in another, and a later branch settlement in a third.

## Editorial principles for place indexing

- Index the source first, not the modern map. The source form remains the primary evidence.
- Do not collapse variants silently. For example, घोसौत, घुसौत, धोसौत, and धोसौत must remain visible as variants even when the index gives one standard headword.
- Treat -पुर, -पुरा, -पु, -टोल, -पाहीटोल, -ड्योढ़ी, and -गढ़ as meaningful place elements, not decorative suffixes.
- When a place follows सँ, read it as a relational marker: the relation comes from, through, or toward that place according to the surrounding formula.
- When a place appears in a chapter heading or ग्रामारम्भ line, treat it as a branch opener unless the entry context says otherwise.
- When a place is dotted, damaged, or half-visible, do not reconstruct a clean headword without a note.
- A repeated place does not mean repeated information. Repetition is often the mechanism by which branches are cross-linked.

### A. Primary place index by decoded entry cluster

| Standard headword | Source variants                | Entry range                          | Main role                                                             | Reading note                                                   |
|-------------------|--------------------------------|--------------------------------------|-----------------------------------------------------------------------|----------------------------------------------------------------|
| सरिसब             | Sarisab;<br>सरिसव              | 1-14; 25-40; 59-61; many cross-links | opening cluster, marriage destination, scholarly and branch reference | One of the major recurrent anchors; keep सरिसब/सरिसव variants. |
| पाहीटोल           | Pahitola;<br>पाहीटोल; पाही टोल | 1-14; 62-78; 79-99; late references  | tol/branch marker and marriage destination                            | Often paired with हरिअम्ब, पाली, or other route points.        |
| उजान              | Ujan; उजान                     | 1-14; 52-58; 100-119; 120-146;       | branch and cross-reference                                            | Do not detach from surrounding                                 |

|           |                               |                                |                                                |                                                                         |
|-----------|-------------------------------|--------------------------------|------------------------------------------------|-------------------------------------------------------------------------|
|           |                               | 147-158                        | field                                          | Puwaripar/Fawari par formulae.                                          |
| दुर्गागंज | Durgaganj                     | 1-14; 100-119; 208-214         | opening cluster and later regional branch      | Appears in early and late Khand 2 clusters.                             |
| विठ्ठो    | Vittho; विठो;<br>विठ्ठो       | 1-14; 100-119; 208-214         | branch place and marriage route                | Index spelling variants together.                                       |
| बढ़ियाम   | Badhiyam                      | 15-24                          | chapter cluster place                          | Early continuation cluster after Sarisab-Pahitola.                      |
| परवापल्ली | Parvapalli                    | 15-24                          | branch place                                   | Retain source spelling if it varies.                                    |
| रूपौली    | Rupauli;<br>रूपौली            | 15-24; 159-178                 | branch and route marker                        | Appears again in later Sihauli material.                                |
| भदुआर     | Bhaduar                       | 25-40                          | branch place                                   | Use with Sarisab and Chapahi cluster.                                   |
| चपाही     | Chapahi                       | 25-40                          | branch place                                   | A local branch label in Chapter 11.                                     |
| सोदरपुर   | Soderpur;<br>सोदरपुर; सौदरपुर | 25-40 and throughout           | major marriage and cross-reference destination | One of the most frequent relational places; variants must be retained.  |
| लालगंज    | Lalganj                       | 25-40; 159-178; 166 context    | branch and later regional marker               | Can appear as a branch label or regional pointer.                       |
| रामनगर    | Ramnagar                      | 25-40                          | branch place                                   | Keep separate from royal/estate references.                             |
| दिगुंघ    | Digaunth;<br>दिगुंघ; दिगुंघ   | 41-51; later references        | branch and marriage destination                | Source spellings vary; do not normalize inside quotations.              |
| गंगौली    | Gangoli;<br>गंगौली            | 41-51; 62-78; 147-158; 196-207 | branch place and later settlement              | A recurrent cross-cluster name; index under one headword with variants. |
| नवटोल     | Navtol;<br>नवटोल              | 41-51; 179-195                 | branch/tol place                               | Keep as toponym, not as generic “new hamlet.”                           |

|          |                                   |                                 |                                              |                                                                  |
|----------|-----------------------------------|---------------------------------|----------------------------------------------|------------------------------------------------------------------|
| बटौरी    | Batouri                           | 41-51                           | branch place                                 | Index with Digaunth-Gangoli group.                               |
| बैरी     | Bairi                             | 41-51                           | branch place                                 | Low-frequency but chapter-heading place.                         |
| भट्टपुरा | Bhattपुरा;<br>भटपुरा; भटपूरा      | 41-51; 52-58;<br>79-99; 196-207 | branch and marriage destination              | Variant spellings need cross-reference.                          |
| कछुआ     | Kachhua                           | 41-51                           | branch place                                 | Index as a distinct branch place.                                |
| कन्हौली  | Kanhaulī;<br>कन्हौली              | 52-58; 208-214                  | branch opener and later cross-cluster place  | Also appears at the transition to Chapter 23.                    |
| मंगरौनी  | Mangrauni;<br>मंगलवनी;<br>मंगलबनी | 52-58; 62-78;<br>179-195        | branch place and variant toponym             | Keep मंगलबनी/मंगरौनी linkage visible.                            |
| मानी     | Mani                              | 52-58; later cross-links        | branch or marriage marker                    | Do not confuse with personal-name forms.                         |
| हाटी     | Hati; हाटी                        | 59-61; 100-119                  | branch place                                 | Early transitional cluster before Mahishi-Pali.                  |
| तेतरिहार | Teterihar                         | 59-61                           | branch place                                 | Keep with Hati-Soderpur-Sarisab-Mahiya cluster.                  |
| महिया    | Mahiya                            | 59-61                           | branch place                                 | A short closing cluster before Entry 62.                         |
| महिषी    | Mahishi                           | 62-78; later modern cross-links | branch place                                 | Often linked with पाली and गंगोली.                               |
| पाली     | Pali                              | 62-78 and throughout            | major marriage destination and branch marker | Very frequent; distinguish from महिषीपाली and छोट्टपाहीटोल पाली. |
| इशहपुर   | Ishahpur;<br>इशहपुर; इशहफर        | 62-78; 120-146;<br>159-178      | branch place and later formula variant       | Variant इशहफर should be indexed as a source form.                |

|           |                                                    |                                   |                                           |                                                          |
|-----------|----------------------------------------------------|-----------------------------------|-------------------------------------------|----------------------------------------------------------|
| हटाढ़     | Hatadh                                             | 62-78; 120-146                    | branch or route place                     | Appears with Ishahpur and later Shardapur/Ujan route.    |
| लोहना     | Lohna                                              | 62-78; 147-158; 159-178           | branch place                              | Often paired with Rajoura or Sihauli.                    |
| बलिराजपुर | Balirajpur                                         | 79-99                             | cluster opener                            | Begins Chapter 16 field.                                 |
| हरिपुर    | Haripur;<br>हरिअम्ब linkage nearby                 | 79-99                             | branch place                              | Do not confuse हरिपुर with हरिअम्ब.                      |
| बेहट      | Behat                                              | 79-99; 100-119; 120-146; 179-195  | branch place and repeated marriage field  | One of the most repeated late-mid clusters.              |
| नगवार     | Nagwar;<br>नङुआर; नरूआड़                           | 79-99; 179-195                    | branch place and variant field            | Index all source variants with one cross-reference.      |
| घोसौत     | Ghosaut;<br>घुसौत; धोसौत;<br>धोसोत                 | 79-99 and throughout              | marriage destination and cross-link place | Maintain variant spellings as evidence.                  |
| धरमपुर    | Dharampur;<br>धरमपुर                               | 79-99; 196-207; late estate lines | branch and later settlement               | Frequently appears as a destination for modern branches. |
| रूचौली    | Ruchouli;<br>रूचौलि; रूचोली                        | 100-119; 208-214                  | cluster opener and branch place           | Separate from Ujan but often linked through Fawaripar.   |
| नरुआर     | Naruar;<br>नरूआड़; नङुआर;<br>नरउन-related variants | 100-119; 179-195                  | branch place and variant family field     | Distinguish from नरउन where the source clearly differs.  |
| कल्याणफर  | Kalyanfar                                          | 100-119                           | branch place                              | Low-frequency branch in Chapter 17.                      |
| कोइलखाहा  | Koilkhaha;<br>कोइलरवाहा                            | 100-119; 196-207                  | branch place                              | Treat कोइलरवाहा as source variant.                       |
| तरौनी     | Tarauni;<br>तरौनी                                  | 120-146; late reference           | branch place                              | Appears again in late modern/estate-linked lines.        |

|           |                 |                                            |                               |                                             |
|-----------|-----------------|--------------------------------------------|-------------------------------|---------------------------------------------|
| अनिलपुर   | Anilpur         | 120-146                                    | branch place                  | Chapter 18 place field.                     |
| गंगोरा    | Gangora         | 120-146; late Gangora-Budhwal line         | branch place                  | Do not merge with Gangoli.                  |
| डुमरा     | Dumra           | 120-146                                    | branch place                  | Chapter 18 place field.                     |
| सिमरवाड़  | Simarwad        | 120-146                                    | branch place                  | Retain source spelling if variant occurs.   |
| परहट      | Parhat          | 120-146                                    | branch place                  | Closing part of Chapter 18.                 |
| शारदापुर  | Sharadapur      | 120-146; 179-195; 196-207                  | branch place and later route  | Often linked with माड़रि/वलियास material.   |
| रतौली     | Ratauli         | 147-158                                    | cluster opener                | Begins the Ratauli-Darihara field.          |
| शुक्लराही | Shuklarahti     | 147-158                                    | branch place                  | Keep as distinct place label.               |
| नजीरा     | Najira          | 147-158                                    | branch place                  | Chapter 19 place field.                     |
| बेतिया    | Betia           | 147-158                                    | regional/place marker         | Potential wider regional anchor.            |
| रजौरा     | Rajoura; रजौरा  | 159-178; 208-214 late cross-links          | branch place                  | Often paired with Rampur, Lohna, or Mandar. |
| रामपुर    | Rampur          | 159-178                                    | branch place                  | Chapter 20 place field.                     |
| सिहौली    | Sihauli; सिहौलि | 159-178; late Chanaur-Sihauli-Mandar links | branch opener and route field | Retain सिहौलि/सिहौली variants.              |
| रैमा      | Raima           | 159-178; 179-195                           | branch place                  | Recurrent in Sihauli and Sulhani clusters.  |
| गेड़की    | Gerki; गेरकी    | 159-178                                    | branch place                  | Index as low-frequency branch.              |
| चणौर      | Chanaur; चणौर   | 159-178; 196-207; late cross-links         | branch and route field        | Often appears with Sihauli-Mandar.          |
| माड़रि    | Madari; माड़रि  | 179-195                                    | cluster opener                | Linked with वलियास and शारदापुर.            |

|            |                                    |                                       |                                                  |                                                          |
|------------|------------------------------------|---------------------------------------|--------------------------------------------------|----------------------------------------------------------|
| सुल्हनी    | Sulhani;<br>सुल्सुहनी;<br>सुल्हनी  | 179-195; 196-207; late references     | branch opener and source variant field           | Keep all spellings visible.                              |
| मंगलबनी    | Manglabani;<br>मंगलबनी;<br>मंगलवनी | 179-195                               | variant route to Mangrauni                       | Index under मंगरौनी as well as separate visible variant. |
| त्रिपुरौली | Tripurauli;<br>त्रिपुरौली          | 196-207                               | cluster opener                                   | Appears with दहौरा.                                      |
| दहौरा      | Dahoura;<br>दहौरा                  | 196-207                               | branch place                                     | Paired with Tripurauli in Entry 196.                     |
| पुड़े      | Pude; पुड़े;<br>पुड़ैपु            | 196-207                               | branch opener                                    | Appears in Pude-Naruan and Pude-Mahrail fields.          |
| महरैल      | Mahrail;<br>महरैल                  | 196-207                               | branch place                                     | Also appears in modern/damaged late lines.               |
| फूलगामा    | Phulgama;<br>फूलगामा               | 196-207                               | branch place                                     | Part of Entry 203 cluster.                               |
| खौखा       | Khokha; खौखा                       | 196-207                               | regional/<br>branch marker                       | Appears with Gangoli-Purnia-Sotipura.                    |
| सोतिपुरा   | Sotipura                           | 196-207                               | branch place                                     | Late Khand 2 place field.                                |
| लोआम       | Loam; लोआम                         | 208-214                               | cluster opener                                   | Linked with सुरगन and सौरिया.                            |
| सौरिया     | Sauria; सौरिया                     | 208-214                               | branch/region marker                             | Appears in Loam-Sauria-Durgaganj field.                  |
| भखरौली     | Bhakharouli;<br>भरवरौली;<br>भखरौली | 208-214                               | branch place                                     | Variant readings must be retained.                       |
| कटिहार     | Katihar                            | 208-214                               | regional anchor                                  | A wider modern/regional marker in late Khand 2.          |
| खण्डबला    | Khandbala;<br>खण्डबला;<br>खण्डबला  | 215-224 and throughout as destination | major branch/place and status-linked house field | Very frequent; also functions as a large marriage/branch |

|                 |                                |         |                        |                                                     |
|-----------------|--------------------------------|---------|------------------------|-----------------------------------------------------|
|                 |                                |         |                        | destination.                                        |
| भौर             | Bhaur; भौर                     | 215-224 | cluster opener         | Paired with रवण्डबला/Rajgram.                       |
| राजग्राम        | Rajgram                        | 215-224 | estate/branch place    | Late Khandbala-Bhaur cluster.                       |
| हेमनगर          | Hemnagar                       | 215-224 | regional/estate place  | Appears with Purnia-related late cluster.           |
| ड्योढ़ी         | Deodhi; ड्योढ़ी; ड्योढी        | 222-224 | estate-house reference | Index as estate-house marker, not merely a village. |
| शुभंकरपुर       | Shubhankarpur; शुभं शु करपुरपु | 223-224 | estate/place field     | The source form is damaged/irregular; preserve it.  |
| उचौड़ी          | Uchouri; उचौदी                 | 223-224 | place/estate marker    | Part of final entry cluster.                        |
| गढ़बनैली        | Garhbaneli                     | 223-224 | estate/regional place  | A late estate-place reference.                      |
| धनौलिया ड्योढ़ी | Dhanoulia Deodhi               | 223-224 | estate-house reference | Keep ड्योढ़ी with the place name.                   |

