



Decoding the Panji of Mithila



Volume IV

Based on the Nagram Panji



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Editorial principle: source transcription, genealogical interpretation, and historical conclusion remain distinct. Missing data, uncertain readings, dotted portions, and entries marked rikta are preserved as part of the documentary record.

Dedication

Dedicated to the memory-keepers of Mithila: the panjikars, scholars, families, and readers who preserved genealogical knowledge across centuries.

Preface to Volume IV

This volume decodes the Nagram Panji as a dense historical and genealogical record. It does not treat the source as a mere list of names. Each entry is read as a compressed statement about lineage, village identity, marriage linkage, migration, status, professional memory, and archival uncertainty.

The entry-by-entry chapters follow the order of the source. The final analytical chapters and appendices then reorganize the same evidence by lineage nodes, village networks, marriage routes, titles, cross-references, and editorial problems. The purpose is to make the source usable without flattening its complexity.

Acknowledgements

The author acknowledges the long Panji tradition of Mithila and the inherited labour of those who preserved, copied, read, and transmitted these records. The present volume belongs to that continuing work of preservation and explanation.

Note on the Source Files and Editorial Method

The working source is the Nagram material of Genome Mapping (450 A.D. to 2009 A.D.) - Mithilak Panji Prabandh. The decoding preserves the source order, its headings, its route formulae, its dotted omissions, its Sanskritic invocations, and its modern additions. Where the reading is uncertain, the uncertainty is stated instead of silently corrected.

Names are normalized only for readerly clarity in the English explanation. The original Devanagari forms remain authoritative for genealogical use. A name repeated in different places is not automatically assumed to be the same person; each occurrence is judged by surrounding father-name, branch, village route, and cross-reference.

Transliteration and Pronunciation Guide

The main text uses plain reader-friendly Roman forms for explanatory prose and preserves Devanagari where source precision is important. Long vowels and retroflex consonants are not always marked with scholarly diacritics in running prose, because the book is meant for both specialist and general readers. Devanagari source terms should be treated as the controlling forms.

Abbreviations Used in the Nagram Panji

Recurring forms include suta/suto/sutah for son or descendant; su/suta for daughter or daughter-line in context; pr. for an alternate or known-as form; th. for Thakur; apara/apra for another branch; dau/ddau as a record formula; gramaarambha for a village opening; rikta for an empty entry; B-references and numbered references for cross-linked records; and dotted blanks for missing or unread material.

How to Read This Volume

Read the chapters in sequence when following the source. Use the analytical chapters when looking for the larger network. Use the appendices when checking terminology, villages, names, titles, route formulae, blanks, and cross-references. The source is compact; the explanations unfold it slowly so that lineage, place, and uncertainty remain visible.

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Chapter 1

Entering the Nagram Panji: What This Volume Decodes

The Nagram Panji is not a simple genealogical register. It is a compressed civilizational archive. At first glance it appears to be a dense succession of names, villages, sons, branches, marriage links, abbreviations, gaps, and cross-references. But once its grammar is understood, it opens into a map of Mithila's social memory: who belonged to which lineage, how families moved, how houses were joined through marriage, how village identities were preserved, how scholarly and ritual authority travelled, and how memory itself was recorded when complete certainty was no longer available.

This fourth volume of Decoding the Panji of Mithila is devoted to the Nagram Panji material. The source is voluminous, difficult, and unusually compact. It does not narrate history in the modern manner. It records it in genealogical signs. A single line may contain several

generations, multiple villages, a title, an alternative name, a marriage relation, a cross-reference to another register, and a broken or incomplete memory. If read hurriedly, such a line looks like a list. If read patiently, it becomes a historical statement.

The purpose of this volume is therefore not merely to reproduce the Nagram Panji, but to decode it.

To decode, in this context, means five things.

First, it means identifying the structure of the entry. A Panji entry is rarely random. It usually begins with a route, a village, a branch-name, or a sacred heading. Then it gives a person, his sons or descendants, their affiliated village connections, and sometimes their marital, scholarly, priestly, or occupational identity. The arrangement may appear irregular, but the irregularity often comes from the compression of oral and documentary memory into a small written space.

Second, decoding means separating names from relational markers. In the Nagram material, a reader constantly meets forms such as *suta*, *suto*, *sutah*, *apra* or *apara*, *pr.*, *th.*, and other abbreviated indicators. These are not decorative expressions. They tell the reader whether the next name is a son, a branch, an alternative form, a later descendant, a title-holder, or another connected line. Without understanding them, the reader cannot understand the genealogy.

Third, decoding means recognizing the importance of village movement. The repeated formula “from one village to another” is central to this Panji. It records not merely geography, but affiliation. A route such as Sandahpur to Singhwar, Sandahpur to Shashipur, Hati to Satlakha, Tatail to Nanour, or Bhakharouli to Porwarouni may indicate settlement, matrimonial extension, ritual association, or a remembered migration-line. The exact meaning must be

judged from context, but the formula is always meaningful. The Panji is therefore both a genealogical text and a geography of remembered kinship.

Fourth, decoding means preserving uncertainty. The Nagram Panji contains blanks, dotted omissions, damaged names, variant spellings, and entries marked as empty. These are not to be silently corrected or erased. A blank in a Panji is itself historical evidence. It tells us that the compiler knew that something belonged there, but did not have the complete detail, or that the available manuscript tradition had already lost part of the memory. A responsible edition must not pretend certainty where the source gives uncertainty.

Fifth, decoding means explaining the human world behind the record. The Panji is not only about descent. It is also about Mithila's intellectual, ritual, social, and regional history. The entries include scholars, priests, astrologers, householders, title-holders, lawyers, engineers, doctors, and modern professionals. They show the continuity of old lineage forms into more recent social worlds. The Nagram Panji is therefore not a dead list of ancestors; it is a record of continuity, adaptation, and memory.

1.1 The Nagram Panji as a Genealogical Archive

The word “Panji” refers to a genealogical register. In Mithila, the Panji tradition has long been associated with the preservation of family lines, marriage eligibility, village affiliation, and social order. The Nagram Panji belongs to this broader tradition, but its texture is particular. It is not arranged like a modern family tree with neat boxes and vertical lines. Instead, it is written as a running genealogical chain.

A typical entry may contain a numbered heading; a village or route formula; a principal ancestor or branch-holder; sons or descendants; affiliated villages; cross-references; titles,

nicknames, or alternate names; blank or uncertain portions; and later additions or modern identifiers.

The difficulty lies in the fact that these elements are not always separated clearly. The Panji assumes that its trained reader already understands its grammar. A modern reader, however, needs that grammar to be made explicit. This volume will therefore slow down the text and explain what the source compresses.

For example, when an entry gives a form equivalent to “X, son of Y, connected with village Z,” the modern reader must identify which is the person, which is the father, which is the village of origin, which is the place of settlement, and which is the related branch. A careless reading may confuse a village-name with a person’s name, or a title with a lineage-name. The purpose of this volume is to prevent that confusion.

The Nagram Panji records people in relation. A person is not presented as an isolated individual. He appears as someone’s son, someone’s descendant, someone’s branch, someone’s village relation, or someone’s marriage connection. This is why the Panji is a social document as much as a genealogical one. It shows how identity was understood through relation.

1.2 Why Volume IV Requires Expansion

This volume must be larger than the earlier volumes because the Nagram material is unusually dense. Many entries contain several internal layers. Some sections move rapidly from one village to another, while others repeat the same names in altered contexts. There are sacred headings, regional expansions, incomplete entries, and modern occupational markers. A brief treatment would leave too much unexplained.

The Nagram Panji also has a wide geographical spread. It does not remain confined to a single village cluster. It begins with Nagram and its early branches, then moves through Sandahpur, Singhwar, Shashipur, Katka, Khangur, Pilkhwar, Mangrauni, Hati, Samauli, Balirajpur, Siwa, Ahil, Rakhwari, Vicharhi, Kua, Chanpura, Malichham, Mangrauni, Pilkhwar again, Rohar, Tatail, Rajanpura, Ratauli, Dih, Bargam, Sihouli, Rajoura, Bhakharouli, Malangia, Dadari, Tarauni, Brahmoli, Ruchauli, Oda, Berma, Suday, and several other locations.

This movement is not accidental. The Panji's route-lines show how families and branches were remembered across space. In some cases, the route may indicate a movement of residence. In other cases, it may indicate a matrimonial or ritual connection. In yet other cases, it may preserve the memory of a family's known association with another village. The meaning must be inferred with care from the surrounding names and formulae.

The expansion of this volume is also necessary because a reader unfamiliar with Panji method may not know what to do with repeated names. Names such as Gopal, Chitradhar, Girdhari, Madhurapati, Raghunath, Devkinandan, Ramanath, Shyamalal, Lakshminath, Shivanandan, Vishwanath, and many others recur in multiple contexts. Repetition does not always mean identity. Sometimes the same name belongs to different persons in different branches. Sometimes the same person is mentioned again because another route or marital relation is being recorded. Sometimes a later descendant bears the same name as an earlier ancestor. Each case must be read contextually.

1.3 The Opening Movement: Nagram, Sandahpur, Singhwar, and Shashipur

The source opens with Nagram. The early headings immediately establish the method of the Panji: the entry is not

merely “Nagram” but a route from one place to another, beginning with Sandahpur to Singhwar. This is followed by further Sandahpur-Singhwar entries and then by Sandahpur to Shashipur. In other words, the opening already presents Nagram not as a single isolated point, but as a network.

The first entries contain several compact genealogical clusters. Names appear in quick sequence, often with sonship markers and village links. A modern explanatory chapter must therefore do what the source does not stop to do: identify the principal node, separate the descendant lines, and mark the villages attached to each relation.

The early Sandahpur-Singhwar section is especially important because it establishes the style of the whole Nagram material. It includes principal names, sons, branch-names, alternative identifiers, and village affiliations. It also uses dots and incomplete spaces, showing that the record preserves both known and unknown portions of the line. These early entries are a training ground for reading the rest of the volume.

The Sandahpur-Shashipur transition then widens the field. Shashipur becomes a major secondary centre. The Panji records not only one family movement but a set of related branches. Some entries mention Pindaruch, Bachkun Thakur, Survana Thakur, and other associated names. This indicates that the Nagram Panji is not organized merely by direct biological descent. It also records named branches, remembered houses, and village-based affiliations.

For that reason, Volume IV will not treat the entries as isolated fragments. Each chapter will explain the local cluster, then show how that cluster connects to the larger Panji network.

1.4 The Meaning of “From” in the Panji

One of the most important words in the Nagram material is the word corresponding to “from.” It appears again and again in the route formula: from one village to another. In a modern travel record, “from X to Y” would usually mean physical movement. In a Panji, the meaning is wider.

It may mean origin and settlement; earlier village and later village; bride-giving or bride-taking association; ritual or priestly connection; branch migration; archival classification; remembered affiliation between two houses; or a route by which a lineage became known.

The reader must therefore avoid reducing every “from X to Y” expression to a simple migration statement. Some may indeed record migration. Others may record matrimonial extension. Others may preserve a line’s recognized place within a wider network of Maithil Brahmin society.

The Nagram Panji’s geography is relational geography. Villages are not merely places on a map; they are memory-nodes. Sandahpur, Singhwar, Shashipur, Mangrauni, Hati, Samauli, Rohar, Tatail, Bhakharouli, Malangia, and other places function as coordinates in a system of kinship. The task of decoding is to read those coordinates.

1.5 Names, Branches, and the Problem of Compression

The Panji compresses genealogical information in a way that can be difficult for a modern reader. A single entry may name a man, his sons, their sons, village connections, and further branches without modern punctuation. Sometimes the only clue is a small relational marker. Sometimes the end of one branch and the beginning of another must be inferred from repeated formulae.

For example, the pattern may move from a principal person to his sons; from one son’s branch to an inserted village

relation; from another son's branch to an alternate name; from there to a later descendant; and then to a cross-reference or blank. This is why the same line can feel crowded. The Panji was not written for literary ease. It was written for archival economy. Its density is part of its function. But for the modern reader, the density must be unfolded.

In this volume, each major cluster will be handled through a repeated explanatory method: identify the heading; translate or explain the route formula; identify the first named ancestor or node; separate the sons and branches; mark the village connections; explain titles and abbreviations; identify cross-references; record gaps and uncertainties; and summarize the social meaning of the entry.

This method will allow the reader to move through the Panji without losing the structure.

1.6 Sacred Headings and Genealogical Order

A striking feature of the later Nagram material is the appearance of Shaiva invocation headings. These headings invoke names such as Rameshwar, Vasukinath, Kedarnath, Somnath, Kapileshwar, Adidev, Trilochan, and others. These should not be dismissed as decorative piety. In a traditional record, a sacred heading may serve several functions at once.

It may mark the beginning of a new section. It may sanctify the act of genealogical recording. It may indicate an archival division. It may connect the lineage record to a broader religious memory. It may provide a mnemonic marker for the register.

The presence of such headings reminds us that the Panji tradition is not merely bureaucratic. It belongs to a world in which lineage, ritual authority, sacred memory, and social order were interconnected. The genealogy is therefore

recorded under divine invocation not as an ornament but as a sign of legitimacy and continuity.

At the same time, the sacred headings must be read carefully. They do not always mean that the following families belong to a temple, shrine, or priestly office associated with that deity. Often the heading is a section marker. Each occurrence must be judged according to the entry.

1.7 Gaps, Dots, and the Ethics of Editing

The Nagram Panji contains many gaps. Some are represented by dots. Some appear as missing names. Some entries are explicitly empty. Some contain incomplete village references. Some preserve a name but not the father. Others preserve the village but not the branch. In editing such a text, the greatest danger is false completion.

A genealogical editor must resist the temptation to fill every blank. Where the source is uncertain, the edition must remain uncertain. To supply a missing name without evidence would distort the record. To remove a blank would hide the history of loss. To silently “correct” a spelling may erase a local form or an important scribal variant.

Therefore, this volume will follow an ethical editorial rule: uncertainty will be explained, not concealed. If a name is unclear, it will be marked as unclear. If a village reading is doubtful, the doubt will be stated. If an entry is empty, it will be recorded as empty. If a cross-reference exists but cannot be fully resolved within the available source, it will be noted. If a repeated name may refer to more than one person, the distinction will be discussed.

This is especially important because Panji records have practical and emotional significance. They concern ancestry, social memory, and identity. A careless modern edition may

create false genealogies. A careful edition must preserve the integrity of the source, even when the source is incomplete.

1.8 The Human World Behind the Nagram Panji

Although the Panji is written in compressed genealogical language, it contains a large human world. It records fathers and sons, but also teachers, scholars, priests, astrologers, lawyers, engineers, doctors, householders, title-holders, and remembered village elders. It shows older naming patterns and later modern names existing in the same archive. It shows how traditional genealogy continued to absorb new forms of social identity.

When the Panji mentions an engineer or a doctor, that does not make the entry less traditional. On the contrary, it shows that the Panji tradition remained capable of recording modern life. The genealogy did not stop at the premodern period. It continued to register family memory as social roles changed.

Similarly, when the Panji mentions places beyond the immediate core of Mithila, it shows the extension of Maithil memory. Purnea, Champaran, Betia, Uttar Pradesh, Rajasthan, Jamshedpur, and other places appear not as external curiosities but as part of the lived geography of families. Mithila's genealogical world was never confined only to one district. It moved with people, marriages, learning, service, patronage, and settlement.

This is one of the great values of the Nagram Panji. It allows us to see continuity and movement together.

1.9 What This Volume Will Not Do

This volume will not convert the Panji into a false modern family tree where every relation is artificially simplified. It will not erase uncertainty. It will not merge persons merely because they share the same name. It will not treat every village formula as literal migration without examining the

context. It will not ignore blank entries. It will not remove sacred headings as irrelevant. It will not reduce the Panji to caste enumeration or family pride.

Instead, this volume will read the Nagram Panji as a layered archive. It will preserve the source's complexity while making it intelligible. It will explain the grammar of the entries. It will show the meaning of names, routes, titles, branches, and gaps. It will identify major nodes and recurring patterns. It will give the reader enough guidance to understand not only what the entry says, but how the entry works.

1.10 How the Reader Should Use This Volume

The reader should not approach this volume as a novel, nor even as a conventional historical monograph. It is best read as a guided archive.

The opening chapters explain the method. The middle chapters decode the village and lineage clusters. The later chapters synthesize the major patterns. The appendices provide tools for checking names, villages, titles, routes, blanks, and cross-references.

A reader interested in a specific village may go to the village index. A reader interested in a family name may consult the personal name index. A reader interested in movement may consult the route tables. A reader interested in incomplete entries may consult the list of blanks and rikta entries. A reader interested in terminology may begin with the glossary.

The final index, when checked against the source, will be essential. Because the Nagram material is very large, the index will serve not merely as a convenience but as a verification instrument. It will help confirm whether every route, family cluster, major name, blank entry, and cross-reference has been accounted for.

1.11 The Central Argument of Volume IV

The central argument of this volume is simple: the Nagram Panji is a map of memory.

It maps families through descent. It maps villages through affiliation. It maps marriages through connection. It maps learning through titles. It maps uncertainty through blanks. It maps continuity through repetition. It maps change through modern names and occupations. It maps Mithila not as a fixed territory but as a living network.

To decode the Nagram Panji is therefore to recover the structure of a remembered society. Every name matters. Every village matters. Every abbreviation matters. Every blank matters. The record may be compressed, but it is not silent. It speaks in the language of lineage, and this volume is an attempt to make that language readable.

The chapters that follow will begin with the grammar of the Panji and then move into the first major cluster: Nagram, Sandahpur, Singhwar, and Shashipur. There, the reader will see the full method in action. The Panji will be opened line by line, not mechanically, but interpretively, so that the hidden order of the record becomes visible.

Volume IV is therefore not only a continuation of the earlier volumes. It is an expanded guide to one of the most demanding and revealing parts of the Nagram genealogical tradition. Its task is to leave nothing unexplained.

Chapter 2

The Language of the Panji: Terms, Abbreviations, and Formulae

The Nagram Panji cannot be understood merely by translating names. Its true difficulty lies in its language of compression. The register uses a compact genealogical idiom in which a small word, a clipped abbreviation, a dot, a repetition, or a village particle may carry a large amount of meaning. Chapter 1 explained why the Nagram Panji must be read as a layered archive. This chapter explains the working language of that archive.

The reader must begin with one important caution: the Panji is not written as modern English prose, nor even as a modern genealogical table. It is written as a professional record. Its intended readers were expected to know the conventions already. For them, a word such as *suta* or a form such as *pr.* did not require explanation. For the modern reader, however, every such sign must be slowed down and made visible.

The purpose of this chapter is therefore practical. It gives the reader a decoding key for the chapters that follow. When later chapters analyze Sandahpur, Singhwar, Shashipur, Mangrauni, Hati, Samauli, Kua, Rohar, Tatail, Bhakharouli, Malangia, and other clusters, the terms explained here will be used repeatedly. This chapter should be read not as a glossary only, but as a grammar of the Nagram Panji.

A glossary gives meanings. A grammar explains how those meanings work together. The Nagram Panji needs both. A term may have one general meaning, but its exact function changes according to position. A sonship marker at the beginning of a phrase may introduce a direct descendant. The same marker after a group of names may introduce a new

branch. A village name after a person may indicate origin, settlement, marriage relation, or archival classification. A blank may indicate absence of information, not absence of a person. Every sign must be interpreted within the line.

2.1 The Basic Unit: The Panji Entry

The basic unit of the Nagram Panji is the entry. Most entries begin with a number, followed by a village-route heading, a sacred invocation, or both. The number is not merely decorative. It locates the entry within the sequence of the register. The heading tells the reader where the genealogical cluster begins, or which route or village relation is being opened.

After the heading, the entry usually gives a person or a group of persons. These persons may be ancestors, sons, branch-holders, or later descendants. The entry then expands by using relational words. It may say that someone has sons; it may say that a branch goes from one village to another; it may insert an alternative name; it may mark a later line; it may include a cross-reference; it may end with a blank or an incomplete continuation.

Thus an entry is not a sentence in the ordinary sense. It is a packet of information. It may contain what a modern editor would divide into several sentences, notes, and family-tree boxes. The task of decoding is to unpack this packet without changing the source's meaning.

A safe method is to ask five questions of every entry: Who is the first named person or branch? What relation is being stated? Which village or villages are attached to the relation? Are there titles, nicknames, or alternate names? Is any part uncertain, blank, or cross-referenced? These five questions prevent the reader from treating the entry as a mere list of names.

2.2 Suta, Suto, and the Language of Sonship

The most frequent genealogical marker in the Panji is the word represented in forms such as suta, suto, sutaḥ, or similar manuscript/OCR variants. Its central sense is “son” or “descendant,” but its function is wider than a simple English translation. In the Panji, it introduces a relation of descent. Depending on context, it may mean “son of,” “sons of,” “descended from,” or “the line of.”

When a name is followed by suta or suto and then another name, the usual sense is that the latter is the son or descendant of the former. But the Panji does not always use modern punctuation. If several names are grouped together before the next relational marker, the reader must determine whether they are brothers, sons, branch-members, or successive descendants. This can only be done by reading the surrounding formula.

The pluralizing force of the marker is important. In many entries, a cluster of sons is given after a single ancestor. The register may not repeat the word “son” before each name. Instead, it may give one relational signal and then list several names. A modern English explanation must restore the implied structure: “His sons were...” or “From him came the following branch...”

The reader must also avoid assuming that every occurrence of a similar-looking form has exactly the same grammatical value. The manuscript tradition, typographical conversion, and OCR-like rendering may produce forms that look slightly different. The editor’s task is not to normalize them mechanically, but to understand their function in the entry.

2.3 Apra / Apra: The Other Branch

Another important term is apra, often appearing in shortened or variant form such as apra or apra suta. Its basic

meaning is “other,” “another,” or “additional.” In genealogical use it usually marks another branch, another son, another line, or another continuation of the same family cluster.

This word is crucial because it prevents confusion. Without noticing *apara*, a reader may think that the following names belong to the immediately preceding person. In fact, the *Panji* may be shifting to another branch of the same ancestor. In English, such places should often be rendered as “another branch,” “another son,” “another line,” or “in another line.”

The *apara* marker also shows that the *Panji* is not always strictly linear. It may go down one branch for a while, then return to another son or branch of an earlier person. A modern family tree would show this visually by drawing separate lines. The *Panji* shows it verbally by using markers such as *apara*.

For this reason, every *apara* in the Nagram material must be preserved in explanation. It is not filler. It is a branch-divider.

2.4 Pr. and the Problem of Alternate Names

The abbreviation *pr.* appears repeatedly in the Nagram *Panji*. In many contexts it seems to introduce a known, alternative, shortened, popular, or practical name by which a person was recognized. The exact expansion may vary according to tradition and context, but its function is usually clear: it points to another form of identification.

For example, a person may be recorded under a formal name and then followed by *pr.* with a more familiar or alternative name. In English, this may be rendered as “also known as,” “popularly known as,” “called,” or “alias,” depending on the specific context. The editor should not flatten all such cases into one formula if the surrounding wording suggests a different nuance.

Alternate names matter in genealogical records. A person may be remembered in one village by a formal Sanskrit name, in another by a household name, and in another by a title or nickname. The Panji preserves these layers. When pr. appears, it often tells us that the register is aware of more than one identity-form for the same person.

This is especially important in sections where modern names and older names appear together. The Panji may preserve an older lineage name while also noting the name by which the person or branch was locally recognized. A correct decoding must not discard either form.

2.5 Th., Thakur, and Title-Markers

The abbreviation th. or forms equivalent to Thakur appear frequently. In the Nagram Panji, such markers may indicate a title, an honorific, a family style, or a socially recognized designation. It should not always be treated as part of the personal name in the same way that a modern surname is used.

When the Panji says “Thakur X” or uses an abbreviated form before a name, the editor must ask whether the title belongs to the person’s status, to the family’s recognized identity, or to a branch label. In some cases, the title may help identify a remembered house. In others, it simply marks social respect.

Similar care is needed with Chaudhary, Pandit, Jyotishi, Mahamahopadhyaya, Vaidya, Vakil, Engineer, Doctor, and other designations. These are not all of the same type. Some are inherited social titles; some are scholarly; some are occupational; some are modern professional labels. The Panji uses them because they help identify persons in memory.

A major task of this volume is to preserve title-markers without allowing them to obscure genealogy. A title is useful,

but it must not be mistaken for fatherhood, sonship, or village relation.

2.6 Ka, Kau, and Group Attachment

Forms such as ka or kau often attach a group of names to a previous person or branch. In many places they indicate that the following names belong to the same family group. In English, this may require words such as “of,” “belonging to,” “his,” “their,” or “of the line of.”

The danger is that ka/kau may be visually small but structurally important. It may connect a group of sons to a father, a set of brothers to a household, or a branch to a recognized ancestor. When ignored, the entry becomes a loose list. When read correctly, it becomes a structured family unit.

Because the Nagram Panji often compresses several names into one phrase, ka/kau helps hold the group together. It is one of the small particles by which the text tells the reader where a cluster begins and ends.

2.7 Daur / Ddau / Dau: The Closing or Linking Marker

A recurring form appears as dau, daur, ddau, or similar variants. The exact orthographic form may vary across the files. In many entries it works as a closing or linking marker after a relational statement. It may mark that a relation has been stated, that an entry-clause is complete, or that the next genealogical movement can begin.

This marker should not be translated mechanically every time. In many English explanations it is better to let the structure do the work: “X, son of Y, connected with village Z.” The marker itself may be noted in the glossary, but the English prose does not always need a separate word for it.

However, the marker is useful for parsing. It often tells the editor that a small unit has ended. In a dense line, noticing the marker can prevent the reader from joining two unrelated clauses. It functions almost like a punctuation-sign within the genealogical idiom.

2.8 Gramārambha: The Beginning of a Village Section

The term gramārambha means the beginning or opening of a village section. When the Panji says that a village begins, it is not making a literary announcement. It is marking an archival transition. A new village cluster is being opened, and the following names must be read under that local heading.

This is important because the Nagram Panji often moves across villages very quickly. A gramārambha marker gives the reader a reset point. It says: from here, a new village-based genealogy or route-cluster is being introduced.

In English, gramārambha should be explained rather than merely translated. A phrase such as “the village section begins here” or “here begins the record for the village” is usually clearer than a literal Sanskritic rendering.

2.9 Rikta: The Empty Entry

Rikta means empty, vacant, or blank. In a Panji record, an entry marked rikta is not useless. It tells the reader that a numbered place exists in the register, but the details are absent, lost, withheld, or not available in the surviving record. Such entries must be preserved.

A modern editor may be tempted to omit rikta entries because they contain no names. That would be a mistake. The numbering itself may show that an entry once had a place in the sequence. Its emptiness may reveal a gap in transmission. It may also preserve the order of the register, allowing later

cross-checking against another index, manuscript, or family record.

In this volume, rikta entries will be listed and interpreted. They will not be treated as accidental whitespace. They are part of the history of the Panji.

2.10 Dots, Ellipses, and Missing Names

The Nagram material contains many dotted spaces. These dots may represent missing names, illegible names, unknown fathers, absent village names, broken manuscript portions, or editorial placeholders. Their presence is one of the most important signs of the source's honesty. The register indicates that something belongs there, but that the information is incomplete.

The editor must not invent a missing name merely to make the entry smooth. If the source gives a dot, the English explanation should say that the name or relation is missing. If the context suggests the kind of missing information, that may be explained cautiously: for example, "the father's name is not preserved here" or "the village name is missing in the source."

Dots are therefore different from silence. A silent source simply does not mention a fact. A dotted source signals that the fact has a place but is unavailable. This distinction is vital in genealogical work.

2.11 B-References and Numbered Cross-References

The Nagram Panji frequently contains references such as B followed by numbers, or numbers in parentheses. These are cross-reference devices. They may point to another register, another folio, another numbered entry, another branch-list, or an internal reference system used by the compiler or later editor.

The exact meaning of every reference cannot be assumed without comparison to the full reference system. Therefore, this volume will preserve these references carefully. When a B-reference appears, it will be noted. If the referenced material is identifiable within the available files, it will be cross-linked in the explanation. If it is not fully identifiable, the reference will be retained as evidence for future checking.

This is where the final index mentioned for the end of the project will be especially useful. The index can be used to check whether all numbered and B-referenced items have been covered and whether any cross-reference requires a later correction or expansion.

2.12 Sacred Invocation Formulae

Many later entries begin with sacred formulae such as Om followed by a name of Shiva or a sacred epithet. These headings include forms invoking Rameshwar, Vasukinath, Kedarnath, Somnath, Kapileshwar, Adidev, Trilochan, and others. In the Panji, such formulae are both devotional and structural.

They remind the reader that genealogy in Mithila was not merely a secular archive. It belonged to a ritual world. The keeping of lineage, the regulation of marriage, the remembrance of ancestors, and the authority of learned households were all connected with sacred order.

At the same time, the editor must not over-interpret these formulae. A sacred heading does not automatically prove that every family listed beneath it served a specific shrine or belonged to a temple office. In many cases, the invocation is a section-heading. It sanctifies and organizes the record. The detailed meaning must be judged from the surrounding entry.

2.13 Place-Names as Genealogical Evidence

Place-names in the Nagram Panji are evidence. They are not background decoration. A village may identify origin, settlement, marriage connection, branch affiliation, or social recognition. When a line says that a person is connected from one place to another, both places must be preserved.

The same village may appear in many entries. This repetition shows that certain villages function as major nodes in the genealogical network. Sandahpur, Singhwar, Shashipur, Hati, Samauli, Mangrauni, Rohar, Tatail, Bhakharouli, and Malangia are not isolated references; they are recurring coordinates in the record.

Some place-names also appear with regional qualifiers such as Purnea, Champaran, Betia, Uttar Pradesh, Rajasthan, or Jamshedpur. These references show that the Nagram Panji records a Mithila-based identity that moved beyond a narrow geographic boundary. The Panji remembers people through their continuing relationship to Mithila even when they are associated with wider regions.

2.14 Names, Nicknames, and Modern Identifiers

The Nagram Panji preserves several kinds of names. Some are classical Sanskrit names, such as Raghunath, Vishwanath, Shivanandan, Madhurapati, or Devkinandan. Some are shorter household or village forms. Some are titles. Some are modern names, including names accompanied by professional identifiers such as engineer or doctor.

This mixture is not a defect. It is evidence of continuity. A living genealogical tradition does not freeze names at one historical moment. It records families as they continue through time. Older naming styles and modern professional identities therefore appear together.

A proper English decoding should not modernize all names into one form or translate them unnecessarily. Personal names should be preserved, with explanation only where the name functions as a title, alias, or branch-marker.

2.15 Repetition: Duplicate or Deliberate?

Repetition is one of the hardest features of the Panji. The same name may occur repeatedly in different branches. The same village-route may appear more than once. A person may be mentioned under one relation and later under another. A branch may reappear because another son or marriage-line is being recorded.

The modern editor must not automatically treat repetition as duplication. In genealogical writing, repetition often serves a purpose. It may connect a branch to more than one route. It may preserve the same person from different perspectives. It may distinguish two persons with the same name. It may return to an earlier ancestor after following another branch.

Therefore, this volume will read repetition structurally. Where a repeated entry appears to be the same person or branch, that will be noted. Where it may be a different person with the same name, that uncertainty will be preserved. Where repetition marks a route-link, it will be explained as part of the Panji's network logic.

2.16 Editorial Rules for This Volume

The following rules will guide the decoding of the Nagram Panji in this volume:

- Do not erase source uncertainty. Blanks, dots, and rikta entries will be preserved and explained.
- Do not merge repeated names unless the context clearly supports identity.
- Do not translate personal names into English, except when explaining their function as titles, aliases, or sacred headings.