## B. Recurrent relational places and cross-link destinations

| Standard headword | Source variants         | Entry range | Main role                               | Reading note                                            |
|-------------------|-------------------------|-------------|-----------------------------------------|---------------------------------------------------------|
| करमहा             | Karamha                 | throughout  | marriage destination, branch cross-link | One of the most frequent सँ-places.                     |
| नरउन              | Naruan; नरउन            | throughout  | marriage destination and branch marker  | Do not merge automatically with नरूआड़/नड़ुआर.          |
| हरिअम्ब           | Harianb; हरिअम्ब; हरिआम | throughout  | marriage destination                    | Extremely frequent; source variants need index control. |
| खौआल              | Khaua; खौआल             | throughout  | marriage destination                    | Variant vowels are source                               |

|          |                                                     |                        |                                             |                                                       |
|----------|-----------------------------------------------------|------------------------|---------------------------------------------|-------------------------------------------------------|
|          | खोआल; खैआल                                          |                        |                                             | evidence.                                             |
| बुधवाल   | Budhwal;<br>बुधवाल                                  | throughout             | marriage<br>destination                     | बुधवाल/<br>बुधवाल should<br>be cross-indexed.         |
| सकराढ़ी  | Sakaradhi;<br>सकराढ़ी;<br>सकराढी                    | throughout             | marriage<br>destination                     | Retain<br>retroflex spellings<br>and variants.        |
| दरिहरा   | Darihara;<br>दरिहरा; दरि.                           | throughout             | marriage<br>destination and<br>route marker | Very frequent;<br>abbreviated दरि.<br>also occurs.    |
| माण्डर   | Mandar;<br>माण्डर; माड़रि<br>nearby but<br>separate | throughout             | marriage<br>destination and<br>branch place | Do not confuse<br>with माड़रि.                        |
| वलियास   | Baliyas;<br>वलियास                                  | throughout             | marriage<br>destination                     | Common in<br>scholarly and<br>estate-linked lines.    |
| फनन्दह   | Fanandah;<br>फनन्दह                                 | throughout             | marriage<br>destination                     | Keep nasal<br>cluster as source<br>gives it.          |
| पंडुआ    | Pandua;<br>पण्डुआ                                   | throughout             | marriage<br>destination                     | May appear<br>with learned-<br>status entries.        |
| सुरगन    | Surgan; सुरगन                                       | throughout;<br>208-214 | branch and<br>marriage<br>destination       | Important in<br>Loam cluster.                         |
| कुजौली   | Kujauli;<br>कुजौली                                  | throughout             | marriage<br>destination                     | Frequent<br>cross-link place.                         |
| एकहरा    | Ekharā;<br>एकहरा                                    | throughout;<br>208-214 | branch and<br>marriage<br>destination       | Also appears in<br>Ruchouli/Kanhaul<br>i lines.       |
| खण्डबला  | Ravandbala;<br>खण्डबला;<br>खण्डबला<br>contrast      | throughout;<br>215-224 | branch/place<br>marker                      | Do not confuse<br>with खण्डबला.                       |
| बेलउँच   | Belaunch;<br>बेलउँच                                 | throughout             | marriage<br>destination                     | Often with<br>estate or title-<br>bearing names.      |
| बहेराढ़ी | Baheradhi;<br>बहेराढ़ी                              | throughout             | marriage<br>destination                     | Keep with<br>Pandua/Pali<br>contexts when<br>present. |



|                   |                             |                                    |                                    |                                                             |
|-------------------|-----------------------------|------------------------------------|------------------------------------|-------------------------------------------------------------|
| तिसउँत            | Tisaunt;<br>तिसउँत          | throughout                         | marriage<br>destination            | Appears in<br>estate/title<br>branches.                     |
| दिघो / दिधो       | Digho; दिघो;<br>दिघौय; दिधो | throughout                         | marriage<br>destination            | Source<br>variants should be<br>grouped.                    |
| अलय               | Alay                        | throughout                         | estate/branch<br>cross-link        | Frequently<br>appears before<br>राजा or कुमार<br>lines.     |
| जाले / जालय       | Jaley; जालय                 | late clusters                      | branch/place<br>marker             | Retain with<br>Gandoli/Jaley<br>references.                 |
| कोदरिया           | Kodariya                    | mid and late<br>clusters           | branch/<br>marriage<br>destination | Low-frequency<br>but recurring.                             |
| बभनियाम           | Babhaniyam;<br>बभनियाम      | mid and late<br>clusters           | marriage<br>destination            | Appears in<br>cross-linked<br>branches.                     |
| नाहस              | Nahas                       | late<br>Khandbala-Bhaur<br>cluster | branch/place<br>marker             | Keep as source<br>place form.                               |
| पद्मपुर<br>पनिचोप | Padmapur<br>Panichop        | late Bhaur-<br>Rajgram cluster     | marriage/place<br>marker           | Composite<br>place phrase;<br>index as written.             |
| नगराम गंगेली      | Nagaram<br>Gangeli          | late Bhaur-<br>Rajgram cluster     | branch/place<br>marker             | Composite late<br>place phrase.                             |
| गोठम              | Gotham                      | late Bhaur-<br>Rajgram cluster     | residential/<br>place marker       | Appears as<br>वासी phrase.                                  |
| महुआ              | Mahua                       | late Bhaur-<br>Rajgram cluster     | branch/place<br>marker             | Paired with<br>Ravaual in late<br>lines.                    |
| सतलरवा            | Satararwa                   | late Bhaur-<br>Rajgram cluster     | marriage/place<br>marker           | Low-frequency<br>late place.                                |
| गण्डोली           | Gandoli;<br>गण्डोलि         | late cluster                       | branch/place<br>marker             | Distinct from<br>Gangoli unless<br>source connects<br>them. |
| अन्हरा कटार्ई     | Anhara Katai                | late cluster                       | marriage/place<br>marker           | Composite late<br>place phrase.                             |
| मलंगिया<br>कटार्ई | Malangia Katai              | late cluster                       | marriage/place<br>marker           | Composite late<br>place phrase.                             |
| अमरावती           | Amaravati<br>Dhariya        | late cluster                       | marriage/place<br>marker           | Composite<br>place phrase.                                  |

|            |                    |                                 |                       |                                                     |
|------------|--------------------|---------------------------------|-----------------------|-----------------------------------------------------|
| धरिया      |                    |                                 |                       |                                                     |
| धरिया      | Dhariya            | late cluster                    | place component       | Index both alone and in compound if needed.         |
| इन्द्रपुर  | Indrapur           | late Loam/Sauria cluster        | branch/place marker   | Appears with Khandbala title lines.                 |
| राजनपुरा   | Rajanpura          | late Sauria/Loam cluster        | place marker          | Appears in modern-title branch.                     |
| बड़का गाँव | Barka Gaon         | late Bhakharouli/Vittho cluster | place marker          | Generic-looking but source place phrase.            |
| मधेपुर     | Madhepur           | late Pude-Dharampur cluster     | place marker          | Appears in modern branch line.                      |
| कधुवा      | Kadhua             | late Pude-Dharampur cluster     | place marker          | Damaged/low-frequency source place.                 |
| जजिवाल     | Jajiwal;<br>जजिवाल | mid clusters                    | marriage/place marker | Keep with Pali and Sulhani lines.                   |
| निर्वृति   | Nirvuti            | Sulhani/Mangrauni field         | place marker          | Low-frequency variant to be preserved.              |
| पचही       | Pachahi            | Navtol field                    | place marker          | Appears in damaged late line.                       |
| राजग्राम   | Rajgram            | late Khandbala cluster          | estate/branch place   | Also listed as primary; repeated for cross-linking. |

### C. Regional, estate-house, and compound place references

| Headword  | Variant/<br>source form            | Entry range               | Role            | Index<br>instruction                                                        |
|-----------|------------------------------------|---------------------------|-----------------|-----------------------------------------------------------------------------|
| पूर्णियाँ | Purnia; पूर्णि<br>पूयाँ; पूर्णियाँ | 179-195; 196-207; 215-224 | regional anchor | Often marks a wider geographical field rather than a simple marriage place. |
| कटिहार    | Katihar                            | 208-214                   | regional anchor | Appears in the Loam-Sauria-Durgaganj sequence.                              |

|                 |                                |                      |                                    |                                                          |
|-----------------|--------------------------------|----------------------|------------------------------------|----------------------------------------------------------|
| गढ़बनैली        | Garhbaneli                     | 223-224              | estate/regional anchor             | Treat with ड्योढ़ी and Babū/Singh references.            |
| ड्योढ़ी         | Deodhi                         | 222-224              | estate-house reference             | Index both as a term and with the specific place phrase. |
| मब्बी ड्योढ़ी   | Mabbi Deodhi;<br>मव्वी ड्योढ़ी | 222                  | estate-house reference             | Preserve the source spelling मव्वी if visible.           |
| धनौलिया ड्योढ़ी | Dhanoulia Deodhi               | 223                  | estate-house reference             | Do not split धनौलिया from ड्योढ़ी in the main entry.     |
| उचौड़ी          | Uchouri/<br>Uchaudi            | 223                  | estate/place marker                | Final cluster place; source spelling should be kept.     |
| शुभंकरपुर       | Shubhankarpur                  | 223                  | estate/place marker                | Damaged OCR-like source spacing should be noted.         |
| हेमनगर          | Hemnagar                       | 216                  | regional/estate marker             | Appears within the Bhaur-Rajgram-Purnia field.           |
| अलय             | Alay                           | multiple entries     | estate/royal cross-reference point | Often introduces राजा/कुमार links.                       |
| परमगढ़          | Paramgarh                      | late and mid entries | estate/place marker                | Appears with modern branches and name variants.          |
| भरवरौली         | Bharwarauli                    | 210-212              | branch place                       | Variant with भखरौली must be cross-indexed.               |
| भखरौली          | Bhakharouli                    | 211                  | branch place                       | Use cross-reference to भरवरौली where appropriate.        |
| महिषीपाली       | Mahishi-Pali                   | 62-78; late entries  | compound place                     | Index under both महिषी and पाली.                         |

|                           |                           |                            |                             |                                                                                    |
|---------------------------|---------------------------|----------------------------|-----------------------------|------------------------------------------------------------------------------------|
| छोट्टपाहीटोल<br>पाली      | Chhot Pahitola-<br>Pali   | late<br>Pude/Gangoli field | compound<br>place           | Keep as<br>compound source<br>phrase.                                              |
| गंगोली खौखा-<br>पूर्णियाँ | Gangoli-<br>Khokha-Purnia | 207                        | compound<br>regional branch | Compound<br>headings should<br>receive cross-<br>references under<br>all elements. |

## D. Variant-control table

| Index headword | Visible variants                             | Rule                                                                                                  |
|----------------|----------------------------------------------|-------------------------------------------------------------------------------------------------------|
| घोसौत          | घुसौत, धोसोत, धोसौत                          | Use घोसौत as lookup headword; retain all source variants in quotations.                               |
| नरूआड़         | नडुआर, नरूआड़, नडुआर                         | Use one cross-reference group but distinguish from नरउन when the source gives नरउन.                   |
| रूचौली         | रूचौलि, रूचोली                               | Index together; preserve source vowel and ending variants.                                            |
| सुल्हनी        | सुल्हनी, सुल्सुहनी                           | Index together; note that the doubled source form may be scribal/OCR-like but still visible evidence. |
| मंगरौनी        | मंगलबनी, मंगलवनी                             | Index together with a see-also note.                                                                  |
| सोदरपुर        | सौदरपुर, सोदरपर, सोदरपुर                     | Standardize only as index headword.                                                                   |
| खण्डबला        | खण्डबला, खण्डवला,<br>टंकबाल in damaged lines | Keep damaged forms separate in notes if uncertain.                                                    |
| बुधवाल         | बुधवाल                                       | One group; source often uses बुधवाल.                                                                  |
| दरिहरा         | दरि., दहिरहरा in damaged<br>line             | Index abbreviation and obvious variants cautiously.                                                   |
| दिघो           | दिघो, दिघौय, दिधो                            | Group under one headword but keep variants visible.                                                   |
| भखरौली         | भरवरौली, भखरौली                              | Use see-also until every occurrence is separately checked.                                            |
| इशहपुर         | इशहपुर, इशहफर                                | Index together with a                                                                                 |

|  |  |                |
|--|--|----------------|
|  |  | spelling note. |
|--|--|----------------|

## E. Role key for reading place formulae

| Place role              | How to recognize it                                                          | How to index it                                                             |
|-------------------------|------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| Origin or branch opener | Usually introduced by अथ<br>... ग्रामारम्भ or by a<br>chapter/entry heading. | Use the place as a major<br>index headword.                                 |
| Marriage destination    | Usually follows सँ after a<br>person or branch relation.                     | Record the place, but do not<br>infer residence unless the line<br>says so. |
| Branch location         | A named place attached to a<br>descendant cluster or later<br>settlement.    | Record with entry range<br>and branch note.                                 |
| Tol or sub-settlement   | Forms such as पाहीटोल,<br>नवटोल, टोल, पु, पुरा.                              | Keep the suffix visible; it<br>may identify a sub-branch.                   |
| Estate-house reference  | ड्योढ़ी, बाबू राजा, महाराज,<br>कुमार clusters.                               | Index under place and<br>status-title index.                                |
| Regional anchor         | पूर्णियाँ, कटिहार, गढ़बनैली,<br>or similar wider place.                      | Do not force into village<br>role.                                          |
| Damaged or dotted place | ... before or after a place<br>formula.                                      | Mark uncertain; do not<br>reconstruct silently.                             |

## How to use this place index

To trace a family line, first identify the running entry number, then copy the exact place phrase attached to the relation. If the same standard place appears under several spellings, check the variant-control table before assuming that two lines refer to different places. If the place appears in a compound such as गंगोली खौखा-पूर्णियाँ or धनौलिया ड्योढ़ी, create cross-references under every meaningful element, but keep the compound form intact in the main note.

The place index should be read together with the abbreviation and number-key. A place phrase following उ.टी. or शा. may belong to a source locator, a marriage destination, or a branch continuation.

The entry grammar must decide the role. The index only helps the reader find the place and compare its appearances.

## **Closing note**

The Place Index shows that Khand 2 is a social geography as much as a genealogy. A name becomes readable only when the village, route, or estate-house phrase beside it is preserved. The same place may return many times, but each return may carry a different function: origin, marriage, branch, status, or memory.

Chapter 28 will apply the same discipline to personal names. It will separate Devanagari name forms, variants, father-son links where identifiable, village associations, and title-bearing figures.

# Chapter 28

## Personal Name Index

### Index Link Box

|                          |                                                                                                                                                                      |
|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Part</b>              | Part IV - Tools for the Reader                                                                                                                                       |
| <b>Chapter purpose</b>   | Create a personal-name index for major names appearing in Khand 2, with Devanagari headwords, visible variants, entry range, relation clue, and village association. |
| <b>Coverage base</b>     | Genome Mapping Volume I, Khand 2 - Entries 1-224.                                                                                                                    |
| <b>Index fields</b>      | Name headword; source variants; entry range or cluster; relation clue; place association; indexing note.                                                             |
| <b>Primary caution</b>   | A repeated name is not automatically the same person. Father, son, place, title, and entry number must be checked before identification.                             |
| <b>Editorial rule</b>    | Preserve the source name as written. Do not silently modernize spellings, add missing fathers, or merge people across dotted lines.                                  |
| <b>Next tool chapter</b> | Chapter 29 will separate scholar, title, and status figures from the general name index.                                                                             |

## Chapter overview

The Panji is organized around names, but a name in the Panji is never an isolated label. It becomes meaningful only when read with its father or son marker, its daughter-line marker, its village association, its title, and its cross-reference number. Chapter 28 therefore provides a personal-name index designed for reconstruction, not for casual alphabetical listing.

This index does not pretend that every repeated name is one person. Names such as जीवनाथ, दामोदर, हरिनाथ, यदुनाथ, गंगानाथ, रामकृष्ण, कमलानाथ, बद्रीनाथ, and शक्तिनाथ recur across many places. The same name may belong to separate lines unless the entry provides a secure relational bridge. The safest index note is therefore not “same person,” but “compare the father, son, place, and number.”

Names with titles are especially important. A person may appear as वैयाकरण, नैयायिक, मीमांसक, म.म.उ., बाबू, ठाकुर, सिंह, राजा, महाराज, डॉ., प्रो., आई.ए.एस., or आई.पी.एस. Those titles are not ornamental. They help identify the social role of the branch and must be indexed together with the name without replacing the underlying personal name.

## Editorial principles for personal-name indexing

- Index the Devanagari name first; use Roman transliteration only as a private working aid, not as the source form.
- Treat सुत, सुता, प्र., अपरा, नी., and title words as evidence for disambiguation.
- Do not merge two identical names unless the surrounding father, descendant, place, or entry-number pattern supports it.
- When a name is followed by dotted gaps, record the gap instead of supplying a missing father or son.
- When a name carries a title, index the name here and cross-reference it in Chapter 29.
- When a name appears inside a royal or ड्योढ़ी cluster, preserve both the personal name and the estate-house context.
- When the source gives a nickname after प्र., keep the full phrase: for example, फूचची प्र., बौकू प्र., बंगाली प्र., or गोविन्द जी.
- Modern educational and professional initials are part of the source memory and should be retained in the note, not expanded by guesswork.

## A. Core recurrent personal names

| Name headword | Visible source forms  | Entry field                           | Relation clue                                   | Place association                  | Index note                                           |
|---------------|-----------------------|---------------------------------------|-------------------------------------------------|------------------------------------|------------------------------------------------------|
| जीवनाथ        | जीवनाथ;<br>वै. जीवनाथ | many clusters; strong in 167-168, 204 | often son/father link; sometimes learned figure | सोदरपुर,<br>करमहा, पाली,<br>दरिहरा | Very common; never merge without father/place check. |
| दामोदर        | दामोदर;<br>दामोदर सुत | early and late clusters               | father or son in marriage lines                 | करमहा,<br>सोदरपुर, पाली            | Use surrounding relation to distinguish persons.     |
| दुर्गादत्त    | दुर्गादत्त            | 167 and later cross-                  | descendant or father in                         | पाली,                              | A recurrent branch name;                             |



|            |                      |                            |                                               |                                 |                                                                  |
|------------|----------------------|----------------------------|-----------------------------------------------|---------------------------------|------------------------------------------------------------------|
|            |                      | links                      | branch lines                                  | दरिहरा,<br>बुधवाल               | compare<br>village<br>anchors.                                   |
| शिवन       | शिवन;<br>शिवन सुत    | 167 cluster                | person in<br>Ishahpur/Godh<br>anpur field     | बुधवाल,<br>दरिहरा               | Short form<br>may need<br>context before<br>indexing.            |
| विष्णुनिधि | विष्णुनिधि           | 167 cluster                | son-line<br>name                              | बुधवाल,<br>पबौली                | Keep<br>distinct from<br>विष्णुपति and<br>विष्णुदत्त.            |
| कृष्णनिधि  | कृष्णनिधि;<br>लोटनीक | 167 cluster                | personal<br>name with<br>nickname/for<br>mula | बुधवाल,<br>दरिहरा               | Do not drop<br>लोटनीक if<br>source<br>attaches it.               |
| नन्दन      | नन्दन                | 167 and<br>later           | son-line<br>name                              | सोदरपुर,<br>बुधवाल              | Appears in<br>many<br>compounds;<br>index exact<br>form.         |
| टेकनाथ     | टेकनाथ               | 167; many<br>later lines   | son or<br>father link                         | पबौली,<br>करमहा, नरउन           | Can be a<br>bridge through<br>उ.टी.<br>references.               |
| ज्ञान      | ज्ञान                | 167 cluster                | father of<br>रामकृष्ण/गो<br>पाल group         | खण्डबला,<br>सोदरपुर             | Short<br>name; use<br>local context<br>only.                     |
| रामकृष्ण   | रामकृष्ण             | 167; 193;<br>many clusters | son-line<br>name                              | खण्डबला,<br>सोदरपुर,<br>हरिअम्ब | Keep with<br>गोपाल or<br>other sibling<br>group when<br>visible. |
| गोपाल      | गोपाल;<br>गोपालनाथ   | many<br>clusters           | son-line<br>and father-line<br>name           | खण्डबला,<br>नरउन,<br>सोदरपुर    | Common;<br>compare suffix<br>नाथ when<br>present.                |
| विष्णुपति  | विष्णुपति;<br>बतहा   | 168-170<br>field           | name with<br>nickname/title-<br>like marker   | बुधवाल,<br>माण्डर               | Do not<br>confuse with<br>विष्णुनिधि.                            |
| बेचन       | बेचन                 | 168-170                    | line head or<br>descendant                    | सोदरपुर,<br>खण्डबला             | Often<br>appears with<br>बगडू or child-<br>line names.           |

|           |                      |                            |                                             |                       |                                                    |
|-----------|----------------------|----------------------------|---------------------------------------------|-----------------------|----------------------------------------------------|
| बगडू      | बगडू; वगडू           | 168-170                    | associated name in branch cluster           | करमहा, दरिहरा         | Keep variant वगडू if source gives it.              |
| कमलादत्त  | कमलादत्त             | 168 and many later entries | descendant/ father link                     | खण्डबला, सोदरपुर      | Common दत्त compound; index separately.            |
| हृदयदत्त  | हृदयदत्त             | 168; 210-212               | son-line name                               | पाली, माण्डर          | Do not merge with हृदयनाथ or हृदयमणि.              |
| तारादत्त  | तारादत्त; तोताई प्र. | 168-170                    | personal name with nickname marker          | नरउन, सोदरपुर         | Record both formal and प्र. forms.                 |
| लतडू      | लतडू                 | 168-170                    | branch name                                 | पाली, खण्डबला         | Keep as source form, not corrected.                |
| हरदत्त    | हरदत्त               | 168-170                    | branch or father name                       | खौआल, माण्डर          | Common दत्त suffix; index with place.              |
| फेकू      | फेकू; फेंकू; फेकन    | 167-170 and later          | name/ nickname cluster                      | नरउन, करमहा, सोदरपुर  | Distinguish फेकू from फेकन where source does.      |
| मन्नू     | मन्नू; मन्नूसुत      | 167-170 and late clusters  | name or son-marker phrase                   | नरउन, पाली, माण्डर    | May be nickname-like; keep source form.            |
| दिनबन्धु  | दिनबन्धु             | 168; late clusters         | scholarly or father-line name               | हरिअम्ब, माण्डर       | Cross-reference in title index if वैयाकरण appears. |
| गंगानाथ   | गंगानाथ              | many clusters              | father/son line; also title-bearing context | माण्डर, पाली, सकराढ़ी | Very recurrent; always check entry number.         |
| मुक्तिनाथ | मुक्तिनाथ            | many clusters              | descendant or son-line name                 | पाली, सोदरपुर         | Common नाथ compound;                               |

|             |                        |                       |                                            |                                 |                                                                       |
|-------------|------------------------|-----------------------|--------------------------------------------|---------------------------------|-----------------------------------------------------------------------|
|             |                        |                       |                                            | वलियास                          | needs context.                                                        |
| गोविन्द     | गोविन्द;<br>गोविन्द जी | 168; 210-212 and late | literary/<br>scholarly or<br>branch figure | करमहा,<br>सोदरपुर,<br>अलय       | Cross-<br>reference with<br>भाषाविद्‌सा<br>हित्यकार<br>where present. |
| माधव        | माधव;<br>माधव सुत      | 168; late<br>branches | son or titled<br>branch name               | करमहा,<br>गोठम, पाली            | Do not<br>confuse with<br>माधव सिंह.                                  |
| शम्भुनाथ    | शम्भुनाथ               | many<br>clusters      | father/son<br>line                         | हरिअम्ब,<br>सरिसब,<br>सोदरपुर   | Repeated<br>heavily;<br>compare place<br>and father.                  |
| हिरानाथ     | हिरानाथ                | 168; late<br>entries  | son-line<br>name                           | सोदरपुर,<br>हरिअम्ब             | May appear<br>near<br>language/schol<br>ar branch.                    |
| ईश्वरनाथ    | ईश्वरनाथ               | 168 and<br>later      | son-line<br>name                           | पिण्डारूछ,<br>परमगढ़            | Keep with<br>place phrase<br>for clarity.                             |
| बोधनाथ      | बोधनाथ                 | 168; 192-195          | son-line or<br>branch figure               | पिण्डारूछ,<br>सोदरपुर,<br>नवटोल | Common in<br>later Navtol<br>material.                                |
| अरविन्द     | अरविन्द                | 168; late<br>branches | modern<br>descendant<br>name               | गोधनपुर,<br>खण्डबला             | Index as<br>modern name<br>but preserve<br>source<br>relation.        |
| मिलिन्द     | मिलिन्द                | 168 and 210<br>field  | modern<br>descendant<br>name               | गोधनपुर,<br>अलय                 | Do not<br>standardize<br>beyond source<br>form.                       |
| निर्मलेन्दु | निर्मलेन्दु            | 168                   | modern<br>descendant<br>name               | गोधनपुर,<br>खण्डबला             | Keep with<br>sibling group if<br>used.                                |
| गौरीनाथ     | गौरीनाथ                | many<br>clusters      | name;<br>sometimes<br>घटक/social<br>role   | सोदरपुर,<br>माण्डर, पाली        | Cross-<br>reference<br>title/status if<br>घटक appears.                |
| शंकर        | शंकर;<br>शिवशंकर       | many<br>clusters      | personal<br>name or<br>compound            | धरमपुर,<br>खण्डबला,             | Record<br>exact<br>compound                                           |

|            |                    |                             |                                             |                          |                                                        |
|------------|--------------------|-----------------------------|---------------------------------------------|--------------------------|--------------------------------------------------------|
|            |                    |                             |                                             | खौआल                     | form.                                                  |
| शुभंकर     | शुभंकर             | 168 and late estate cluster | personal name; also place-like in शुभंकरपुर | धरमपुर, झंझारपुर         | Separate personal शुभंकर from place शुभंकरपुर.         |
| राधारमन    | राधारमन            | 168-169                     | son-line name                               | बुधवाल, सोदरपुर          | Keep with मन्नू line if visible.                       |
| काशीनाथ    | काशीनाथ            | many clusters               | recurrent son/father name                   | सोदरपुर, नरउन, माण्डर    | A high-frequency name requiring strong disambiguation. |
| जगन्नाथ    | जगन्नाथ            | many clusters               | father or son-line name                     | सोदरपुर, करमहा, दरिहरा   | Common; do not merge across entries.                   |
| यदुनन्दन   | यदुनन्दन; यदुनन्दन | many clusters               | descendant name                             | पाहीटोल, खण्डबला, माण्डर | Keep spelling with/without conjunct marks.             |
| वंशीलाल    | वंशीलाल            | 169                         | son of तारादत्त line                        | नरउन, सोदरपुर            | Useful for Reima/Ishahpur subcluster.                  |
| श्रीमोहन   | श्रीमोहन           | 169 and later               | son-line name                               | घुसौत, खण्डबला           | Separate from मोहन, मोहनजी, मोहननाथ.                   |
| हरिमोहन    | हरिमोहन            | 169                         | descendant name                             | खण्डबला, हरिअम्ब         | Index with sibling group if present.                   |
| आनन्द मोहन | आनन्द मोहन         | 169                         | descendant name                             | खण्डबला, सरिसब           | Do not split into two entries unless separately used.  |
| राधामोहन   | राधामोहन           | 169                         | descendant name                             | खण्डबला                  | Part of मोहन compound                                  |

|         |         |               |                    |                                  |                                        |
|---------|---------|---------------|--------------------|----------------------------------|----------------------------------------|
|         |         |               |                    |                                  | cluster.                               |
| भोलानाथ | भोलानाथ | many clusters | very frequent name | दरिहरा,<br>पाली, माण्डर,<br>खौआल | Needs entry number for every citation. |