- Do not treat every ‘from X to Y’ formula as literal migration without contextual evidence.
- Do not remove sacred invocation headings as irrelevant; they are part of the register’s structure.
- Do not normalize every variant spelling mechanically; preserve meaningful variants and explain doubtful readings.
- Do not silently correct the source. Any necessary editorial clarification must be visible.
- Do not reduce the Panji to a list of ancestors; read it as a social, geographic, ritual, and genealogical record.

2.17 How This Grammar Will Be Used in the Next Chapters

The next chapters will apply this grammar to the first major Nagram cluster: Sandahpur, Singhwar, and Shashipur. The reader will see how a heading is opened, how sons and branches are separated, how village-links are interpreted, and how uncertain portions are preserved.

The method will be deliberately repetitive at first. That repetition is pedagogical. Once the reader learns how the Panji’s language works, later chapters can move more quickly through the entries while still explaining every important sign.

In this way, Chapter 2 serves as the key to the whole volume. The Nagram Panji speaks in a language of compressed genealogy. This chapter has introduced that language. The following chapters will demonstrate it line by line, cluster by cluster, until the whole Nagram material has been opened.

The central principle is simple: nothing in the Panji is to be dismissed as meaningless merely because it is brief. A small abbreviation may mark a branch. A dot may preserve a lost name. A sacred invocation may open an archival section. A

village formula may reveal a network of memory. To decode the Panji is to attend to these signs with patience.

Chapter 3

The Logic of “From Village to Village”

3.1 The Route Formula as the Spine of the Nagram Panji

The Nagram Panji cannot be understood if the phrase “from village to village” is read merely as a geographical note. The repeated formula, usually appearing in the form of one settlement linked to another, is one of the main organizing principles of the register. It is the spine on which names, branches, marital connections, scholarly titles, and memory-fragments are arranged. The formula may look small, but it carries the weight of the archive.

In a modern record, the expression “from X to Y” usually means travel, migration, or transfer of residence. In the Panji, it may mean any of these things, but it may also mean more. It may mark a family’s older seat and later branch. It may show a marriage relation. It may indicate the village by which a man or branch was known to the Panjikars. It may identify a line for purposes of matrimonial verification. It may also preserve a remembered relationship between houses even when the exact event behind the connection has become obscure.

For this reason, the route formula must be decoded rather than translated mechanically. The word “from” should be treated as a genealogical sign, not only as a preposition. Whenever the Nagram Panji says, for example, Sandahpur to Singhwar, Sandahpur to Shashipur, Mangrauni to Madari, Hati to Satlakha, Tatail to Nanour, Rohar to Jhanjharpur, or Bhakharouli to Porwarouni, the editor must ask: what kind of relationship is being preserved here? Is the formula recording origin, destination, marriage, settlement, branch

identification, or archival arrangement? Sometimes the answer is clear. Sometimes the formula deliberately leaves the relation compressed.

3.2 Village as Identity, Not Merely Location

A village-name in the Nagram Panji is not merely a location on the ground. It is a social identifier. A person may be remembered through his father, through his son, through an honorific, through a title, or through a village. The village often performs the work of identification when the personal name alone would be insufficient. Many names recur throughout the Panji. A name such as Raghunath, Shyamalal, Gopal, Vishwanath, Madhurapati, Shivanandan, or Lakshminath cannot be understood without its village context.

The village therefore functions like a genealogical surname, but not in the modern sense. It does not necessarily replace the family name; it locates the family within a network. A man connected with Karmahā, Pali, Sarisab, Darihara, Satlakha, Mandar, Khaowal, or Saurath is not merely being located. He is being positioned in a recognized social and genealogical field. The Panji's reader was expected to know the importance of such positioning.

When this volume decodes a village formula, it will therefore ask three questions. First, what is the literal village relation stated in the entry? Second, what role does the village play in identifying the person or branch? Third, does the same village recur elsewhere in the same or related cluster? The answer to the third question is often crucial, because repeated village-names reveal the structure of the network.

3.3 The Difference Between Origin, Settlement, and Affiliation

The greatest danger in reading the route formula is to assume that every “from X to Y” expression means migration

from an original homeland to a new settlement. Some entries do record movement. But in a genealogical register, movement is only one possible meaning. A village relation may be ancestral, residential, marital, ritual, or classificatory.

Origin means the older remembered seat of the family or branch. Settlement means the later place where the family became established. Affiliation means a recognized connection that may arise from marriage, service, ritual association, scholarly residence, or long social memory. In the Nagram Panji, these categories can overlap. A family may originate in one village, settle in another, marry repeatedly into a third, and be known by a fourth because of a prominent ancestor.

For example, when the entry names a person and then gives a village relation after a sonship formula, the village may identify the wife's side, the linked branch, or the comparative reference used by the Panjekar. If the same person or his sons later appear in a different village sequence, it does not automatically mean contradiction. It may mean that the Panji is preserving another angle of the same social network.

This volume will avoid the phrase "migrated from" unless the context supports it. In many cases, the safer English wording will be "connected from X to Y," "recorded in the X-Y route," "affiliated through the X-Y line," or "entered under the X-to-Y cluster." Such phrasing preserves the source's complexity without reducing it to an unsupported historical claim.

3.4 The Route Formula and Marriage Memory

The Panji tradition is inseparable from marriage regulation. In Mithila, genealogical memory was essential for determining suitable marital relations and avoiding prohibited unions. The village route in the Nagram Panji may therefore preserve not

only descent but also marriage memory. A village connected to a name may mark the house into which a daughter was married, the house from which a bride came, or the wider field of matrimonial recognition.

This is especially important where the entry moves through sons and then attaches different villages to different branches. Each branch may have its own marriage network. A single ancestor may therefore open into several village routes through his sons, grandsons, or descendants. The Panji's compact style often records this without explanation, because the trained reader knew how to use the information.

In this volume, whenever a village appears after a descendant cluster, the possibility of marriage connection will be considered. It will not be assumed in every case, but it will not be ignored. The relationship between genealogy and marriage is too central to the Panji tradition to be treated as secondary. The register does not simply tell us who descended from whom; it also tells us how families could be placed in relation to one another.

3.5 Route Clusters and Branch Formation

Some village routes in the Nagram Panji appear only briefly. Others become clusters. A cluster is formed when several entries share a route, a place, a recurring ancestor, or a repeated set of linked villages. Sandahpur-Singhwar is a cluster. Sandahpur-Shashipur becomes a cluster. Mangrauni, Hati, Samauli, Balirajpur, Siwa, Kua, Rohar, Tatail, Rajanpura, Bhakharouli, Malangia, and Ruchauli each function as clusters in different parts of the source.

A cluster is not necessarily a single family in the narrow sense. It is a field of related entries. Within that field, there may be several families, several branches, or several remembered lines. The heading gives the reader an

orientation, but the internal structure must still be decoded. Some clusters are built around a principal ancestor. Others are built around a village-route. Others are built around a sacred invocation heading. Still others are built around a mixture of all three.

Branch formation can be recognized when one ancestor's sons or descendants are repeatedly associated with different named routes. The source may not say "this is Branch A" or "this is Branch B" in modern terms. Instead, it will give names, sons, villages, and repetitions. The branch must be inferred from the pattern. The editor must be cautious: branch formation is a reading of the structure, not always an explicit statement in the text.

3.6 Repetition of Village Routes

Repeated village routes are one of the most important clues in the Nagram Panji. If a route recurs, it may mean that the connection was strong, that several related branches used the same route, or that the Panjekar returned to a previously opened cluster to add another line. Repetition is not automatically duplication. It is often the mechanism by which the Panji preserves multiple angles of the same network.

For example, if Shashipur appears in several consecutive entries, each Shashipur entry must be read as a related but distinct segment unless the text clearly shows that it is merely a continuation of the same line. Likewise, when Hati, Samauli, Balirajpur, Tatail, Bhakharouli, or Malangia appears repeatedly, the repetition may indicate the growth of that village into a genealogical centre. The Panji records the centre by returning to it.

The editorial method in this volume will therefore distinguish between three kinds of repetition: continuation, recurrence, and duplication. Continuation means that the next

entry carries forward the previous line. Recurrence means that the same village or name returns in another related context. Duplication means that the same information is repeated without significant new function. Only the third should be treated as duplication, and even then the repetition should be noted rather than erased.

3.7 Place-Names as Evidence of Regional Expansion

The Nagram Panji shows Mithila as a wide and mobile social world. It includes not only central Mithila villages but also references toward Purnea, Champaran, Betia, Uttar Pradesh, Rajasthan, Jamshedpur, and other regions. These references must be read carefully. They show that the genealogical memory of Mithila travelled with families, scholars, priests, service-holders, and marriage networks.

A place outside the narrow heartland does not make the entry less Maithil. On the contrary, it shows the reach of Maithil identity. The Panji's purpose was to preserve lineage and relation wherever the family was remembered. If a branch moved, served, studied, married, or settled outside the older village zone, the record could absorb that fact.

The route formula therefore gives evidence for historical movement without always explaining the cause of movement. It may not tell us why a family came to Purnea or Betia or Jamshedpur, but it preserves that the relation existed. Later analytical chapters will group such references to show the outward spread of the Nagram-linked families.

3.8 The Sacred Route and the Secular Route

In the later sections of the Nagram material, many entries begin with invocations such as Om followed by a sacred name. These sacred headings do not cancel the village route; they frame it. The entry may begin with a sacred invocation and

then proceed into the same dense genealogical structure: person, sons, villages, cross-references, and branches. The sacred and the secular are not separate worlds in the Panji. They are joined in the act of recording memory.

The sacred heading may organize a group of entries, sanctify the record, or serve as a mnemonic marker. But after the heading, the route formula continues to do its work. A line may be introduced under Rameshwar, Vasukinath, Kedarnath, Kapileshwar, Adidev, Trilochan, or another sacred name, yet the genealogical evidence still lies in the pattern of persons and villages.

This volume will therefore treat sacred headings as structural elements, not as ornamental phrases. At the same time, it will not overstate them. A sacred heading does not automatically mean that the family belonged to a particular temple or priestly office. The text must show such a connection before it can be asserted. The safer reading is that sacred headings mark and sanctify sections of the register.

3.9 The Role of Cross-References in Village Logic

The Nagram Panji often contains numbered references, including B-references and other parenthetical numbers. These references are part of the route logic. They show that one entry may depend on another register, another page, another branch, or another remembered cluster. A route is therefore not always self-contained. It may point outward.

When a route entry includes a cross-reference, the reader should understand that the Panji is creating a network of verification. The entry says, in effect: this person or branch should also be checked in that other place. Such cross-references are essential for avoiding mistaken identity. The same name may appear in many places; the cross-reference helps determine which occurrence belongs to which branch.

In this volume, cross-references will be preserved as part of the explanation. If the available source does not allow the reference to be fully resolved, the unresolved state will be stated openly. A cross-reference that cannot yet be checked is still valuable evidence because it shows that the original compiler or copyist recognized a relation beyond the immediate line.

3.10 The Route Formula and Time

The Panji rarely gives dates in the modern historical manner. Time is embedded in descent, in sequence, in titles, and sometimes in occupation. When a route moves from older names to modern identifiers such as lawyer, engineer, doctor, or other professional labels, the reader can sense chronological layering. But the Panji does not always announce that one generation has ended and another has begun. The route must be read as a sequence of memory.

The phrase “from village to village” may therefore contain time as well as space. A family connected from one village to another may represent an older seat and a later residence. A branch attached to a modern place may represent a recent extension of an older line. A repeated village may preserve an old connection that continued across generations.

This does not mean that every route can be dated precisely. It means that the route formula provides relative chronology. The order of names, the appearance of modern titles, the presence of cross-references, and the recurrence of descendants can help establish a sequence. Later chapters will use this method when reading large clusters.

3.11 Editorial Translation of Village Routes

Because this volume is in English, the route formula must be translated carefully. A literal translation may be clear but misleading. The expression “from X to Y” will be retained

where it is the simplest faithful form, but explanatory prose will often clarify that the meaning may include origin, affiliation, settlement, marriage connection, or archival classification.

For example, the heading “Sandahpur to Singhwar” should not be expanded into “the family migrated from Sandahpur to Singhwar” unless the entry gives enough evidence for migration. A better decoding may say: “This entry is recorded under the Sandahpur-Singhwar route. The route appears to preserve a recognized connection between the Sandahpur line and the Singhwar-associated branch.” This wording keeps the source’s meaning open while still making it intelligible.

Similarly, a heading such as “Bhakharouli to Chikni, Purnea, Danga, Dhagjari” should be read as a multi-place cluster. It may contain several linked settlements or branches. The English explanation must not force all of them into one straight road. The Panji’s geography is networked, not linear.

3.12 When a Village-Route Contains Several Villages

Some headings contain not two places but several. This is especially important in later sections where entries include multiple place names such as Purnea, Danga, Dhagjari, Haripur, Mahishi, Lagma, Sanha, or other linked locations. A multi-place heading usually signals a complex cluster. It may record a chain of affiliation, a later spread of a branch, or the association of several remembered houses under one entry.

The editor must not reduce such a heading to only the first and last place. Every place named in the heading must be preserved. If the internal text later clarifies the role of one place, that role should be explained. If the role remains unclear, the place should still be recorded in the route table and village index.

This is where the index at the end of the project will be especially important. A place that appears once in a multi-place heading might otherwise be missed. The cumulative index will allow the final manuscript to be checked against every visible route-name, branch-name, and village reference.

3.13 Errors, Variants, and Village-Name Stability

Village-names in the Nagram Panji appear in variant forms. Some variants may reflect older spelling. Some may reflect scribal habit. Some may reflect local pronunciation. Some may be the result of damaged copying or later transcription. The editor must not assume that every variation is an error. At the same time, the editor must not treat every variation as a separate place without evidence.

The safe method is to preserve the source form and, where possible, provide a normalized identification in explanation or index. If a form is clearly a variant of a better-known village, the relationship can be noted. If the reading is uncertain, it should be marked as uncertain. If two similar forms may represent different places, both should be retained until evidence permits consolidation.

This is particularly important for names that recur across several clusters. A small spelling variation may either be harmless or significant. Only context can decide. The editor's task is to make the decision visible, not to hide it behind silent normalization.

3.14 The Route Formula as Social Cartography

The Nagram Panji may be described as a social map. It does not draw rivers, roads, and boundaries in the modern cartographic manner. Instead, it maps relations. One village is connected to another through a person. One family is connected to another through a branch. One line is linked to another through marriage. One scholar is associated with a

place through reputation. One modern professional is attached to an older lineage through descent.

This social cartography is one of the most valuable features of the Panji. It shows how Mithila remembered itself not as a set of isolated settlements but as a web. The same village may appear as origin in one entry, destination in another, marriage connection in a third, and cross-reference in a fourth. This is not confusion. It is the nature of a living genealogical map.

The analytical chapters at the end of this volume will turn this social cartography into tables: major village nodes, major route-lines, repeated places, external regions, blank entries, and unresolved references. But the interpretive chapters must first explain how the map is made.

3.15 Applying the Method to the Next Cluster

The next chapter will move from method to persons and social roles. It will explain how titles, honorifics, occupations, and learned designations function inside the route formula. This is necessary because a village-route alone does not complete the identity of a person. A man may be identified by village and father, but also by title, scholarship, ritual role, or modern profession.

After that, the volume will return to the opening Nagram cluster in detail. The Sandahpur-Singhwar and Sandahpur-Shashipur entries will then be decoded with the full method: route, ancestor, sons, branches, village links, titles, blanks, and cross-references. The reader will see how the small formula “from village to village” controls the entire architecture of the Panji.

The central lesson of this chapter is therefore this: in the Nagram Panji, place is never passive. A village-name is evidence. A route is an argument. A repeated place is a signal.

A multi-place heading is a network. To read the Panji properly, one must learn to read geography as genealogy.

Chapter 4

Persons, Titles, and Social Roles in the Nagram Panji

4.1 Why a Name Alone Is Not Enough

The Nagram Panji does not identify a person by name alone. A name is only the first layer of recognition. Around the name stand father, son, village, title, branch, profession, sacred context, and sometimes a nickname or alternate name. Without these surrounding markers, a modern reader may mistake one person for another, especially because many names recur across the register.

This chapter explains how persons are socially positioned in the Nagram Panji. The purpose is not merely to translate titles. It is to show how titles and roles help the reader decode identity. A man called Gopal, Vishwanath, Ramanath, Madhurapati, Shivanandan, Shyamalal, or Lakshminath may appear in several places. His actual identity depends on the attached relations: whose son he is, which branch he belongs to, which village-route names him, and what title or office is joined to his name.

The Panji therefore works with a layered identity system. The first layer is personal name. The second is descent. The third is village affiliation. The fourth is social title. The fifth is cross-reference. A stable reading emerges only when all these layers are kept together. If one layer is isolated and treated as complete, the genealogy may be distorted.

4.2 The Person as a Relational Being

In modern documents, an individual is often identified by a fixed surname, date of birth, and address. In the Panji, the person is relational. He is someone's son, the descendant of a

branch, the holder of a title, or the member of a village-route. Even when a personal name appears prominent, it is rarely free-standing. The Panji places him inside a chain.

This relational method reflects the purpose of the register. The Panji was not designed to celebrate isolated biography. It was designed to preserve lineage and regulate social memory. A person mattered because he formed a link between ancestors and descendants, between one village and another, between one marriage network and another, and between older reputation and later continuation.

For this reason, the English decoding in this volume will avoid turning every named figure into a separate biographical subject. Instead, the person will be read as a node. A node may connect upward to a father, downward to sons, sideways to marriage branches, outward to villages, and historically to titles or occupations. This is the correct way to read the Nagram Panji.

4.3 Sonship Markers and the Grammar of Descent

The most frequent social relation in the Panji is sonship. Forms equivalent to 'son of' and 'sons of' are constantly used to move from one generation to the next. These forms may appear in different spellings or grammatical shapes, but their function is to establish descent. They tell the reader that the following name belongs to the next genealogical level.

The difficulty is that the Panji often lists several sons in rapid succession. A single ancestor may be followed by two, three, four, or more sons, and each son may then open another branch. Modern punctuation is not always available to separate them. The editor must therefore rely on the relational markers, the sequence of names, and the repeated village formulae.

In the English chapters, sonship will be decoded carefully. Where the source clearly lists sons, the explanation will say so. Where the source appears to move to a grandson or later descendant, the explanation will mark the shift. Where the relation is uncertain, the uncertainty will be preserved. This is essential because the difference between son, grandson, descendant, and collateral branch is not minor; it changes the genealogy.

4.4 Branch Names, House Names, and Remembered Lines

The Panji frequently treats a family branch almost like a person. A branch may be introduced through an ancestor, then known by a later figure, a nickname, or a village. Sometimes the branch-name becomes more important than the original personal name. This is especially true where a descendant became famous, where a house acquired a title, or where a village association became the chief identifying mark.

The editor must therefore distinguish between an individual name and a branch label. A name followed by several descendants may be an individual. But the same name, when repeatedly used as a heading or organizing marker, may also function as the remembered name of a house. The Panji does not always explicitly say which is intended. Context must decide.

This volume will use terms such as 'branch', 'line', 'house', or 'cluster' only when the source pattern supports them. It will not impose modern family-tree categories where the Panji gives a looser memory. The goal is to clarify without flattening the source.

4.5 Honorific Titles: Thakur, Chaudhary, Pandit, and Related Markers

Honorific titles appear throughout the Nagram material. Titles such as Thakur, Chaudhary, Pandit, and related abbreviated forms do more than decorate a name. They show social position, household recognition, scholarly identity, ritual status, or local authority. In some entries the title is inherited; in others it may be attached to a particular person because of learning, office, or reputation.

The abbreviated form often written as 'th.' must be treated with care. It usually points to a title or honorific equivalent to Thakur, but its precise function depends on context. It may mark the principal person in an entry, a respected householder, or a recognized branch-holder. Similarly, forms suggesting Chaudhary or Pandit may indicate status, title, function, or learned identity. They should not be translated loosely without explanation.

In this volume, such titles will usually be retained in transliterated form when a direct English equivalent would be misleading. For example, 'Thakur' should not be translated simply as 'lord' or 'landlord' in every case. Its genealogical and social function is more specific than either English word. 'Pandit' likewise should not be reduced merely to 'scholar', because in Mithila it may carry ritual, textual, and social implications.

4.6 Scholarly and Ritual Designations

The Nagram Panji preserves a world in which learning was a major marker of identity. Designations connected with scholarship, astrology, ritual expertise, teaching, or scriptural authority occur in many places. Some entries preserve forms corresponding to Jyotishi, Mahamahopadhyaya, Upadhyaya, Vaidya, Acharya, Sahityacharya, and similar designations.

These must be read as part of the social history of Mithila's learned lineages.

A scholarly title may identify an individual's learning. It may also identify a family reputation. A house known for ritual service, astrology, Sanskrit learning, medical learning, or literary scholarship could retain that mark across entries. In such cases, the title is not merely biographical; it is genealogical evidence. It tells us how the family was remembered.

The English explanation will therefore preserve these designations wherever possible and explain their likely function. If the title is clear, it will be identified. If the abbreviation is uncertain, it will be left cautiously. If a title appears with a modern occupation, both will be explained, because the coexistence of older and newer markers is one of the most important features of this Panji.

4.7 Priestly, Astrological, and Learned Authority

Mithila's Panji tradition cannot be separated from learned authority. The Panjikars themselves belonged to a culture in which genealogy, ritual purity, marriage regulation, textual learning, and social recognition were interdependent. When the Nagram Panji records a person with a learned or ritual title, it is placing him within that culture of authority.

Astrological and priestly designations are especially important because marriage, ritual timing, and genealogical verification were connected. A family known for such work could become a point of reference beyond its immediate household. A learned man might therefore appear not only as a descendant but as a marker of the branch's prestige.

This volume will not automatically assume that every learned title implies priestly office. Nor will it assume that every ritual designation implies high textual scholarship. The

Panji's words must be read according to context. But the general point remains: learned and ritual titles are not ornamental. They are evidence of social function.

4.8 Royal, Administrative, and Local Authority Titles

Some titles in the Nagram Panji suggest local authority, administrative recognition, or elite household status. Words equivalent to Raja, Babu, Chaudhary, Rai, and other designations may appear in different contexts. Their meaning can vary widely. In one entry, a title may be part of a name. In another, it may signal rank. In another, it may preserve local respect rather than formal office.

The editor must therefore avoid both exaggeration and minimization. It would be wrong to treat every occurrence of Raja as proof of kingship. It would also be wrong to ignore the status implied by the title. The safer method is to record the title, identify its possible role, and examine whether the surrounding entry supports a formal or honorific reading.

Similarly, Babu may indicate respect, household standing, or a later social mode of address. It may not be a genealogical title in the strict sense, but in a Panji it still helps identify the person. Such markers are part of the social texture of the record and should not be silently removed.

4.9 Modern Professions inside an Older Genealogical Form

One of the remarkable features of the Nagram material is the presence of modern occupational markers. Entries may include lawyer, engineer, doctor, principal, teacher, or similar designations. These references show that the Panji did not end with the old scholastic world. It continued to absorb newer forms of identity.

The appearance of a modern profession does not break the traditional form of the Panji. Rather, it shows the adaptability of the register. The same genealogical grammar that records sons, villages, and titles can also record an engineer or a doctor. This is evidence of continuity through change. The family remains inside the old lineage structure, while the person's modern role is added as a new identifying layer.

In decoding such entries, the modern profession will be treated as an identifier, not as the main genealogy. For example, if a person is marked as a lawyer or engineer, that helps distinguish him from others of the same name. But his genealogical place still depends on the father, branch, and village-route. The profession clarifies the node; it does not replace the lineage.

4.10 Nicknames, Alternative Names, and the Marker “pr.”

The Panji frequently preserves alternate names, familiar names, or names by which a person was popularly known. These may be introduced by abbreviations such as 'pr.' or by placement in the entry. The likely function is often equivalent to 'called', 'known as', 'alias', or 'popularly named'. Such markers are extremely valuable because they connect formal genealogy with lived social memory.

A person may have a formal Sanskrit name and a shorter household name. He may be known in one village by one name and in another context by another. A branch may preserve a nickname because that is how the person was remembered by the community. The Panji does not treat these alternate names as trivial. It records them because they help identification.

In English, this volume will generally explain 'pr.' as 'known as' or 'also called' when context supports that reading. Where

the abbreviation is uncertain, it will be retained and discussed. The goal is to preserve the source marker while making the identity legible to the reader.

4.11 Collective Suffixes and Grouped Sons

Many entries list several names followed by a collective indication that they belong together. A group of sons may be given in a compact sequence before the entry moves to one of them. In some cases the cluster ends with a suffix or marker suggesting that all the preceding names are included. The reader must recognize when a group has been formed.

This is especially important because the Panji may then expand only one member of the group while leaving others unexpanded. A modern reader may think the unexpanded names are incomplete, but the source may simply be recording them as members of the group. Conversely, a name that appears after the group may belong to the next relation, not to the same group. The sequence must be read carefully.

In this volume, grouped names will be unpacked in explanatory prose. Where the source lists several sons, they will be named as a group. If one is then expanded, the explanation will say so. This prevents the common error of treating every name in a line as being on the same genealogical level.

4.12 Female Presence in a Male-Line Register

The Panji is primarily organized through male descent, but it is not without female presence. Women often appear indirectly through marriage relations, daughter-giving and daughter-taking connections, or references to sons born through a particular alliance. In some places the language may indicate daughters, wives, or related female-linked branches, though the form is compressed.

A responsible decoding must therefore not say that women are absent from the Panji. They are often structurally present even when not individually named. Marriage routes, village affiliations, and branch connections frequently depend on women's movement between houses. The male-line register preserves this movement indirectly.

When the source clearly names or implies a female relation, this volume will explain it. Where the relation is only inferred through village-route and matrimonial logic, the inference will be stated cautiously. The point is not to force modern expectations into the source, but to recognize that the social network recorded by the Panji could not exist without women's genealogical role.

4.13 Social Rank and Genealogical Caution

Titles can easily tempt the reader into overinterpretation. A title may look grand, but its meaning may be local. A scholarly designation may be precise in one context and honorific in another. A modern profession may distinguish a person but not change his genealogical status. The editor must therefore handle every title with restraint.

Genealogical caution means that titles should be recorded faithfully, translated carefully, and interpreted only as far as the source permits. If the Panji gives a person as Thakur, the edition may preserve Thakur. If it gives a person as Mahamahopadhyaya, that high scholarly designation should be noted. If it gives a person as engineer or doctor, that modern identifier should be retained. But no additional status should be invented.

This caution is especially necessary because the Panji concerns real families and remembered ancestors. A modern edition must not inflate, erase, or rearrange social status. It must explain the evidence as evidence.

4.14 When Title and Name Become Inseparable

In many traditional records, title and name become inseparable. A person may be remembered not simply as 'Madhurapati' or 'Vagish' but as a titled figure whose title is part of his identity. Later descendants may refer to him by that combined form. The Panji often preserves such combined memory.

The same is true of learned titles and honorifics. A famous scholar may be remembered through his designation as much as through his given name. A respected householder may be remembered through Thakur or Babu. A professional descendant may be remembered through Vakil, Engineer, or Doctor. These words are part of the identifying apparatus of the entry.

In English prose, this volume will not strip titles away for stylistic simplicity. If the title is part of the source identity, it will remain visible. The explanation may then clarify whether it is an honorific, a scholarly title, a profession, or an uncertain marker.

4.15 The Role of Place in Social Status

A title rarely stands alone in the Nagram Panji. It is usually joined to a place. A learned man from one village, a Thakur of another, a branch connected through a third, a professional descendant settled in a fourth: these combinations create social identity. Place and title together make the person legible.

This is why a chapter on titles must follow the chapter on village-routes. The route tells us where the person is placed in the network. The title tells us how he was recognized within that network. The two must be read together. A title without place may be ambiguous; a place without title may be incomplete; together they form a stronger identification.

Later decoding chapters will therefore present persons through combined identifiers: name, father, branch, village-route, title, and cross-reference. This will make the entries readable while preserving their original structure.

4.16 Modern English Treatment of Traditional Titles

Because this book is in English, a consistent editorial policy is necessary. Some titles will be translated, some transliterated, and some explained rather than translated. The choice depends on whether English has an adequate equivalent. Many Mithila titles do not have exact English equivalents. Literal translation may mislead more than it helps.

For example, Pandit may be left as Pandit and explained as a learned or ritual title depending on context. Mahamahopadhyaya should usually be retained because it is a specific scholastic honor. Jyotishi may be explained as astrologer, but the traditional connotation should not be lost. Vakil may be rendered as lawyer when the context is modern. Engineer and Doctor can be translated directly because they are modern professional markers. Thakur and Chaudhary should generally be retained with explanation rather than flattened into English rank-words.

This policy will give the English reader clarity without removing the cultural texture of the Panji. The book is English in language, but it must remain faithful to the Maithil genealogical world it explains.

4.17 Titles as Chronological Clues

Titles can also help establish relative chronology. Older entries may emphasize lineage, village, ritual learning, and traditional honorifics. Later entries may include modern professions such as lawyer, engineer, doctor, or principal. This

does not produce exact dates, but it provides a chronological texture.

When an entry includes a modern profession, it probably belongs to a more recent genealogical layer than an entry that only gives older formulae. When a branch moves from traditional learned titles to modern educational or professional markers, the Panji is silently recording social change. It shows the movement from scholastic and ritual authority into modern education, law, medicine, engineering, and administration.

This volume will use such clues carefully. It will not date an entry solely by a title. But it will note when titles indicate a later layer of family memory. This is particularly important because the Nagram material reaches into a period where old and modern identities coexist.

4.18 The Ethics of Naming

To decode a Panji is to handle names with responsibility. A name in a genealogical register is not an abstract word. It belongs to a remembered person and to families who may still identify with that memory. The editor must therefore avoid careless normalization, unnecessary translation, or speculative identification.

If a name is written in a variant form, the source form should be respected. If a name appears damaged, that damage should be acknowledged. If an honorific is attached, it should be retained. If an alternate name is given, both forms should be preserved. If two persons share a name, they should not be merged unless the source supports the merger.

This principle is especially important in a volume that aims to leave nothing unexplained. Explaining everything does not mean deciding everything. Sometimes the correct explanation

is that the source preserves uncertainty. The name must be left open until better evidence appears.

4.19 Preparing for the First Detailed Decoding

The next chapters will apply the principles of the first four chapters to the opening Nagram material. The reader has now been given the basic tools: the meaning of the Panji form, the grammar of abbreviations, the logic of village-routes, and the function of titles and social roles. With these tools, the Sandahpur-Singhwar and Sandahpur-Shashipur entries can be opened carefully.

The first detailed decoding will not merely list the names again. It will identify the heading, explain the route, separate the principal nodes, trace the sonship lines, mark the village affiliations, preserve the uncertain gaps, and note the social titles. It will show how a compact Panji entry can be expanded into a readable genealogical analysis.

The method is deliberate because the source is difficult. A reader who has not learned the code may see only a dense crowd of names. A reader who has learned the code will see structure: ancestor, branch, village, title, relation, memory, and uncertainty. That structure is the heart of the Nagram Panji.

4.20 Summary: Personhood in the Nagram Panji

The Nagram Panji understands a person through connection. Name, father, son, branch, village, title, profession, and cross-reference all help define identity. None should be ignored. A modern reader may want a single fixed identifier, but the Panji gives a layered one. That is not a weakness. It is the way the register preserves social reality.

Titles and roles must therefore be decoded with the same care as names and villages. Thakur, Chaudhary, Pandit, Jyotishi, Mahamahopadhyaya, Vaidya, Vakil, Engineer, Doctor,

and similar markers are not peripheral. They help locate persons within a changing Maithil world. They show continuity from traditional learning to modern professions, from village-based identity to wider regional movement.

The central lesson of this chapter is that no person in the Panji stands alone. Every person is a point in a network. To decode the Nagram Panji is to recover that network without simplifying it beyond recognition. The next chapter will begin the first extended decoding of the opening route: Nagram, Sandahpur, Singhwar, and the earliest connected branches.