## B. Scholarly, literary, and modern professional names

| Name headword | Visible source/title form         | Entry field              | Identity clue                                | Place association            | Index note                                               |
|---------------|-----------------------------------|--------------------------|----------------------------------------------|------------------------------|----------------------------------------------------------|
| गंगेश         | म.म.उ.<br>गंगेश                   | 213-214<br>opening field | major learned-name anchor                    | कन्हौली/<br>रूचौली-<br>एकहरा | Cross-reference in scholar/title index.                  |
| दिनबन्धु      | महा<br>वैयाकरण<br>दिनबन्धु        | 168                      | grammar/<br>scholar title                    | करमहा,<br>खण्डबला            | Index here and under वैयाकरण.                            |
| जीवनाथ        | वैया.<br>जीवनाथ                   | 168                      | grammar/<br>language figure                  | सोदरपुर,<br>वलियास           | Source also calls related figure बहुभाषाविद्/साहित्यकार. |
| गोविन्द       | भाषाविद्<br>साहित्यकार<br>गोविन्द | 168                      | language/<br>literary figure                 | खण्डबला,<br>करमहा            | Do not omit literary title from note.                    |
| माधव          | माधव                              | 168                      | linked with<br>गोविन्द in<br>literary branch | नरउन,<br>करमहा               | May need cross-reference to गोविन्द-माधव pair.           |
| गौरीनाथ       | नैष्ठिक<br>गौरीनाथ;<br>घटक        | 168                      | ritual/social<br>role                        | सोदरपुर,<br>घुसौत            | Index in status chapter also.                            |
| मार्कण्डेय    | मार्कण्डेय<br>प्र. दुन्नी         | 165 and<br>later         | named with<br>nickname<br>marker             | खण्डबला,<br>पाली             | Keep प्र.<br>alias.                                      |

|                  |                                      |          |                                        |                     |                                                                            |
|------------------|--------------------------------------|----------|----------------------------------------|---------------------|----------------------------------------------------------------------------|
| गंगानाथ          | म.म.उ. डा.<br>सर गंगानाथ             | 165; 192 | modern<br>learned title                | पाली,<br>सकराढ़ी    | Retain डा.<br>and सर as<br>source form.                                    |
| मतिनाथ           | वैयाकरण<br>मतिनाथ                    | 203      | grammar/<br>scholar title              | पाली,<br>दरिहरा     | Cross-<br>reference in<br>Chapter 29.                                      |
| रमानाथ           | आचार्य<br>रमानाथ                     | 204      | scholar/<br>title-bearing<br>name      | माण्डर,<br>करमहा    | Do not<br>expand<br>degrees<br>without<br>source.                          |
| तंत्रनाथ         | साहित्यका<br>र प्रो. तंत्रनाथ        | 204-205  | modern<br>literary/schola<br>rly title | खौआल,<br>खण्डबला    | Index<br>under<br>title/status<br>chapter too.                             |
| अभयनाथ           | डा. प्रो.<br>अभयनाथ प्र.<br>भिक्टर   | 214      | modern<br>academic title<br>and alias  | सोदरपुर,<br>करमहा   | Preserve<br>भिक्टर/मिस्टर<br>source forms.                                 |
| अजयनाथ           | अजयनाथ<br>प्र. टीपू                  | 214      | modern<br>alias-name                   | सोदरपुर,<br>करमहा   | Keep<br>nickname with<br>प्र.                                              |
| सुरेश्वर<br>सिंह | वावू<br>सुरेश्वर सिंह                | 205; 223 | Babū/Singh<br>title branch             | खण्डबला,<br>सकराढ़ी | Cross-<br>reference<br>estate/status<br>index.                             |
| भक्तिनाथ<br>सिंह | प्रो.<br>भक्तिनाथ<br>सिंह            | 217      | modern<br>professional<br>title        | माण्डर,<br>नरउन     | Title<br>belongs in<br>Chapter 29.                                         |
| चेतकर            | डा. प्रो.<br>चेतकर                   | 212      | modern<br>professor/prin<br>cipal line | नरउन,<br>बुधवाल     | Preserve<br>source<br>parenthetical<br>note.                               |
| योगानन्द         | डा.<br>योगानन्द                      | 212      | modern<br>title-bearing<br>name        | नरउन,<br>सोदरपुर    | Cross-<br>reference with<br>उपेन्द्रकर/गुणा<br>कर lines.                   |
| हेतुकर           | समाजशास्<br>त्री डा. प्रो.<br>हेतुकर | 211      | modern<br>academic title               | फनन्दह,<br>खौआल     | Do not<br>translate or<br>normalize<br>profession<br>inside name<br>index. |

|                       |                       |         |                       |                        |                                             |
|-----------------------|-----------------------|---------|-----------------------|------------------------|---------------------------------------------|
| रविनाथ                | रविनाथ प्र.<br>सुनील  | 204-205 | modern<br>alias-name  | गंगोली,<br>रतौली, नरउन | Alias must<br>remain visible.               |
| गौरीनाथ प्र.<br>घटकजी | गौरीनाथ प्र.<br>घटकजी | 209     | status-role<br>marker | माण्डर,<br>सोदरपुर     | Use as<br>cross-<br>reference<br>under घटक. |

### C. Royal, Babū, Singh, and estate-house names

| Name<br>headword              | Visible<br>source form              | Entry field      | Status field              | Place<br>association        | Index note                                                                        |
|-------------------------------|-------------------------------------|------------------|---------------------------|-----------------------------|-----------------------------------------------------------------------------------|
| महाराज<br>माधव सिंह           | महाराज<br>माधव सिंह                 | 197; 215-<br>224 | royal/estate<br>line      | खण्डबला,<br>करमहा           | Index<br>under माधव<br>सिंह and<br>महाराज.                                        |
| महाराज<br>छत्र सिंह           | महाराज<br>छत्रसिंह; म.<br>छत्र सिंह | 170; 215-<br>224 | royal/estate<br>line      | खण्डबला,<br>दरिहरा, पाली    | Often<br>parent of later<br>royal/Babū<br>branches.                               |
| महाराज<br>रूद्र सिंह          | महाराज<br>रूद्र सिंह                | 170; 221-<br>222 | royal/estate<br>line      | कुजौली,<br>पाली, नरउन       | Important<br>bridge to<br>Deodhi cluster.                                         |
| महाराज<br>महेश्वर सिंह        | महाराज<br>महेश्वर सिंह              | 222              | royal/estate<br>line      | दरिहरा,<br>सोदरपुर          | Leads to<br>Lakshmishwar<br>/Rameshwar<br>line.                                   |
| महाराज<br>लक्ष्मीश्वर<br>सिंह | महाराज<br>लक्ष्मीश्वर<br>सिंह       | 222              | royal/estate<br>line      | कुजौली,<br>नरउन, एकहरी      | Index with<br>Darbhanga<br>estate context<br>only where<br>source<br>supports it. |
| महाराज<br>रमेश्वर सिंह        | महाराज<br>रमेश्वर सिंह              | 222              | royal/estate<br>line      | कुजौली,<br>पाली,<br>खण्डबला | Cross-<br>reference to<br>Kameshwar<br>line.                                      |
| महाराज<br>कामेश्वर सिंह       | महाराज<br>कामेश्वर सिंह             | 222              | royal/estate<br>line      | करमहा,<br>सोदरपुर, पाली     | Do not add<br>unsupported<br>biographical<br>details.                             |
| बाबू                          | वाबूविश्वेश                         | 222              | Babū/Singh<br>estate line | माण्डर,                     | Keep बाबू<br>title as source                                                      |

|                        |                            |          |                           |                          |                                                      |
|------------------------|----------------------------|----------|---------------------------|--------------------------|------------------------------------------------------|
| विश्वेश्वर सिंह        | वर सिंह                    |          |                           | रवण्डबला,<br>सकराढ़ी     | evidence.                                            |
| बाबू<br>यज्ञेश्वर सिंह | बाबूयज्ञेश्वर<br>र सिंह    | 222; 224 | Babū/Singh<br>line        | सकराढ़ी,<br>पाली, माण्डर | Index with<br>repeated<br>entries and<br>variants.   |
| बाबू<br>रतीश्वर सिंह   | बाबू<br>रतीश्वर सिंह       | 223      | Dhanoulia/<br>Deodhi line | करमहा,<br>माण्डर         | Part of final<br>ड्योढ़ी cluster.                    |
| उमानन्दन<br>सिंह       | उमानन्दन<br>सिंह           | 223      | estate<br>descendant      | करमहा,<br>माण्डर, गंगोरा | Appears<br>with युगेश्वर<br>line.                    |
| युगेश्वर<br>सिंह       | युगेश्वर<br>सिंह           | 223      | estate<br>descendant      | करमहा,<br>माण्डर         | Retain<br>spelling as<br>source gives it.            |
| कृष्णेश्वर<br>सिंह     | बाबू<br>कृष्णेश्वर<br>सिंह | 223      | Babū/Singh<br>line        | गंगोरा,<br>बुधवाल        | Do not<br>confuse with<br>कृष्ण सिंह.                |
| दिनेश्वर<br>सिंह       | बाबूदिनेश्वर<br>र सिंह     | 223      | Babū/Singh<br>line        | गंगोरा,<br>बुधवाल        | Index with<br>brother/parallel<br>title group.       |
| नर्मदेश्वर<br>सिंह     | बाबूनर्मदेश्वर<br>वर सिंह  | 223      | Babū/Singh<br>line        | माण्डर,<br>सोदरपुर       | Part of<br>Harishwar<br>Singh branch.                |
| तीर्थेश्वर<br>सिंह     | बाबूतीर्थेश्वर<br>र सिंह   | 223      | Babū/Singh<br>line        | माण्डर,<br>पंडुआ, दिधो   | Cross-<br>reference to<br>हेमेश्वर/हेमेश्वर<br>line. |
| रेवतीश्वर<br>सिंह      | बाबूरेवतीश्वर<br>वर सिंह   | 223      | Babū/Singh<br>line        | माण्डर,<br>सुरगन         | Related to<br>Lakshminaray<br>an Ray<br>connection.  |
| सर्वेश्वर<br>सिंह      | बाबूसर्वेश्वर<br>र सिंह    | 223      | Babū/Singh<br>line        | करमहा,<br>हरिअम्ब        | Do not<br>merge with<br>सुरेश्वर सिंह.               |
| भद्रेश्वर<br>सिंह      | बाबूभद्रेश्वर<br>र सिंह    | 223      | Babū/Singh<br>line        | हरिअम्ब,<br>रवण्डबला     | Keep with<br>Girijanandan/<br>Vijayanand<br>branch.  |
| गिरिजानन्द<br>न सिंह   | गिरिजानन्द<br>न सिंह       | 223      | estate<br>descendant      | अलय,<br>खण्डबला          | Part of<br>named<br>descendant                       |



|                 |                     |         |                           |                     |                                                      |
|-----------------|---------------------|---------|---------------------------|---------------------|------------------------------------------------------|
|                 |                     |         |                           |                     | group.                                               |
| विजयानन्द सिंह  | वाबूविजया नन्द सिंह | 223     | estate descendant         | हरिअम्ब, फनन्दह     | Keep with अंतर्धार्मिक विवाह note if present nearby. |
| मदनेश्वर सिंह   | वाबू मदनेश्वर सिंह  | 223     | final Deodhi cluster name | खौआल, पबौली, माण्डर | Named in final chapter heading.                      |
| भीमेश्वर सिंह   | वाबूभीमेश्वर सिंह   | 223     | estate descendant         | माण्डर, खण्डबला     | Late final cluster.                                  |
| तंत्रेश्वर सिंह | वाबूतंत्रेश्वर सिंह | 223-224 | Babū/Singh line           | करमहा, नरउन         | Cross-reference to देवकीनन्दन and later sons.        |
| उत्तमेश्वर सिंह | उत्तमेश्वर          | 224     | late estate descendant    | सकराढ़ी, घुसौत      | Keep with siblings एकेश्वर/रोहितेश्वर.               |
| एकेश्वर सिंह    | एकेश्वर             | 224     | late estate descendant    | सकराढ़ी, घुसौत      | Index with गजानन्द/मयानन्द/षष्ठिका नन्दन line.       |
| भवेश्वर सिंह    | भवेश्वर सिंह        | 224     | late estate descendant    | नरउन, पाली, करमहा   | Appears in closing lines.                            |
| रामनन्दन सिंह   | रामनन्दन सिंह       | 224     | late estate descendant    | माण्डर, करमहा       | Index with सीतानन्दन/सतीनन्दन/चित्तेश्वर group.      |

## D. Variant and alias-control table

| Index problem | Typical source forms                             | Rule                                                          |
|---------------|--------------------------------------------------|---------------------------------------------------------------|
| प्र. names    | फूचची प्र., बंगाली प्र., गोविन्द जी, टीपू भिक्टर | Do not remove alias markers; they are part of identification. |

|                       |                                                             |                                                                               |
|-----------------------|-------------------------------------------------------------|-------------------------------------------------------------------------------|
| नाथ compounds         | जीवनाथ, गंगानाथ,<br>भोलानाथ, कमलानाथ,<br>बद्रीनाथ, शक्तिनाथ | Never assume same person<br>from shared suffix.                               |
| दत्त compounds        | कमलादत्त, हृदयदत्त,<br>तारादत्त, हरदत्त, यज्ञदत्त           | Index as full compound<br>names, not under दत्त only.                         |
| सिंह branches         | ठ., बाबू राजा, महाराज,<br>म.कु. with सिंह names             | Keep title and name<br>together in the note; cross-<br>reference Chapter 29.  |
| Short names           | ज्ञान, नन्दन, शिवन, चाण,<br>सोन, नेना                       | Use only with local<br>father/place context; do not<br>over-identify.         |
| Modern initials       | M.A., Ph.D., I.A.S., I.P.S., डा.,<br>प्रो.                  | Retain visible form; do not<br>expand missing or dotted<br>degrees.           |
| Repeated father names | दामोदर सुत, हरिनाथ सुत,<br>यदुनाथ सुत                       | Father label is evidence, not<br>proof of a single person across<br>clusters. |
| Dotted names          | ... before or after a name                                  | Record uncertainty; do not<br>fill the omitted name.                          |
| Variant spelling      | फेकू/फेकन, घुरघुर/घुरधुर,<br>वाचा/वाचाक                     | Use cross-reference note<br>instead of silent correction.                     |
| Name vs place         | मानी, गंगोली, शुभंकरपुर,<br>राजग्राम                        | Distinguish personal-name<br>form from place form by<br>grammar.              |