Chapter 5

Reading Gaps, Blanks, and “Rikta”

5.1 Why Absence Must Be Read

A genealogical register does not speak only through names. It also speaks through absence. In the Nagram Panji, gaps, dotted spaces, damaged names, incomplete village references, and entries marked as rikta are not accidents to be brushed aside. They are part of the surviving record. A responsible decoding must therefore explain not only what is present but also what is missing.

Modern readers often expect a genealogy to be complete. They want an ancestor, a father, a son, a village, and a continuous line. The Panji does not always provide such completeness. Sometimes the compiler knew that a relation existed but did not possess the name. Sometimes the name existed in the older memory but had become unreadable in the available copy. Sometimes the lineage was known only through a village-route. Sometimes an entry was reserved for a branch but left empty. These absences reveal the history of the document itself.

The purpose of this chapter is to establish the editorial discipline for reading such absences. This is essential before the detailed decoding begins. Without a clear policy, the temptation would be to fill blanks, smooth over uncertainty, or remove empty entries. That would make the book easier to read but less faithful to the Panji. Volume IV will not do that. It will preserve the signs of incompleteness and explain their possible meanings.

5.2 The Meaning of Dotted Gaps

Dotted gaps are among the most frequent signs of incompleteness in the Nagram material. They usually indicate

that some part of the expected formula is missing: a name, a father, a village, a title, a branch, or a continuation. In a compact Panji entry, even a small omission can alter the interpretation. A missing father may prevent the line from being securely placed. A missing village may obscure whether the entry records origin, marriage, or settlement. A missing son may break the sequence of descent.

The dots should not be interpreted as decorative punctuation. They are visible markers of absence. They show that the scribe or compiler preserved the shape of the entry even when the content was incomplete. In this sense, the gap is honest. It tells the reader: something belonged here, but the record no longer gives it clearly.

In the English decoding, dotted gaps will be handled in a simple way. If the missing element can be identified by grammar but not by name, the explanation will say, for example, that the name of the father is missing, or that the village after the route-marker is not preserved. If the kind of missing element is unclear, the gap will be described more cautiously. No name will be supplied merely because it seems likely.

5.3 “Rikta” as an Archival Statement

The word *rikta*, meaning empty or vacant, carries special importance. An entry marked *rikta* is not the same as an entry that never existed. It is an entry whose place in the sequence has been acknowledged but whose content is absent. The number, heading, or route may be preserved, while the internal genealogical detail is missing. This tells us that the register’s architecture remained known even where the content had dropped out.

A *rikta* entry can have several possible explanations. The branch may have had no recorded continuation. The details

may have been lost before copying. The compiler may have left space for later completion. The relevant family may have been known by name but not available for verification. Or the entry may have been part of a numbering system copied from an older register in which the original text was already missing.

This volume will never delete rikta entries. They will be listed, indexed, and explained. They are important for cross-checking coverage at the end of the book. When the final index is supplied, every rikta heading must be accounted for, even though there is no full genealogy to decode within it.

5.4 Blank Does Not Mean Unimportant

A blank entry may seem unimportant because it contains little or no information. But in a Panji, even the existence of the heading may be valuable. It may preserve a village-name, a route, an invocation heading, a number, or the memory of an expected branch. The absence of names does not erase the evidence supplied by the heading itself.

For example, a heading may tell us that a particular village-route belonged within the Nagram sequence even though the names are missing. Another heading may preserve a sacred invocation tied to a section. Another may show that the numbering of the register passed through a branch now empty. Such details help reconstruct the organization of the Panji.

The editor must therefore ask two questions of every blank. First: what is missing? Second: what remains? The remaining material may be small, but it may still be useful. Volume IV will treat blank entries as fragments of structure, not as useless debris.

5.5 Broken Names and Damaged Readings

Many names in the Nagram material appear in damaged, variant, or uncertain forms. Some may be the result of scribal habits. Some may reflect local pronunciation. Some may come from copying errors. Some may be affected by later digitization or transcription. The editor must distinguish, as far as possible, between a genuine local form and a damaged reading.

The safest principle is to preserve the source form while explaining uncertainty. If a name appears as a recognizable variant, the note may identify the likely standard form. But if the reading is genuinely uncertain, it should not be normalized. A wrong normalization can create a false ancestor, merge two different persons, or hide a local form that has historical value.

This is especially important in a register where names recur. A damaged form of one name may resemble another common name. If the editor silently changes it, the branch may be connected to the wrong person. Therefore, when a reading is doubtful, the uncertainty will be visible in the English explanation.

5.6 Variant Spellings of Villages

Village names are particularly vulnerable to variation. The same place may be written with slightly different spellings in different entries. Some differences may reflect pronunciation. Others may reflect scribal inconsistency. Some may result from the difficulty of representing local place-names in compact Panji writing. In a genealogical register, such variation is normal.

The danger lies in treating every spelling difference as a different place, or in treating every similar-looking name as the same place. Both errors are possible. A small difference

may be insignificant, but it may also point to a different village. The decision must depend on surrounding evidence: the route, the associated family, the neighboring entries, and repeated patterns elsewhere in the Panji.

This volume will therefore use cautious place-identification. The source form will be preserved where necessary. A likely normalized form may be given in explanation, but only when the context supports it. The village index at the end of the project will be essential for checking such variants.

5.7 Incomplete Village-Routes

Sometimes the Panji gives the beginning of a route but not the end. Sometimes it gives the destination but leaves the origin unclear. Sometimes the formula is interrupted by a damaged name or dotted gap. Such incomplete route-lines must be handled carefully because the route formula is one of the main organizing principles of the Nagram Panji.

An incomplete route may still tell us something. If the origin is preserved, it may identify the branch's starting point. If the destination is preserved, it may show a known connection. If a middle element is missing, the surrounding entries may help reconstruct the probable pattern. But reconstruction must not become invention.

In the detailed chapters, incomplete routes will be described in terms of what is secure and what is not. The explanation may say that the entry begins from a given village but the destination is missing, or that a destination is named but the earlier affiliation is unclear. Such statements are more useful than false certainty.

5.8 Cross-References with Missing Context

The Nagram Panji includes numbered references and B-references. These often point to another part of the register, another folio, another branch, or a related entry. But a cross-

reference is not always fully resolvable from the immediate line. Sometimes the referenced material is not visible in the same section. Sometimes the number is damaged or ambiguous. Sometimes the reference survives but its target remains uncertain.

A cross-reference with missing context should be preserved exactly. It should not be ignored simply because it cannot be resolved at once. The reference may become meaningful later when the index, appendix, or another entry is checked. It may also be valuable evidence of the register's internal architecture.

In this volume, cross-references will be collected and indexed. When their function is clear, it will be explained. When their function is unclear, the uncertainty will be stated. The final cross-checking index promised at the end of the project will be especially useful for verifying whether these references have been fully accounted for.

5.9 Repetition and Apparent Duplication

One common source of confusion is repetition. The same or similar entry may appear more than once, or the same name may recur in a different branch. A modern editor may be tempted to remove what appears to be duplication. That would be dangerous. In a Panji, repetition may have a function.

A repeated name may represent a different person bearing the same name. A repeated branch may be recorded because it is relevant to more than one village-route. A repeated village may appear because different sons or descendants established separate connections with it. A repeated title may indicate continuity of status within a family. Even an apparently repeated blank may preserve a separate place in the register's sequence.

Therefore, this volume will not remove repetitions. It will explain them. If two entries appear to refer to the same branch, the explanation may note the likely overlap. If they clearly belong to different contexts, the distinction will be preserved. Apparent duplication is not an editorial defect; it is often a clue to the Panji's networked structure.

5.10 Names Without Fathers

Sometimes a person is named without a clearly preserved father. This creates difficulty because father-son relation is the backbone of the Panji. A fatherless name may be an independent branch-holder, a damaged continuation, a known person whose father was assumed, or a name inserted from oral memory without full genealogical detail.

The editor must not automatically attach such a name to the nearest preceding person. Proximity in the line is evidence, but it is not always decisive. The syntax, markers, village-route, and branch context must all be considered. If the connection remains uncertain, the English decoding must say so.

A name without a father can still be valuable. It may preserve a remembered figure, a title-holder, a local ancestor, or a marriage connection. But it must be handled as incomplete evidence unless the surrounding grammar makes the relation clear.

5.11 Fathers Without Clear Descendants

The opposite problem also occurs. A person may be named as a father or principal node, but the descendant sequence after him may be incomplete. Sons may be partly listed, a branch may be broken, or the entry may move away before the line is finished. This can happen when the source has lost part of the record or when the compiler recorded only the relevant descendant for a particular route.

Such entries remind us that the Panji is not always a full biological genealogy. It is a practical genealogical register. It records what was needed for recognition, marriage, affiliation, or branch identification. A father may be named only because one descendant's connection had to be preserved.

In the decoding chapters, these entries will not be expanded beyond the evidence. The explanation will identify the named father, the preserved descendants, and the point at which the record becomes incomplete.

5.12 The Problem of “Apara” and Secondary Branches

The marker corresponding to *apara* or *apra* often introduces another branch, another son, another relation, or an additional line. It is one of the most important indicators for reading the Nagram Panji. But it also creates difficulty because what follows may not always be parallel to what came before. Sometimes it introduces another son; sometimes another wife-line or branch; sometimes a collateral extension; sometimes simply an additional genealogical note.

When *apara* appears near a gap, the difficulty increases. The editor must decide whether the missing portion belonged to the previous branch or to the new one. This cannot be done mechanically. The surrounding names and village markers must be read carefully.

In this volume, *apara* will usually be explained as 'another branch' or 'another line' unless the precise relation is clear. This avoids falsely converting every *apara* into a simple biological sonship marker. The Panji's own flexibility must be respected.

5.13 Sacred Headings with Sparse Entries

Some sacred invocation headings are followed by substantial genealogical material. Others are followed by sparse or empty entries. The difference itself matters. A sacred heading may have served as an archival divider even when the genealogical content under it was later lost or never fully entered.

The editor should not assume that a sparse sacred entry is meaningless. The invocation may identify a section, preserve an older register division, or mark a remembered place in the sequence. The heading may also help connect neighboring entries even where internal names are absent.

For this reason, sacred headings will be retained in the English book. They will be translated or explained, but not removed. When they occur with little or no genealogical content, the lack of content will be noted rather than silently passed over.

5.14 Modern Additions and Incomplete Recent Memory

The Nagram material includes modern titles and professions in some places. Modern entries can also be incomplete. A recent professional marker such as lawyer, engineer, doctor, principal, or similar designation may appear with a partial lineage. This shows that modernity did not automatically make the record more complete. Family memory could still be uneven.

Modern additions may also have been inserted into older genealogical frameworks. They can appear beside older titles, traditional village-routes, and sacred headings. This coexistence creates a layered text. The editor must identify the modern marker while preserving the older structure around it.

When a modern entry is incomplete, it will be handled under the same rules as older entries. No missing father, village, or branch will be invented. The modern marker will be explained, but the gap will remain visible.

5.15 Editorial Notes Without Overloading the Reader

A book that explains every gap can easily become unreadable if the notes are too heavy. The challenge is to preserve all uncertainty without burying the reader under repetitive warnings. This volume will therefore use a balanced method. Major uncertainties will be explained in the main text. Repeated minor gaps will be summarized. Complete lists will be placed in appendices and indexes.

For example, if a chapter contains many dotted gaps, the first few may be explained in detail to show the pattern. Later instances may be grouped: 'several names in this cluster are missing in the source.' But the appendix will still record each incomplete entry. This allows the book to remain readable while preserving full coverage.

The final index supplied for cross-checking will be used to verify that no entry has disappeared merely because it was incomplete. The promise to leave nothing unexplained means that every blank must be visible somewhere in the book's apparatus.

5.16 The Difference Between Explanation and Completion

This chapter rests on a crucial distinction: to explain a gap is not to complete it. Explanation clarifies what kind of absence appears in the source. Completion supplies missing content. The first is necessary; the second is dangerous unless supported by evidence.

For example, if an entry reads as though a father's name is missing, the explanation may say that the father's name is absent. It should not supply a father from another entry unless the cross-reference is secure. If a village appears in a damaged form, the note may say that it resembles a known village-name. It should not silently replace the source form with a modern spelling unless the identification is certain.

This distinction will guide every decoding chapter. The book will be explanatory, not speculative. It will open the source without pretending to repair every damage in it.

5.17 How Gaps Help Reconstruct the Panji's History

The pattern of gaps can tell us something about the history of the register. If many gaps occur in a particular cluster, that may suggest a damaged source section, a weakly preserved branch, or a copied framework without complete content. If gaps occur mainly in names but not villages, the geographical structure may have survived better than the personal lineage. If villages are missing but names remain, the family memory may have survived while the route-memory weakened.

These patterns cannot always be proved, but they can guide analysis. A register is itself a historical object. Its omissions, repetitions, and damaged readings show how memory travelled through manuscripts, oral correction, copying, and later compilation.

Volume IV will therefore treat gaps not only as problems but as evidence. They show where memory was strong, where it weakened, and where the archive preserved the shape of a lost detail.

5.18 Preparing for Detailed Decoding

The first five chapters have established the method needed for the rest of the book. Chapter 1 introduced the Nagram Panji as a map of memory. Chapter 2 explained its language and abbreviations. Chapter 3 explained village-routes. Chapter 4 explained persons, titles, and social roles. This chapter has explained how to read what is missing.

The detailed decoding can now begin. The next chapter will return to the opening section of the source and examine the first Nagram entries: Sandahpur to Singhwar. It will not simply repeat the names. It will show how the heading, route, person-names, sonship markers, village affiliations, titles, cross-references, and gaps work together.

This preparation is necessary because the Nagram Panji is dense. Once the reader understands the code, even a difficult line becomes readable. The aim is to make that code visible throughout the volume.

5.19 Summary: The Discipline of Incompleteness

The Nagram Panji preserves both memory and the limits of memory. Gaps, blanks, dotted spaces, damaged names, incomplete village-routes, uncertain cross-references, repeated entries, and rikta headings are all part of the archive. They must not be erased in the name of clarity. They must be explained.

The rule for this volume is therefore clear: preserve the source, identify the structure, explain the uncertainty, and avoid false completion. Where the Panji gives a name, the name will be read. Where it gives a village, the route will be explained. Where it gives a title, the social marker will be decoded. Where it gives a blank, the blank will be recorded. Where it gives a cross-reference, the reference will be retained for later checking.

Only this method can do justice to a voluminous genealogical source. A complete decoding is not a fantasy of perfect certainty. It is a disciplined account of what the source gives, what it withholds, and what its silences reveal. With that discipline in place, the book can now enter the first major Nagram cluster in detail.

Chapter 6

Sandahpur to Singhwar: The Opening Genealogical Frame

6.1 Why the First Entry Matters

The detailed decoding of the Nagram Panji begins with the route Sandahpur to Singhwar. This opening is not a casual beginning. It establishes the method by which the entire Nagram material must be read. The heading announces a route, the body gives a sequence of names, and the line then expands through sons, secondary branches, village affiliations, titles, and gaps. In compressed form, it gives the reader the grammar of the whole Panji.

The opening entry is especially important because it names Nagram and immediately links it to Sandahpur and Singhwar. The Panji does not begin by presenting Nagram as a self-contained village. It begins by placing Nagram within a route of relationship. This tells us that the Nagram Panji is not simply a list of families who lived at one place. It is a network record. Its basic unit is not only the person or the village, but the relation between persons and villages.

A modern reader may ask why the first line does not offer a neat genealogical tree. The answer lies in the nature of Panji writing. The Panji was designed for trained genealogical reading. It assumes that the reader can recognize when a name is a principal node, when a phrase introduces a son, when another branch begins, when a village connection is inserted, and when a missing portion interrupts the sequence. The purpose of this chapter is to slow down the opening cluster and show how such a line works.

6.2 The Heading: Nagram, Sandahpur, and Singhwar

The heading may be rendered in English as: Nagram: from Sandahpur to Singhwar. The expression 'from Sandahpur to Singhwar' should not be reduced automatically to a modern migration statement. It may indicate origin and settlement, branch affiliation, marriage route, or genealogical classification. In the opening context, it serves first as a route-marker. The family material that follows belongs to a remembered connection between these places.

The fact that the word Nagram appears with Sandahpur and Singhwar is significant. It shows that Nagram is the khanda or organizing section, while Sandahpur and Singhwar mark the specific branch-route. This distinction will recur throughout the book. A large section may carry one name, while individual entries within it carry many route headings. The reader must therefore distinguish the section-name from the entry-route.

The opening heading also uses a form indicating that the Nagram western-side material is being written or registered. This suggests not merely a genealogical note but an archival act: the compiler is placing a branch within the written Nagram record. The entry is therefore both a family statement and a register statement.

6.3 The Formula of Registration

The first entry contains a phrase equivalent to 'it is written' or 'is being recorded.' Such formulae are easy to overlook, but they are important. They tell us that the Panji is conscious of itself as a written archive. It is not merely repeating oral memory; it is converting memory into register form.

The formula also warns us that the entry may have been copied from an earlier source. When a genealogical record

says that a branch is written under a particular route, it may preserve the arrangement of a previous register. This helps explain why the entries sometimes contain cross-references, numbered references, and incomplete portions. The Panji is a layered text, not a single fresh composition.

In the decoding chapters, whenever such a formula occurs, it will be treated as an editorial clue. It may identify the start of a branch, the beginning of a village-cluster, or the continuation of a larger record. The formula belongs to the architecture of the Panji.

6.4 The First Named Node: Aankhi and His Descendant Cluster

The first major personal node in the opening entry is Aankhi. The entry then moves quickly through names associated with him, including Lal, Gunakar, Udan, Parashmani, and Hiraka. The compactness of this sequence is typical of Panji writing. The names are not presented with modern punctuation, so the reader must identify the relational markers around them.

Aankhi appears as the senior point from which the line begins. Lal is then connected as a son or descendant, and Gunakar appears with a marker suggesting an alternate or public name in the sequence. Udan, Parashmani, and Hiraka also belong to this early cluster. The exact relation of every name must be handled carefully, because the Panji's compressed wording may place several sons and sub-branches together without fully repeating the relational word each time.

The early cluster immediately shows the central problem of decoding: a name cannot be read in isolation. It must be read with the marker before it, the village after it, and the branch

that follows. Aankhi is not only an individual name. He is the opening anchor of a genealogical movement.

6.5 Karmahā and the Nanu-Gangesh Link

The opening entry soon brings in Karmahā and a person named Nanu, whose son is given as Gangesh. This small segment is important because it shows how the Panji embeds one branch within another through village affiliation. Karmahā is not merely a place-name placed for ornament; it tells the reader where this relationship is to be situated.

The formula may be read as indicating that from Karmahā, Nanu's son Gangesh is connected to the line. The Panji does not pause to explain whether this is a marriage connection, a branch affiliation, or another form of genealogical relation. The surrounding structure suggests that the relation is relevant to the Sandahpur-Singhwar branch, but the precise historical mechanism must not be over-specified unless confirmed elsewhere.

This is one of the first examples of the decoding principle established in earlier chapters: explain the structure, but do not invent missing detail. We can say that the entry connects Karmahā, Nanu, and Gangesh within the opening cluster. We should not add an unsupported story of migration or marriage beyond what the register gives.

6.6 Padua, Pashupati, Lal, Girdhari, and Abadh Bihari

The next important movement brings in Padua and Pashupati, and then returns to the line of Lal, whose sons include Girdhari and Abadh Bihari. This movement shows how the Panji can move from a village-linked reference back to the main descendant sequence. The reader must follow the grammar rather than expecting a modern paragraph break.

Lal's descendants form one of the major early lines in this opening entry. Girdhari and Abadh Bihari are not marginal names. They become the basis for further branching. Through them the record extends toward Hariam, Prannath, Darihara, Shividatt, Naroun, Kavi Sukhani, Hansdatt, Karmahā, Sarisab, Pali, and other connected places and persons.

The presence of Padua and Pashupati at this point also suggests the register's habit of interleaving village and personal identity. A line may name a person and then immediately place him within a village relation. The village relation helps locate the person in the Panji's social map.

6.7 The Girdhari Branch and the Role of Missing Names

The branch of Girdhari begins with a gap. The entry indicates Girdhari's daughter or descendant relation, but the name immediately following is incomplete in the source. This is not a minor defect. It affects how the branch is read. The record then moves to Naroun and names Kavi Sukhani's son Hansdatt. The gap therefore appears at a point of transition.

The correct editorial response is not to fill the missing name. The structure can be described: Girdhari's branch has an incomplete personal element, after which the record connects Naroun, Kavi Sukhani, and Hansdatt. The missing portion must remain visible because it may represent a lost name or a lost relational connector.

This example shows why Chapter 5 was necessary. A blank in the opening entry is not an inconvenience to be removed; it is part of the historical condition of the record. It tells us that the compiler or surviving copy preserved the place of a relation even when the full name was not secure.

6.8 Kavi Sukhani and the Intellectual Marker

The title Kavi attached to Sukhani deserves attention. It indicates that the person was remembered not only by personal name but also by an intellectual or literary designation. In the Panji, such titles can function as identifiers. They help distinguish one person from another and show how reputation became part of genealogical memory.

Sukhani's sons or descendant names include Dharmadatt, Hridayadatt, Cheta, and Hansdatt. The sequence suggests that Sukhani is a significant node within the branch. Hansdatt then appears again as the father or ancestor of further names, including Babujan. This makes the Kavi Sukhani cluster important for understanding the early Sandahpur-Singhwar network.

The title Kavi also reminds us that the Panji is not merely biological. It records social recognition. A man's scholarly, poetic, ritual, or professional identity could become the very means by which he was remembered in the register.

6.9 Hansdatt, Babujan, Sarisab, Sahib, and Dullah

The Hansdatt line moves toward Babujan, Sarisab, Sahib, and Dullah. The formula suggests that Babujan is connected as Hansdatt's son or descendant, and that Sarisab supplies the village context for Sahib and Dullah. Again, the line is dense, and the relation must be read through the repeated sonship markers and village phrases.

This portion is important because it shows how the opening entry quickly widens beyond the first named ancestor. The line is no longer only Aankhi to Lal or Lal to Girdhari. It now contains a secondary cluster linked through Kavi Sukhani and Hansdatt. The genealogy is branching laterally as well as vertically.

The movement to Sarisab and Pali also shows how the same entry can connect multiple village nodes. The Panji does not create a separate chapter for each village. It carries them inside the genealogical line. A decoding must therefore extract the village network from within the prose of the entry.

6.10 Abadh Bihari, Gopal, Devanath, Kirtinath, and Jajival

The branch of Abadh Bihari introduces Gopal. Gopal then becomes the ancestor or node through which Devanath, Kirtinath, and Jajival-related material appears. This is one of the clearest examples of the opening entry's branching method. A son becomes a new node, and that node receives his own village-linked descendants.

Karmahā appears again in connection with Devanath and Kirtinath. Jajival appears in the next linked phrase. The recurrence of Karmahā is noteworthy. It suggests that this village is not an incidental mention but an important recurring affiliation in the early Nagram network. Whether it marks residence, marriage, or branch identity in each instance must be judged locally, but its recurrence should be indexed carefully.

Gopal's line then leads toward Babnu, whose public or alternate name is given as Teknarayan. This transition introduces another major node in the opening entry. The phrase 'pr.' before Teknarayan likely indicates an alternate or publicly known name. The decoding must preserve both names because one may be the domestic or lineage name and the other the recognized public form.

6.11 Babnu, Teknarayan, Tisaut, Jagannath, and Motinandan

Babnu, also identified as Teknarayan, becomes the next branch-holder. The entry links him with Tisaut, Jagannath, Girdhari, Soderpur, and Motinandan. This cluster demonstrates the complexity of a Panji branch in miniature: a person with an alternate name, a village marker, a descendant or relation named Jagannath, and further links to Girdhari and Motinandan.

The appearance of Girdhari here should not automatically be confused with the earlier Girdhari son of Lal. The name may recur in another generation or relation. The Panji often reuses names across branches. A careful decoding must avoid merging persons merely because the names are identical. Only the surrounding father, village, and branch context can establish identity.

Motinandan's connection with Soderpur adds another village node. The opening entry thus creates a network involving Sandahpur, Singhwar, Karmahā, Padua, Hariam, Darihara, Naroun, Khandwala, Sarisab, Pali, Jajival, Tisaut, Soderpur, and other places. This is why the first entry is so important: it already contains the logic of a wide relational geography.

6.12 The Krishn Gopal, Vanshidhar, Nageshwar, and Narmadeshwar Extension

The branch of Babnu/Teknarayan continues with a relation to Karmahā, where Ghuran's son Krishn Gopal appears. The entry then brings in Baliyas and Vanshidhar, followed by another branch containing Nageshwar and Narmadeshwar. These names show how a single entry can contain several sub-branches after the primary node has been established.

The marker introducing another branch is important here. It signals that the text is no longer simply continuing one straight line. It is adding another line connected to the same earlier node. Nageshwar and Narmadeshwar therefore require separate attention. Nageshwar later has a son Amarnath, and Narmadeshwar has his own associated branch, including connections with Pali, Krishna, Gangadhar, Soderpur, Bhairav, Tisaut, Kamal Nayan, Ghanshyam Sundar, Baliyas, Raghunath, Pali, Chunchun, Govind, Jaleshwar, Gulab, and Jyotishi Ram.

This is one of the points where the opening entry becomes very dense. The decoder must decide where one branch ends and another begins. The safest method is to follow the explicit branch markers, sonship markers, and repeated village formulas.

6.13 Nageshwar and Amarnath: A Smaller but Clear Branch

Nageshwar's line is comparatively clearer because the entry gives Amarnath as his son. Amarnath is then linked with Alay, Chaudhary Mitralal, and Vakil Harikant. This small segment is valuable because it contains both lineage and social-title information. Chaudhary and Vakil are not genealogical markers alone; they identify status and profession.

The presence of Vakil Harikant suggests a more recent or modernizing layer within the lineage. A lawyer remembered inside the Panji shows that the register continued to absorb modern professions. The old genealogical grammar remained in use, but the social world it recorded was changing.

This also illustrates the principle discussed in Chapter 4. A professional title in the Panji must be treated as an identifying marker. It helps distinguish the person and situates him in social history. It should not be ignored as an external addition.

6.14 Narmadeshwar and the Multiplication of Collateral Lines

Narmadeshwar's portion is more complicated. It contains several additional lines, many of them introduced through village markers and secondary branch indicators. Pali, Krishna, Gangadhar, Soderpur, Bhairav, Tisaut, Kamal Nayan, Ghanshyam Sundar, Baliyas, Raghunath, Chunchun, Govind, Jaleshwar, Gulab, and Jyotishi Ram appear in this extension.

The structure suggests that Narmadeshwar is a node from which multiple collateral lines are being registered. Some are likely descendant lines; others may be marriage or affiliated branches. Because the Panji does not expand every relation in modern prose, the English decoding must present the cluster carefully: it must name the preserved links, identify the apparent sequence, and avoid pretending that every relation is equally certain.

The appearance of Jyotishi Ram near the end of the first entry is also important. Like Kavi Sukhani and Vakil Harikant, it shows that titles and scholarly or professional identities are part of the genealogical record. The Panji remembers not only who was born from whom, but also how people were known.

6.15 The Second Sandahpur-Singhwar Entry: Udan, Rohini, Badan, and Prannath

The second entry under Sandahpur to Singhwar does not simply repeat the first. It continues and rearranges the network. Udan appears again, now with a branch connected to Darihara, Rohini, and Badan. The entry also mentions Sarisab and Prannath, and another branch connected to Hariam and Prannath, followed by Darihara and Shivdatt.

This shows how a person or branch already named in one entry may be further clarified in a later entry. The Panji often works cumulatively. It may not give all information at once. A

later entry can extend, parallel, or correct the earlier one. Therefore, the reader must not isolate entry one from entry two; both belong to the opening Sandahpur-Singwar frame.

The recurrence of Prannath and Shivdatt is noteworthy. They appear as significant names within the village network. Their placement across Hariam and Darihara connections should be indexed and compared in later cross-checking.

6.16 Harshmani, Hira, Bacha, Bal Mukund, Raja, Gana, and Chhedi

The second entry introduces Harshmani, also identified through Hira, and then Bacha. Bacha's line includes Bal Mukund, Raja, Gana, and Chhedi. This sequence forms another major cluster in the Sandahpur-Singwar material. Each of these names later generates its own descendant or collateral line.

The phrase identifying Harshmani with Hira again demonstrates the importance of alternate names. A person may be remembered by one formal name and one popular or shortened name. If the edition keeps only one, it loses the link by which another branch may recognize the person. Therefore both must be preserved in the decoding.

Bal Mukund, Raja, Gana, and Chhedi are not merely listed as names. They become branch points. Bal Mukund links to Padua, Buddhinath, Thadu, and Karmahā. Raja links to Mangnu or Munindranarayan. Gana and Chhedi lead into later branching in the third entry. The second and third Sandahpur-Singwar entries must therefore be read as one developing cluster.

6.17 Bal Mukund and Raja: Padua, Buddhinath, Thadu, and Shyamnath

Bal Mukund's branch is associated with Padua, Buddhinath, Thadu, and Karmahā/Shyamnath. The same pattern then appears in connection with Raja, whose line includes Mangnu, also identified as Munindranarayan. The repetition of Padua, Thadu, Karmahā, and Shyamnath suggests either a shared relationship or a repeated branch formula.

A careless reading might treat the repeated formula as accidental duplication. A better reading sees it as a sign that Bal Mukund and Raja are connected through the same or parallel village affiliations. Whether this indicates two brothers linked to the same marital network or a repeated genealogical note must be determined with caution.

Munindranarayan then has a son Kedar Nath, and Kedar Nath's line becomes one of the most developed parts of the second entry. This transition from Bal Mukund and Raja to Kedar Nath marks the movement from an older branch point to a later, more expansive descendant cluster.

6.18 Kedar Nath and the Major Descendant Cluster

Kedar Nath's descendants include Baidyanath, Yadunath, Radhikaraman, Yashodanand, and Lalit Kumar. The Panji then connects these names with Belouch, Harimohan, Soderpur, Ramdatt, Chandrabhushan, Janaki Jeevan, Fanandah, Gunānand, Bhairavdatt, Kaushal Kishor, Baliyas, Chaturbhuj, Vaidya Padmanabh, Pabauli, Ramanand, Karmahā, Mukund, Baldev, Naroun, Siddhinath, Dhirnath, Pali, Vijaynath, Nilambar, and Rupnath.

This is a large and important cluster. It demonstrates the full density of the Nagram Panji: one named descendant, Kedar Nath, opens into a network of sons and collateral

branches. Several village connections are embedded inside the sequence. Some names carry titles, such as Vaidya Padmanabh. Others appear as village-linked descendants. The result is a compact but wide genealogical map.

The English decoding must not flatten this cluster into a simple list. It must show the internal hierarchy: Kedar Nath as the node, his sons as sub-nodes, and the village-linked branches that follow them. In later appendices, this cluster should be converted into a lineage table and a village-route table for easier cross-checking.

6.19 The Third Sandahpur-Singhwar Entry: Yashodanand, Lalit Kumar, Gana, and Chhedi

The third entry continues the Sandahpur-Singhwar frame. It begins with Khandwala and Babu Thakurpati Singh, then returns to Yashodanand and Lalit Kumar. Yashodanand's branch includes Surgan, Vedanand Narayan, Chetanarayan, Mandar, and Ram. Lalit Kumar's branch includes Naroun, Dharmanath, Nityanath, Mandar, and Shatanjiv.

This entry proves that the earlier Kedar Nath cluster was not complete in the previous paragraph. The Panji returns to names already introduced and gives additional branches. This is a common feature of the register. A node may be named in one entry and then expanded in the next. The decoder must therefore read across entry boundaries.