## E. Method for reconstructing a name safely

| Step | Action                                   | Reason                                                                      |
|------|------------------------------------------|-----------------------------------------------------------------------------|
| 1    | Start with the exact<br>Devanagari name. | Copy the source form before<br>translating or standardizing.                |
| 2    | Identify the relation<br>marker.         | Look for सुत, सुता, सुतौ,<br>अपरा, प्र., or नी. around the<br>name.         |
| 3    | Attach the place phrase.                 | Record the nearest reliable<br>place formula after सँ or in the<br>heading. |
| 4    | Record the number field.                 | Keep उ.टी., शा., or other<br>number exactly as printed,                     |

|   |                             |                                                                      |
|---|-----------------------------|----------------------------------------------------------------------|
|   |                             | including slashes.                                                   |
| 5 | Check for title/status.     | Move titled forms also to Chapter 29.                                |
| 6 | Do not merge on name alone. | Identical names must remain separate until relation and place agree. |
| 7 | Mark gaps.                  | If the source says . . . , record “gap in source.”                   |
| 8 | Create cross-references.    | For aliases, nicknames, and title variants, make see-also notes.     |

## How to cite a person from this index

A proper citation of a Panji person should include the name, the nearest father or son marker, the relevant place phrase, and the entry or source-number field. A line such as “जीवनाथ” without those supports is not a usable identification. The index can point the reader toward the entry, but the entry grammar must complete the identification.

When the same name appears with a title, cite both forms if they help disambiguate the person. For example, a title-bearing name such as महा वैयाकरण दिनबन्धु, वैया. जीवनाथ, डा. सर गंगानाथ, डा. प्रो. अभयनाथ, or महाराज लक्ष्मीश्वर सिंह should remain visible as a titled source form, even if the lookup headword is simply दिनबन्धु, जीवनाथ, गंगानाथ, अभयनाथ, or लक्ष्मीश्वर सिंह.

## Closing note

The Personal Name Index turns the Panji from a continuous genealogical stream into a usable reference tool. It does not replace the entries; it guides the reader back to them. Every indexed name must be tested against relation, place, number, and title before it is used in reconstruction.

Chapter 29 will take the next step by separating scholar, title, and status names. That separation is necessary because many names in Khand 2 are not simply personal identifiers; they also record scholarship, office, landholding, estate memory, modern education, or public rank.

# Chapter 29

## Scholar, Title, and Status Index

### Index Link Box

|                   |                                                                                                                                |
|-------------------|--------------------------------------------------------------------------------------------------------------------------------|
| Part              | Part IV - Tools for the Reader                                                                                                 |
| Chapter purpose   | Separate scholar, title, and status figures from the general personal-name index.                                              |
| Coverage base     | Genome Mapping Volume I, Khand 2 - Entries 1-224, especially title-bearing forms appearing in the completed decoding chapters. |
| Index fields      | Title or status marker; source form; associated name; entry field; place field; editorial note.                                |
| Primary caution   | A title is evidence of role or social memory, not proof of biography outside the Panji entry.                                  |
| Editorial rule    | Preserve title, name, place, and number together. Do not modernize, expand, or silently translate titles inside the index.     |
| Next tool chapter | Chapter 30 will demonstrate how to reconstruct a family line from the Uptip.                                                   |

### Chapter overview

The Panji does not record persons only as private individuals. It also records scholarship, ritual authority, landholding status, public office, royal or estate-house association, and modern educational rank. Chapter 29 gathers these status-bearing expressions so that the reader can distinguish a simple personal name from a name carrying a remembered function.

This is not a biographical dictionary. The Panji gives compressed evidence: a title, a place, a relation marker, and often a number reference. The index therefore records the source form and its immediate genealogical setting. It does not expand a title into a life-history unless the entry itself gives that information.

The chapter also protects the reader from over-reading. बाबू, ठाकुर, सिंह, राजा, महाराज, डॉ., प्रो., आई.ए.एस., आई.पी.एस., म.म.उ., वैयाकरण, नैयायिक, मीमांसक, वैदिक, and similar markers must be preserved because they identify status fields; yet the same marker may occur in different

branches and periods. Each must be checked against the entry number and place formula.

## Editorial principles for title and status indexing

- Index the title exactly as it appears before converting it into an English explanation.
- Keep the name and title together when the title is part of identification.
- Record the village or estate-house field because status often travels through place memory.
- Do not treat a title as proof of the same person in another entry without relation evidence.
- Preserve modern initials such as M.A., Ph.D., I.A.S., and I.P.S. only in the form supplied by the source.
- Separate Brahmanical scholarship titles from landholding, royal, and modern administrative titles.
- Mark dotted or incomplete forms without supplying missing words.
- Use this chapter with Chapter 28: the personal name is indexed there, while title/status meaning is indexed here.

### A. Title and status vocabulary

| Title or marker               | Meaning in the index                                                                                    | Editorial handling                                                                           |
|-------------------------------|---------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| पंडित / पाँ                   | Learned Brahman or formally acknowledged scholar; sometimes abbreviated or embedded in a family phrase. | Use only where the source gives the marker; do not add it to ordinary learned names.         |
| महा वैयाकरण / वैयाकरण / वैया. | Grammarian or grammar-scholar title; often attached to learned Panji memory.                            | Index both the title and the personal name; keep abbreviated वैया. visible.                  |
| नैयायिक / न्यायाधीश           | Logic/scholastic or juridical/modern legal status depending on context.                                 | Do not merge the two fields; one belongs to scholastic learning, the other to modern office. |
| मीमांसक                       | Mimamsa-scholar marker.                                                                                 | Record the title with the linked name and entry field.                                       |
| वैदिक / बै.                   | Vedic or ritual-learning marker; बै. may appear as a shortened form.                                    | Do not expand बै. unless the local context supports the reading.                             |
| म.म.उ. / महामहोपाध्याय        | High scholarly honorific used for major learned figures.                                                | Keep the abbreviation; explain it in prose but do not replace the source form.               |

|                      |                                                                           |                                                                            |
|----------------------|---------------------------------------------------------------------------|----------------------------------------------------------------------------|
| साहित्यकार           | Literary figure marker.                                                   | Cross-reference with the personal name and place association.              |
| भाषाशास्त्री         | Language-scholar marker.                                                  | Treat as scholarly status, not as a surname.                               |
| समाजशास्त्री         | Sociologist or social-science scholar marker in modern entries.           | Retain as a modern learned title.                                          |
| घटक                  | Marriage broker or genealogically relevant matching role when visible.    | Index under status because it affects marriage memory.                     |
| ठ. / ठाकुर           | Status or landed-title marker in Singh/estate-house clusters.             | Preserve abbreviation and full form; do not flatten into a common surname. |
| बाबू / वाबू          | Elite, landholding, or estate-house title, frequently before Singh names. | Keep source spelling बाबू/वाबू as printed.                                 |
| राजा / राय           | Royal or princely title, sometimes in regional-house clusters.            | Do not add extra royal history; record only Panji evidence.                |
| महाराज / म.कु.       | Royal and royal-kumar/status cluster markers.                             | Record with name, place, and entry number.                                 |
| चौ. / चौधरी          | Status-title or local elite marker.                                       | Keep abbreviated form when the source uses it.                             |
| डॉ. / प्रो.          | Modern academic or professional marker.                                   | Do not expand degrees beyond visible text.                                 |
| आई.ए.एस. / आई.पी.एस. | Modern administrative service markers appearing in late entries.          | Retain as status evidence without external biography.                      |
| एम.ए. / पी.एच.डी.    | Modern degree markers.                                                    | Preserve dots and gaps; do not fill missing university or subject data.    |

## B. Scholar, literary, and learned-title figures

| Index headword    | Visible source form        | Entry or cluster field                          | Place association            | Index note                                                                     |
|-------------------|----------------------------|-------------------------------------------------|------------------------------|--------------------------------------------------------------------------------|
| म.म.उ. गंगेश      | म.म.उ. गंगेश               | Ruchouli/<br>Kanhauri field<br>around Entry 213 | उजान,<br>रूचौली, एकहरा       | High scholarly honorific attached to a major source name; retain abbreviation. |
| म.म.उ.<br>सदानन्द | म.म.उ. सदे प्र.<br>सदानन्द | Sulhani-<br>Manglabani field                    | हरिअम्ब,<br>जजिवाल,<br>सरिसब | Title-bearing learned figure with nickname/variant; do not simplify.           |

|                        |                                               |                                             |                    |                                                                                          |
|------------------------|-----------------------------------------------|---------------------------------------------|--------------------|------------------------------------------------------------------------------------------|
| म.म.उ.<br>भवानीदत्त    | महो वच्ची कौ<br>फनन्दह सँ<br>म.म.उ. भवानीदत्त | Sulhani-<br>Manglabani field                | फनन्दह,<br>दरिहरा  | Index title and<br>family clue<br>together.                                              |
| म.म.उ. अचल             | म.म. अचल                                      | Sulhani-<br>Manglabani field                | बुधवाल             | Short title-<br>bearing form;<br>keep local context.                                     |
| म.म.उ.<br>बालकृष्ण     | म.म.उ.<br>बालकृष्ण                            | Sulhani/<br>Naruar and other<br>cross-links | सोदरपुर,<br>कुजौली | Learned title in<br>a cross-linked<br>source pattern.                                    |
| म.म.उ. कृष्ण<br>सिंह   | म.म. उ. कृष्ण<br>सिंह                         | Bhaur/Rajgram<br>and late title field       | खण्डबला,<br>तिसउँत | Scholarly<br>honorific joined to<br>Singh status;<br>cross-index both.                   |
| म.म.उ. सचल             | म.म.उ. सचल                                    | Bhaur and late<br>branches                  | हरिअम्ब,<br>दरिहरा | Repeated in<br>status-rich<br>branches; verify<br>place and relation.                    |
| सरसकवि<br>इशनाथ        | सरसकविप्रो०<br>इशनाथ                          | Navtol/Behat<br>field                       | सरिसब, पाली        | Literary-<br>scholarly marker;<br>record title phrase<br>exactly.                        |
| सरसकवि<br>कुलपति       | सरसकविकुल<br>पति सुत<br>लक्ष्मीनाथ            | Naruar/<br>Sulhani field                    | सोदरपुर,<br>माण्डर | Compound<br>scholarly phrase;<br>do not split<br>without context.                        |
| साहित्यकार<br>भवनाथ    | साहित्यकार<br>भवनाथ प्र. दीपक                 | Kansam-<br>Mandar/Lalganj<br>field          | हरिअम्ब,<br>पबौली  | Literary title<br>with alias; keep<br>दीपक as source<br>alias.                           |
| साहित्यकार<br>तंत्रनाथ | साहित्यकार<br>प्रो० तंत्रनाथ                  | Pude-Naruan/<br>Koilkhaha field             | खौआल,<br>खण्डबला   | Modern<br>literary/professor<br>marker; cross-<br>reference modern<br>title table.       |
| वैयाकरण<br>मतिनाथ      | वैयाकरण<br>मतिनाथ                             | Koilkhaha-<br>Dhanerampur<br>field          | पाली, दरिहरा       | Grammar-<br>scholar marker;<br>do not reduce to<br>personal name<br>only.                |
| मीमांसक<br>मेघानाथ     | मिमांशक<br>मेघानाथ                            | Gangoli-<br>Koilkhaha field                 | सोदरपुर,<br>खौआल   | Preserve<br>source spelling<br>even where<br>normalized<br>spelling would be<br>मीमांसक. |

|                               |                                                         |                                    |                           |                                                                                 |
|-------------------------------|---------------------------------------------------------|------------------------------------|---------------------------|---------------------------------------------------------------------------------|
| डा. सर<br>गंगानाथ             | म.म.उ. डा. सर<br>गंगानाथ                                | Behat-Navtol<br>field              | पाली,<br>सकराढ़ी          | Modern<br>honorific plus<br>scholarly prefix;<br>retain complete<br>form.       |
| डा. प्रो.<br>अभयनाथ           | डा. प्रो.<br>अभयनाथ प्र.<br>भिकटर                       | Ruchouli-<br>Katihar field         | सोदरपुर,<br>करमहा         | Modern<br>academic title<br>with alias भिकटर;<br>keep both.                     |
| प्रो. भक्तिनाथ<br>सिंह        | प्रो. भक्तिनाथ<br>सिंह                                  | Bhaur-Rajgram<br>field             | माण्डर,<br>रूचौली         | Modern<br>professor marker<br>in Singh lineage;<br>index name and<br>status.    |
| समाजशास्त्री<br>प्रो. उग्रनाथ | समाजशास्त्री<br>प्रो० उग्रनाथ                           | Dharampur/<br>Dhanerampur<br>field | सरिसब,<br>सोदरपुर, माण्डर | Modern social-<br>science marker;<br>preserve as<br>source category.            |
| डा. प्रो. हेतुकर              | समाजशास्त्री<br>डा. प्रो० हेतुकर                        | Bhakharouli-<br>Vittho field       | फनन्दह,<br>खौआल           | Modern status<br>marker combined<br>with scholarly<br>label.                    |
| प्राचार्य डा.<br>चेतकर        | प्रो०<br>साहित्यकार<br>प्राचार्य डा०<br>चेतकर           | Bharwarauli-<br>Sarisab field      | नरउन, माण्डर              | Multiple<br>modern titles;<br>keep all visible<br>markers.                      |
| भाषाविद्<br>गोविन्द           | गोविन्द जी /<br>language-<br>associated learned<br>name | early and<br>middle clusters       | करमहा,<br>अलय, सोदरपुर    | Use only<br>where the chapter<br>context identifies<br>language<br>scholarship. |