The same entry develops the lines of Gana and Chhedi. Gana's line includes Ghusaut, Kalanath, Jayvallabh, Baliyas, Kanhai, Mandar, Jamahir, Bhagwandatt, Hariam, Bodhnath, Ghusaut again, Rupnath, Pradyumna, Modnath, and Bhaiu. Chhedi's line includes Kamalakant, Bhairavkant, Shobhakant, and Jagdish. This is the point at which the opening Sandahpur-Singhwar cluster becomes a highly branched genealogy.

6.20 Chhedi's Sons and the Kant-Name Cluster

Chhedi's descendants form a striking cluster of names ending in Kant: Kamalakant, Bhairavkant, Shobhakant, Jagdish, Shambhukant, Shyamakant, Ramakant, Gopikant, Krishnakant, Durgakant, Premkant, Umakant, and others in the wider sequence. The recurrence of this naming pattern may indicate a family naming style, a particular generational cluster, or a remembered branch identity.

The Panji then links these names with Fanandah, Bhailal, Khelnath, Soderpur, Dukarvi, Ghusaut, Faturi, Ramanand, Belouch, Sundar, Alay, Achyutanand Singh, Khoaāl, Baidyanath, Amaul, Ghanshyam, Rudanand, Khandwala, Bhushan, Pandua, Nathuni, Balbhadra, Soderpur, and other names and places. This portion is exceptionally dense and will require careful tabulation in the appendix.

The editorial principle is to keep the Kant-name cluster visible as a cluster. If the names are scattered without explanation, the reader loses the pattern. If they are over-systematized without evidence, the genealogy becomes artificial. The correct method is to preserve the sequence, show the apparent branch structure, and mark uncertain transitions.

6.21 The Fourth Entry and the Continuation of the Chhedi-Jagdish Line

The fourth entry is marked mainly by a section number, but it continues the same family material. It includes Krishnakant, Mohar, Hiraji, Benipur, Shobhakant, Siddhinath, Jagdish, Murli Manohar, Kailash, Prakash, Subhash, Tisaut, Jaynarayan, Vakil Pitambar, Belouch, Kumar, Udruni, Bodhnarayan, Pakshadhar Narayan, Karmahā, Chunchun, Sakraarhi, Padmanath, Rangnath, and Palatan.

The appearance of Vakil Pitambar is another modern professional marker. Like Vakil Harikant earlier, it shows the continued updating of the genealogical record. The Panji's old structure contains more recent social identities. This mixture should be treated not as inconsistency but as evidence of continuity.

The fourth entry also shows that a heading may be minimal while the genealogical content remains important. It cannot be skipped merely because the heading is less descriptive. In a cumulative decoding, such continuation entries must be attached to the preceding branch unless the source clearly begins a new one.

6.22 What the Opening Sandahpur-Singhwar Frame Teaches Us

The first four entries teach several essential lessons. First, a Panji heading is a route-marker, not a modern chapter title. Second, a name becomes meaningful only when read with its relation marker and village context. Third, alternate names and titles must be preserved. Fourth, gaps and dotted portions are part of the record. Fifth, repeated names should not be merged without evidence. Sixth, a branch may begin in one entry and continue in the next.

The Sandahpur-Singhwar frame also demonstrates the scale of the Nagram Panji. Even before the source reaches Shashipur, it has already introduced a wide network of people and places. The opening cluster contains senior nodes, sons, collateral branches, scholars, lawyers, village routes, cross-references, and incomplete portions. It is therefore a miniature of the whole volume.

For the final book apparatus, this opening cluster should generate at least three tables: a personal-name table, a village-route table, and a branch-outline table. The final index

supplied at the end of the project can then be used to verify that every person, village, title, blank, and cross-reference from this opening section has been covered.

6.23 Provisional Branch Outline of the Opening Cluster

A provisional outline may be useful before the book moves to the Sandahpur-Shashipur material. The outline should not be treated as a final family tree, because several relations remain compressed or uncertain. It is a reading aid, not a replacement for the source.

The opening may be understood as beginning with Aankhi and the early cluster including Lal, Gunakar, Udan, Parashmani, and Hiraka. Lal's line includes Girdhari and Abadh Bihari. Girdhari's branch touches the Kavi Sukhani-Hansdatt line. Abadh Bihari's line leads toward Gopal, Devanath, Kirtinath, Babnu/Teknarayan, Krishn Gopal, Nageshwar, Narmadeshwar, and their extensions. The second entry returns to Udan and expands through Harshmani/Hira, Bacha, Bal Mukund, Raja, Mangnu/Munindranarayan, Kedar Nath, and Kedar Nath's sons. The third and fourth entries develop the branches of Gana, Chhedi, the Kant-name cluster, Jagdish, Siddhinath, Kailash, and related descendants.

This outline shows the logic of the chapter. The purpose is not to force a perfect tree where the source is compressed, but to reveal the structure enough for the reader to follow the genealogy.

6.24 Summary

The Sandahpur-Singhwar entries open the Nagram Panji with a dense but highly instructive genealogical frame. They show the route-based organization of the register, the importance of village affiliation, the use of alternate names, the role of titles, the problem of repeated names, and the need

to preserve gaps. They also introduce major nodes that will remain important for later cross-checking: Aankhi, Lal, Girdhari, Abadh Bihari, Gopal, Babnu/Teknarayan, Nageshwar, Narmadeshwar, Harshmani/Hira, Bacha, Bal Mukund, Raja, Munindranarayan, Kedar Nath, Gana, Chhedhi, and the Kant-name cluster.

This chapter has decoded the opening genealogical frame rather than merely summarizing it. The next chapter will move into the Sandahpur-Shashipur and Shashipur-Pindaruch material, where the same method will be applied to a new secondary centre. Shashipur will emerge not as an isolated destination but as a major node in the Nagram network.

Chapter 7

The Aankhi-Lal-Gunakar-Udan-Gangesh Lineage

7.1 The Need for a Close Reading of the First Lineage Cluster

The previous chapter explained the Sandahpur-Singhwar entries as the opening genealogical frame of the Nagram Panji. This chapter now moves closer. It takes the first cluster of names not as a list but as a compact lineage statement. The cluster beginning with Aankhi and moving through Lal, Gunakar, Udan, Parashmani, Hiraka, Nanu, and Gangesh is short in written space but large in genealogical implication.

This cluster must be treated carefully because it teaches the reader how the Panji compresses generational order. Several persons appear in quick succession, with relational markers distributed across the phrase rather than repeated before every name. The trained Panji reader was expected to know where one relation ends and another begins. A modern English explanation must slow the sequence down and reveal the logic beneath the compression.

The aim of this chapter is therefore not to make a final modern family tree by force. The aim is to establish a disciplined reading of the cluster. Where the source is clear, the relation will be stated clearly. Where the source is compact, the structure will be explained without pretending more certainty than the record allows. Where a name may represent an alternate identity, a branch-name, or a title-bearing form, that possibility will be preserved.

7.2 The Opening Anchor: Aankhi as a Genealogical Node

Aankhi appears at the beginning of the first substantial personal cluster. In a Panji entry, the first named person after the heading often serves as the anchor through which the following sequence is organized. This does not always mean that the person is the oldest recoverable ancestor in the entire tradition, but it does mean that for this particular entry he is the point from which the branch is opened.

The importance of Aankhi is therefore structural. He gives the reader a starting node. The names that follow must be read in relation to this node or to the immediately succeeding sub-nodes. The Panji does not give a modern sentence saying, 'Aankhi had the following sons.' Instead, it offers a compressed chain in which sonship, branch, and village affiliation are embedded together.

The name Aankhi also reminds us that Panji names are often preserved in local or traditional forms. A modern editor should not smooth such names into Sanskritized or standardized forms unless there is a clear source reason to do so. The name as recorded is part of the genealogy. It may preserve a family memory, a regional pronunciation, or a register convention.

7.3 Lal and the Beginning of the Main Descent Line

After Aankhi, the entry introduces Lal. Lal becomes one of the first strong descendant points in the cluster. The later appearance of Girdhari and Abadh Bihari in relation to Lal shows that Lal is not a passing name but a major internal node. From him the branch begins to divide into lines that will continue through the opening entries.

The Panji's treatment of Lal is typical. It does not isolate him in a modern biographical paragraph. Instead, it places him inside a moving chain. The reader sees him through his sons or descendants, through village associations, and through the subsequent branches that emerge. Lal is therefore important not because much is said about his personal life, but because the entry uses him to organize later names.

In the final genealogical apparatus of this book, Lal should be indexed as a principal node under the Sandahpur-Singhwar opening. His name should also be cross-checked against later occurrences, because repeated names may or may not refer to the same person. At this stage, he belongs specifically to the Aankhi opening cluster.

7.4 Gunakar and the Problem of Prakrit, Public, or Alternate Names

The name Gunakar appears early in the sequence, with a marker that may indicate a public, alternative, or register-recognized form. In many Panji entries, such markers are crucial. A man may be remembered by a formal name, a household name, a title-name, a shortened name, or a public name used in the register. The Panji often preserves these alternatives because identity in genealogical practice required recognition by more than one form.

The English reader should therefore not treat Gunakar as an accidental addition. His presence in the early cluster suggests that the register wanted this form of the name to be remembered. If the marker indicates 'pr.' or a similar abbreviation, it may point to a known alternative name. The exact expansion of the abbreviation must be handled in the glossary, but the function is already visible: it helps identify the person within a larger social memory.

This is one reason why the volume will preserve abbreviations in the notes rather than silently translate them away. A translation that merely says 'also called' may help the reader, but the original marker must be remembered because it is part of the Panji's technical language. Gunakar is therefore both a name and a lesson in how identity is recorded.

7.5 Udan, Parashmani, and Hiraka: Parallel Names or Sequential Descent?

The early cluster also includes Udan, Parashmani, and Hiraka. Their position creates a typical Panji problem: are these names to be read as brothers, descendants in sequence, collateral names, or compactly listed members of a branch? The source does not pause to give a modern explanatory sentence. It places them together in a compressed genealogical field.

The safest reading is to treat them as part of the same early branch cluster associated with Aankhi and Lal, while avoiding a forced hierarchy unless the relational markers clearly demand it. In some Panji passages, a series of names after a sonship marker may represent a group of sons. In other passages, the sequence moves from one man to his son and then to another descendant. Context decides the matter.

Here, Udan becomes especially important because a later entry returns to Udan and expands his branch through Rohini, Badan, Harshmani or Hira, and Bacha. That later expansion suggests that Udan is not a minor name. He is a remembered node whose line required additional explanation. Parashmani and Hiraka, however, must be kept visible as part of the early cluster even if their later expansion is less explicit in the first entry.

7.6 The Karmahā Connection: Nanu and Gangesh

The first entry soon brings in Karmahā, Nanu, and Gangesh. This is a small but important unit. It tells us that the opening branch cannot be understood only through personal names. It must be read through place-based affiliation. Karmahā marks the social and genealogical location of the Nanu-Gangesh relation.

A literal modern rendering would say that from Karmahā, Nanu's son Gangesh is brought into the record. But the genealogical meaning is wider than that literal phrase. The expression may preserve a branch location, a marital connection, or a recognized affiliation. It shows that Gangesh is not floating in the record as an isolated name; he is situated through Karmahā and through Nanu.

The Nanu-Gangesh unit also demonstrates the Panji's habit of placing a smaller lineage inside a larger route. The main heading remains Sandahpur to Singhwar, but within that heading the entry can include Karmahā, Padua, Hariam, Darihara, Naroun, Sarisab, Pali, and other places. The large route contains smaller route-points. This layered geography is one of the defining features of the Nagram material.

7.7 How to Read Village Insertions Without Distorting the Lineage

A recurring danger in Panji interpretation is to treat every village insertion as if it were a simple statement of migration. Karmahā in the Nanu-Gangesh unit may indicate residence, origin, affiliation, marriage relation, or archival placement. Without additional evidence, one should not convert it into a narrative such as 'Nanu migrated from Karmahā' or 'Gangesh settled at Karmahā.' The Panji gives a relation, and the editor must not over-explain it beyond the source.

The proper method is to record the structure: Karmahā is the village marker; Nanu is the father or senior point; Gangesh is identified through Nanu; the whole unit is embedded in the Sandahpur-Singhwar opening. This gives the reader the maximum reliable information without inventing an unsupported story.

This method will be repeated throughout the book. The Panji is full of village insertions. Some are clearly route headings; some are subordinate affiliations; some are connected with marriage; some may preserve settlement memory. The index and route tables at the end of the book should therefore classify each place occurrence carefully rather than simply listing place names alphabetically.

7.8 Padua and Pashupati: A Secondary Opening Within the First Cluster

After the Karmahā-Nanu-Gangesh unit, the record brings in Padua and Pashupati. This again shows the layered nature of the entry. The Panji does not finish one modern paragraph before beginning another. It moves through genealogical and village cues. Padua becomes another point of connection inside the same opening frame.

Pashupati is connected with Padua, and this connection stands near the branch of Lal. The exact relation should be preserved in its compact form, but its function is clear: it links the early Aankhi-Lal cluster to another recognized village-person unit. The reader should see it as part of the same network rather than as a stray note.

Padua will recur in later sections of the Nagram material. For that reason, the appearance of Padua in the opening cluster is significant. It shows that the early Sandahpur-Singhwar frame already contains routes and affiliations that

will matter elsewhere. The final index should cross-reference Padua from this chapter to later Padua occurrences.

7.9 Girdhari and Abadh Bihari: The Two Visible Sons of Lal

The entry then identifies Girdhari and Abadh Bihari in relation to Lal. These two names create the first clearly visible division of the Lal branch. Girdhari's line and Abadh Bihari's line both continue into further names and village affiliations, but they do so in different ways.

Girdhari's branch is marked by an incomplete personal element and then moves toward Naroun, Kavi Sukhani, and Hansdatt. Abadh Bihari's branch moves toward Gopal, Devanath, Kirtinath, Babnu or Teknarayan, Krishn Gopal, Nageshwar, and Narmadeshwar. The distinction matters. If the reader does not separate Girdhari and Abadh Bihari, the entire opening cluster becomes confused.

This is one of the places where a tabular form will eventually be useful. In the prose chapter, the relation can be explained; in the appendix, the two branches can be placed side by side. The index provided later by the author can then be used to check whether all names under both branches have been accounted for.

7.10 The Girdhari Branch and the Missing Name Before Naroun

The Girdhari branch contains a gap before the Naroun connection. The source indicates that Girdhari's line continues, but the name or relation at that point is incomplete. The next recoverable unit brings in Naroun and Kavi Sukhani's son Hansdatt. This produces a partially broken but still meaningful branch.

The blank must be preserved. It is not editorial failure; it is documentary honesty. The register knows that something belongs there. It leaves a space because the name or phrase was unavailable, damaged, or uncertain in the source tradition. To fill it by guessing would create a false ancestor or a false relation.

The correct explanation is therefore: Girdhari's branch contains an incomplete element, after which the record connects the line to Naroun and to Kavi Sukhani's son Hansdatt. The chapter should not state more than that. A later cross-reference may clarify the gap; until then, the gap remains part of the record.

7.11 Kavi Sukhani, Hansdatt, and the Intellectual Memory of the Line

The appearance of Kavi Sukhani is one of the most revealing features of the opening cluster. The title Kavi indicates that Sukhani was remembered by a poetic or literary designation. In a genealogical record, such a title helps identify the person and preserve his social reputation. It also shows that the Panji remembers qualities and public roles, not only biological descent.

Sukhani's descendants include names such as Dharmadatt, Hridayadatt, Cheta, and Hansdatt. Hansdatt then appears as a further node, with Babujan connected to him. The line thus moves from an intellectual marker to a descendant branch. The title Kavi is not ornamental; it helps locate the branch within remembered social identity.

This cluster should be handled with special care in the index. Kavi Sukhani should appear under personal names and also under titles or designations. Hansdatt should appear both as a descendant of Sukhani and as a node for later

continuation. Such double indexing is necessary because Panji identity is relational.

7.12 The Abadh Bihari-Gopal Line

The Abadh Bihari branch is more directly expansive in the first entry. Abadh Bihari leads to Gopal, and Gopal becomes a major node. Through Gopal the entry moves toward Karmahā, Devanath, Kirtinath, Jajival, Nanu, Babnu or Teknarayan, Tisaut, Jagannath, Girdhari, Soderpur, Motinandan, and related names and places.

Gopal's importance lies in the way the Panji uses him to organize a widening branch. The record does not give a modern biography of Gopal. It gives his genealogical consequence. His descendants and connected villages create a path through the entry. In Panji terms, that is often more important than narrative detail.

The repeated connection with Karmahā is also notable. Karmahā appears earlier with Nanu and Gangesh and then again within the Gopal line through Devanath and Kirtinath. This repetition may indicate a strong affiliation between the opening Sandahpur-Singhwar cluster and Karmahā. It may also reflect multiple separate connections. The two possibilities must remain distinct until the larger index and cross-checking are complete.

7.13 Babnu, Teknarayan, and the Function of Alternative Identification

Within the Gopal line, Babnu appears with Teknarayan as an associated or alternative identification. This is a typical Panji feature. A person may be known by a household name and a formal name, or by a shorter and a fuller form. The register preserves both because recognition depended on both memory and formal identity.

The form Babnu/Teknarayan should therefore be treated as one of the important identity-pairs in the opening cluster. If later entries mention only one form, the index should connect them. But the editor must also avoid assuming identity in every occurrence of Babnu or Teknarayan elsewhere in the Panji. The connection is secure in this local context; wider identity requires cross-checking.

Teknarayan's branch continues through Krishn Gopal and other descendants. This shows that the alternative identification is not incidental. It belongs to a line that becomes genealogically active. The reader should therefore remember Babnu/Teknarayan as a node, not as a minor variant.

7.14 Krishn Gopal, Nageshwar, and Narmadeshwar

The branch from Babnu/Teknarayan moves through Krishn Gopal and then toward Nageshwar and Narmadeshwar. These names mark another expansion of the Abadh Bihari-Gopal line. The Panji connects them with Karmahā, Baliyas, Khoāḷ, Jaybhadra, Aniruddha, Pali, Shaktinath, Alay, Chaudhary Mitralal, Vakil Harikant, and other names and places.

Nageshwar and Narmadeshwar appear as significant sub-nodes because their descendants or connected branches are separately named. Nageshwar leads toward Amarnath. Narmadeshwar leads into a sequence involving Pali, Krishna, Gangadhar, Soderpur, Bhairav, Tisaut, Kamal Nayan, Ghanshyam Sundar, Baliyas, Raghunath, and other branch connections.

The appearance of professional and title markers near this section, such as Chaudhary and Vakil, shows again that the Panji preserves social identity along with lineage. These markers should be indexed because they may help distinguish

one person from another in a record where names repeat frequently.

7.15 Repetition of Villages in the First Cluster

The first cluster contains a remarkable number of village references: Sandahpur, Singhwar, Karmahā, Padua, Hariam, Darihara, Naroun, Khandwala, Sarisab, Pali, Tisaut, Soderpur, Baliyas, Khoaāl, Alay, and others. This is not excessive detail; it is the heart of the Panji's method. A lineage is remembered through places as well as persons.

The reader should notice that some villages occur more than once. Karmahā, Pali, Soderpur, and Baliyas recur in different parts of the cluster. Repetition may indicate strong repeated affiliation, multiple marriages, related branches, or later additions. The interpretation depends on the specific local context. The final route table should therefore record each occurrence separately, not merely once.

A village in the Panji is a node of social memory. It may represent where a branch was known, where a marriage connection was recognized, where a learned or ritual relation existed, or where a descendant line was placed in the register. The first cluster already shows this principle in miniature.

7.16 The Importance of Titles: Chaudhary and Vakil in the Opening Cluster

The first entry includes title-bearing names such as Chaudhary Mitralal and Vakil Harikant. These references are important because they show that the Panji was not frozen in an ancient past. It continued to absorb social distinctions and modern professional identities.

Chaudhary may mark local status, social rank, or a recognized family designation. Vakil identifies a legal profession or role. When such titles appear in a genealogical

record, they help the reader distinguish persons and situate them in a social world. They also give evidence of the period in which the branch was updated or remembered.

The title should not be separated from the name in the index. Vakil Harikant should be indexed under Harikant and under the occupational marker Vakil. Chaudhary Mitralal should be indexed under Mitralal and under Chaudhary. This will help the final cross-checking process.

7.17 The Editorial Treatment of Variant Spellings

The Nagram material contains many names that may appear in more than one spelling or local form. This is true of personal names, village names, and titles. The first cluster already shows the need for a consistent editorial method. The English volume should preserve the recorded form in discussion, while also offering a normalized form where necessary for indexing.

For example, a name may appear in a Maithili or Sanskrit shape, or in a local phonetic form. A village may be spelled in more than one way across entries. The editor should not erase such variation. Instead, the final index can use a main form with cross-references from variants. This method preserves the source while making the book usable.

In the prose chapters, the preferred method will be to give the most readable English transliteration and, where needed, mention the source form. In tables, the source form and normalized form can be placed side by side. This will be especially important for repeated names such as Gopal, Nanu, Nageshwar, Narmadeshwar, Kirtinath, and Shaktinath.

7.18 What the First Cluster Reveals About Panji Memory

The Aankhi-Lal-Gunakar-Udan-Gangesh cluster reveals several features of Panji memory. First, memory is genealogical: persons are preserved through relation. Second, memory is geographical: villages are inseparable from names. Third, memory is social: titles and reputations are recorded. Fourth, memory is layered: a single entry can preserve older names, later branches, professional markers, and incomplete traces.

The cluster also shows that the Panji does not always distinguish sharply between direct descent, collateral relation, and affiliated branch in the way a modern diagram would. The record assumes a reader who understands the conventions. The task of this volume is to make those conventions visible without damaging the original structure.

The first cluster is therefore not merely the beginning of the Nagram Panji. It is a methodological key. If the reader learns how to read Aankhi, Lal, Gunakar, Udan, Nanu, Gangesh, Girdhari, Abadh Bihari, Gopal, Babnu/Teknarayan, Nageshwar, and Narmadeshwar, the reader will be better prepared for the much larger clusters that follow.

7.19 Provisional Reading of the Cluster

A cautious provisional outline may be stated as follows. Aankhi stands as the opening anchor. Lal emerges as a major descendant node. Gunakar is preserved as a recognized name or identity form within the early sequence. Udan, Parashmani, and Hiraka belong to the same early cluster, with Udan becoming important in later expansion. Karmahā connects Nanu and Gangesh to the branch. Padua and Pashupati form another village-person unit near the early sequence. Lal's line divides visibly through Girdhari and Abadh Bihari.

Girdhari's branch contains a missing or incomplete element and then connects to Naroun, Kavi Sukhani, Hansdatt, and the later descendants of Sukhani. Abadh Bihari's branch proceeds through Gopal. Gopal's line expands through Devanath, Kirtinath, Babnu/Teknarayan, Krishn Gopal, Nageshwar, Narmadeshwar, and their connected villages and descendants.

This outline is provisional because the source remains compressed. It is meant to guide reading, not to replace the original entry. The final index and cross-reference checking may refine individual connections, but the broad structure is clear enough to serve as the basis for the next chapters.

7.20 Summary

This chapter has decoded the first personal cluster of the Nagram Panji. It has shown that the sequence beginning with Aankhi and moving through Lal, Gunakar, Udan, Nanu, Gangesh, Girdhari, Abadh Bihari, Gopal, Babnu/Teknarayan, Nageshwar, and Narmadeshwar is not a simple list. It is a compact genealogical structure containing descent, village affiliation, alternate identity, intellectual designation, professional title, and missing memory.

The chapter has also established the editorial method for close reading. Names will be separated carefully. Village insertions will be explained without being over-interpreted. Titles will be preserved. Blanks will remain visible. Variants will be indexed. Repeated names will be cross-checked rather than automatically merged.

The next chapter will continue the close decoding by turning to Girdhari, Abadh Bihari, Gopal, Babnu/Teknarayan, Nageshwar, and Narmadeshwar as a developing branch system. It will show how the early cluster grows into a wider network before the book moves fully into the Shashipur material.

Chapter 8

Girdhari, Abadh Bihari, Gopal, Teknarayan, and the Expansion of the Singhwar Branch

8.1 From an Opening Cluster to a Branch System

The preceding chapter treated the Aankhi-Lal-Gunakar-Udan-Gangesh cluster as the first close-reading exercise of the Nagram Panji. That cluster introduced the reader to the basic technique of the register: a compact chain of names, relational signs, village insertions, and remembered identities. The present chapter follows the next stage of the same opening material. It examines how Lal's line expands through Girdhari and Abadh Bihari, and how Abadh Bihari's branch becomes especially important through Gopal, Babnu or Teknarayan, Krishn Gopal, Nageshwar, and Narmadeshwar.

This chapter is important because the Panji now moves from the first genealogical anchor into a wider system. The record does not merely say that a man had sons. It shows how a branch becomes visible through village connections, repeated names, subordinate lineages, and further marriage or affiliation markers. What began as a compact opening cluster begins to look like a branching map.

The key discipline remains the same: no relation should be forced beyond the evidence of the entry. The Panji is highly compressed. It gives enough information to identify nodes and links, but it does not always provide modern explanatory prose. The task of this chapter is to unfold the structure while preserving the original uncertainty where it exists.

8.2 Lal as the Point of Division

Lal is the point at which the opening line begins to divide visibly. The record associates Lal with Girdhari and Abadh

Bihari. These two names do not merely follow Lal in a sequence; they form the first clear expansion of his branch. In a modern genealogical chart, Lal would be treated as the parent or senior node through whom the two lines become intelligible.

It is important, however, to remember that the Panji does not always speak in the grammar of modern charts. It gives a compressed formula. The editor must therefore use chart-language cautiously. For explanatory purposes, Girdhari and Abadh Bihari may be treated as branch-holders under Lal, but the original entry should remain the controlling evidence.

The division after Lal also shows why the Nagram Panji cannot be read name by name in isolation. Girdhari and Abadh Bihari are significant because their branches continue. A name becomes genealogically meaningful when later material returns to it, expands it, or connects it to villages and descendants. Lal's importance is therefore proved by the branches that issue from him.

8.3 Girdhari: The Branch with an Incomplete Opening

Girdhari appears as one of the early branch-holders, but his line contains a missing or incomplete element. The Panji indicates that something belongs at the point where one expects a descendant or associated name, but the record is not complete. Such omissions must not be erased. They are part of the source.

The incomplete opening of Girdhari's branch is instructive. It shows that the Panji preserves not only information but also the limits of information. A blank may indicate a damaged manuscript, an omitted name, an uncertain memory, or a deliberate space for a known but unrecorded relation. The editor cannot choose one explanation without evidence.

After the incomplete point, the line connects to Naroun, Kavi Sukhani, and Hansdatt. This movement suggests that Girdhari's branch was not forgotten; rather, it was preserved through a later recognized connection. The missing element is therefore a gap within a living branch, not a sign that the branch was irrelevant.

8.4 Naroun, Kavi Sukhani, and the Scholarly Memory of the Branch

The appearance of Kavi Sukhani is one of the most significant features of the Girdhari branch. The word 'Kavi' is not a mere ornament. In the Panji context it marks a remembered intellectual or literary identity. A person so identified was preserved not only as a descendant but also as someone known by a cultural role.

The association with Naroun gives the branch a village coordinate. The name Kavi Sukhani, joined with Naroun and then with Hansdatt, shows how the Panji ties literary or scholarly memory to genealogical descent and village affiliation. This is a small but valuable example of how the Panji records the intellectual world of Mithila.

A careful index should therefore treat Kavi Sukhani under both personal name and title. He should appear under Sukhani and also under the occupational or honorific marker Kavi. If the final index supplied later contains only the personal name but not the title, the cross-checking process should add the title reference.

8.5 Hansdatt and the Descendants of Sukhani

Hansdatt functions as the continuing point in the Sukhani branch. The Panji records Sukhani's sons or associated descendants, including names such as Dharmadatt, Hridayadatt, Cheta, and Hansdatt. The form of the entry

suggests a group of names preserved under the Sukhani memory.

Here again, the editor must distinguish between a secure local structure and an over-precise modern reconstruction. The Panji clearly preserves a group related to Sukhani. It also clearly gives Hansdatt as one of the important names in that group. But the exact internal hierarchy of every name must be stated only where the relational markers make it certain.

The importance of Hansdatt is strengthened by later connection with Babu Jan or Babujan, and by further village references such as Sarisab and Pali. These linked names and places show that the Sukhani-Hansdatt line was not merely a side note. It entered the wider network of the opening Singhwar material.

8.6 Sarisab, Sahab, Dullah, Pali, and Bhawanidatt

The Girdhari-related material includes a sequence involving Sarisab, Sahab, Dullah, Pali, and Bhawanidatt. This part of the entry illustrates the way subordinate village clusters enter a branch. Sarisab and Pali are not random places; they are coordinates through which the branch is remembered.

Sahab and Dullah appear within this connected structure. The editor should not detach them from the village markers. A Panji name without its village affiliation may lose much of its meaning. In the final route table, Sarisab and Pali should be recorded as part of the Girdhari-Sukhani-Hansdatt context unless later cross-checking assigns a more precise sub-branch.

Bhawanidatt is also important because the name 'Datt' appears repeatedly in the opening Nagram material. Datt names may belong to different persons and different branches. Therefore, Bhawanidatt in this local context should be indexed specifically with the associated route and branch,

not merged automatically with other Bhawanidatt occurrences elsewhere.

8.7 Abadh Bihari: The More Expansive Branch

While Girdhari's branch contains important scholarly and village-linked material, Abadh Bihari's branch becomes the more expansive structure in the opening Singhwar cluster. The Panji associates Abadh Bihari with Gopal, and from Gopal the line opens into a wider series of names and village relations.

Abadh Bihari therefore functions as a major branch-holder under Lal. His importance is not merely that he is named; his importance lies in the fact that his line continues and multiplies. Through Gopal, the record brings in Devanath, Kirtinath, Babnu or Teknarayan, Krishn Gopal, Nageshwar, Narmadeshwar, and several village connections.

The Abadh Bihari branch is a good example of how the Panji constructs depth. A short phrase can open into many levels. A reader who passes too quickly over Abadh Bihari will miss one of the central branch systems of the first Nagram entry.

8.8 Gopal as the Structural Pivot

Gopal is the pivot of Abadh Bihari's branch. The entry moves from Abadh Bihari to Gopal and then to the later expansion. In the logic of the Panji, Gopal is a point through which several later relations become readable.

Gopal's branch is connected with Karmahā through Devanath and Kirtinath. This is important because Karmahā has already appeared earlier in the opening cluster. Repetition of the same village within a nearby branch may indicate a strong recurring affiliation. It may also indicate several separate links to the same place. The editor must keep both possibilities open until the full index is checked.

Gopal should therefore be indexed as a major node in the Sandahpur-Singhwar opening. All later names in this branch should be cross-referenced back to Gopal where the source supports that structure.

8.9 Devanath and Kirtinath: The Karmahā Link

The Gopal branch includes Devanath and Kirtinath in relation to Karmahā. This small unit is one of the clearest examples of the Panji's village-person linking method. The place-name frames the genealogical memory. The personal names are not simply names; they are names situated within a village-affiliation structure.

Devanath appears as a senior point through whom Kirtinath is remembered. Kirtinath then becomes part of the line leading toward later names. The exact wording of the source must be preserved in notes or tables, but the English explanation can identify the probable structure: Devanath and Kirtinath form a Karmahā-associated unit within Gopal's branch.

This unit also shows why the book must include route tables. If a reader looks only at the personal-name index, the importance of Karmahā may not be visible. But if the route table records every Karmahā occurrence, the repeated significance of that place in the opening Nagram material will become clear.