### C. Royal, Babū, Thakur, Singh, and estate-house figures

| Index<br>headword     | Visible<br>source/status<br>form | Entry or<br>cluster field               | Place<br>association | Index note                                               |
|-----------------------|----------------------------------|-----------------------------------------|----------------------|----------------------------------------------------------|
| बाबू गणेशदत्त<br>सिंह | वाबू गणेशदत्त<br>सिंह            | Khandbala,<br>Chanaur, Patnuka<br>lines | खण्डबला,<br>दरिहरा   | Babū/Singh<br>marker; title must<br>remain attached.     |
| बाबू रमापति<br>सिंह   | वाबू रमापति<br>सिंह              | Bharwarauli<br>and final clusters       | खण्डबला,<br>करमहा    | Frequent<br>estate-status<br>name; check entry<br>field. |



|                      |                     |                                   |                     |                                                            |
|----------------------|---------------------|-----------------------------------|---------------------|------------------------------------------------------------|
| बाबू वासुदेव सिंह    | वाबूवासुदेव सिंह    | Bhaur/Rajgram and royal lines     | खण्डबला, दरिहरा     | Occurs with Maharaj/royal branch context.                  |
| बाबू पुण्यपति सिंह   | वाबूपुण्यपति सिंह   | Sharadapur and Bhakharouli fields | खण्डबला, करमहा      | Do not confuse with personal पुण्यपति without बाबू         |
| बाबू तीर्थेश्वर सिंह | वाबूतीर्थेश्वर सिंह | Final Deodhi/Dhanoulia field      | माण्डर, पंडुआ, दिधो | Late estate-house status marker.                           |
| बाबू मदनेश्वर सिंह   | वाबू मदनेश्वर सिंह  | Final Dhanoulia Deodhi heading    | खौआल, पबौली, माण्डर | Named in the final source heading; index as status figure. |
| ठ. जगत सिंह          | ठ. जगत सिंह         | Bhaur-Rajgram field               | पाली, वलियास        | ठ. marker should not be omitted.                           |
| ठ. दामोदर सिंह       | ठ. दामोदर सिंह      | Bhaur/Rajgram field               | वलियास, सोदरपुर     | Often appears with m.m.u. Krishna Singh; preserve context. |
| ठ. रूपनाथ सिंह       | ठ. रूपनाथ सिंह      | Bhaur-Rajgram field               | करमहा, सोदरपुर      | Title marker distinguishes from ordinary रूपनाथ.           |
| ठ. हरिनाथ सिंह       | ठ. हरिनाथ सिंह      | Bhaur-Rajgram field               | माण्डर, नरउन        | Links to professor/descendant group.                       |
| राजा देवनारायण       | राजा देवनारायण      | Loam-Surgan field                 | पबौली, खण्डबला      | Royal title in Loam branch; keep राय/राजा distinction.     |
| राजा श्री नारायण     | राजा श्री नारायण    | Loam-Surgan field                 | पबौली, खण्डबला      | Source royal title; do not add external history.           |
| राजा रामलोचन         | राजा रामलोचन        | Loam/Durgaganj and later fields   | करमहा, एकहरा        | Royal title connected to Durga Prasad line.                |
| राजा दुर्गाप्रसाद    | राजा दुर्गाप्रसाद   | Loam/Durgaganj field              | करमहा, पबौली        | Retain as royal status figure.                             |
| महाराज               | महाराज              | Pude and Bhaur/Rajgram            | खण्डबला,            | Major royal/estate name;                                   |

|                         |                         |                                        |                        |                                                 |
|-------------------------|-------------------------|----------------------------------------|------------------------|-------------------------------------------------|
| माधव सिंह               | माधव सिंह               | fields                                 | करमहा                  | do not merge without entry proof.               |
| महाराज छत्र सिंह        | महाराज छत्रसिंह         | Chanaur, Bhaur/Rajgram, final branches | खण्डबला, दरिहरा, पाली  | Central royal linkage in Khand 2.               |
| महाराज रूद्र सिंह       | महाराज रूद्र सिंह       | Bhaur-Deodhi cluster                   | नरउन, पाली, कुजौली     | Bridge from Rajgram to Deodhi cluster.          |
| महाराज लक्ष्मीश्वर सिंह | महाराज लक्ष्मीश्वर सिंह | Deodhi-Mavvi cluster                   | कुजौली, एकहरा, करमहा   | Keep source status without external expansion.  |
| महाराज रमेश्वर सिंह     | महाराज रमेश्वर सिंह     | Deodhi-Mavvi cluster                   | कुजौली, पाली, रवण्डबला | Index with Kameshwar/Visveshwar lines.          |
| महाराज कामेश्वर सिंह    | महाराज कामेश्वर सिंह    | Deodhi-Mavvi cluster                   | करमहा, सोदरपुर, पाली   | Late royal figure in source memory.             |
| राय लक्ष्मीनारायण       | राय लक्ष्मीनारायण       | Dhanoulia/ final cluster               | सुरगन, करमहा           | Rai title distinct from ordinary personal name. |
| चौ. जयलाल               | चौ० जयलाल               | Sulhani-Manglabani field               | अलय, पंडुआ             | Chaudhary abbreviation; preserve source form.   |
| कुमार बैद्यनाथ          | कुमार बैद्यनाथ          | Pude/ Kharndbala field                 | करमहा, खण्डबला         | Kumar status term in royal/Babū context.        |
| कुमार श्यामानन्द सिंह   | कुमार श्यामानन्द सिंह   | Pude and Alay branch                   | अलय, कुजौली            | Retain कुमार as status field.                   |

## D. Modern education, profession, and public-rank markers

| Modern marker | Visible source type                           | Where it appears         | Rule                                                  |
|---------------|-----------------------------------------------|--------------------------|-------------------------------------------------------|
| M.A. / Ph.D.  | आचार्य रमानाथ<br>सुता M.A., Ph.D. style forms | Pude-Naruan field        | Do not complete missing degree words or institutions. |
| I.A.S.        | नरेश चन्द्रा सुत<br>I.A.S.                    | Sulhani-Manglabani/Raima | Modern state-service marker;                          |

|                                |                                                          |                           |                                                                            |
|--------------------------------|----------------------------------------------------------|---------------------------|----------------------------------------------------------------------------|
|                                |                                                          | field                     | preserve source spelling and gaps.                                         |
| I.P.S.                         | भेषनाथ सुत I.P.S.<br>भीमनाथ                              | Loam/Durgaganj field      | Modern service marker; do not infer career details.                        |
| Member of Legislative Assembly | Member of legislative Assembly Bihar                     | Bhaum-Rajgram field       | Retain as source modern public-status note.                                |
| Lt. Colonel                    | Lt C. ornel गुणाकर                                       | Bharwarauli-Sarisab field | Treat source segmentation as corrupt but visible; do not silently correct. |
| डॉ.                            | डा. सर गंगानाथ;<br>डा. प्रो. अभयनाथ; डा.<br>चेतकर        | Multiple late clusters    | Modern professional marker; index with full title string.                  |
| प्रो.                          | प्रो. तंत्रनाथ; प्रो.<br>उग्रनाथ; प्रो. भक्तिनाथ<br>सिंह | Multiple late clusters    | Modern academic marker; cross-reference with personal name.                |
| प्राचार्य                      | प्राचार्य डा. चेतकर                                      | Bharwarauli-Sarisab field | Educational office title; retain in title string.                          |

## E. Rules for using title evidence

| Problem                      | Example                                                          | Rule                                                                      |
|------------------------------|------------------------------------------------------------------|---------------------------------------------------------------------------|
| Same title, different person | Two people may both be बाबू ठाकुर, डॉ., प्रो., or महाराज.        | Use name, father/son, place, and entry field before identification.       |
| Same name, different title   | A name may appear once without title and elsewhere with a title. | Do not merge unless the surrounding evidence supports it.                 |
| Abbreviated title            | ठ., म.म.उ., म.कु., वैया., चौ.                                    | Copy the abbreviation and explain it in the note.                         |
| Modern title in damaged OCR  | Lt C. ornel, P H D, M A P H D                                    | Keep visible text and mark reading as uncertain if needed.                |
| Royal title                  | राजा, राय, महाराज, कुमार                                         | Treat as source status, not a full political biography.                   |
| Estate-house label           | ड्योढ़ी, बाबू सिंह groups                                        | Attach the place or house reference to avoid false family reconstruction. |
| Scholarly title              | म.म.उ., वैदिक, मीमांसक,                                          | Index under both title and personal name.                                 |

|                         |                                                                     |                                                                           |
|-------------------------|---------------------------------------------------------------------|---------------------------------------------------------------------------|
|                         | साहित्यकार                                                          |                                                                           |
| Status in marriage line | A title may appear after सुता or in a marriage-destination formula. | Record it as part of the relational evidence, not as a separate anecdote. |

## F. Method for citing a title-bearing person

| Step | Action                            | Reason                                                                                                            |
|------|-----------------------------------|-------------------------------------------------------------------------------------------------------------------|
| 1    | Copy the source title exactly.    | The title form is itself evidence.                                                                                |
| 2    | Attach the nearest personal name. | A title without a name is not enough for reconstruction.                                                          |
| 3    | Record relation markers.          | सुत, सुता, अपरा, प्र., and नी. help identify whether the titled person is ancestor, descendant, or marriage link. |
| 4    | Record the place formula.         | Status usually becomes meaningful only inside a place cluster.                                                    |
| 5    | Record the number field.          | उ.टी., शा., and other numbers locate the evidence.                                                                |
| 6    | Cross-reference Chapter 28.       | Every title-bearing name should also be reachable through the personal-name index.                                |
| 7    | Mark uncertainty.                 | Dotted or corrupt source forms should not be silently repaired.                                                   |
| 8    | Avoid external biography.         | The Panji index records source memory, not unsupported modern claims.                                             |

## How this index should be used with Chapters 27 and 28

The title index should always be used together with the Place Index and the Personal Name Index. A titled name without its place field may be misleading, and a place field without the title may hide why the branch is important. The safest reading has three anchors: name, title, and place.

When the source gives a titled person inside a marriage line, the title may belong to the giver, receiver, father, son, or remembered house. The reader must therefore examine the grammar around सुत, सुता, अपरा, and the nearest place formula before stating any relationship.

## **Closing note**

This title and status index shows that Khand 2 preserves more than descent. It preserves the social grammar by which descent was remembered: scholarship, ritual authority, title, estate-house connection, royal association, modern education, public office, and professional rank. These markers do not replace genealogy, but they often explain why a branch was memorable.

Chapter 30 will now move from indexing to reconstruction. It will show how a reader can start with one name, follow सुत and सुता, use place formulas and number references, and build a cautious family line without inventing what the Panji does not state.

# Chapter 30

## How to Reconstruct a Family Line from the Uptip

|                                 |                                                                                                                                    |
|---------------------------------|------------------------------------------------------------------------------------------------------------------------------------|
| <b>Part</b>                     | Part IV - Tools for the Reader                                                                                                     |
| <b>Chapter purpose</b>          | Give the reader a practical method for reconstructing a family line from a compressed Uptip Panji entry.                           |
| <b>Core operations</b>          | Start from one name; follow सुत and सुता; use place-formulae; check उ.टी. and शा.; mark uncertainty.                               |
| <b>Primary source base</b>      | Genome Mapping Volume I, Khand 2 - Entries 1-224, already decoded in Chapters 9-24.                                                |
| <b>Required companion tools</b> | Chapter 25 glossary; Chapter 26 number-key; Chapter 27 place index; Chapter 28 personal-name index; Chapter 29 title/status index. |
| <b>Editorial caution</b>        | A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.                              |
| <b>Next tool chapter</b>        | Chapter 31 will state limits, gaps, and editorial principles for the whole volume.                                                 |

## Chapter overview

The Uptip Panji compresses a family line into a dense chain of names, relation markers, places, cross-references, titles, and damaged or dotted readings. A reader who tries to read it as a modern paragraph will quickly lose the line. A safer method is to treat each entry as a structured record and reconstruct the line step by step.

This chapter gives that method. It shows how to begin with one chosen name, identify the nearest father or son marker, follow सुत and सुता, separate descent from marriage connection, use village formulae, consult number references, and stop whenever the source becomes incomplete. The goal is not to make the Panji easy by simplifying it; the goal is to make it usable without falsifying it.

The method is deliberately conservative. A reader may make a working family tree for private study, but the published reconstruction must show its evidence. Names, places, numbers, and uncertainty must travel together.