8.10 Jajival, Nanu, and the Need for Cross-Branch Caution

Near the Devanath-Kirtinath unit, the record introduces Jajival and Nanu. Nanu has already appeared earlier in the opening cluster in connection with Karmahā and Gangesh. This repetition requires caution. The same name may refer to the same person, a different person, or a repeated family name preserved in another branch.

The editor should not assume identity merely because the name is the same. In the Panji world, repeated names are common. A name such as Nanu may occur in more than one generation or branch. The proper method is to attach each occurrence to its local context and then compare them during final indexing.

Jajival also needs careful handling. It appears as a village or affiliation marker within the branch. It should be indexed as a place occurrence associated with the Gopal-Devanath-Kirtinath context. If later occurrences of Jajival appear elsewhere, they should be cross-checked but not automatically merged.

8.11 Babnu and Teknarayan: One Identity or a Linked Pair?

The Gopal branch then introduces Babnu with Teknarayan as an associated form. This is one of the most important identity problems in the opening section. The Panji often preserves a household or familiar name together with a formal name, public name, or register name. Babnu and Teknarayan appear to function as such a linked pair in this local context.

For practical reading, the pair may be treated as Babnu, also known or identified as Teknarayan, unless later evidence requires a different interpretation. The final index should therefore include entries under both Babnu and Teknarayan, with cross-references between them. This will prevent the reader from treating them as unrelated names.

At the same time, the editor must avoid a universal assumption. Not every Babnu in the Panji is necessarily this Babnu, and not every Teknarayan is necessarily the same person. Identity is local before it is global. The opening branch

gives a secure local link; broader identity must be established through cross-reference.

8.12 Krishn Gopal and the Further Expansion of Teknarayan's Line

The line from Babnu or Teknarayan continues through Krishn Gopal. This continuation proves that the Babnu-Teknarayan pair is not incidental. It is a genealogically active node. Krishn Gopal becomes a further point through which the branch extends into additional village connections and descendants.

The name Krishn Gopal itself deserves attention. It combines a devotional or traditional naming pattern with the already important name Gopal. Such compound names may reflect family naming habits, religious sentiment, or later differentiation between persons who shared a common name. The editor should preserve the compound rather than shorten it.

Krishn Gopal's placement also helps the reader understand generational layering. The branch has moved from Lal to Abadh Bihari, from Abadh Bihari to Gopal, from Gopal to Babnu/Teknarayan, and then to Krishn Gopal. This is the kind of internal depth that a modern family chart can eventually display, but the prose must first explain how the source implies it.

8.13 Baliyas and Vanshidhar: A Lateral Village Connection

Within the Krishn Gopal area the record brings in Baliyas and Vanshidhar. The relation appears as another village-person insertion, showing how a branch can be extended laterally through a place and a named individual. Baliyas

therefore becomes part of the map of the Gopal-Teknarayan branch.

Vanshidhar is a name that may appear in multiple parts of the Panji. In this local entry, the name should be tied specifically to Baliyas and to the Krishn Gopal branch. If a later Vanshidhar appears elsewhere, the final index must keep the occurrences distinct unless the surrounding evidence connects them.

This example reinforces the rule that every place-name must be read as a genealogical coordinate. A branch is not fully explained until its places have been recorded. The reader should therefore think of the Panji as a network diagram in words, not as a list of isolated descendants.

8.14 Nageshwar and Narmadeshwar: Two Important Sub-Nodes

After Krishn Gopal, the branch moves toward Nageshwar and Narmadeshwar. These two names become important because the record continues through them. They are not merely names in a list; they function as sub-nodes within the Abadh Bihari-Gopal expansion.

Nageshwar leads toward Amarnath. Narmadeshwar leads into a more extended set of village and personal links involving Pali, Krishna, Gangadhar, Soderpur, Bhairav, Tisaut, Kamal Nayan, Ghanshyam Sundar, Baliyas, Raghunath, and other connections. The branch therefore divides again, producing a multi-line structure.

For the final apparatus, Nageshwar and Narmadeshwar must be treated as separate index nodes. Their relationship to Krishn Gopal should be shown, but their descendants and connected villages should also be separately traceable. This will allow the reader to follow either sub-branch without returning constantly to the beginning of the entry.

8.15 Khoaāl, Jaybhadra, and Aniruddha

The Nageshwar-Narmadeshwar area includes Khoaāl, Jaybhadra, and Aniruddha. This is another place-person unit. Khoaāl functions as the village coordinate; Jaybhadra and Aniruddha give the personal relation through which the branch is remembered.

Aniruddha is a name of considerable genealogical importance in many Maithil contexts. Here, however, the editor must not import outside assumptions. The Aniruddha of this entry must first be treated as the Aniruddha connected with Jaybhadra and Khoaāl in the opening Nagram branch. Wider identification can only come from cross-checking.

Khoaāl should also be indexed carefully. The village appears in several parts of the source. A route table will help distinguish whether Khoaāl is functioning as a recurring marriage-affiliation place, a branch location, or a repeated settlement marker in different contexts.

8.16 Nageshwar to Amarnath

Nageshwar's line proceeds toward Amarnath. The simplicity of this statement should not hide its significance. A short Panji phrase can carry the weight of a full generational link. In a modern chart, this would appear as a clear descent relation or branch continuation. In the Panji, it is given compactly.

Amarnath should be treated as a descendant or continuing node under Nageshwar in this local context. If the source later gives additional details about Amarnath or persons connected with him, those details should be brought into the final index and cross-reference tables.

The Nageshwar-Amarnath connection also shows that some sub-branches are short in the surviving text while others are

longer. A short branch is not necessarily less important. It may simply be less fully preserved in the available record.

8.17 Narmadeshwar's Branch: Pali, Krishna, Gangadhar, and Soderpur

The Narmadeshwar branch is more elaborate. It includes a connection through Pali, Krishna, Gangadhar, and Soderpur, with Bhairav also appearing in the sequence. This part of the entry demonstrates how the Panji moves from one sub-node into a layered village structure.

Pali is a recurring place in the opening material. Its appearance in the Narmadeshwar branch should therefore be recorded with particular care. It may represent a matrimonial or branch affiliation, and it may connect this sub-branch with other Pali-linked entries. The final route table should mark this occurrence separately.

Krishna and Gangadhar should be read as part of the same local sequence. Soderpur and Bhairav then widen the connection. Again, the editor should not flatten the sequence into a vague statement such as 'the family was connected with Pali and Soderpur.' The order of names and places matters because it reveals the internal movement of the branch.

8.18 Tisaut, Kamal Nayan, and Ghanshyam Sundar

Another part of the Narmadeshwar branch includes Tisaut, Kamal Nayan, and Ghanshyam Sundar. The pairing of a village marker with a named father-son or branch sequence is typical of the Panji. The entry gives the reader enough to locate this part of the family within a recognized village relation.

Kamal Nayan and Ghanshyam Sundar are names that should be preserved in full. Compound names in the Panji

often help distinguish persons. Shortening them would make cross-checking harder. The final name index should include Kamal Nayan under K and Nayan if a dual index is later desired, and Ghanshyam Sundar under Ghanshyam and Sundar if necessary.

Tisaut should be treated as a significant place occurrence in the opening Singhwar branch. It appears alongside other important village markers and should not be lost in the prose. In the final apparatus, Tisaut will help reconstruct the spatial network of the Narmadeshwar line.

8.19 Pali, Chunchun, Govind, Jaleshwar, Gulab, and Jyoti Ram

The later part of the Narmadeshwar-associated material includes additional Pali and Baliyas connections, with names such as Chunchun, Govind, Jaleshwar, Gulab, and Jyoti Ram. These names show the continuing spread of the branch into several smaller lines.

Chunchun and Govind appear in a Pali-Soderpur context. Jaleshwar and Gulab appear in another Pali-linked context. Jyoti Ram appears with a Baliyas-related marker. Each of these should be preserved as a local unit in the final genealogical tables.

The repeated Pali marker is especially important. It may indicate that Pali is a strong recurring affiliation in the Narmadeshwar branch. But it may also represent separate relations. The final cross-checking index supplied later by the user will be useful for confirming whether these Pali occurrences should be grouped or treated as separate sub-entries.

8.20 The Second Sandahpur-Singhwar Entry: Udan Revisited

The next Sandahpur-Singhwar entry returns to Udan and expands his branch through Rohini and Badan. This return shows that the Panji does not always finish one person completely before moving to another. A name may appear in the first entry and then be taken up again in a later numbered entry for additional explanation.

Udan's branch includes Darihara, Rohini, Badan, Sarisab, and Prannath, followed by another connection through Hariam and Prannath. This repetition of Prannath in two village contexts must be handled cautiously. It may refer to the same person through different affiliations, or to repeated names in related lines. The editor should preserve the distinction until the broader evidence is checked.

The return to Udan confirms the importance of cross-entry reading. A single numbered entry is not always self-contained. The Nagram Panji must be read both locally and cumulatively. This is why the book is being built cumulatively chapter by chapter, and why a final index will be essential for coverage checking.

8.21 Harshmani, Hira, Bacha, and the Karmahā-Darihara Link

The second entry also introduces Harshmani, also identified as Hira, and then Bacha. Bacha's line connects with Karmahā, Chitradhar, Riddhi, Darihara, and Babnu. This is another example of alternate identity and village-linked expansion.

Harshmani/Hira should be indexed under both forms. If the marker indicates a public or alternate name, the index should preserve that relationship. Bacha should be treated as a continuing node. The Karmahā-Darihara connection under

Bacha should be recorded separately from the earlier Karmahā references under Gopal and Nanu.

This part of the entry is also a warning against oversimplification. Karmahā appears in multiple contexts: Nanu-Gangesh, Devanath-Kirtinath, Bacha-Chitradhar-Riddhi, and other points. These may represent a coherent network, but the final shape of that network must be established by comparison, not assumption.

8.22 Balamukund, Raja, Gana, and Chhedī

Bacha's branch opens into Balamukund, Raja, Gana, and Chhedī. These names form one of the most important internal expansions of the second Sandahpur-Singhwar entry. The Panji connects them again with Karmahā, Devanath, Kirtinath, Jajival, Nanu, Padua, Buddhinath, Thadu, and Shyamnath.

Balamukund appears as a branch-holder whose line includes Padua and Buddhinath-Thadu connections. Raja appears with Mangan or Munindranarayan and a similar Padua-Thadu-Karmahā-Shyamnath pattern. This repetition suggests either parallel branches or a repeated affiliation through the same village network.

Gana and Chhedī become especially important in the next chapter because their lines extend into Yashodanand, Lalit Kumar, Kamalakant, Bhairavkant, Shobhakant, Jagdish, and several later descendants. For now, the reader should recognize Balamukund, Raja, Gana, and Chhedī as major branch names within the Udan-Harshmani-Bacha expansion.

8.23 Kedar Nath, Baidyanath, Yadunath, Radhikaramana, Yashodanand, and Lalit Kumar

The second and third Sandahpur-Singhwar entries bring in Kedar Nath and then a cluster of sons or descendants: Baidyanath, Yadunath, Radhikaramana, Yashodanand, and

Lalit Kumar. This is a major generational cluster and should be treated with care.

Each of these names opens into further branches. Baidyanath is associated with Balaji in one form and with later lines through Mukund and Baldev. Yadunath, Radhikaramana, Yashodanand, and Lalit Kumar also receive their own village-linked connections. The Panji is not merely listing sons; it is preparing a set of later expansions.

This cluster demonstrates how quickly the Nagram Panji grows. A single node such as Kedar Nath can become the source of many subordinate lines. In the final tables, Kedar Nath should appear as a major node under the second Sandahpur-Singhwar entry, with each named descendant assigned a separate sub-line.

8.24 What the Singhwar Expansion Shows

The Singhwar expansion shows the Panji's power and difficulty. Within a small number of entries, the record moves from Lal to Girdhari and Abadh Bihari, from Abadh Bihari to Gopal, from Gopal to Teknarayan, Krishn Gopal, Nageshwar, and Narmadeshwar, and then returns to Udan, Harshmani/Hira, Bacha, Balamukund, Raja, Gana, Chhedhi, Kedar Nath, and their descendants.

The effect is cumulative. The reader begins with a few names and soon encounters a full network of places: Karmahā, Padua, Hariam, Darihara, Naroun, Sarisab, Pali, Jajival, Tisaut, Soderpur, Baliyas, Khoaāl, Alay, Belauch, Pabouli, Kujouli, Fanandah, and others. The branch is therefore not only genealogical but geographical.

This is why Volume IV must be long. A short summary would destroy the structure. The Panji's meaning lies in the details: the exact position of a name, the village that accompanies it, the title attached to it, the blank that

interrupts it, and the later entry that resumes it. Nothing can be left unexplained without damaging the record.

8.25 Summary

This chapter has followed the expansion of the opening Singhwar branch through Girdhari, Abadh Bihari, Gopal, Teknarayan, Krishn Gopal, Nageshwar, Narmadeshwar, and the related Udan-Bacha-Kedar Nath cluster. It has shown how the Panji moves from a compact opening into a branching network.

The chapter has also established several rules for the rest of the book. First, repeated villages must be recorded separately before being grouped. Second, alternate names such as Babnu/Teknarayan and Harshmani/Hira must be indexed under both forms. Third, titles such as Kavi, Chaudhary, Vakil, Vaidya, and similar markers must be preserved. Fourth, repeated personal names must not be merged without evidence. Fifth, every branch must be read both locally and cumulatively.

The next chapter will continue the close reading by moving deeper into the Shashipur material. There the Panji shifts from the Sandahpur-Singhwar expansion toward Sandahpur-Shashipur and the Shashipur-Pindaruch and Shashipur-Survana clusters. The same method will be applied: identify the heading, unfold the names, preserve the places, explain the abbreviations, and keep all uncertainty visible.

Chapter 9

Shashipur as a Secondary Centre

9.1 The Turn from Singhwar to Shashipur

After the opening Sandahpur-Singhwar material, the Nagram Panji turns toward Sandahpur-Shashipur. This is not a minor shift of place-name. It marks the emergence of Shashipur as a secondary centre within the Nagram network. The record now begins to gather several families, branches, and village affiliations around Shashipur, just as the earlier entries gathered them around Singhwar.

The heading 'Sandahpur to Shashipur' must therefore be read as a structural signal. The Panji is not merely saying that one person moved from Sandahpur to Shashipur. It is opening a new cluster. The reader should expect a fresh internal arrangement of names, sons, titles, and village relations, while still remembering that this cluster remains connected with the Nagram field established earlier.

In the earlier Singhwar entries, the reader encountered Lal, Girdhari, Abadh Bihari, Gopal, Teknarayan, Nageshwar, Narmadeshwar, Udan, Bacha, Kedar Nath, and several other branch-holders. In the Shashipur turn, the register introduces another set of major names: Bandhu, Madhurapati, Narpati, Bachh, Shivanandan, Chitradhar, Chandidatt, Fatur Ram, Lakshman, Raghunath, Shashinath, Tikanath, Muktinath, Damodar, Bodhu, Harik, and others. The density remains the same, but the centre of gravity changes.

9.2 Why Shashipur Matters

Shashipur matters because it functions as a receiving and organizing point. Many entries in the Panji are village-route entries. Some routes are small and local; others become the basis of large family clusters. Shashipur belongs to the latter

category. It receives names from Sandahpur, but then develops its own branches and sub-branches.

A secondary centre in the Panji is not necessarily secondary in importance. It is secondary only in the order of presentation. Once Shashipur appears, it begins to organize a considerable amount of genealogical material. It becomes a place through which several descendants are remembered and several other villages are connected.

For the purpose of decoding, a secondary centre must be treated as a node. A node is a point from which lines radiate. In this chapter, Shashipur will be treated as such a node. The chapter will not reduce the material to a single linear descent. Instead, it will identify the principal branch-holders and show how their names attach to further places and descendants.

9.3 Bandhu, Madhurapati, and Narpati

The Shashipur section opens with Bandhu, whose sons or associated descendants include Madhurapati and Narpati. This opening is important because it gives the first internal division of the Shashipur cluster. Bandhu should therefore be treated as a principal node in the Sandahpur-Shashipur route.

Madhurapati is the more visibly developed branch in the immediate sequence. The Panji links him to Bachh and Shivanandan. The presence of two names following Madhurapati suggests that his branch becomes the working line for the next stage of the entry. Narpati is named alongside him and should not be omitted, even if the following material develops Madhurapati more strongly.

The editorial rule here is simple: a name mentioned as part of the opening division must be preserved even if the surviving entry gives more detail for another name. The Panji often records unequal amounts of information for different

descendants. Unequal information does not mean unequal genealogical existence. It only reflects the state of the record.

9.4 Bachh and Shivanandan: First Expansion under Madhurapati

Bachh and Shivanandan appear under the Madhurapati line. Bachh becomes especially important because his branch opens into Chitradhar, Chandidatt, Fatur Ram, and Lakshman. Shivanandan is also present and must be retained in the genealogical structure, but the available sequence immediately develops Bachh's line in greater detail.

This pattern is common in the Panji. A father or branch-holder may have multiple sons listed, but the register may expand only one or two of them at that point. Other sons may be developed later, or not at all in the surviving record. The editor must neither invent absent expansions nor suppress the named but less-developed branches.

The Shashipur material also shows how names that appear simple at first become gateways into complex networks. Bachh is not merely a name; he is the point through which several later branches are read. If Bachh is omitted from an index or table, the structure of the Shashipur cluster collapses.

9.5 Chitradhar, Chandīdatt, Fatur Ram, and Lakshman

The line of Bachh includes Chitradhar, Chandīdatt, Fatur Ram, and Lakshman. Each of these names requires separate treatment. Chitradhar is followed by a developed line including Raghunath, Shashinath, Tikanath, and Muktinath. Chandīdatt becomes important in later Shashipur-Pindaruch material. Fatur Ram and Lakshman also remain part of the internal structure.

The presence of these four names shows that Bachh's branch is not a narrow line but a multi-branch formation. A modern family chart would likely place the four names at the same generational level under Bachh, but the Panji itself must remain the authority. Where the wording clearly marks sonship, the chart may reflect it; where the sequence is compact, the explanatory prose should preserve caution.

The name Chandīdatt deserves special attention because it reappears in relation to the Shashipur-Pindaruch and Bachkun Thakur section. Such recurrence is not accidental. It suggests that the Panji is building a bridge from the Sandahpur-Shashipur entry into the next Shashipur branch. The reader should therefore remember Chandīdatt as a continuing node.

9.6 Chitradhar's Fourfold Branch: Raghunath, Shashinath, Tikanath, and Muktinath

Chitradhar's branch is one of the clearest expansions in the early Shashipur section. The Panji gives Raghunath, Shashinath, Tikanath, and Muktinath as the important names under him. These names mark a fourfold division, and each should be indexed separately.

Raghunath is immediately developed through further links involving Ghusaut, Biku, Babulal, Darihara, and Manik. This shows that Raghunath's branch was not merely listed; it carried active village connections. The sequence then brings in Damodar and Bodhu, making the branch more complex.

Shashinath also receives later attention. The Panji associates him with Mandar, Rudradhar, Ishannath, Karmahā, Lalpani, Satlakha, Ratanū, Arjun, Kujouli, Eknath, Alay, Shital, Madan, Babulal, Ekharā, Durgadatt, Vanshidhar, and Shridatt. This set of names and places makes Shashinath a major secondary node within the Shashipur cluster.

Muktinath is likewise significant. His line includes Vighnesh, Dinesh, Bhavesh, and Mahesh, and later names such as Umash or Umesh, Pilu, Naresh, Purna, and other connected branches. Muktinath therefore must be treated as one of the most important Chitradhar descendants.

9.7 Raghunath, Damodar, Bodhu, and the Mandar-Karmahā Link

Raghunath's branch contains a sequence in which Damodar and Bodhu appear. Damodar is connected with Vanshidhar and Yogindra, while Bodhu is connected with Narayandatt, Damodar, Ghusaut, Nidhi, and later Harik. The entry is compact, but it clearly preserves a branching structure rather than a mere list.

The Mandar-Karmahā link is important here. The Panji connects names such as Rudradhar or Rudraghar, Ishannath, and Lalpani with Mandar and Karmahā. These places have already appeared elsewhere in the Nagram material. Their repetition must be recorded carefully because they may represent recurring matrimonial or affiliation routes.

Damodar should be indexed in more than one local context. There is Damodar under the Bachh-Chitradhar-Raghunath branch, and there are other Damodar occurrences elsewhere in the Nagram Panji. The index should not merge them without local identifiers. The safer method is to index as 'Damodar, under Raghunath branch, Shashipur cluster' and then cross-check other Damodar entries separately.

9.8 Harik and the Samauli-Pali Connection

Harik appears as an additional branch connected with the Bodhu line. The entry associates Harik with Samauli, Pali, Bachchi, Chumman, Soderpur, and Murli. This is a valuable example of a small but meaningful branch that would be easy to overlook if the editor summarized too quickly.

The Samauli-Pali pairing is especially significant because Samauli becomes a major heading later in the Panji. Its appearance here in the Shashipur material may show an earlier or cross-linked affiliation. The final route table should therefore include this Samauli occurrence under the Shashipur cluster, not only under the later Samauli chapter.

Harik's line also illustrates the importance of apparently modest names. A large genealogical book is built from many such small nodes. If they are omitted, the final index may appear impressive but remain incomplete. This volume's principle is therefore to preserve the small branch as carefully as the large one.

9.9 Shashinath and the Wide Secondary Web

Shashinath's branch is one of the densest parts of the early Shashipur material. It moves through Mandar and Karmahā, then through Satlakha and Kujouli, then through Alay and Ekharā. The sequence may appear difficult because it combines several place-relations in one compressed chain.

The first part of the Shashinath line connects Mandar, Rudradhar, Ishannath, and Karmahā-Lalpani. This suggests a strong relation between the Shashinath line and the Mandar-Karmahā axis. The next part connects Satlakha, Ratanū, Arjun, Kujouli, and Eknath. This widens the branch into another village network.

The later part involving Alay, Shital, Madan, Babulal, Ekharā, Durgadatt, Vanshidhar, Alay again, and Shridatt shows how a single branch can move through repeated place markers. The repetition of Alay should not be dismissed as accidental. It may indicate more than one Alay-linked relation, or a return to an earlier place within the same sub-branch. The final apparatus should preserve both occurrences.

9.10 Muktinath and the Vighnesh-Dinesh-Bhaves-Mahesh Cluster

Muktinath's branch is marked by the names Vighnesh, Dinesh, Bhaves, and Mahesh. This cluster is important because it continues the Chitradhar line into a new generational layer. The Panji then develops Vighnesh through Bachcha or Umash/Umesh, Pilu, Naresh, Purna, and related names.

The presence of Bishfi or Visfi and Fani Lal in this part of the entry adds another important place-person link. Such a link must be preserved in the route table. It may also help distinguish this Vighnesh branch from other Vighnesh occurrences in the wider Panji.

Dinesh is later associated with Buchai and Badrinath, while Bhaves appears elsewhere in the Shashipur-Pindaruch context. Mahesh is named as part of the initial cluster but may not receive equal expansion in the immediately surviving text. All four names should be indexed, but with notes indicating the extent of surviving detail.

9.11 The Shashipur Entry as a Model of Panji Expansion

The Sandahpur-Shashipur entry demonstrates one of the most important characteristics of the Nagram Panji: a route heading can contain a complete internal genealogy. What begins as a single heading soon unfolds into several branch-holders, many sons, and numerous village links.

The reader must therefore resist the temptation to treat headings as simple labels. A heading is the doorway into a cluster. The cluster must be opened patiently. Names must be separated, village markers identified, and repeated terms checked against later occurrences.

This is also why the chapter structure of this book moves slowly. A quick summary of the Shashipur entry would say only that Bandhu's line proceeds through Madhurapati and related descendants. That would be technically true but genealogically inadequate. The real historical value lies in the detailed structure of the branch.

9.12 Shashipur-Pindaruch and Bachkun Thakur: The Next Branch

After the main Sandahpur-Shashipur entry, the Panji moves to Shashipur-Pindaruch and Bachkun Thakur. This shift confirms that Shashipur is becoming an organizing centre. The same place now receives another named branch, and that branch draws on names already seen in the earlier Shashipur material.

Chandīdatt appears here as a significant connector. From Chandīdatt, the entry moves to Baidyanath, then to Manik, Mathuranath, Pali, Fakiran, and further branches such as Haldhar and Bachanū. This shows that Chandīdatt's earlier appearance under Bachh was not incidental. He becomes the bridge into a new Shashipur-Pindaruch unit.

The phrase involving Bachkun Thakur should be retained as a branch designation. It may identify a known house, a remembered title-holder, or a branch-name attached to a person. The final title index should therefore include Bachkun Thakur, not merely Bachkun as a personal name.

9.13 Baidyanath, Manik, Mathuranath, and the Pali-Fakiran Link

In the Shashipur-Pindaruch material, Baidyanath becomes an important node. He is associated with Manik and Mathuranath, and the line reaches Pali and Fakiran. This is

another example of the Panji's compact village-person grammar.

Manik and Mathuranath should be read together in this local context. Pali and Fakiran provide the village or affiliated relational markers. Since Pali has already appeared in the earlier Shashipur material and in the Singhwar material, this occurrence must be indexed separately and then cross-checked later.

Baidyanath is a recurring name across the Nagram Panji. This local Baidyanath must not be merged with other Baidyanath figures unless the source explicitly connects them. The final index should use qualifiers: Baidyanath under Shashipur-Pindaruch; Baidyanath under Kedar Nath's branch; Baidyanath under later sacred-heading sections; and so on.

9.14 Haldhar, Bachanū, Yugal Kishor, and the Hariam-Rakhwari Link

The Baidyanath line includes Haldhar and Bachanū. Haldhar's branch leads to Yugal Kishor and a Hariam-Rakhwari connection involving Nenān and Jamahir. This is a good example of how a small sub-branch can preserve a specific village route.

The mention of Rakhwari is important because Rakhwari appears elsewhere in the Nagram material as a heading or route element. Its occurrence here should therefore be recorded in the village index. The same place may appear in several chapters, but each appearance has a different genealogical context.

Bachanū, also identified with Sudhakar in some form, opens another branch involving Baliyas, Govardhan, and Damodar. This branch should be kept distinct from Damodar in the Raghunath line. The Panji uses repeated names constantly, and the editor's duty is to localize them carefully.

9.15 Fatur, Krishnakant, and Harivansh

The Shashipur-Pindaruch entry also includes Fatur, whose line leads to Krishnakant and then Harivansh. This part connects with Fanandah, Ravinath, Raja, Sakradhī, Bhawani, Karmahā, Nathe, Balel, Pabouli, and Gopal. It is a dense sequence and should be decoded as a complete unit.

Krishnakant should be treated as a significant local branch-holder. His son or descendant Harivansh connects the branch to Karmahā and Pabouli. These place markers help locate this branch within the larger Nagram geography. Since Karmahā has already appeared repeatedly, the editor must note the specific Krishnakant-Harivansh context.

The presence of names such as Raja and Bhawani in this line also requires caution. They may appear elsewhere in the Panji. The index should therefore include local qualifiers. The guiding principle remains: repeated names are not identical unless the Panji makes them identical.

9.16 Ram, Jyotishi Bachkun, Gayadatt, and Munika

The entry next introduces Ram and his associated descendants or branch-names: Jyotishi Bachkun, Gayadatt, and Munika. The title Jyotishi is important. It marks Bachkun not merely as a genealogical name but as a person or branch remembered through astrological or calendrical expertise.

Jyotishi Bachkun connects with Mandar, Ishannath, Jamahir, Alay, Chaudhary Shyam Lal, Ekharā, Babunath, Panchhi, Sakradhī, and Meghanath. This is a wide and meaningful network. The title should therefore be retained in the title index, and the name should be cross-referenced under Bachkun.

The branch also includes Umesh and Bhavesh, with further village links involving Baliyas, Ghoghi, Lutan, Hariam, Bhau,

Darihara, Madhusudan, Yadav, and Madhav. These names show that the Bachkun branch is not a small appendix; it is a developed Shashipur sub-network.

9.17 Shashipur-Survana Thakur

The next Shashipur section is marked by Survana Thakur. This heading should be preserved as a branch designation. The Panji often remembers families through such named branches, and the title Thakur may indicate a house, status, or recognized line rather than merely a casual honorific.

The Survana Thakur material begins by continuing from Gayadatt and Lakshman, then moves to Shivanandan and Sarvanarayan. Sarvanarayan becomes a major node with several descendants: Bhaiyalal, Naubatlal, Mahā or Maho Kulanand, and others. The branch then expands into Thaknu or Bhawanand, Bachcha or Vedanand, Mangan or Kashikant, Madankant, Sadankant, Modkant, Pramodkant, Vijendrakant, Kumudkant, Bhagwatikant, and Bharatikant.

This is one of the places where the Panji visibly approaches a more recent naming world. Names ending in -kant appear in a series and may represent a later generation or a more modern naming pattern. The editor should preserve the names exactly and avoid imposing older genealogical assumptions on them.

9.18 Sarvanarayan, Bhaiyalal, Naubatlal, and Kulanand

Sarvanarayan is the main structural node in the Survana Thakur section. His descendants or associated branches include Bhaiyalal, Naubatlal, and Kulanand. The record connects them with Padua, Pashupati, Kedar, Pali, Jyotishi Durgadatt, Darihara, Raghunath, Chitradhar, and other names and places.

Bhaiyalal receives special development through Thaknu or Bhawanand, Bachcha or Vedanand, and Mangan or Kashikant. This suggests that Bhaiyalal's branch is especially important within the Survana Thakur material. Naubatlal and Kulanand must also be preserved, even where the surviving text gives less immediate expansion.

The use of alternate names is especially frequent in this section. Thaknu/Bhawanand, Bachcha/Vedanand, and Mangan/Kashikant should all be indexed under both forms. If the index later supplied by the user contains only one form, the cross-checking stage should add the missing alternate name.

9.19 The Kashikant and Kant-Named Descendants

The Mangan or Kashikant branch introduces a long list of Kant-named descendants: Madankant, Sadankant, Modkant, Pramodkant, Vijendrakant, Kumudkant, Bhagwatikant, and Bharatikant. This is a major modernizing cluster and should be treated as a distinct sub-section in the genealogical tables.

The Panji then continues through Madankant to Ramankant, Jivkant, and Sunilkant, and through other Kant-named lines such as Nishikant, Navinkant, Manikant, Ajaykant, Sanjaykant, Vijaykant, Pradipkant, Samirkant, Bhaveshkant, Vinodkant, Rajeshkant, and others. The recurrence of the suffix -kant makes this section visually easy to recognize but genealogically easy to confuse.

The index must be especially careful here. Each Kant-name should receive an individual entry. The branch table should group them under Kashikant or the appropriate intermediate ancestor. A simple alphabetical index will not be enough; the genealogical grouping must also be retained.

9.20 Why the Shashipur Cluster Must Be Treated Slowly

The Shashipur material proves that the Nagram Panji cannot be decoded by headings alone. A single Shashipur heading may contain multiple sub-branches, several repeated villages, alternate names, titles, and later generational layers. If the editor merely lists the headings, the internal structure disappears.

This chapter has therefore treated Shashipur as a secondary centre. It has shown how the Sandahpur-Shashipur entry develops through Bandhu, Madhurapati, Bachh, Chitradhar, Raghunath, Shashinath, Muktinath, and others; how the Shashipur-Pindaruch entry develops through Chandīdatt, Baidyanath, Haldhar, Bachanū, Fatur, Krishnakant, Harivansh, Ram, Jyotishi Bachkun, and Gayadatt; and how the Shashipur-Survana Thakur entry opens a large Sarvanarayan-Bhaiyalal-Kashikant line.

The practical consequence is clear. The final index must include Shashipur not only as a place but as a major organizing node. Under Shashipur there should be sub-entries for Sandahpur-Shashipur, Shashipur-Pindaruch, Bachkun Thakur, Survana Thakur, Sarvanarayan, Kashikant, and the Kant-named descendants.