### A. Basic reconstruction grammar

| Term        | Working meaning                                                              | How to use it in reconstruction                                                 |
|-------------|------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| सुत         | Usually son-of or descendant-line marker.                                    | Read forward and backward around the word before deciding father and son.       |
| सुता        | Usually daughter-line or marriage-link marker.                               | Treat it as a bridge; do not automatically place it in the male descent column. |
| अपरा        | Another branch, additional line, or parallel continuation.                   | Start a side branch rather than forcing it into the previous chain.             |
| प्र.        | Alias, short form, prominent name, or source shorthand depending on context. | Copy the visible form and note its role; do not expand silently.                |
| कौ / का     | Group or possessive marker often joining a family cluster.                   | Use only with the immediate phrase, not the whole paragraph.                    |
| सँ          | From, through, by, or with; the most important place-linking particle.       | Distinguish origin, marriage destination, and reference place by grammar.       |
| दौ / दौ     | Closure or recorded-link marker at the end of many formulae.                 | Treat as punctuation-like evidence that the local formula has closed.           |
| उ.टी. / शा. | Number reference; see Chapter 26.                                            | Use as a citation anchor, not as a person or place.                             |
| ...         | Gap, damaged reading, or unrecorded name.                                    | Leave blank or mark unknown; never supply a guessed name.                       |

### B. Ten-step reconstruction method

| Step | Action                                                 | Why it matters                                                        |
|------|--------------------------------------------------------|-----------------------------------------------------------------------|
| 1    | Choose one source entry, not a broad family tradition. | A Panji reconstruction begins from a visible record, not from memory. |
| 2    | Write the entry number and heading first.              | The heading gives branch, village, and sometimes the source route.    |
| 3    | Identify the first stable name.                        | A stable name is one not hidden by dots and not merely                |

|    |                                                |                                                                                 |
|----|------------------------------------------------|---------------------------------------------------------------------------------|
|    |                                                | a title without a personal name.                                                |
| 4  | Locate the nearest सुत phrase.                 | This usually creates the first vertical descent link.                           |
| 5  | Locate सुता phrases separately.                | These are often marriage or daughter-line bridges; draw them sideways first.    |
| 6  | Record every place after सँ.                   | Places are not decoration; they explain origin, connection, or destination.     |
| 7  | Copy number references.                        | उ.टी., शा., slash references, and repeated numbers are evidence-locators.       |
| 8  | Mark अपरा as a new branch.                     | Do not continue a line straight through अपरा without checking the grammar.      |
| 9  | Consult the indexes.                           | Use the Place, Name, and Title indexes to check variants and repeated names.    |
| 10 | State the result as a cautious reconstruction. | Use phrases such as “the entry records”, “appears as”, and “is linked through”. |

## C. Blank worksheet for one Panji line

| Worksheet field        | What to record                                    | Rule                                                             |
|------------------------|---------------------------------------------------|------------------------------------------------------------------|
| Entry number           | Write the source entry number or cluster heading. | Example: Entry 208, Entry 215, Entry 223.                        |
| Heading phrase         | Copy the village/branch heading exactly.          | Do not standardize until the index note.                         |
| Anchor person          | Choose the first name that can be read safely.    | Do not choose a dotted placeholder.                              |
| Father/son link        | Record the nearest सुत phrase.                    | Keep both names and the place phrase.                            |
| Daughter/marriage link | Record सुता phrases in a separate column.         | Do not place them as direct male-line descent.                   |
| Parallel branch        | Start a new line for अपरा.                        | Number or indent the side branch.                                |
| Place field            | List every place linked by सँ.                    | Mark origin, marriage destination, later settlement, or unclear. |
| Title/status field     | Record बाबू ठाकुर, राजा, म.म.उ., डॉ., प्रो. etc.  | Use Chapter 29 for title handling.                               |



|              |                                                |                                  |
|--------------|------------------------------------------------|----------------------------------|
| Number field | Copy उ.टी., शा., and slash references.         | Do not normalize double slashes. |
| Uncertainty  | Mark dots, corrupt OCR, and ambiguous grammar. | Leave unknown names unknown.     |

## D. Worked example type 1 - a royal or Rai cluster

| Stage               | Reading method                                                                                                                                                                                                          |
|---------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Source situation    | A cluster begins with a village heading such as लोआम-सुरगन and then gives a sequence of royal or Rai names.                                                                                                             |
| Anchor              | Select a visible personal name with title: राजा देवनारायण, राजा श्री नारायण, राय रामनारायण, or another local anchor.                                                                                                    |
| Vertical link       | Read the nearest सुत phrase to establish who is son of whom; copy the place attached to that phrase.                                                                                                                    |
| Horizontal link     | Read सुता phrases as marriage or daughter-line evidence, not as a simple son-line.                                                                                                                                      |
| Status field        | Keep राजा, राय, and related title markers in the note.                                                                                                                                                                  |
| Resulting statement | Safe wording: "In the Loam-Surgan cluster, the entry records a royal/Rai line connected through named sons and daughter-lines, with place references to Pabouli, Karamaha, Sarisab, Khandaubala, and related villages." |

## E. Worked example type 2 - a Singh/Thakur branch cluster

| Stage             | Reading method                                                                                                                       |
|-------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| Source situation  | The Bhaur-Ravandbala/Rajgram cluster contains many Singh and Thakur names, repeated title markers, and multiple numbered references. |
| Anchor            | Start with the nearest named figure under the heading, for example भैयन प्र. गौरीनाथ or a later ठ./सिंह name.                        |
| Branch discipline | When अपरा appears, create a side branch; do not continue the previous descent without                                                |

|                     |                                                                                                                                                                                          |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                     | evidence.                                                                                                                                                                                |
| Title discipline    | Keep ठ., सिंह, बाबू महाराज, and similar markers because they identify status-bearing sub-branches.                                                                                       |
| Number discipline   | Do not merge two Singh names merely because names repeat; compare number, father, and place.                                                                                             |
| Resulting statement | Safe wording: “The Bhaur-Rajgram reconstruction must be made as a branch chart rather than a single straight line, because the entry repeatedly opens additional Singh/Thakur branches.” |

## F. Worked example type 3 - a late ड्योढ़ी or estate-house cluster

| Stage               | Reading method                                                                                                                                            |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| Source situation    | A final ड्योढ़ी or estate-house cluster contains बाबू वाबू सिंह, and modern or late-status names.                                                         |
| Anchor              | Start from the house heading first, then from the named बाबू or सिंह figure.                                                                              |
| Do not over-read    | A ड्योढ़ी heading is a location/status marker; it is not by itself a complete genealogy.                                                                  |
| Marriage links      | If a titled name appears after सुता, record it as a marriage/daughter link until the grammar proves otherwise.                                            |
| Modern markers      | Copy modern titles and degree fragments exactly, including damaged forms.                                                                                 |
| Resulting statement | Safe wording: “The final ड्योढ़ी cluster preserves a late elite-house network; its reconstruction must keep house, title, and relation markers together.” |

## G. Common errors in reconstruction

| Common error                       | Why it is wrong                                     | Safer correction              |
|------------------------------------|-----------------------------------------------------|-------------------------------|
| Turning every सुता into a son-line | सुता often signals daughter or marriage connection. | Draw a side connection first. |

|                                          |                                                                       |                                             |
|------------------------------------------|-----------------------------------------------------------------------|---------------------------------------------|
| Ignoring the place after सँ              | Place may identify the other family or branch.                        | Record every place phrase.                  |
| Flattening अपरा                          | अपरा starts another branch or continuation.                           | Begin a new sub-branch.                     |
| Normalizing numbers                      | शा. २००/०३ and शा. २००/०/३ may not be the same.                       | Copy exactly.                               |
| Merging repeated names                   | Many names recur across villages.                                     | Require father, place, and number evidence. |
| Expanding title abbreviations            | म.म.उ., ठ., प्र., वैया. may be context-dependent.                     | Explain in a note, but keep source form.    |
| Filling dots                             | Dotted names are not invitations to guess.                            | Mark unknown.                               |
| Dropping titles                          | बाबू ठाकुर, राजा, महाराज may distinguish two otherwise similar names. | Keep titles attached to names.              |
| Quoting a line without entry heading     | The heading often tells the route.                                    | Always cite heading plus local formula.     |
| Treating a reconstruction as final truth | Panji reading is evidence-based and revisable.                        | State the level of certainty.               |

## H. Safe wording for reconstructed notes

| Output type    | Model wording                                                                                                                                                                                                           |
|----------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Minimal note   | Entry X records A as linked to B through a सुत phrase, with place reference C and number D. The next सुता phrase should be read as a marriage/daughter-line connection unless further evidence confirms direct descent. |
| Branch note    | After the first line, अपरा opens a parallel branch. The second branch should be charted separately and later compared through its place and number references.                                                          |
| Uncertain note | The source gives dots before or after the name. The missing name is left unknown; only the visible relation and place are recorded.                                                                                     |
| Title note     | The title बाबू/ठाकुर/महाराज is retained as part of the identifying phrase, but no external biography is added.                                                                                                          |
| Index note     | The reconstructed line should be checked against Chapter 27 for place variants, Chapter 28 for repeated names, and Chapter 29 for                                                                                       |

|  |                        |
|--|------------------------|
|  | title/status evidence. |
|--|------------------------|

## I. Final reconstruction checklist

- Have I copied the entry number and heading?
- Have I separated सुत from सुता evidence?
- Have I marked every अपरा as a separate or parallel branch?
- Have I copied every place after सँ?
- Have I preserved all numbers exactly?
- Have I preserved titles and abbreviations exactly?
- Have I left dotted or corrupt names unknown?
- Have I checked repeated names against place and number evidence?
- Have I avoided adding biography from outside the Panji?
- Have I stated the reconstruction as evidence, not certainty beyond the source?

## Closing note

A Panji family line is not reconstructed by reading only the names. It is reconstructed by reading the grammar of the record: headings, relation markers, place formulae, branch markers, number references, titles, and silences. The silences matter as much as the names.

The safest reconstruction is therefore modest. It shows what the source says, marks what the source does not say, and gives later readers enough evidence to test the line again. Chapter 31 now turns these practices into the general editorial rules for limits, gaps, and uncertain readings.

# Chapter 31

## Limits, Gaps, and Editorial Principles

|                   |                                                                                                                       |
|-------------------|-----------------------------------------------------------------------------------------------------------------------|
| Part              | Part IV - Tools for the Reader                                                                                        |
| Chapter purpose   | State the rules used in this volume for gaps, doubtful readings, variant spellings, numbers, and editorial restraint. |
| Primary rule      | The editor may explain the source, but may not invent missing names, dates, places, or relationships.                 |
| Source base       | Genome Mapping Volume I, Khand 2 - Entries 1-224, decoded in Chapters 9-24 and indexed in Chapters 25-30.             |
| Reader tools used | Glossary, number-key, place index, name index, title/status index, and reconstruction method.                         |
| Main warning      | A Panji entry is compressed evidence; it is not a modern biography and not a complete civil record.                   |
| Next chapter      | Chapter 32 will conclude by reading the Panji as a civilization archive of Mithila.                                   |

### Chapter overview

The previous chapter showed how a reader can reconstruct a family line from one Uptip entry. This chapter states the limits of that reconstruction. It is the editorial safeguard for the whole volume. Without these rules, the Panji may be made to say more than it actually records.

The Uptip Panji is powerful because it preserves many generations, village movements, marriage routes, scholarly titles, and status markers in very small textual space. That same compression creates danger. A short line may contain a father, son, daughter-link, place-link, number reference, title, and a damaged or dotted gap. The editor must separate what is visible from what is inferred.

This volume therefore follows a conservative rule: preserve the source form first, decode it second, and interpret it only after showing the evidence. Where a name is missing, it remains missing.

Where a reading is corrupt, it is marked as corrupt. Where two names look alike but belong to different places, numbers, or branches, they remain separate until evidence joins them.

## A. Core editorial principles

| No. | Editorial principle              | Operational rule                                                                                                   |
|-----|----------------------------------|--------------------------------------------------------------------------------------------------------------------|
| 1   | No invented names                | Dotted gaps, missing names, and illegible words are never filled by guesswork.                                     |
| 2   | No silent correction             | A corrupt or doubtful source form is marked; it is not quietly replaced by a smoother form.                        |
| 3   | Source form before standard form | The visible Devanagari form is preserved before any index-normalized spelling is offered.                          |
| 4   | Relation before story            | सुत, सुता, अपरा, and place-formulae are decoded before any narrative explanation is attempted.                     |
| 5   | Numbers copied exactly           | उ.टी., शा., slash marks, double slashes, and repeated numbers are retained as evidence.                            |
| 6   | No over-merge of names           | Repeated names are not treated as one person unless relation, place, and number evidence support it.               |
| 7   | Titles remain attached           | बाबू ठाकुर, सिंह, राजा, महाराज, वैदिक, मीमांसक, म.म.उ., डॉ., प्रो. and similar markers are retained.               |
| 8   | Branch markers respected         | अपरा opens another branch or continuation; it is not flattened into the previous line.                             |
| 9   | Marriage links separated         | सुता evidence is treated as a daughter or marriage bridge unless grammar proves another role.                      |
| 10  | Inference labeled as inference   | Whenever the editor moves beyond direct transcription, the wording must show that an interpretation is being made. |

## B. Kinds of gaps and how to mark them

| Type of gap or limit     | What it means in the Panji                                                                   | How this volume handles it                                                                                                        |
|--------------------------|----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| Dotted gap               | ... appears where a name, place, or relation may be missing.                                 | Copy the dots and mark the item unknown.                                                                                          |
| Half-visible name        | A name is partly legible or affected by OCR/source damage.                                   | Give the visible form and note doubtful reading.                                                                                  |
| Broken number            | A reference such as शा. or उ.टी. contains unusual slashes or missing digits.                 | Copy the number exactly; do not repair it.                                                                                        |
| Repeated phrase          | The same formula appears twice with small variation.                                         | Do not delete either form unless it is clearly a typographic duplication in the edited prose; in the evidence note, mention both. |
| Unclear place role       | A place after सँ may be origin, marriage destination, settlement, or reference point.        | Record the place and mark role uncertain.                                                                                         |
| Ambiguous title          | A title may be social, scholarly, status-related, or a shorthand label.                      | Keep the title with the name; explain only what context supports.                                                                 |
| Variant spelling         | The same place or name appears in more than one spelling.                                    | Preserve variants in the entry; normalize only in index cross-references.                                                         |
| Late modern marker       | Forms such as डॉ., प्रो., आई.ए.एस., or degree fragments appear beside traditional formulae.  | Copy the marker as part of the record; do not add biography.                                                                      |
| Estate-house phrase      | ड्योढ़ी or estate titles appear without a complete genealogy.                                | Treat the phrase as house/status evidence, not as a full family line.                                                             |
| End-of-source limitation | The final entry closes the visible Khand 2 source without further continuation in this file. | Stop the volume evidence at the visible boundary.                                                                                 |