9.21 Summary

Shashipur is the first major secondary centre in the Nagram Panji. It receives the Sandahpur line, develops its own branches, and becomes the base for several later sub-clusters. The chapter has shown that Shashipur cannot be reduced to a single route or a single family line. It is a network node.

The main interpretive points are these: Bandhu opens the Sandahpur-Shashipur cluster; Madhurapati and Bachh carry the line forward; Chitradhar creates a fourfold branch

through Raghunath, Shashinath, Tikanath, and Muktinath; Chandidatt links the material to Shashipur-Pindaruch; Bachkun Thakur and Survana Thakur mark named branches; Sarvanarayan and Kashikant become major later nodes; and the Kant-named descendants require careful indexing.

The next chapter will continue with the Shashipur-Pindaruch and Shashipur-Survana material in still greater detail, focusing especially on Bachkun Thakur, Baidyanath, Haldhar, Krishnakant, Jyotishi Bachkun, Sarvanarayan, Kashikant, and the wide network of later descendants.

Chapter 10

The Shashipur-Pindaruch and Shashipur-Survana Branches

10.1 Why Chapter 10 Returns to Shashipur

The preceding chapter established Shashipur as a secondary centre within the Nagram Panji. That was necessary before the reader could understand the two branch formations that now require closer treatment: the Shashipur-Pindaruch branch associated with Bachkun Thakur, and the Shashipur-Survana Thakur branch associated with Sarvanarayan, Bhaiyalal, Kashikant, and the later Kant-named descendants.

These two branches are not minor additions to the Sandahpur-Shashipur entry. They are independent expansions of the Shashipur node. The first expansion moves through Chandīdatt, Baidyanath, Haldhar, Bachanū, Krishnakant, Harivansh, Jyotishi Bachkun, Gayadatt, and related lines. The second expansion moves through Survana Thakur, Shivanandan, Sarvanarayan, Bhaiyalal, Naubatlal, Kulanand, Bhawanand, Vedanand, Kashikant, and a wide later network of Kant-named descendants.

The purpose of this chapter is therefore more specific than the previous one. Chapter 9 explained why Shashipur matters. Chapter 10 explains how the Shashipur branches work internally. It treats the branches as documentary units, not as loose lists of names. The reader should watch for three things: the branch-designating title, the principal genealogical node, and the village-route attachments that show how the branch spread.

10.2 What Is Meant by Shashipur-Pindaruch

The expression Shashipur-Pindaruch should be read as a route-name and branch-marker. It does not simply mean that the two villages are mentioned together. It marks a genealogical context in which the Shashipur line becomes connected with Pindaruch. The Panji then identifies a remembered figure or house-name, Bachkun Thakur, through which this branch is organized.

In many Panji entries, a place-pair serves as the heading for a specific cluster. The place-pair tells the reader where the family memory is to be located. The branch-name then tells the reader how the cluster is recognized. Thus Shashipur-Pindaruch and Bachkun Thakur should be understood together: the first is the place-route frame, and the second is the branch identity.

The editor should not separate the place-route from the branch-name. If Bachkun Thakur is indexed without Shashipur-Pindaruch, the context is lost. If Shashipur-Pindaruch is indexed without Bachkun Thakur, the branch loses its human marker. The proper index form should therefore include both: Shashipur-Pindaruch: Bachkun Thakur branch.

10.3 Chandīdatt as the Bridge into the Pindaruch Branch

The Shashipur-Pindaruch material opens from Chandīdatt. This is significant because Chandīdatt had already appeared within the earlier Shashipur cluster under Bachh. His reappearance here shows that the Panji is not beginning an unrelated list. It is continuing and reclassifying an existing branch through a new route and a new named house.

Chandīdatt's importance lies in his bridging function. He connects the Sandahpur-Shashipur material to the Shashipur-

Pindaruch expansion. From him the register moves to Baidyanath, and from Baidyanath to other descendants and village connections. If Chandīdatt is omitted from the branch table, the reader will not understand why the Pindaruch branch belongs to the Shashipur sequence.

The safest way to represent this in a genealogical table is to place Chandīdatt under the earlier Bachh line, then create a subheading under Chandīdatt for the Shashipur-Pindaruch/Bachkun Thakur branch. This preserves both continuity and local identity.

10.4 Baidyanath: The First Major Node under Chandīdatt

Baidyanath is the first major node in the Shashipur-Pindaruch branch. The Panji associates him with Manik and Mathuranath, and then with Pali and Fakiran. This is a small-looking sequence, but it carries several layers: a named descendant, an internal branch, and two village or affiliation markers.

Because Baidyanath is a frequently recurring name in the Nagram Panji, his local placement is crucial. This Baidyanath is not to be automatically identified with other Baidyanath figures appearing elsewhere. The proper method is to identify him as Baidyanath of the Chandīdatt-Shashipur-Pindaruch branch, and only later compare him with other Baidyanath entries if the index or cross-references make such comparison necessary.

The Manik-Mathuranath pair should also be preserved. Manik appears in many Panji contexts; Mathuranath too may appear elsewhere. In this branch, however, they belong to the Baidyanath expansion. The Pali-Fakiran association helps localize them.

10.5 Haldhar and Bachanū: Two Paths from the Baidyanath Line

The Baidyanath branch next includes Haldhar and Bachanū. These two names should be treated as separate paths. Haldhar leads to Yugal Kishor and to a Hariam-Rakhwari connection. Bachanū, also appearing with the alternate or explanatory form Sudhakar, leads into Baliyas, Govardhan, and Damodar.

Haldhar's path is especially useful for understanding how a small sub-branch records a precise route. The connection with Hariam and Rakhwari links the Shashipur-Pindaruch branch to places that appear elsewhere in the Nagram material. This shows that the Panji often uses a branch entry to preserve a cross-link that would be lost if the reader followed only the main heading.

Bachanū's path shows a different type of problem: alternate naming. If Bachanū is identified with Sudhakar, the index must include both forms. The genealogical table should not silently choose one and discard the other. A Panji name may carry a household nickname, a formal name, and a remembered alternate. All may be needed for cross-checking.

10.6 Fatur, Krishnakant, and Harivansh

The Pindaruch branch also contains Fatur, Krishnakant, and Harivansh. This sequence is important because it moves the branch through another line of descent and another set of village affiliations. Krishnakant becomes the visible centre of the sequence, and Harivansh appears as the next significant descendant.

Krishnakant's branch is associated with Fanandah, Ravinath, Raja, Sakradhī, Bhawani, Karmahā, Nathe, Balel, Pabouli, and Gopal. The sequence is compact, but the pattern

is clear: a named line is being attached to a series of villages and persons that locate it within the wider Nagram field.

The editor should separate Fatur's branch from the earlier Fatur Ram under Bachh unless the source explicitly links them. The similarity of names may tempt a merger, but genealogical editing must be conservative. A name can repeat in different lines. The safest index form is therefore: Fatur, under Shashipur-Pindaruch; Fatur Ram, under Bachh line.

10.7 Ram, Jyotishi Bachkun, Gayadatt, and Munika

Another important part of the Pindaruch material introduces Ram and the associated names Jyotishi Bachkun, Gayadatt, and Munika. Here the title Jyotishi is especially important. It identifies Bachkun not merely by personal name but through a learned or professional role connected with astrology, calendrical calculation, or ritual timing.

Jyotishi Bachkun should be indexed under both Bachkun and Jyotishi. The title is part of the memory of the person or branch. If removed, the entry loses information about the social role through which the family was known. This is one of the reasons Volume IV includes a title and honorific index in addition to a personal name index.

The branch then moves through Mandar, Ishannath, Jamahir, Alay, Chaudhary Shyam Lal, Ekharā, Babunath, Panchhi, Sakradhī, Meghanath, Umesh, Bhavesh, Baliyas, Ghoghi, Lutan, Hariam, Bhau, Darihara, Madhusudan, Yadav, and Madhav. This is not a random accumulation. It is the documentary web of the Jyotishi Bachkun branch.

10.8 How to Chart the Pindaruch Branch

The Pindaruch branch should be charted in a layered form. The top line should read: Shashipur-Pindaruch / Bachkun

Thakur branch. Below it, Chandīdatt should be placed as the bridge from the earlier Shashipur line. Under Chandīdatt, Baidyanath should appear as the first major node.

Under Baidyanath, the table should show Manik-Mathuranath and the Pali-Fakiran association, then Haldhar and Bachanū as separate paths. Under Haldhar, Yugal Kishor and the Hariam-Rakhwari link should appear. Under Bachanū/Sudhakar, Baliyas-Govardhan-Damodar should be recorded. A separate path should record Fatur-Krishnakant-Harivansh, and another should record Ram-Jyotishi Bachkun-Gayadatt-Munika.

This charting method avoids two errors. It avoids flattening the branch into a mere list, and it avoids over-building a family tree where the source has not supplied every generation clearly. The chart should remain a guided reconstruction, not an invented certainty.

10.9 The Meaning of Shashipur-Survana Thakur

The second major branch in this chapter is the Shashipur-Survana Thakur branch. Like Bachkun Thakur, Survana Thakur should be treated as a branch designation. The title Thakur marks a remembered house or recognized branch identity. It may also carry social status, but the editor should not reduce it to a modern title without context.

The Survana Thakur section continues the Shashipur field and then builds a major branch through Shivanandan and Sarvanarayan. The Panji associates Shivanandan with Sarvanarayan and then develops Sarvanarayan's descendants or associated names in detail. This makes Sarvanarayan the first major organizing node of the Survana branch.

The heading must therefore be indexed at three levels: Shashipur as the place node; Survana Thakur as the branch designation; Sarvanarayan as the principal genealogical node.

If any one of these is missing, the branch will be difficult to recover from the final index.

10.10 Sarvanarayan and the First Survana Division

Sarvanarayan's branch includes Bhaiyalal, Naubatlal, and Kulanand. These names form the first visible division under the Survana branch. The Panji then develops Bhaiyalal more extensively, but the other names should still be retained in the table and index.

The rule here is the same as in earlier chapters: more detail does not always mean greater genealogical importance. It may simply mean that the surviving record had more information for one branch. Naubatlal and Kulanand should not be suppressed because Bhaiyalal receives fuller treatment.

Sarvanarayan's placement also shows the relation between traditional naming and later expansions. The branch begins with a compact lineage statement, then opens into a larger set of descendants, alternate names, and modern-sounding names. This makes the Survana branch one of the most useful parts of the Nagram Panji for studying continuity across generations.

10.11 Bhaiyalal, Bhawanand, Vedanand, and Kashikant

Bhaiyalal is the most developed early descendant in the Survana branch. His line contains Thaknu or Bhawanand, Bachcha or Vedanand, and Mangan or Kashikant. These alternate forms are important. They may reflect household names, formal names, scribal clarification, or known variants within the family memory.

Bhawanand, Vedanand, and Kashikant should each receive index entries, with cross-references to Thaknu, Bachcha, and

Mangan respectively where appropriate. If the user later supplies an index that contains only one side of an alternate name, the cross-checking stage should add the missing counterpart.

Kashikant is particularly important because he opens the large Kant-named cluster. The branch should therefore be represented as Bhaiyalal -> Bhawanand / Vedanand / Kashikant, with Kashikant receiving a separate sub-table for later descendants.

10.12 The Kant-Named Cluster as a Modernizing Genealogical Layer

The Kant-named cluster includes Madankant, Sadankant, Modkant, Pramodkant, Vijendrakant, Kumudkant, Bhagwatikant, Bharatikant, and then later names such as Ramankant, Jivkant, Sunilkant, Nishikant, Navinkant, Manikant, Ajaykant, Sanjaykant, Vijaykant, Pradipkant, Samirkant, Bhaveshkant, Vinodkant, Rajeshkant, and others.

The recurrence of the suffix -kant makes the cluster visually coherent. It may indicate a naming preference within a family generation or set of related branches. But visual coherence should not be mistaken for simplicity. Every Kant-name is a separate indexable unit. The table must show their grouping, but the index must allow each name to be found independently.

This cluster is also a useful example of how the Panji absorbs later naming styles. The presence of such names does not weaken the traditional character of the record. It shows that the Panji continued to register family memory as naming conventions changed.

10.13 Madankant and the Ramankant-Jivkant-Sunilkant Line

Madankant is the first major name in the Kant cluster to receive further development. His line includes Ramankant, Jivkant, and Sunilkant. These names should be grouped under Madankant in the genealogical table and indexed separately.

The register connects these names with places such as Sakradhī, Vanshmani, Lakshmikant, Panichobh, and Sone Lal. Such place-person links must be preserved. They show that the Kant-named cluster is not an abstract modern list; it remains embedded in the same village-route grammar as the older sections.

The appearance of Lakshmikant in this context requires special caution. Because Lakshmikant can also appear elsewhere as a personal name, the index should specify his local relation under the Madankant branch.

10.14 Sadankant, Nishikant, and Navinkant

Sadankant's branch includes Nishikant and Navinkant. The available record may not expand every descendant equally, but the names must be preserved. A name without expansion is still a genealogical datum.

Nishikant and Navinkant should be indexed as descendants or associated names under Sadankant. If the final supplied index contains them separately but does not connect them to Sadankant, the cross-checking stage should add that relation. The user-supplied index will therefore become a useful tool not only for confirming coverage but for detecting missed branch connections.

The same rule applies to all minimally expanded names in the Kant cluster: absence of detail does not justify omission. The Panji's brief mention is itself the evidence.

10.15 Modkant, Manikant, Ajaykant, Sanjaykant, and Vijaykant

The Modkant branch introduces Manikant, Ajaykant, Sanjaykant, and Vijaykant. This group should be treated as a separate sub-branch rather than merged into the wider Kant list without structure. The names may appear together because they belong to one generation or one household branch.

Manikant is especially important because the base-name Manik appears earlier in the Panji. However, Manikant is not the same as Manik. The suffix changes the name and likely the generation. The index should therefore distinguish Manik, Manikant, and any other related forms.

Ajaykant, Sanjaykant, and Vijaykant are modern-sounding names and likely belong to a later layer of the genealogy. They should still be treated with the same seriousness as older names. The Panji does not become less authoritative when it records later generations; it becomes more valuable as a bridge between older and newer family memory.

10.16 Pramodkant, Pradipkant, and Samirkant

Pramodkant's line includes Pradipkant and Samirkant. These names continue the modernizing pattern of the Kant cluster. Their inclusion shows that the Survana branch extended into a period of more recent naming conventions and possibly more recent documentary additions.

The editor should not try to Sanskritize, normalize, or modernize these names beyond the source. Pradipkant should remain Pradipkant if that is the form of the record; Samirkant should remain Samirkant. Variants can be noted, but the source-form must remain visible.

In the final apparatus, Pramodkant should be indexed as the parent or branch-holder for Pradipkant and Samirkant

where the source supports that relation. The entries should also be cross-checked against the name index supplied at the end of the project.

10.17 Vinodkant, Bhaveshkant, Rajeshkant, and Later Branches

The later Kant-named lines include Vinodkant, Bhaveshkant, Rajeshkant, and other names. Some of these may have little expansion in the immediate text; others may be linked to villages or further descendants. The editorial method remains the same: preserve the names, localize them, and avoid unsupported merging.

Rajeshkant appears in a branch connected with Pali, Meghanath, Jhalanath, Khandbala, and Meghakant. This is an example of a later-sounding personal name still operating within the older Panji formula of village affiliation and lineage connection.

Bhagwatikant and Bharatikant also deserve attention. Bharatikant appears with a connection involving Baliyas, Sharadanand, Vindhyath, Soderpur, and Mahamahopadhyaya Umesh. Such titles and place links show that even in the later Kant cluster, scholarly or honorific memory remains part of the genealogy.

10.18 How to Avoid Confusion in the Survana Branch

The Survana branch is easy to confuse because many names share the suffix -kant, and because several names are mentioned briefly. The solution is not to simplify the branch artificially, but to chart it in layers. The table should begin with Shashipur-Survana Thakur, then Shivanandan, then Sarvanarayan, then Bhaiyalal, Naubatlal, and Kulanand.

Under Bhaiyalal, the table should show Bhawanand, Vedanand, and Kashikant. Under Kashikant, it should show the first Kant-named group: Madankant, Sadankant, Modkant, Pramodkant, Vijendrakant, Kumudkant, Bhagwatikant, and Bharatikant. Under these, the later names should be placed according to the source sequence.

The final index should include both a straight alphabetical index and a branch index. An alphabetical index alone will scatter the Kant-names across many pages. A branch index will preserve their family grouping. Both are necessary.

10.19 Editorial Treatment of Titles in These Branches

Two titles are especially important in this chapter: Thakur and Jyotishi. Thakur appears in Bachkun Thakur and Survana Thakur. Jyotishi appears with Bachkun. These titles should not be silently dropped. They are part of how the branches were remembered.

Thakur may mark a respected family branch, a remembered title-holder, or a household identity. Jyotishi indicates a learned function. Both titles help convert bare names into social persons. The Panji does not merely say that a person existed; it often tells how that person was recognized.

The final title index should therefore include Bachkun Thakur, Survana Thakur, Jyotishi Bachkun, and any other titled forms appearing in these sections. Where the same base-name appears with and without title, both forms should be cross-referenced.

10.20 Places Requiring Index Entries from This Chapter

The places requiring index entries from this chapter include Shashipur, Pindaruch, Pali, Fakiran, Hariam, Rakhwari,

Baliyas, Fanandah, Sakradhī, Karmahā, Pabouli, Mandar, Alay, Ekharā, Darihara, Satlakha, Khandbala, Panichobh, and Soderpur. Some of these have already appeared in earlier chapters; that is precisely why they must be indexed with local qualifiers.

A village index for a Panji book should not merely list a village once. It should list every major context in which the village appears. For example, Karmahā appears in the Singhwar material, the Shashipur material, the Pindaruch branch, and the Survana/Kant material. Each occurrence may represent a different line or relation.

At the end of the project, the user-supplied index can be compared against this chapter's local place list. Any missing place, alternate spelling, or unqualified repeated place can then be corrected.

10.21 Summary

This chapter has decoded the two major Shashipur branch formations: Shashipur-Pindaruch/Bachkun Thakur and Shashipur-Survana Thakur. The first branch is organized through Chandidatt, Baidyanath, Haldhar, Bachanū, Fatur, Krishnakant, Harivansh, Ram, Jyotishi Bachkun, Gayadatt, and Munika. The second is organized through Shivanandan, Sarvanarayan, Bhaiyalal, Bhawanand, Vedanand, Kashikant, and the large Kant-named cluster.

The main lesson is that named branches are not decorative headings. They are archival units. Bachkun Thakur and Survana Thakur are keys to understanding how Shashipur branches were remembered. Pindaruch and Survana do not merely add place-names; they define contexts of genealogical organization.

The next chapter will continue with the later Shashipur branches and modernizing names, paying particular attention

to how the Panji records newer generations without abandoning older genealogical grammar.

Chapter 11

Shashipur Later Branches and Modernizing Names

11.1 Scope of This Chapter

This chapter restarts the work after Chapter 10 with exclusive coverage of the later Shashipur material. It does not summarize the whole Shashipur cluster again; it examines only those entries that follow the Bachkun Thakur and Survana Thakur material and that continue the Shashipur sequence through entries (9), (10), and (11). The controlling source here is the Nagram Panji sequence in which the record moves from Raman Kant, Jeev Kant, Sunil Kant, Sadan Kant, Mod Kant, Promod Kant, Vinod Kant, Kumud Kant, Bhagwati Kant, Bharati Kant, Naubat Lal, Maho Kulanand, Fakiran, Babue, Jagdish, Bhagwat, Ayodhyanath, and Nandan. The index logic used here is not a loose appendix; it is a way to test every place and lineage marker against the broader Genome Mapping framework.

The chapter has four tasks. First, it separates the later Shashipur branches so that repeated Kant-names do not collapse into one vague family mass. Second, it explains how partial and dotted entries should be read without inventing missing data. Third, it maps the villages named in the entries to the gotra-mool-moolgram logic of the master index where the index gives a stable classification. Fourth, it marks the items that must later be checked against the final user-

supplied index: personal names, village routes, titles, blank entries, and cross-references.

The later Shashipur sequence is valuable precisely because it shows how a Panji can move from older, compact lineage memory to more modern, name-heavy branch formation. The names ending in -kant look comparatively recent in tone, but the Panji does not detach them from older village and mool affiliations. This is why the chapter title mentions modernizing names but does not treat them as outside the Panji tradition. They are modernizing inside the Panji grammar.

11.2 Source Position: From Survana Thakur to Later Shashipur

The preceding chapter ended with the Shashipur-Survana Thakur branch. The transition is not abrupt. The source first records Gaya Datt, Lakshman, Shivnandan, Sarvanarayan, Bhaiyalal, Naubat Lal, Maho Kulanand, Bhawanand, Vedanand, Kashikant, and the first set of Kant-named descendants. Then it moves into entry (9), which is headed simply Shashipur. That simplicity is misleading. The entry is actually a continuation of the branch begun earlier, not a fresh village beginning.

Entry (9) begins with Raman Kant and then names Jeev Kant and Sunil Kant, but both Jeev Kant and Sunil Kant are accompanied by dotted or incomplete relation-forms. This means the Panji preserves their position in the branch while admitting that the details available to the compiler were incomplete. A modern editor must not convert these dotted spaces into certainty. The correct treatment is to record them as named branch-points with incomplete descendant data.

The entry then turns to Sadan Kant, who is said to have Nishikant and Navin Kant. The mention of Baroni, Parhat, and

Beherarhi in this section indicates that this later Shashipur branch was being placed in a much wider regional network. The link with Parhat is important because the master index associates Sakaradhi with Parhat and Lohna. Even where the Panji does not explicitly state a gotra at this point, the index logic helps the reader understand why Parhat matters as a classification-bearing place.

11.3 Entry (9): Raman Kant, Jeev Kant, Sunil Kant, and the Problem of Incomplete Branches

The first part of entry (9) must be read as a cluster of branch labels rather than as a fully expanded genealogy. Raman Kant is linked with a relation involving Narun, Dharmanath, Nityanath, Mandar, and Shatanjiv. The index classifies Narun under the Parashar side and associates it with Tripurauli, Sulhani, and Pure; it classifies Mandar within the Kashyap-associated grouping and connects it with Rajoura, Sihouli, Patanuka, and Kansam. Thus a short Panji statement carries two distinct index resonances: one through Narun and another through Mandar.

Jeev Kant and Sunil Kant follow, but each is marked by dotted blanks. The source indicates that the compiler knew where these persons belonged but lacked, or did not enter, the full son-village chain. This is a crucial feature of Panji interpretation. A name with blanks is not useless; it is an anchor. It prevents the person from disappearing from the lineage even when the associated details are uncertain.

The practical editorial rule is therefore this: Raman Kant should receive a full indexed entry because his associated places are visible; Jeev Kant and Sunil Kant should receive indexed name entries with a note: 'branch position preserved; associated relation incomplete in the source.' This distinction is more accurate than either omitting the names or falsely reconstructing their descendants.

11.4 Entry (9): Sadan Kant, Nishikant, Navin Kant, and the Baroni-Parhat-Beherarhi Connection

The next branch in entry (9) is Sadan Kant, whose sons are Nishikant and Navin Kant. The Panji places this branch in connection with Baroni, Parhat, and Beherarhi. The index logic is again useful. Parhat appears in the master index as a moolgram associated with Sakaradhi; Beherarhi appears repeatedly in later Nagram material as a place of affiliation, and Baroni is a regional marker that should not be ignored merely because it appears inside a compact branch statement.

Nishikant and Navin Kant are followed by dotted entries. This suggests that their branch identity was preserved but the expanded descent was not supplied. Since both names are tied to Sadan Kant, they should be listed under the Sadan Kant branch in the personal-name index, and also cross-referenced under the Shashipur later branch heading.

The branch demonstrates a common Panji pattern: a father is named; sons are named; the line is placed in a village network; but the descendants of the sons are left incomplete. That pattern should be explained in the book rather than silently flattened. The fact that the Panji gives the sons but not the details means the sons were important enough to preserve. The absence of further detail is part of the documentary state of the record.

11.5 Entry (9): Mod Kant and the Manohar-Manikant-Ajaykant-Sanjaykant-Vijaykant Line

The Mod Kant branch is more developed than the immediately preceding incomplete branches. Mod Kant is followed by Manohar, Manikant, Ajay Kant, Sanjay Kant, and Vijay Kant. The branch is then connected with Karmaha, Hitnath, Bhaktinath, Soderpur, and Ravelanand. The place logic is important. Karmaha is one of the major mool-classified

places in the index, and the index associates it with Ruchauli, Naruar, Behat, Tarauni, Jhanjharpur, and Anathpur. Soderpur is also a major classificatory place in the index, connected with Sarisab, Mani, Digaun dh, Kanhauli, Hati, Tetarihar, and Katka.

This means that the Mod Kant branch is not simply a list of modern-sounding names. It is a branch embedded in two strong index-bearing place systems: Karmaha and Soderpur. Hitnath and Bhaktinath act as local lineage connectors, while Ravelanand appears as the Soderpur-side linkage. Because the Panji records these places with the branch, the final index must include the Mod Kant branch under Shashipur, Karmaha, Soderpur, and the personal names Manohar, Manikant, Ajay Kant, Sanjay Kant, and Vijay Kant.

The source then gives dotted entries for Manikant, Ajay Kant, and Sanjay Kant. The correct editorial response is the same as before: preserve their names, identify their branch position under Mod Kant, and state that their later relations are not completed in the source. A future cross-check against the user's index should verify whether any of these names appear elsewhere with fuller detail.

11.6 Entry (10): Promod Kant, Pradeep Kant, Sameer Kant, and the Darihara-Soderpur Link

Entry (10) begins with a continuation of the Vijay Kant material and then gives Promod Kant, whose sons are Pradeep Kant and Sameer Kant. This branch is linked with Darihara, Vidyadhar, Kashinath, Soderpur, and Indranand. The index classifies Darihara with Ratauli; Soderpur belongs to a larger cluster associated with Sarisab, Mani, Digaun dh, Kanhauli, Hati, Tetarihar, and Katka. Thus the branch links a Darihara-side relation with a Soderpur-side relation.

Pradeep Kant and Sameer Kant are then followed by dotted entries. Here again the source distinguishes between branch-presence and branch-completion. The names should not be ignored because their descendant lines are not expanded. In a genealogical index they must be entered as named descendants of Promod Kant, with the note that the source does not complete their subsequent relation-fields.

The Darihara-Soderpur combination is significant because it shows how the later Kant-named branch is being held inside older moolgram logic. The names Pradeep and Sameer have a relatively modern ring, but the record attaches them to older classificatory geography. This is one of the clearest examples in the chapter of modernizing names entering a conservative genealogical frame.

11.7 Entry (10): Vinod Kant, Bhavesh Kant, Rajesh Kant, Bhagwati Kant, and Bharati Kant

The later part of entry (10) continues with Vinod Kant, Bhavesh Kant, another Vinod Kant form, Kumud Kant, Rajesh Kant, Bhagwati Kant, and Bharati Kant. The source is difficult here because some names are repeated and some branches are partially blank. The editor must not assume that every repeated name is a scribal error. Repetition may indicate a branch-name, a same-name descendant, or a resumed line after an interruption.

Vinod Kant is linked with Bhavesh Kant and another Vinod Kant form, with Satlakha, Lakshmikant, Durganath, Karmaha, and Jagannath appearing in the same structure. Satlakha, Karmaha, and the Lakshmikant-Durganath-Jagannath chain require careful indexing. Satlakha appears repeatedly in the Nagram material as a significant place marker; Karmaha carries mool-index weight; and Lakshmikant is both a name and a recurring genealogical sign in several parts of the Nagram records.

Kumud Kant is followed by Rajesh Kant, and Rajesh Kant is linked with Pali, Meghanath, Jhalanath, Khandbala, and Meghakant. Pali and Khandbala are both index-bearing places. The index identifies Pali with Mahishi, Mangrauni, and Jamdauli; it identifies Khandbala with Bhor. Therefore Rajesh Kant's line must be cross-indexed under Pali, Khandbala, Meghanath, Jhalanath, and Meghakant.

Bhagwati Kant and Bharati Kant appear toward the end of the entry. Bhagwati Kant is linked with Baliyas, Sharadanand, Vindhyanath, Soderpur, and Mahamahopadhyaya Umash. Bharati Kant is linked with Belaunch, Shobhanath, and an incomplete final name. Here titles and places both matter. The title Mahamahopadhyaya must be indexed because it indicates learned status, while Baliyas, Soderpur, and Belaunch must be indexed as place-relations.

11.8 Entry (11): Naubat Lal and the Return to Older Relational Density

Entry (11) shifts away from the Kant-heavy naming field and returns to a denser older style. It begins with Naubat Lal and places him with Alay, Jaylal, Ritalal also known as Chumman, Padua, and Pan Thadu. The presence of an alternate name introduced by 'pr.' is important. Ritalal and Chumman should be indexed together, not separately as unrelated persons. The entry also brings in Padua and Pan Thadu, which should be retained as place and title markers respectively.

Naubat Lal's line then gives Lakshmikant, Kamalakant, Gayakant, Brajkankant, and Uki, with Mandar, Yogadhar, Hanumandatt, Sarisab, and Raghuvar appearing in the relational chain. This connects the branch to both Mandar and Sarisab, two major index-bearing nodes. The master index identifies Mandar with Rajoura, Sihouli, Patanuka, and Kansam; it also identifies Sarisab with Khangur, Sakuri, and

Jonki. Therefore this single part of the entry should be treated as a junction between two index systems.

Maho Kulanand then appears with Satlakha, Bhikhiya, Jyotishi Dwarikanath, Pabouli, and Bhailal. The title Jyotishi must be preserved. Dwarikanath should be indexed both as a personal name and as a learned-title bearer. Pabouli is another mool-related village and must not be treated as a passing locality.

11.9 Entry (11): Fakiran, Mohan Lal, Babue, Ghutki, Revati Raman, and Muni

The next portion of entry (11) begins with Fakiran. Fakiran is linked with Alay, a pathak-form Duwari, Pathak Babunandan, Darihara, and Nidhi. The words and names here show several layers: place, title, personal name, and relation. Pathak must be treated as a title or lineage designation, not as an ordinary given name. Darihara again invokes the index logic connecting Darihara with Ratauli.

The entry then gives Mohan Lal and Babue, connected with Pali, Machal, Shyamalal, Sarisab, and Nanu. Babue then has Ghutki also known as Revati Raman, and Muni, with Mahnaura, Khoa l, Bholanath, Mukund, Belaunch, and Mani. This sequence contains two alternate-name moments: Ghutki and Revati Raman, and possibly Babue as a remembered household or branch name. These should be handled with 'see also' cross-references in the final index.

The Khoa l and Belaunch markers are significant. The index associates Khoa l with Mahua, Murajpur, and Simarwar, while Belaunch appears elsewhere as a recurring place-relation in the Nagram material. This branch therefore preserves both a named-person sequence and a classification-bearing geography.

11.10 Entry (11): Bala, Jagdish, Bhagwat, Ayodhyanath, and the Final Nandan Branch

The latter part of entry (11) continues with Bala, whose son is Jagdish. Jagdish is linked with Nahas, Khoa l, Bave, Kalar, Hariam, Manmohan, Padua, and Jagatmani. The phrase involving Jagatmani is followed by a kasthut marker, indicating a statement of attestation or remembered assertion. This must be preserved in the notes because it changes the status of the entry: it is not merely a list but a recorded assertion within the Panji tradition.

The entry then records an additional relation through Babulal, Chandra, Budhwal, and Shambhu. Jagdish's line also includes Azhouli, Narun, Keshav, Bachcha, Darihara, and Bhagwandatt. Again the index logic is visible: Narun connects to the Parashar grouping, while Darihara carries the Ratauli association. These place links provide the classification frame for a branch that otherwise looks like a dense chain of personal names.

Bhagwat's son Sundar is then linked with Darihara, Bhawan, Deonath, Pali, and Ramanath. Ayodhyanath's sons are Lala, Bala, Bhola, and Nandan. Lala is associated with Bachcha also known as Chandra Dev, Pali, Shyamnath, Ram, Soderpur, and Mitranath. Bachcha/Chandra Dev is then linked with Jagaur, Mandar, Thithar, Yaddu, and Pali. Bhola has a partial Khoa l-Belaunch relation. Nandan is linked with Vishwanath, Baliyas, Chitranath, Shambhunath, Mangrauni, Pali, and Govardhan.

This final portion of entry (11) is one of the clearest examples of why the later Shashipur material needs exclusive coverage. It contains several branches, multiple alternative names, cross-village routes, titles, partial blanks, and index-relevant moolgram references. If it is merely summarized, the structure disappears.

11.11 Coverage Matrix for Entries (9)-(11)

The following working matrix records how this chapter treats the later Shashipur material. It is not a final index; it is a coverage-control table. The final user-supplied index should later be checked against these rows.

Panji entry	Primary branch	Key names preserved	Index logic / places	Editorial action
9	Raman Kant branch	Raman Kant, Jeev Kant, Sunil Kant	Narun, Mandar	Index Raman fully; preserve Jeev Kant and Sunil Kant as incomplete branch anchors.
9	Sadan Kant branch	Sadan Kant, Nishikant, Navin Kant	Baroni, Parhat, Beherarhi	Index under Shashipur and Parhat; mark dotted descendant fields.
9	Mod Kant branch	Mod Kant, Manohar, Manikant, Ajay Kant, Sanjay Kant, Vijay Kant	Karmaha, Soderpur	Cross-index under Karmaha and Soderpur; record incomplete sub-branches.
10	Promod Kant branch	Promod Kant, Pradeep Kant, Sameer Kant	Darihara, Soderpur	Preserve modernizing names; map to older place logic.
10	Vinod/Kumud/ Bharati branch	Vinod Kant, Bhavesh Kant, Rajesh Kant, Bhagwati Kant, Bharati Kant	Satlakha, Karmaha, Pali, Khandbala, Baliyas, Soderpur, Belaunch	Do not merge repeated Vinod forms; index titles and places.
11	Naubat Lal branch	Naubat Lal, Ritalal/Chumman, Lakshmikant, Kamalakant, Gayakant, Brajkankant	Alay, Padua, Mandar, Sarisab	Create see-also references for alternate names.
11	Maho Kulanand / Fakiran branch	Maho Kulanand, Jyotishi Dwarikanath, Fakiran, Pathak Babunandan	Satlakha, Pabouli, Alay, Darihara	Index title-bearers separately; retain Pathak as title/lineage marker.
11	Babue to Nandan branch	Babue, Ghutki/Revati Raman, Muni, Bala, Jagdish, Ayodhyanath, Lala, Bhola, Nandan	Khoa l, Belaunch, Hariam, Soderpur, Mandar, Baliyas, Mangrauni, Pali	Record as the densest late Shashipur continuation; preserve kasthut and incomplete fields.

11.12 Index Logic Applied to the Chapter

The chapter applies the master index in three ways. First, it uses the gotra-mool-moolgram framework as a classification guide. When a place such as Narun, Mandar, Darihara, Sakaradhi, Karmaha, Soderpur, Sarisab, Pali, Khandbala, or Khoa l appears, the entry is not treated as a casual place reference. It is checked against the index's larger moolgram organization.

Second, the chapter uses the index to distinguish branch geography from simple migration. A place may mark origin, settlement, marriage, or branch affiliation. The Panji itself does not always explain which one is intended. The index does not remove the need for interpretation, but it gives a stable frame for deciding why a place-name has weight.

Third, the chapter uses the index to prepare for final verification. Every branch treated here must later be checked against the user's complete index. The check should ask: Is the person listed? Is the village listed? Is the title listed? Is the alternate name linked? Is the blank preserved? Is the route connected to the correct chapter?

11.13 Items to Carry Forward to the Final Index

The personal-name index must include Raman Kant, Jeev Kant, Sunil Kant, Sadan Kant, Nishikant, Navin Kant, Mod Kant, Manohar, Manikant, Ajay Kant, Sanjay Kant, Vijay Kant, Promod Kant, Pradeep Kant, Sameer Kant, Vinod Kant, Bhavesh Kant, Kumud Kant, Rajesh Kant, Bhagwati Kant, Bharati Kant, Naubat Lal, Ritalal, Chumman, Lakshmikant, Kamalakant, Gayakant, Brajkankant, Maho Kulanand, Fakiran, Pathak Babunandan, Mohan Lal, Babue, Ghutki, Revati Raman, Muni, Bala, Jagdish, Bhagwat, Ayodhyanath, Lala, Bhola, Nandan, and the other names attached to these branches.

The village index must include Shashipur, Narun, Mandar, Baroni, Parhat, Beherarhi, Karmaha, Soderpur, Darihara, Satlakha, Pali, Khandbala, Baliyas, Belaunch, Alay, Padua, Sarisab, Pabouli, Khoa I, Mahnaura, Nahas, Hariam, Budhwal, Azhouli, Jagaur, and Mangrauni. Each should be indexed under the relevant branch rather than only alphabetically.

The title index must include Thakur where retained from the preceding branch logic, Jyotishi Dwarikanath, Pathak Babunandan, and Mahamahopadhyaya Umash. Titles are not to be normalized away. They show how knowledge, status, and lineage were recorded in the Panji.

11.14 Summary

The later Shashipur branches show the Panji in transition. The source preserves modernizing names, especially the extensive Kant-named sequence, but it anchors those names in older village and moolgram logic. Raman Kant, Sadan Kant, Mod Kant, Promod Kant, Vinod Kant, Kumud Kant, Bhagwati Kant, Bharati Kant, Naubat Lal, Maho Kulanand, Fakiran, Babue, Jagdish, Ayodhyanath, and Nandan are not isolated names. They belong to a structured branch field.

The major editorial lesson of this chapter is that incomplete branches must still be covered. A dotted field does not cancel a person from the genealogy. It records the limits of available memory. The correct decoding is therefore to preserve the name, identify the branch position, map the visible villages, and state the incompleteness clearly.

This chapter has therefore restored exclusive coverage to the post-Chapter-10 sequence. The next chapter should begin only after entry (11), with Sandahpur to Katka, and should continue the same method: one source segment, one chapter, one cumulative DOCX, and constant checking against the master index logic.

Chapter 12

Sandahpur to Katka: The First Post-Shashipur Expansion

12.1 Scope of This Chapter

This chapter resumes the Nagram decoding exactly after the later Shashipur branches covered in Chapter 11. Its exclusive field is the Sandahpur-Katka cluster: entry (12), entry (13), and entry (14). The chapter does not move into Banailli, Purnea, Rahua, Khangur, Nahar, or Pilkhwar; those materials begin after this cluster and must receive their own later chapters. This correction is important because the Panji does not permit a rushed jump from one route-cluster to another. Each numbered block is a compact archive, and even a single line may contain several generations, multiple village connections, and unresolved blanks.

The source moves from the Shashipur material into Sundahpur/Sandahpur-Katka. The heading of entry (12) gives the route, and the next two entries continue the same genealogical field through unnamed or partly named sub-blocks. Entry (14) then states Sandahpur to Katka again, with explicit cross-reference numbers and a fresh internal opening through Chetharu. Taken together, these three entries form the first major post-Shashipur expansion of the volume.

The index logic used here is twofold. First, every place-marker is read against the master Genome Mapping index, especially Soderpur, Katka, Mandar, Baliyas, Karmaha, Pabouli, Ekhar, Darihara, Sakararhi, Narun, Khau, Satlakha, and other recurring moolgram markers. Second, the chapter separates actual genealogical descent from route or marriage affiliation. The source often uses the same village-

name in multiple functions; the editor must not flatten all of them into one meaning.

12.2 Entry (12): The Sandahpur-Katka Opening

Entry (12) opens with the Sandahpur to Katka formula. The first named node is Narpati, whose sons are Khushihal Singh and Dhane. This is not a loose pair of names; it is the beginning of a genealogical fork. The form shows Narpati as the upper node, after which Khushihal and Dhane become the active branches. Baliyas, Khantar, Lakshman, Pabouli, and Ramakant are then brought into the record. The presence of Baliyas and Pabouli immediately places the line within the moolgram geography known from the index.

Khushihal is then expanded. He is linked with Satlakha, Pitambar, Paramanand, Babhania, and Mani. The editorial point is that the text is not merely naming sons; it is recording the social pathway by which Khushihal's branch is understood. Satlakha, Pitambar, Paramanand, Babhania, and Mani must all be carried forward to the final index, because they are not incidental words. They are relational anchors.

The entry then gives Babulal as another son or branch. Babulal is linked with Babhania, Chaturbhuj, Nidhi, Sakararhi, and Sudhakar. This portion contains a typical Panji compression: Babulal is presented, then the village and father-son formula follows without the modern punctuation that would make the hierarchy visually obvious. The safest reading is to treat Babulal as a branch-node, while Babhania, Chaturbhuj, Nidhi, Sakararhi, and Sudhakar form the affiliated relation-chain attached to him.

Riti Narayan and Bhagwan Datt then appear as further branches. They are linked with Ekhara, Devdatt, Chhatrapati, and Pabouli. The repeated use of Pabouli in the chapter matters because the master index identifies Pabouli as part of

the wider moolgram system. The repetition does not prove identity between all Pabouli-linked persons, but it does identify a recurring route of affiliation.

12.3 Entry (12): Babulal, Dhanakdhari, Dharanidhar, and the Oda-Ekhara Line

The Babulal line next gives Dhanakdhari and Dharanidhar. The entry then moves through Oda, Ekhara, Devdatt, Vicha, Pali, Bhawanidatt, Jhitan, Karmaha, and Chitradhar. This is a dense place-and-person chain, and it must be decoded slowly. Dhanakdhari and Dharanidhar appear as named descendants or branch-holders. Oda and Ekhara establish a route or affiliation; Devdatt and Vicha belong to the internal relational chain; Pali, Bhawanidatt, Jhitan, Karmaha, and Chitradhar extend the genealogical field.

The index logic is especially important here. Ekhara is not an isolated village-marker; the index places Ekhara in relation to Kanhauli and Ruchauli. Karmaha likewise belongs to a large cluster of moolgram associations, including Ruchauli, Naruar, Behat, Tarauni, Jhanjharpur, and Anathpur. Thus, when the Panji says Ekhara or Karmaha, the name carries a classification value beyond the immediate line.

The entry then moves to Dhanushdhari and Jagdish. Jagdish is linked with Ojholi, Narun, Vaidyanath, Deonath, and related connections. Narun is one of the major mool markers in the master index, associated with Tripurauli, Sulhani, and Pude. The appearance of Narun in this Sandahpur-Katka cluster shows that the route is not confined to one local geography. It enters the older mool system and must therefore be indexed as both a place-marker and a genealogical classifier.

12.4 Entry (12): Govind, Ratidhar, Paran, Gokulnath, and the Child-Branch

The next major node is Govind. His line gives Ratidhar, Paran, and Gokulnath. These names are attached to Herarhi or Beherarhi, Shrikrishna, Balbhadra, Ekharā, and Ratidev. The use of Balbhadra is noteworthy because Balbhadra Thakur also appears in the index's old laukik and chaugola framework. The chapter does not assume that every occurrence is the same individual; instead it records the resonance and requires final index verification.

Paran then opens a smaller but important branch through Balak, Ramlal, and Chhaban. This is followed by Ekharā, Hari, Gharani, Katai, and Kamalapati. The naming field mixes simple personal names with names that may later become family identifiers. It also demonstrates how the Panji nests short branches inside larger ones. Paran is a branch of Govind; Balak, Ramlal, and Chhaban are sub-branches; Katai and Kamalapati define an additional route or relation.

Balakram is then expanded through Jayanath, Bhawanath, Rudranath, Mangrauni, Pali, Hira, Manbodh, Ekharā, and Jude. This is a significant example of a route becoming a memory web. Mangrauni and Pali both recur widely in the Nagram and index materials, and therefore this one sentence must be covered in the final village index. It should not be compressed simply as 'Balakram's descendants.' The village field is part of the meaning.

12.5 Entry (12): Bhawanath, Pani-Chobh, Yadupati, Bhikhiya, and the Lal Branch

The Bhawanath portion is one of the most difficult parts of entry (12), because it turns quickly through Panichobh, Yadupati, Bhikhiya, Mandar, Dharmeshwar, Premnath, Pali, Krishna, and then the reference number 111. The editor must

preserve the internal uncertainty of this sequence. The presence of Yadupati and Bhikhiya shows a continuing person-line; Mandar, Dharmeshwar, and Premnath introduce a new relational context; Pali and Krishna complete the local chain.

The entry then moves to Lal, whose sons are Jayanram, Durbhil, and Hemnath. Their relation brings Mandar, Karu, Ramakant, Kujouli, Ganganand, Bachharu, Darihara, and Indrapati into the same record. This is precisely the kind of dense Panji line that becomes unreadable if treated only as a list. Mandar and Darihara are major index categories; Kujouli is linked in the index with Bhakharouli; and Baliyas, Pabouli, Ekharu, and Karmaha already appear in the earlier parts of this cluster. Entry (12) is therefore not a local note; it is a junction of several moolgram pathways.

12.6 Entry (13): Chhaban, Chakori/Tulakrishna, Garib Nandan, and Buleli

Entry (13) continues the Sandahpur-Katka field without a fresh place-route heading. Its opening node is Chhaban. Chhaban is linked with Ghousaut, Theghu, Janaki Nath, Darihara, and Dinanand. The absence of a new route title does not mean the entry is unimportant. It means the scribe or compiler continued the previous genealogical field under the next number.

The entry then mentions an additional line through Pali and Khela. Nathe gives Chhakori or Chhako ri, also called Tulakrishna, together with Garib Nandan and Buleli. These names are followed by Hariamb, Anu, Mahesh, Soderpur, and Kamalapati. The source is showing branch multiplication: Nathe is the apparent node, Chhakori/Tulakrishna, Garib Nandan, and Buleli are sub-branches, and Hariamb and Soderpur supply the relational geography.

Chhakori's son is Shankardatt, linked with Karmaha, Chan, Pashupati, Darihara, Yadupati, Shivdatt, and Soderpur. This is one of the clearest points where index logic is necessary. Karmaha, Darihara, and Soderpur are not random place references. The index uses them as moolgram anchors. Therefore, Shankardatt's placement is simultaneously genealogical and classificatory.

12.7 Entry (13): Garib, Nandan, Nehali, Rank Mani, and the Extended Darihara-Karmaha Field

Garib's son is Chengana or Chengan, connected with Belaunch, Ratipati, Lakshmidhar, Hariamb, Bhagirath, and Bachharu. This part of the line again demonstrates the Panji's habit of placing a small named branch inside a large village network. Belaunch and Hariamb should both appear in the final route index.

Nandan then opens a wider sub-branch: Snehi, Harkhu, Sheetal, Gharam, and Saburdatt. These are linked with Sakararhi, Maniram, Badalu, Ekharu, and Jayshiv. Buleli's son Nehali is then connected with Karmaha, Bikhali, Kulanand, Darihara, and Lakshmikant. Nehali's branch continues through Rank Mani, Mani, and Krishna, with Karmaha, Jeevanath, Shambhunath, Sakararhi, and Gujar. This is not a marginal detail; it is an extended branch network and requires separate index entries for each major name.

Rank Mani then gives Ganeshdatt, Prayagdatt, Mahadev, and Durgadatt, with Hariamb, Kashinath, and Nathe. Nathe reappears in connection with Darihara, Mahesh, Mina, and the reference D.82/5, followed by Alay and Bhikhni. The reappearance of Nathe shows the need for careful cross-checking. It may be the same branch resumed, or a related sub-branch identified through the same name. The final index must not merge these without evidence.

12.8 Entry (13): Ganeshdatt, Chandi, Harisingh, and the Karanakar Citation

Ganeshdatt is linked with Tarauni, Karmaha, Hari, and Chandi. Chandi is then expanded through Baliyas, Bhaiyan, Lal, Gangouli, and Lochan. The sequence then gives Chandi's line through Darihara, Bhawan, Bachh, Beherarhi, Tejan, Mathuranath, Mandar, and Jeevan. The source finishes this sub-field with Krishna, Darihara, Varju, Samphool, Jajib al, and Krishnamani.

The phrase that resembles a citation or attestation through Karunakar must be preserved. Such forms often indicate that a relation is confirmed, cited, or remembered through another named authority or branch. This volume will not over-translate it; instead it will note that the entry provides an attestation-like closure to a dense line. At the final index stage, Karunakar should be placed in the personal-name index and also checked for any corresponding occurrence elsewhere.

12.9 Entry (14): Chetharu and the Second Sandahpur-Katka Statement

Entry (14) repeats the Sandahpur to Katka heading and includes reference numbers. It begins with Chetharu, whose sons are Sanphool, Manphool, and Hirphool. Sakararhi, Vanshi, Umanath, Budhwal, and Paramanand follow. The repeated place-route title indicates that this is not merely a continuation of entry (13), but a renewed or parallel Sandahpur-Katka branch.

Sanphool's sons are Gangadatt, Modi, and Mathuranath. They are connected with Uchati, Mahipati, Prabhunath, Narun, Ghanshyam, and Kamalanand. Hirphool's line includes Kewal, Radhe, and Madhav, with Karmaha, Jagan, and Kalar. The Kalar line moves through Darihara, Bani, Hit, Jeevanath, Karmaha, Ghanshyam, Badali, Jajib al, and Dukhni. This is a

highly layered structure; several of these names will need final checking against the index and the later chapter materials.

Kewal's line gives Babuji and Dinanath, with Belaunch, Baburaiya, Tulsidatt, and Panichobh. Babuji's son Madhusudan is then linked with Narun, Shashishekhar, Shankardatt, Kujouli, and Nityanand. Madhusudan's sons are Jeevanath and Nidhanath, connected with Pali, Chhotku, Sundar, Khauval, and Gopal. The point is that the Chetharu branch is not a short afterthought. It deserves full coverage because it joins the Sandahpur-Katka route to Narun, Kujouli, Pali, Khauval, Baliyas, Ghousaut, and Mandar.

12.10 Entry (14): Dinanath, Radhe, Bhayji, Janardan, Chakradhar, and Jayveer

Dinanath's son Durgadatt repeats the Narun-Shashishekhar-Shankardatt-Kujouli-Nityanand path. Radhe then gives Bhayji, connected with Belaunch, Baburaiya, Tulsidatt, and Panichobh. Durgadatt's branch includes Satouli, Satlakha, Bataha, Manilal, Takwal, and Bachchelal. Madhav's branch includes Panichobh, Manik, Pitambar, Baliyas, Rudradatt, Shambhu, Uchiti, and Siddhi.

Bhayji's sons are Rajeshwar, Janardan, Chakradhar, Vallabhadra, Jayabhadra, and Subhadra. Their relation includes Karmaha, Shambhunath, Chandidatt, Soderpur, Taradatt, and Bhayji again. Janardan's son Mahindra is linked with Sakararhi, Kripanidhi, Jaydatt, Bhikshuk Nath, and Jajibal. Chakradhar then gives Jayveer, linked with Malichham, Beherarhi, Bhayji, Dinanath, Pabouli, and Artinath. Jayveer continues through Ekharra, Kirtinath, Vishwanath, Pali, and Babue.

The repetition of Bhayji within the entry deserves caution. It may be a branch-name, a personal name, or a relational

return. It should not be silently harmonized. In the final index, Bhayji must receive its own entry, with a note that it occurs both as a named branch and as part of a relation-chain inside the Sandahpur-Katka cluster.

12.11 The Modern Addendum: Singheshwar, Suryanarayan, Shrinayaran, Arun, Arvind, Anita, Ajit, Vivek, and Dipesh

Entry (14) closes with a striking modern-style addendum. It mentions Katka and Sandahpur again, then gives Singheshwar and his sons Suryanarayan and Shrinayaran. Suryanarayan's line includes Arun and Kalirav; Shrinayaran's line includes Arvind, his wife Anita, and Ajit. The entry then mentions a location near Atarbel or Atrabell, Kamalakant Jha, Chakauti, Arvind's sons Vivek and Dipesh, and Kaligaon with Krishnanand Jha.

This part of the entry differs in tone from the earlier compact hereditary formulae. It reads like a later insertion or modern genealogical update. The presence of a wife-name, Anita, and names such as Arun, Arvind, Ajit, Vivek, and Dipesh shows that the Panji is not frozen in an ancient register. It absorbed modern family information where available. This is precisely why Volume IV must treat every stratum of the source. Older moolgram grammar and newer household memory coexist in the same line.

The editorial rule is therefore simple: modern names are not to be excluded from the Panji merely because they look recent. They are part of the record. At the same time, their form must be identified as a later genealogical layer so that the reader does not confuse them with older branch classifications.

12.12 Index Logic Applied to Entries (12)-(14)

The Genome Mapping index helps this chapter in several ways. It identifies Soderpur as a major moolgram field associated with Sarisab, Digaun dh, Kanhauli, Mani, Hati, Tetarihar, and Katka. This is essential because Soderpur and Katka both appear repeatedly in the Sandahpur-Katka material. The index also places Mandar in relation with Rajoura, Sihouli, Patnuka, and Kansam; Baliyas with Madari; Narun with Tripurauli, Sulhani, and Pude; Kujouli with Bhakharouli; and Ekharra with Kanhauli and Ruchauli.

The old laukik/chaugola framework also matters. The index preserves old names such as Bharathiya, Bhadaï Jha, Babhan Jha, Pitambar Jha, Dasharath Mishra, Raghuni Jha, Narayan Jha, Devai Jha, Gangadhar Jha, Rudrapati Jha, Babu Mishra, Balbhadra Thakur, Ramdev Mishra, Shankar Rai, Godhai Jha, Vishweshwar Mishra, Jatesh Jha, Damu Jha, Shiv Mishra, Vir Thakur, Moti Jha, Rohar Madhav Mishra, Sadai Mishra, Bholan Jha, Narpati Jha, Bhikhari Jha, Madhav Jha, Hemangad Rai, Surgan Raghunandan Pathak, and others. These names create a control background for later verification.

The index also records that the Pachbaripar laukik and shreni system was fixed and published under the authority of Maharajadhiraj of Mithila, and that fifteen shreni were created amid controversy over Panji recognition. This note is important for the Sandahpur-Katka entries because the chapter contains repeated branch and village markers that could later fall into shreni or laukik verification. The book must therefore keep narrative explanation and index control together.

12.13 Coverage Matrix for Chapter 12

Primary source entries covered: entry (12), entry (13), and entry (14) of the Sandahpur-Katka cluster.

Principal name nodes: Narpati; Khushiha! Singh; Dhane; Babulal; Dhanakdhari; Dharanidhar; Govind; Ratidhar; Paran; Gokulnath; Balakram; Bhawanath; Lal; Chhaban; Nathe; Chhakori/Tulakrishna; Garib Nandan; Buleli; Nehali; Rank Mani; Ganeshdatt; Prayagdatt; Mahadev; Durgadatt; Chetharu; Sanphool; Manphool; Hirphool; Kewal; Radhe; Madhav; Babuji; Dinanath; Madhusudan; Jeevanath; Nidhanath; Bhayji; Janardan; Chakradhar; Jayveer; Singheshwar; Suryanarayan; Shrinayaran; Arun; Arvind; Anita; Ajit; Vivek; Dipesh.

Principal village and route markers: Sandahpur; Katka; Baliyas; Pabouli; Satlakha; Babhania; Sakararhi; Ekhar; Katai; Karmaha; Oda; Pali; Soderpur; Ojholi; Narun; Beherarhi; Mandar; Kujouli; Darihara; Ghousaut; Hariamb; Belaunch; Panichobh; Takwal; Uchati; Khau; Malichham; Chakauti; Kaligaon.

Cross-reference and uncertainty markers: entry reference 389/2 in the first Sandahpur-Katka opening, 234/3 and 238/2 in the Chetharu entry, D.82/5 in the Nathe-Rank Mani field, and several dotted or incomplete fields. All must be retained for final audit.

12.14 Items to Carry Forward to the Final Index

The personal-name index must include all principal names listed in the coverage matrix, but it must also include secondary names such as Khantar, Lakshman, Ramakant, Paramanand, Mani, Chaturbhuj, Nidhi, Sudhakar, Riti Narayan, Bhagwan Datt, Devdatt, Chhatrapati, Vicha, Jhitan, Chitradhar, Vaidyanath, Deonath, Shrikrishna, Balbhadra, Ratidev, Hari, Gharani, Kamalapati, Hira, Manbodh, Jude, Yadupati, Bhikhiya, Dharmeshwar, Premnath, Karu, Ganganand, Bachharu, Indrapati, Janaki Nath, Dinanand, Shankardatt, Chengana, Ratipati, Lakshmidhar, Snehi, Harkhu, Sheetal, Gharam, Saburdatt, Bikhal, Kulanand, Shambhunath, Gujar, Kashinath, Chan, Chandi, Lal, Lochan,

Bani, Hit, Badali, Dukhni, Tulsidatt, Shashishekhar, Nityanand, Sundar, Gopal, Kripanidhi, Jaydatt, Bhikshuk Nath, Artinath, Vishwanath, and Krishnanand.

The village index must include not only the heading places Sandahpur and Katka, but also every subordinate village marker, because the Sandahpur-Katka cluster is valuable precisely for its dense relational geography. The final cross-check should compare these markers with the Genome Mapping moolgram index and with the later village-route entries of the source.

The title and role index should note where Thakur, Pandit, Jyotishi, Vaidya, Vakil, Engineer, and other categories occur in surrounding chapters, but Chapter 12 itself is more dominated by branch and village grammar than by occupational titles. Its strongest contribution is genealogical density rather than title history.

12.15 Summary

The Sandahpur-Katka cluster is the first major expansion after the Shashipur sequence. It is not a short bridge to later regional entries. It contains its own internal genealogy, beginning with Narpati and extending through Khushihal Singh, Babulal, Govind, Chhaban, Nathe, Nehali, Rank Mani, Chetharu, Sanphool, Hirphool, Bhayji, and modern descendants such as Arun, Arvind, Ajit, Vivek, and Dipesh.

The chapter also shows why the index must guide the decoding. Sandahpur-Katka repeatedly touches moolgram categories such as Soderpur, Mandar, Baliyas, Narun, Kujouli, Ekhar, Karmaha, Darihara, Sakararhi, and Pabouli. Without the index, these would look like ordinary place names. With the index, they become part of a larger system of Mithila's genealogical classification.

The next chapter should begin only after this cluster: Banaili and Purnea with Mitranath Jha, followed by the Rahua-Badhwas and Khangur-Nahar materials. Those later entries must not be folded into Chapter 12, because the goal from this point onward is exclusive coverage, one chapter at a time, with index logic.

Chapter 13

Banailli, Purnea, Badhwas-Sarisab, Rahua, and the Empty Boundary: Entries (15)-(19)

13.1 Scope of This Chapter

This chapter continues the corrected one-chapter-at-a-time method after Chapter 12. It covers only entries (15), (16), (17), (18), and (19) of the Nagram material. It does not move into the Khangur sequence, which begins after the empty entry (19). That later Khangur material must receive its own chapter because it opens a new route-cluster and a new Sarisab-based field of index logic.

The chapter therefore has a narrow but important scope. Entry (15) is a bare heading, 'Sandahpur se,' with no developed genealogy. Entry (16) opens a major Badhwas-Sarisab cluster under the external heading 'Banailli, Purnea, Mitranath Jha.' Entry (17) continues that same cluster, expanding the descendants of Chhoti or Jai Krishna and moving through Pandua, Beherarhi, Baliyas, Jajival, Darihara, Satlakha, Soderpur, Sakuri-Pali, and other linked places. Entry (18) gives Rahua-Badhwas and Ugranath Jha. Entry (19) is explicitly empty. The chapter treats all five units as a single transitional section between Sandahpur-Katka and Khangur-Nahar.

The master index logic is essential here because the source does not merely name persons. It places the section in a classificatory field. Badhwas is connected in the index with Sarisab; Sarisab is one of the important Shandilya-related mool locations, and the index also records Khangur, Sakuri, and Jonki under the Sarisab cluster. Thus even before the text reaches the Khangur entries, the Badhwas-Sarisab heading

prepares the reader for a Sarisab-centered extension of the Nagram record.

13.2 Entry (15): The Suspended Sandahpur Heading

Entry (15) consists only of a heading: 'Sandahpur se.' This must not be dismissed as a printing accident. It is best read as a suspended or incomplete heading placed between the fully developed Sandahpur-Katka material and the next externalized entry. The Panji sometimes preserves a heading even when the expected genealogical content is not present. The heading is therefore a boundary marker.

Its function is editorial and archival. It tells the reader that the compiler was still within the Sandahpur field, or at least within the after-effect of that field, but did not enter a separate genealogical expansion under this numbered item. Such a heading should be indexed as an incomplete Sandahpur entry, not merged into the preceding Sandahpur-Katka section and not omitted.

The correct final index treatment is: 'Sandahpur se - entry (15), incomplete heading; see also entries (12)-(14), Sandahpur-Katka, and entry (16), Badhwas-Sarisab/Banailli-Purnea transition.' This preserves the source order and prevents future readers from assuming that entry (15) was accidentally skipped.

13.3 Entry (16): Banailli, Purnea, Mitranath Jha and the Beginning of the Badhwas-Sarisab Cluster

Entry (16) is headed 'Banailli, Purnea, Mitranath Jha,' but the actual genealogical opening says that the Badhwas-Sarisab village is being written. This double framing matters. 'Banailli, Purnea, Mitranath Jha' appears as an external or identifying heading, while 'Badhwas Sarisab gram likhyate' gives the

internal village-archival frame. The entry must therefore be indexed under both Banailli/Purnea/Mitranath Jha and Badhwas-Sarisab.

The first major person in the section is Kamalapati, whose sons are Dharanidhar and Krishnadev. The source then links the line through Karmaha, Madhusudan, Raghunath, Mandar, Mani, Hariamb, Vamani, Soderpur, and Shivdev. The movement is dense but patterned. Kamalapati is the node; Dharanidhar and Krishnadev are primary sons; the following relations supply the village and descent network.

The master index gives the reason why Badhwas-Sarisab must be treated carefully. In the shreni material, Badhwas appears with Sarisab and Dharanidhar's son Bhanjan Jha in the first shreni list. This is not an accidental resemblance; it confirms that the Badhwas-Sarisab field is important in the classificatory record. The chapter therefore treats Dharanidhar, Bhanjan, and related names as cross-check items for the final index.

13.4 Dharanidhar, Shivdatt, Bhanjan, and Chilka: The First Major Expansion

Dharanidhar's branch is expanded through Shivdatt, Bhanjan, and Chilka. The line links Karmaha with Lakshmipati and Devanand, and Khandbala with Balkrishna. Bhanjan then receives his own descendant statement, including Matinandan also known as Khushi, and a Narun-Pabouli relation. The Panji here uses a familiar method: a principal son is named, then his sons or related branch-holders are unfolded, then village connections are supplied.

Bhanjan is especially significant because the index's shreni logic gives Badhwas-Sarisab with Dharanidhar's son Bhanjan Jha as a first-shreni item. The Panji entry and the index therefore reinforce each other. The chapter must preserve this

relation in both directions: from source text to index, and from index back to source text. Bhanjan should not be treated as a minor passing name.

Chilka is named but not expanded with the same detail as Bhanjan. That imbalance is not unusual. The Panji often gives fuller development to the branch most relevant to the route or record at hand. Chilka should be indexed as a named branch under Dharanidhar, with a note that the major expansion in this entry falls on Bhanjan.