## C. Editorial do-and-do-not table

| Case         | Do                                  | Do not                                               |
|--------------|-------------------------------------|------------------------------------------------------|
| Missing name | Write: “the source has a gap here.” | Do not insert a likely ancestor from memory or later |

|                      |                                                            |                                                               |
|----------------------|------------------------------------------------------------|---------------------------------------------------------------|
|                      |                                                            | tradition.                                                    |
| Damaged spelling     | Write: “the reading appears as ...”                        | Do not modernize silently.                                    |
| Repeated person-name | Compare father, son, place, and number.                    | Do not merge by name alone.                                   |
| सुता phrase          | Chart it as a daughter/marriage link first.                | Do not force it into male descent.                            |
| अपरा phrase          | Open a new branch note.                                    | Do not continue the previous line as if uninterrupted.        |
| Royal/Babū title     | Keep title and name together.                              | Do not add estate history not present in the Panji.           |
| Modern degree/title  | Copy the marker exactly and mark uncertainty if broken.    | Do not expand fragments into a full CV.                       |
| Place variants       | List source variants and standard index form.              | Do not erase local spelling.                                  |
| Number reference     | Copy the exact number form.                                | Do not “correct” slash marks or convert to a modern citation. |
| Reconstruction note  | Use “records,” “appears,” “is linked,” and “may indicate.” | Do not write “therefore certainly” without direct evidence.   |

## D. Safe wording models

| Situation                   | Recommended wording                                                                                                             |
|-----------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| Direct evidence             | “The entry records X as linked to Y through a सुत phrase, with place reference Z.”                                              |
| Daughter or marriage bridge | “The following सुता phrase is treated as a daughter-line or marriage-link unless further context proves a direct descent role.” |
| Parallel branch             | “After अपरा, the text opens another branch; it is charted separately from the preceding line.”                                  |
| Dotted gap                  | “The source gives dots at this point; the missing name is not supplied.”                                                        |
| Doubtful reading            | “The visible reading appears to be X, but the form is uncertain.”                                                               |
| Variant spelling            | “This place appears in the source as A and B; the index uses C as the standard lookup form.”                                    |
| Number caution              | “The number is copied as printed because its slash pattern may be part of the register reference.”                              |



|               |                                                                                           |
|---------------|-------------------------------------------------------------------------------------------|
| Title caution | “The title is preserved as an identifying marker, but no external biography is inferred.” |
| Boundary note | “The reconstruction stops at the visible evidence of the entry.”                          |
| Source limit  | “No claim is made beyond the Khand 2 source as available in this manuscript.”             |

## E. Levels of editorial intervention

| Editorial level                  | Allowed action                                                                                               |
|----------------------------------|--------------------------------------------------------------------------------------------------------------|
| Level 1 - transcription          | Copy the visible source form: name, place, relation marker, title, and number.                               |
| Level 2 - segmentation           | Divide the entry into local units: descent line, daughter-line, place formula, branch, title, and reference. |
| Level 3 - explanation            | Explain what each unit is likely doing in the record.                                                        |
| Level 4 - reconstruction         | Build a cautious line or branch chart, always preserving entry number and source wording.                    |
| Level 5 - index normalization    | Offer a standard spelling or lookup form while preserving the source variant.                                |
| Level 6 - historical observation | Make broader comments only after the local evidence has been shown.                                          |
| Level 7 - prohibition            | Do not add missing biography, lineage, rank, chronology, or geography from outside the cited evidence.       |

## F. Problem cases in Khand 2

| Problem case                        | Conservative handling                                                                                              |
|-------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| A name followed by several places   | Do not assume every place is origin. The places may record marriage, branch settlement, or reference house.        |
| A title without clear personal name | Retain the title phrase but do not create a separate person unless a name is visible.                              |
| A person-name with multiple aliases | Keep the source order and mark प्र. as an alias or prominent-name marker only when the local grammar supports it.  |
| A line with two number systems      | Keep both शा. and उ.टी. references; do not make one subordinate to the other without evidence.                     |
| A damaged modern qualification      | Copy the visible English-letter or degree fragment in the note, but do not infer institution, year, or profession. |

|                                    |                                                                                                   |
|------------------------------------|---------------------------------------------------------------------------------------------------|
| A royal or estate-house cluster    | Separate house/status identity from actual father-son descent.                                    |
| A final source boundary            | Do not promise a continuation in this Khand when the file has ended.                              |
| Multiple names joined by title     | List the title group first; reconstruct individual relations only where सुत/सुता gives structure. |
| A place appearing in many chapters | Use chapter and entry number before drawing identity conclusions.                                 |
| A phrase repeated after अपरा       | Treat it as a branch continuation, not a scribal error, unless evidence proves otherwise.         |

## G. Final pre-publication checklist

- Every doubtful reading is marked rather than hidden.
- Every dotted gap remains visible as a gap.
- No name has been supplied from memory or family tradition.
- No modern biography has been added from outside the Panji evidence.
- Source spellings and index spellings are separated.
- Numbers are copied exactly, including slash patterns.
- सुता and अपरा have been treated with branch discipline.
- Titles and status markers have not been dropped.
- Uncertain place roles are labeled uncertain.
- Interpretive statements are worded as evidence-based readings, not as unsupported certainty.

## Closing note

The Panji is a record of memory, not a machine-generated database. It must be treated with respect for its compression, its silences, and its damaged places. A good edition does not remove difficulty; it makes the difficulty legible.

The editor therefore stands between two errors. One error is to leave the record unexplained and unusable. The opposite error is to over-explain it until the source is replaced by modern imagination. This volume chooses the middle path: preserve the source, decode the grammar, label uncertainty, and refuse unsupported completion.

These principles close the methodological tool section. The final chapter now turns to the larger meaning of the Panji: not only as a genealogy, but as a civilization archive of Mithila.

# Chapter 32

## Conclusion: The Panji as a Civilization Archive

|                  |                                                                                                                                                       |
|------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| Part             | Part IV - Tools for the Reader                                                                                                                        |
| Chapter purpose  | Conclude the volume by reading the Uptip Panji as a compressed archive of Mithila's families, scholarship, marriage geography, migration, and memory. |
| Source base      | Genome Mapping Volume I, Khand 2 - Uptip Panji, Entries 1-224.                                                                                        |
| Decoded field    | Sarisab, Pahitola, Ujan, Badhiyam, Gangoli, Mandar, Valias, Naruan, Rajgram, Deodhi, and associated routes.                                           |
| Tools completed  | Glossary, number-key, place index, personal name index, title/status index, reconstruction method, and editorial principles.                          |
| Central argument | The Panji is not merely a list of names; it is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.          |
| Volume boundary  | The present volume closes with the visible Khand 2 source boundary at Entry 224.                                                                      |

### Chapter overview

This volume began with a simple problem: the Uptip Panji is densely written, formulaic, damaged in places, and difficult for a modern reader to follow. Its short phrases carry descent, marriage, place, title, cross-reference, and chronology-like numbers. Without a method, the record looks like an opaque list. With a method, it becomes a map of families and institutions moving through Mithila over many centuries.

The preceding chapters decoded the main Khand 2 clusters from Entry 1 through Entry 224, then supplied reader tools for terms, abbreviations, places, names, titles, reconstruction, and editorial limits. This final chapter gathers the larger meaning of that work. The Panji is not a modern census, not a biography, not a land register, and not a narrative history. Yet it preserves elements of all these forms in compressed genealogical language.

To call the Panji a civilization archive is to recognize that it records more than bloodlines. It records the grammar of continuity: who was remembered through whom, which villages served as anchors, where marriage routes moved, how scholarship entered family memory, where social titles appeared, and where later estate houses and modern designations entered an older textual structure.

## A. Nine archives inside one Panji record

| Archive layer     | What the Panji preserves                                                                                                          |
|-------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| Family archive    | The repeated सुत and सुता formulae preserve descent, daughter-lines, and marriage bridges.                                        |
| Village archive   | Place names such as सरिसब, उजान, माण्डर, वलियास, नरउन, करमहा, सोदरपुर, पाली, दरिहरा, खण्डबला, and राजग्राम form a settlement map. |
| Marriage archive  | Many links move across villages through सुता and सँ formulae, showing marriage geography rather than simple residence.            |
| Scholarly archive | Markers such as वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, पंडित, and प्रो० preserve learned identity.                               |
| Status archive    | बाबू ठाकुर, सिंह, राजा, महाराज, ड्योढ़ी, and estate-house references show status and landed-house memory.                         |
| Migration archive | Branching through अपरा and place shifts records movement, settlement, and collateral expansion.                                   |
| Textual archive   | Numbers such as उ.टी. and शा. preserve the manuscript/register logic through which the record was organized.                      |
| Modernity archive | Late forms such as डॉ., प्रो., आई.ए.एस., आई.पी.एस., M.A., and Ph.D. show modern titles entering traditional genealogy.            |
| Silence archive   | Dotted gaps and damaged readings show the limits of preservation and prevent false completion.                                    |

## B. Ten lessons from decoding Khand 2

| No. | Conclusion from the volume         | Practical meaning for readers                                                                      |
|-----|------------------------------------|----------------------------------------------------------------------------------------------------|
| 1   | The entry is the unit of evidence. | Every broad claim must return to a numbered entry and visible wording.                             |
| 2   | A name is not enough.              | Identity requires relation, place, number, and branch context.                                     |
| 3   | Place is grammar.                  | A village after सँ may indicate origin, marriage destination, branch location, or reference point. |
| 4   | सुता is central evidence.          | Daughter-lines and marriage links are not secondary; they are how alliances are recorded.          |
| 5   | अपरा protects branch logic.        | Collateral continuity must not be flattened into a single linear descent.                          |
| 6   | Titles are historical signals.     | Scholarly, royal, Babū, Singh, and modern titles show the social memory attached to names.         |
| 7   | Numbers are not decoration.        | उ.टी., शा., slashes, and repeated references are part of the source apparatus.                     |
| 8   | Gaps must remain visible.          | A responsible edition keeps uncertainty in view instead of hiding it under fluent prose.           |
| 9   | Indexing is interpretation.        | A place or name index must preserve variants before offering a standard lookup form.               |
| 10  | The Panji is relational history.   | Its subject is not an isolated individual but a network of descent, marriage, place, and memory.   |

## C. Tools completed by this volume

| Reader tool                 | How it supports future work                                                                   |
|-----------------------------|-----------------------------------------------------------------------------------------------|
| Glossary                    | Explains recurring Panji terms so the reader can parse the formulae before interpreting them. |
| Abbreviation and number-key | Separates abbreviations, reference numbers,                                                   |

|                                  |                                                                                                  |
|----------------------------------|--------------------------------------------------------------------------------------------------|
|                                  | slash patterns, and uncertain references.                                                        |
| Place index                      | Lets the reader move from a village or estate-house phrase back to its entries and branch roles. |
| Personal name index              | Organizes names without falsely merging people who share a common name.                          |
| Scholar, title, and status index | Separates learned identity, social rank, estate titles, and modern professional markers.         |
| Reconstruction method            | Shows how to move from one entry into a cautious family-line chart.                              |
| Editorial principles             | States what the editor may decode and what must remain uncertain.                                |

## D. How to read the Panji as a civilization archive

| Civilizational reading         | Meaning                                                                                                              |
|--------------------------------|----------------------------------------------------------------------------------------------------------------------|
| Memory through place           | Mithila remembered lineages through village anchors. A person is often legible only when the place-link is retained. |
| Learning through family        | Scholarship is recorded as part of lineage memory, not as a separate academic CV.                                    |
| Marriage through movement      | The source repeatedly shows marriage bridges across villages, making mobility visible inside genealogy.              |
| Status through formula         | Royal, Babū, Singh, ठाकुर, and ड्योढ़ी language enters the same grammar as descent and marriage.                     |
| Continuity through compression | A few words may preserve several generations, one branch shift, a place reference, and a register number.            |
| Modernity through insertion    | Modern degrees and posts appear as additions inside an older structure, showing continuity rather than rupture.      |

## E. Cautions for future researchers

- Do not read the Panji as a complete list of all persons in a family.
- Do not assume that every place after सँ is the birthplace of the named person.
- Do not convert dotted gaps into names from memory, local tradition, or modern assumptions.
- Do not merge two identical names unless father, son, place, and reference evidence support the merger.

- Do not erase source variants for the sake of a neat modern spelling.
- Do not turn titles into full biographies unless the Panji itself provides the basis.
- Do not detach women's evidence from the genealogy; सुता and marriage-link formulae are structural evidence.
- Do not treat final estate-house entries as modern legal files; they are genealogical-status records in Panji language.

## Final reflection

The Uptip Panji is difficult because it belongs to a record-keeping world in which grammar, memory, family, scholarship, and place were compressed into short formulae. Modern readers often expect prose, dates, addresses, and explanations. The Panji instead gives relational signals. The task of decoding is to make those signals readable without replacing them with modern invention.

The Khand 2 record shows Mithila as a networked civilization. Villages are not passive backgrounds; they are anchors. Titles are not mere honorific decoration; they are memory markers. Daughter-lines are not marginal; they are routes of alliance. Numbers are not clutter; they are the internal apparatus of a manuscript culture. Even gaps matter because they show where the record refuses certainty.

This volume therefore has two achievements. First, it decodes the main entries so that a reader can follow the genealogy and geography of the source. Second, it supplies tools so that future readers can continue the work responsibly. The aim is not to close inquiry, but to make inquiry disciplined.

A civilization archive is not valuable because it is easy. It is valuable because it preserves what would otherwise disappear: the grammar of belonging, the routes of marriage, the memory of learning, the prestige of houses, the shift of settlement, and the restraint of an editor before damaged evidence. Read in this way, the Panji remains one of Mithila's deepest documentary traditions.

With this conclusion, Volume III closes. The decoded Khand 2 source now stands with its tools: glossary, number-key, place index, name index, title/status index, reconstruction guide, editorial principles, and final interpretive frame.



## About this volume



Focused on Khand 2 and grounded in Uptip Panji, this volume follows entries cluster by cluster, decoding villages, lineages, marriage routes, and scholarly branches. It combines source discipline with interpretive guidance so the Panji can be read as a documentary social archive.

## Author



Gajendra Thakur is a writer, editor, and researcher associated with Videha, the First Maithili Fortnightly eJournal.



[www.videha.co.in](http://www.videha.co.in)