13.5 Krishnadev, Chan, Nidhi, and the Pandua-Vabhaniyam-Mandar-Alay Network

Krishnadev's branch begins with Chan and Nidhi. Chan is linked with Pandua, Pashupati, and Vabhaniyam-Bhagirath. Nidhi is linked with Mandar-Anand and Alay-Bhagirath. These are not isolated place references; each place belongs to the wider Panji geography. Pandua, Vabhaniyam, Mandar, and Alay appear across the Nagram material as recurring relation-sites.

Chan's branch then moves through Babunath, Sakaradhi, Lakshmipati, Jaydatt, Vabhaniyam, and Bandhav. The repeated Sakaradhi and Vabhaniyam markers show that the branch is being anchored in moolgram logic rather than merely narrated as a family story. The master index classifies Sakaradhi with Parhat and Lohna, while Vabhaniyam appears among the principal mool designations in the broader gotra-mool scheme. Thus the entry carries both genealogy and classification.

The source also gives additional Chan connections through Ghusaut, Baliyas, Kujouli, and Ghusaut again. The repetition of Ghusaut is meaningful because Ghusaut is one of the principal mool names in the master index and is associated there with

Nagwar. Such repetition should therefore be retained in the final village-route index rather than smoothed away.

13.6 Thithar, Jagaddhar, Manikrishna, Chhoti/Jai Krishna, Buddhinath, and Mitranath

The entry next gives Thithar, linked with Baliyas, Raghupati, Nath, Budhwal, and Bachharu. Thithar's son Jagaddhar is then connected with Darihara, Bhavadatt, Kanhai, Hariamb, and Santoshmani. This is another compact example of the two-sided Panji pattern: a named descendant and a set of village affiliations.

Jagannath's branch is then recorded through Manikrishna and Chhoti, also called Jai Krishna. Manikrishna is linked with Narun, Umanand, Khoa l, and Chintamani. Manikrishna's own branch connects Karmaha, Raghunath, Jivanath, Baliyas, and Kashinath. The places are not casual. Narun and Khoa l belong to identifiable index groupings, while Karmaha and Baliyas are major recurring mool and route markers.

Chhoti or Jai Krishna is one of the key names in entry (16). His line leads to Buddhinath and then to Mitranath. Buddhinath is connected with Alay, Vishwanath, Chaudhary Devanand, Darihara, and Ramakant. Mitranath is connected with Darihara, Pinakpani, Rameshwar, Budhwal, and Khagesh. Because the heading itself names Mitranath Jha, this is not a minor sub-branch. It is the line through which the external heading and the internal genealogy meet.

13.7 Mitranath, Bhukhi, and the Link from Banailli-Purnea Back to the Panji Core

Mitranath is the key connector between the heading and the genealogical body. The entry gives Mitranath's relations through Karmaha-Jagan-Gharanath, Sarisab-Prannath, and also through Bhukhi, who is linked with Khoa l, Lotani,

Narayandatt, Budhwal, Panche, Jhausa, Alay, Garib, Rupnath, Sakaradhi, and Premnath. The result is a dense network that returns repeatedly to major index-bearing places.

This is exactly why the chapter must not reduce entry (16) to 'Banailli, Purnea, Mitranath Jha.' That phrase is only the heading. The substance of the entry is the Badhwas-Sarisab genealogy through Kamalapati, Dharanidhar, Krishnadev, Bhanjan, Chan, Nidhi, Jagannath, Manikrishna, Chhoti/Jai Krishna, Buddhinath, Mitranath, and Bhukhi.

For final indexing, Mitranath requires three entries: one under Banailli/Purnea as the external identifier, one under Badhwas-Sarisab as the source village frame, and one under his own place-linked descendant chain. Bhukhi should be treated as a subordinate but important branch because he carries several index-visible place references.

13.8 Entry (17): The Continuation of Chhoti/Jai Krishna

Entry (17) is not a fresh independent village beginning. It continues the Chhoti or Jai Krishna branch. The entry opens with sons including Eknath, Rupnath, Kewal Krishna, and others. It then gives Pandua, Anand, Chhoti/Devanand, Beherarhi, and Mahamahopadhyaya Bhikhi. This continuation confirms that the preceding entry was too large to fit under a single numbered unit in a simple way.

Eknath's branch includes Govind, Bhola, and Yadav, with Baliyas-Dharadhar-Khushihal and Jajival-Lakshmidhar. Govind's line includes Indranand also called Bhailal, Munshi Budhanand, Darihara, Vanshidhar, Hemnath, Karmaha, and Gangadatt. The title 'Munshi' must be retained. It records a social role or learned-office identity within the genealogy.

Indranand/Bhailal then links with Darihara-Ishannath-Jhingur and Pali-Ramanath, followed by Manmohan,

Brajmohan, and Yadunandan through Satlakha, Babu Jan, Ghutar, Soderpur, and Kanhai. This sequence is a good example of how the Panji stores parallel branches: the first line names the sons, the following lines attach them to villages and relational anchors.

13.9 The Sakuri-Pali Vyakaran Line and the Question of Learned Identity

A significant part of entry (17) mentions Manmohan's son Aniruddha and Maharudra, connected with Sakuri-Pali and a grammarian, Shridatt, son of the grammarian Manbharan. This is not a routine place reference. The word 'Vyakaran' or grammarian is a learned identity and should be indexed as a title or scholarly marker.

The master index includes Sakuri within the Sarisab cluster, and the Panji here links Sakuri with Pali. This compound location strengthens the chapter's view that entries (16) and (17) are part of a Sarisab-related transitional field, not a random Purnea digression. The genealogical record is also preserving intellectual status through the grammarian marker.

The final index should therefore include: Sakuri-Pali; Shridatt; Vyakaran Manbharan; Aniruddha; Maharudra; and the cross-link to Sakaradhi-Ramapati. It should also note that the scholarly identity appears inside the family line, not as a separate biographical note.

13.10 Kewal Krishna, Rudranand, Bodhanand/Vidhan, and the Later Sons of Jai Krishna

The entry then records Kewal Krishna's sons Rudranand and Bodhanand, also styled Vidhan. This line is connected with Mandar, Medhanad, and an incomplete field. The branch

is significant because it combines a named descendant sequence with an unresolved place relation. The unresolved part must be preserved as such.

The continuation then gives another set of sons of Chhoti/Jai Krishna: Dhanesh Lal, Bhuvanesh, Jatesh, and Batesh. These are linked with Narun-Harihar-Pathak Hiru and Jajival-Pashupati. Kulanand follows through Karmaha-Ramapati-Lakshmidhar and Belaunch-Ravedu. Dhanesh then gives Bholanath and Deonath through Karmaha-Dukhni-Bhikhi and Ekhar-Faiku. The entry is structurally dense, but its logic remains consistent: named sons, then relational village frames.

The end of the entry records Ramananath, Janakinath, Dharmanath, Baldev, Shridev also called Buda, and a Keati-Tisaunt connection through Vacha and Bhimdatt. Since Tisaunt appears in the master index's laukik and shreni materials, the reference should not be dropped. It belongs to the larger classification layer of the record.

13.11 Entry (18): Rahua-Badhwas and Ugranath Jha

Entry (18) is headed 'Rahua Badhwas se Ugranath Jha.' It is shorter than entries (16) and (17), but it is not marginal. It returns explicitly to the Badhwas field and connects it with Rahua. The entry mentions Ugranath Jha, Sakaradhi, Kariye, Beherarhi, Baburam, Chandidatt, Pabouli, Shyamalal, Yatesh, Budhwal, Raiya, Hasnu, Soderpur, Brahmadatt, Batesh, Darihara, Chanan, Mohan, Pali, and Hira.

The recurrence of Badhwas after the long Badhwas-Sarisab entry confirms that Badhwas is a controlling locality for this transitional chapter. The entry is shorter because it is focused on Ugranath Jha and his immediate relational network. Its source value lies in linking Rahua to the Badhwas field and in

preserving the Sakaradhi, Beherarhi, Pabouli, Budhwal, Soderpur, Darihara, and Pali connections.

For final index purposes, Ugranath Jha should be entered under Rahua, Badhwas, and the relevant village relations. Batesh is also significant because he appears immediately before Ugranath in the entry, and his sonship relation is one of the lines by which the Ugranath statement is made.

13.12 Entry (19): Rikta as a Boundary Before Khangur

Entry (19) is marked empty. Its position is important. It closes the Banailli-Purnea/Badhwas-Rahua transitional section and stands immediately before the opening of the Khangur to Nahar sequence. This means the empty entry acts as a documentary boundary.

A rikta entry should not be removed from the book. It must be listed in the final empty-entry appendix as: 'Entry (19), after Rahua-Badhwas-Ugranath Jha and before Khangur-Nahar; no genealogical text supplied.' The absence tells the reader that the numbered sequence reserves a place for a record that was not available, not that the sequence should be renumbered.

The empty entry is also a reminder that the Panji preserves the structure of memory even when the content is missing. For a genealogical archive, that is valuable information. It allows the editor to keep the source order honest.

13.13 Coverage Matrix for Entries (15)-(19)

This matrix is a working coverage-control device. It records the source units covered in this chapter and the index logic that must be carried forward. It is not a substitute for the final index, but it prevents these entries from disappearing inside a larger narrative.

Entry	Source unit	Primary names / items	Index logic	Editorial action
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15	Sandahpur se	No expanded genealogy	Sandahpur boundary after Katka	Index as incomplete heading; do not merge silently.
16	Banailli, Purnea, Mitranath Jha / Badhwas-Sarisab	Kamalapati, Dharanidhar, Krishnadev, Bhanjan, Chan, Nidhi, Jagannath, Manikrishna, Chhoti/Jai Krishna, Buddhinath, Mitranath, Bhukhi	Badhwas-Sarisab; Karmaha; Mandar; Hariamb; Soderpur; Khandbala; Narun; Pabouli; Sakaradhi; Vabhaniyam; Ghusaut; Baliyas; Kujouli	Treat as main Badhwas-Sarisab cluster; cross-index Banailli/Purnea and Mitranath.
17	Continuation of Chhoti/Jai Krishna	Eknath, Rupnath, Kewal Krishna, Govind, Bhola, Yadav, Indranand/Bhailal, Budhanand, Manmohan, Brajmohan, Yadunandan, Aniruddha, Maharudra, Shridatt, Vyakaran Manbharan, Kuland, Dhanesh Lal, Bhuvanesh, Jatesh, Batesh	Pandua; Beherarhi; Baliyas; Jajival; Darihara; Karmaha; Satlakha; Soderpur; Sakuri-Pali; Sakaradhi; Narun; Belaunch; Ekhar; Tisaunt	Preserve learned-title markers; treat as continuation, not separate village beginning.
18	Rahua-Badhwas to Ugranath Jha	Ugranath Jha, Kariye, Baburam, Chandidatt, Shyamalal, Yatesh, Raiya, Hasnu, Brahmaddatt, Batesh, Chanan, Mohan	Rahua; Badhwas; Sakaradhi; Beherarhi; Pabouli; Budhwal; Soderpur; Darihara; Pali	Index under Rahua, Badhwas, and Ugranath Jha; preserve short but complete branch.
19	Rikta	No genealogical text	Boundary before Khangur-Nahar	List in empty-entry appendix; do not renumber or omit.

13.14 Index Items to Carry Forward

The personal-name index must include Kamalapati, Dharanidhar, Krishnadev, Shivdatt, Bhanjan, Chilka, Matinandan/Khushi, Chan, Nidhi, Babunath, Thithar, Jagaddhar, Jagannath, Manikrishna, Chhoti/Jai Krishna, Buddhinath, Mitranath, Bhukhi, Eknath, Rupnath, Kewal Krishna, Govind, Bhola, Yadav, Indranand/Bhailal, Munshi Budhanand, Manmohan, Brajmohan, Yadunandan,

Aniruddha, Maharudra, Shridatt, Vyakaran Manbharan, Rudranand, Bodhanand/Vidhan, Dhanesh Lal, Bhuvanesh, Jatesh, Batesh, Kulanand, Bholanath, Deonath, Ramananath, Janakinath, Dharmanath, Baldev, Shridev/Buda, Ugranath Jha, Kariye, Baburam, Chandidatt, Shyamalal, Yatesh, Raiya, Hasnu, Brahmaddatt, Chanan, Mohan, and Hira.

The village and route index must include Sandahpur, Banailli, Purnea, Badhwas, Sarisab, Karmaha, Mandar, Mani, Hariamb, Soderpur, Khandbala, Narun, Pabouli, Pandua, Vabhaniyam, Sakaradhi, Ghusaut, Baliyas, Kujouli, Budhwal, Darihara, Alay, Khoa l, Satlakha, Beherarhi, Jajival, Pali, Sakuri-Pali, Belaunch, Ekhar, Tisaunt, Rahua, and the boundary before Khangur.

The title and status index must include Pathak, Munshi, Vyakaran, Mahamahopadhyaya, Chaudhary, and any preserved pr. or alternate-name forms. These are not decorative; they explain how the Panji records intellectual, administrative, and social status inside lineage memory.

13.15 Summary

Entries (15)-(19) form a transition. Entry (15) leaves a suspended Sandahpur heading. Entries (16) and (17) create a large Badhwas-Sarisab and Banailli-Purnea cluster centered around Kamalapati, Dharanidhar, Krishnadev, Chhoti/Jai Krishna, Buddhinath, and Mitranath. Entry (18) gives the shorter Rahua-Badhwas-Ugranath Jha line. Entry (19) closes the section as an empty boundary before Khangur.

The chapter also shows why the Genome Mapping index must be used actively. The index confirms that Badhwas-Sarisab is not an incidental phrase, and it supplies the classificatory logic through Sarisab, Sarisab-related places, shreni references, and repeated moolgram associations. Without this index logic, the chapter would look like a heavy

name-list. With it, the section becomes a controlled genealogical and classificatory bridge.

The next chapter should begin with entry (20), Khangur to Nahar, and continue through the first Khangur cluster without mixing it with the already completed Badhwas-Sarisab material.

Chapter 14

Khangur to Nahar, Danga, Pilkhwar, and the First Khangur Expansion: Entries (20)-(24)

14.1 Scope of This Chapter

This chapter begins where Chapter 13 deliberately stopped: after the empty entry (19) and at the opening of the Khangur sequence. It covers only entries (20), (21), (22), (23), and (24). It does not move into entry (25), where Pilkhwar becomes a separate heading, and it does not absorb the later Khangur-Bhatsimar material, which will require its own chapter.

The source announces the new cluster through the heading 'Khangur se Nahar' and immediately adds that Khangur-Sarisab village is being written. This is the key to the chapter. Khangur is not only a place-name in the running Panji; in the Genome Mapping index it belongs to the Sarisab cluster. Therefore this chapter must be read as the first full Khangur-Sarisab expansion after the Badhwas-Sarisab transition.

Entries (20)-(24) create a large and highly connected field. Entry (20) establishes the Khangur-Sarisab base. Entry (21) moves to Nahar and Purnea, giving Ramanjit and Ravindranath. Entry (22) extends Khangur toward Danga and Kailakh through Tofi Jha. Entry (23) moves toward Pilkhwar through Jamahir Jha. Entry (24) is a separate continuation that links Chaturbhuj, Ruchi, Raiya, Shyamraj, and further descendants to Sakaradhi, Hariamb, Narun, Alay, Darihara, Baliyas, Soderpur, Satlakha, and other places. The chapter treats all five entries as a single Khangur opening section.

14.2 The Index Logic of Khangur-Sarisab

The master index identifies Sarisab as a principal location and records Khangur, Sakuri, and Jonki under it. That means a

heading such as 'Khangur-Sarisab' cannot be reduced to a bare route. It is also a classificatory statement. Khangur belongs to the Sarisab field, and Sarisab itself carries gotra, mool, moolgram, laukik, and shreni implications.

This chapter therefore uses two levels of reading. The first level is the local genealogy: who is named, whose son is named, which descendants appear, and which place-relations are attached. The second level is index logic: how Khangur fits within Sarisab and how the recurring villages in the entries connect with the master classification. Both levels are required. Without the first, the persons disappear; without the second, the village logic becomes unintelligible.

The index also lists several recurring moolgram correspondences relevant to this chapter: Khoa l with Mahua, Murajpur, and Simarwad; Sakaradhi with Parhat and Lohna; Darihara with Ratauli; Mandar with Rajoura, Sihouli, Patnuka, and Kansam; Baliyas with Madari; Narun with Tripurauli, Sulhani, and Pude; Surgan with Loam; Kujouli with Bhakharouli; and Ekharra with Kanhauli and Ruchauli. These correspondences do not mean every occurrence has identical significance, but they give the reader the classification map within which the Panji is operating.

14.3 Entry (20): Khangur to Nahar and the Panch Jayashiv Line

Entry (20) opens with the formula that the Khangur-Sarisab village is being written. The first node is Panch Jayashiv. His sons or branch-holders are given as Panch Balbhadra, Bhaiyan, Jhonti, and Chhabna. This arrangement creates a fourfold opening structure inside the Khangur-Sarisab field. The entry then attaches Khoa l-Dharadhar-Soni and Hariamb-Jagannath to this cluster.

The line of Panch Balbhadra is expanded through Panch Chandramani, Panch Nanu, Nendan, and Chanai. The entry links this branch with Darihara-Harijiv-Rohini and Hariamb-Bhavkrishna. Chandramani's branch moves through Harkhamani and Bhulan, with Pali-Bachharu-Umadatt and Sarisab-Bhola. The repeated use of Sarisab confirms that the heading is not merely formal; the cluster repeatedly returns to Sarisab as a reference point.

Harkhamani is linked through Baliyas-Bhikhiya-Jaydatt and Kujouli-Ray Anand. A further Gopal branch is linked with Pali-Bhavanidatt-Ramanath and Soderpur-Nandishwar. Other branches connect Malichham-Beherarhi, Darihara, Alay, Baliyas, Karmaha, Kujouli, Soderpur, Pali, Sakaradhi, and other places. The genealogy is dense, but the pattern is consistent: a Khangur-Sarisab core is being linked outward through major mool and route markers.

14.4 Bhulan, Gangadhar, Nanu, Jagaddhar, and Bhuvaneshwaridatt

The Bhulan portion of entry (20) deserves special attention. Bhulan's descendants are linked with Alay-Shyamlal-Shivlal and Baliyas-Dukhiya. Another branch gives Gangadhar connected through Karmaha-Jahali-Vishnudatt and Kujouli-Eknath. The Karmaha-Kujouli combination is important because both appear repeatedly in the index logic of mool and mool-gram distribution.

Panch Nanu then gives Jagaddhar, who is connected with Karmaha-Chitradhar-Gauridatt and Soderpur-Umapati. Jagaddhar's son Panch Bhuvaneshwaridatt is then connected to Pali-Umadatt-Kamaladatt and Khandbala-Thanu. These are not casual additions. They place the Nanu-Jagaddhar branch within a network of recognized places: Karmaha, Soderpur, Pali, and Khandbala.

Bhuvaneshwaridatt's own branch connects Budhwal-Durgadatt-Mukund with Sarisab-Panch Thithar. The return to Sarisab at this point is a structural closure within entry (20). The entry begins with Khangur-Sarisab and repeatedly folds branches back into Sarisab-related memory. This is why the chapter treats entry (20) as the foundation of the Khangur-Sarisab section.

14.5 Entry (21): Nahar, Purnea, Ramanjit, and Ravindranath

Entry (21) is headed 'Nahar, Purnea, Ramanjit, Ravindranath.' It continues the Khangur field while shifting the external marker toward Nahar and Purnea. The branch begins with Shivkrishna, also styled Bachcha, and Shri Krishna, also styled Kedarnath. The entry links them with Sakaradhi-Chandradatt-Fuddi, also styled Markandeya, and Pali-Khuda, also styled Vishnudatt.

Shivkrishna's branch is connected with Karmaha-Bholi-Narsingh and Surgan-Durganarayan. Kedarnath's branch is much larger, giving Hemnath, Kumudnath, Ganganath, Vaidyanath, Jagannath, and Shantinath. These names attach the Nahar-Purnea line to Pali, Bachcha, Kantir or Kantir-pr. Vishwanath, and Pandua. The naming pattern suggests that the entry is preserving a modern or semi-modern branch under a traditional genealogical form.

Ravindranath appears as the son of Hemnath and is linked with Ghusaut-Bachharu-Brajmohan and Soderpur-Gangadhar. The line 'Ravindranath pr. Ramanji' gives an identity bridge between the heading's Ramanjit/Ravindranath and the internal genealogy. Even when later details are blank, the Panji preserves the identity marker. The final index should therefore include both Ramanjit and Ravindranath, with cross-reference to Hemnath, Nahar, Purnea, Ghusaut, and Soderpur.

14.6 Bhaiyan and the Nahar Continuation: Manik, Babunath, Babu, Bhuni, and Kalanath

The second half of entry (21) turns back to Bhaiyan. Bhaiyan's son Bhikhiya is connected with Satlakha-Ramapati-Manik and Karmaha-Bhaiya. Another Bhaiyan branch gives Babunath through Mandar-Shivdatt-Meghnath and Jajival-Shambhupati. A further branch gives Babu through Khoa l-Ganapati-Garib and Soderpur-Lochan.

The entry then adds several 'apara' branches: Kujouli-Rameshwar-Ankhi; Pali-Kanhai; Ekharā-Bana-Girdhar; Budhwal-Dinbandhu-Gonan; Satlakha-Prannath; Khoa l-Raghunath-Durgadatt; Jajival-Umapati; Mandar-Damodar-Gujar; Ekharā-Dasharath; and a royal or estate-linked Uini connection with Maharaj Lakshminarayan and Brajnarayan, then Ghusaut-Manbodh. This is not disorder; it is the Panji's way of preserving multiple relational exits from a central Bhaiyan branch.

For index purposes, this part of entry (21) is important because it contains many of the recurrent moolgram and village markers that appear in the Genome Mapping index. It must therefore be indexed not only under Nahar and Ravindranath, but also under Satlakha, Karmaha, Mandar, Jajival, Khoa l, Soderpur, Kujouli, Pali, Ekharā, Budhwal, Uini, and Ghusaut.

14.7 Entry (22): Khangur to Danga, Kailakh, and Tofi Jha

Entry (22) is headed 'Khangur se Danga, Kailakh, Tofi Jha.' It begins with a continuation from Baliyas-Jivi, then Narun-Saheb-Chanchal, Panichobh-Khedan, and Babunath's son Dinanath through Baliyas-Bhagirath-Sukhni and Pali-Bhavaditya. The entry is clearly moving the Khangur cluster

toward Danga and Kailakh while preserving multiple relational branches.

Dinanath's branch gives Aniruddha, linked with Narun-Pakhiya-Babunath and Hariamb-Kishornath. Aniruddha's line continues through Hariamb-Bhavanidatt-Nandalal and Pandua-Babue. The source then introduces Tofi, along with Gosain and Hakru, connected through Alay-Duvari-Panch Sarvasva and Sarisab-Machal. Tofi is therefore not merely a name in the heading; he appears inside the genealogy and must be cross-indexed under Khangur, Danga, Kailakh, Alay, Sarisab, and the relevant descendant relations.

The Tofi branch includes further links through Hariamb-Machal-Yogi, Satlakha-Nanu, and Nakchhed through Belaunch-Sonmani-Nene and Pali-Hirphul. These connections demonstrate how a named laukik-style or family identifier in a heading can become the organizing signal for a detailed branch. The chapter should preserve the heading-name Tofi Jha and the internal Tofi branch as one connected unit.

14.8 Kalanath, Radhe, Bandhu, Venidatt, Hridayram, and Somdatt

The end of entry (22) continues with Kalanath, linked through Mandar-Ratnu-Jagannath and Hariamb-Khushihal. Radhe's branch connects with Baliyas-Bandhu-Venidatt. Bandhu's son Venidatt is then linked with Bithual-Umapati-Hridayram. Hridayram's line moves through Narun-Manhar-Narpati and Pandua-Jiveshwar. This is a chain of remembered relations, not a single straight descent line.

Venidatt's branch continues through Pali-Manbodh-Durlabh and Darihara-Shridatt. Somdatt is linked with Ekhar-Bodh-Shivnandan and Pali-Chhabnu. The entry ends with a Darihara-Harishwar 'kasthut' or attested statement. This kind of ending signals that the branch had an acknowledged

relation or attestation, even if the modern reader cannot fully reconstruct the archival background.

For the final index, Kalanath, Radhe, Bandhu, Venidatt, Hridayram, Somdatt, and Harishwar must be retained. The village index must include Mandar, Hariamb, Baliyas, Bithual, Narun, Pandua, Pali, Darihara, and Ekharā. The presence of 'kasthut' should be noted in the technical glossary because it indicates attested or recorded status within the Panji idiom.

14.9 Entry (23): Khangur to Pilkhwar and Jamahir Jha

Entry (23) is headed 'Khangur se Pilkhwar, Jamahir Jha.' It opens with Jhonti's son Batuhan, connected through Khoa l-Shivram-Gana and Jajival-Nandalal. Other branches include Babuni and Gumani through Belaunch-Chaturbhuj-Dharmadatt and Vabhaniyam-Ratan. The branch then gives Girdhari and Kunj through Belaunch-Harishwar-Diman Ratnapati.

Diman Ratnapati receives an important expansion: he is linked with Jalay-Madan-Ghanshyam and Digho-Mani, and then with Karmaha-Narayan-Andi and Ekharā-Bhamar. Batuhan's son Chhakkauri is linked with Karmaha-Rudramani-Bhola and Satlakha-Bhanu. Chhakkauri's son Jamahir is the central figure of the heading. He is connected with Ekharā-Janakinath-Babujan and Narun-Bechan.

The Jamahir branch then connects Panichobh-Paramani-Kapileshwar and Khandbala-Kulmani. This confirms that the heading-name Jamahir is not merely a topical label but the main internal branch marker. The final index must therefore place Jamahir Jha under Khangur, Pilkhwar, Ekharā, Narun, Panichobh, and Khandbala.

14.10 Babuni, Gumani, Chhabna, Kanhaiya, Bhailal, Jaydatt, and the Royal Uini Link

Entry (23) continues beyond Jamahir. Babuni is linked with Darihara-Rohini-Badan and Ekbara-Chhatrapati. Gumani's son Bechu is linked through Uchiti-Hiranand-Mana and Baliyas-Mahipati. Another Jhonti branch gives a Beherarhi-Belaunch-Devidatt-Ray Hriday Singh relation and an Allari-Dalbhanjan relation. These are additional exits from the same Khangur-Pilkhwar field.

Chhabna's sons Bhikhiya and Bauku are then connected with Hariamb-Hrishi-Shubh pati and Baliyas-Girish. The line further gives Kanhaiya and Bhailal, linked with Uini and Maharaj Lakshminarayan's son Babu Teg Bahadur, and with Karmaha-Teki. This royal or estate-linked Uini reference must be indexed separately because it signals a relation that is not merely village-local.

The end of the entry mentions Jaydatt through Baliyas-Girish-Bhanudatt and Alay-Chaudhary Nityanand; Bhikhiya through Darihara-Shridatt-Brajnath and Karmaha-Dayanidhi; Bauku's sons Chhotkani and Arjun through Khoa l-Jagyapati-Lakshminath and Soderpur-Umai; and further lines through Yognath, Darihara, Ekbara, Kanhaiya, and Jaydatt. This is a full branch web and must not be collapsed into a brief Jamahir note.

14.11 Entry (24): Chaturbhuj, Ruchi, Raiya, Shyamraj, and the Transitional Closure

Entry (24) is not named by a village heading in the same way as the previous entries, but it begins with a reference number and gives Panch Chaturbhuj's sons Ruchi, Raiya, and Shyamraj. Ruchi is connected with Sakaradhi-Mohan-Dandpani and Hariamb-Vedu. Another branch gives Narpati through Uchiti-Mahipani-Rajaram and Narun-Keshav. This

entry therefore continues the Khangur logic while preparing later Pilkhwar and Bhatsimar material.

Ruchi's son Harpati and Chhechhan are linked with Alay-Madhu-Devkinandan, Darihara-Neelkanth, Sakaradhi-Narsingh-Pati, Alay-Anath, Karmaha-Chhabnu-Chitradhar, and Pabouli-Upendra. Raiya's son Gunanidhi is linked with Baliyas-Devanand-Fakir and Soderpur-Haridev. Gunanidhi's sons Brahmaddatt, Krishnadatt, and Chandidatt then connect Baliyas-Dharadhar-Dhir with Jajival-Bhaiyaram.

The entry continues through Pyare, Jaggi, Andi, Raghunath, Gangoli, Kriparam, Darihara, Durbhiksha, Kujouli, and Machal. Shyamram's line gives Gane, Khokhe, and Nare through Belaunch-Vir-Gokulnath and Khoa l-Matiram. Gane, also called Gangadatt, gives Manik and Jhotan through Satlakha-Ramchandra-Neelambar and Pali-Chilka. The close of the entry gives Khokhe's sons Thakurdatt and Saburdatt through Darihara-Govardhan-Raghunath and Karmaha-Jaynath. Entry (24) therefore functions as a transitional closure: it completes this first Khangur expansion and prepares the separate Pilkhwar heading of entry (25).

14.12 Coverage Matrix for Entries (20)-(24)

The following matrix records the source units covered in this chapter and the index logic that must be carried into the final cross-check. It is deliberately narrow: it covers only entries (20)-(24).

Entry	Source unit	Primary names / items	Index logic	Editorial action
20	Khangur to Nahar / Khangur-Sarisab village beginning	Panch Jayashiv, Balbhadra, Bhaiyan, Jhonti, Chhabna, Chandramani, Nanu, Nendan, Chanai, Harkhamani, Bhulan, Gangadhar, Jagaddhar,	Sarisab-Khangur; Khoa l; Hariamb; Darihara; Pali; Baliyas; Kujouli; Karmaha; Soderpur; Budhwal; Khandbala	Treat as foundation of Khangur-Sarisab cluster; cross-index Sarisab and Khangur.

		Bhuvaneshwaridatt		
21	Nahar, Purnea, Ramanjit, Ravindranath	Shivkrishna/Bachcha, Shri Krishna/Kedarnath, Hemnath, Ravindranath/Ramanji, Bhaiyan, Bhikhiya, Babunath, Babu, Bhuni, Kalanath, Radhanath	Nahar; Purnea; Sakaradhi; Pali; Karmaha; Surgan; Ghusaut; Soderpur; Satlakha; Mandar; Jajival; Khoa l; Ekhar; Uini	Index under Nahar/Purnea and Ravindranath; preserve identity bridge to Ramanjit.
22	Khangur to Danga, Kailakh, Tofi Jha	Dinanath, Aniruddha, Tofi, Gosain, Hakru, Nakched, Kalanath, Radhe, Bandhu, Venidatt, Hridayram, Somdatt	Danga; Kailakh; Baliyas; Narun; Panichobh; Pali; Hariamb; Pandua; Alay; Sarisab; Belaunch; Mandar; Bithual; Darihara; Ekhar	Treat Tofi as heading-name and internal branch; note kasthut at close.
23	Khangur to Pilkhwar, Jamahir Jha	Batuhan, Babuni, Gumani, Girdhari, Kunj, Diman Ratnapati, Chhakauri, Jamahir, Bechu, Chhabna, Kanhaiya, Bhailal, Jaydatt, Bauku	Pilkhwar; Khoa l; Jajival; Belaunch; Vabhaniyam; Jalay; Digho; Karmaha; Ekhar; Narun; Panichobh; Khandbala; Uini	Do not collapse to one name; index full branch web, including Uini royal connection.
24	Chaturbhuj continuation	Chaturbhuj, Ruchi, Raiya, Shyamraj, Harpati, Chhechhan, Gunanidhi, Brahmadatt, Krishnadatt, Chandidatt, Pyare, Jaggi, Gane/Gangadatt, Manik, Jhotan, Khokhe, Thakurdatt, Saburdatt	Sakaradhi; Hariamb; Uchiti; Narun; Alay; Darihara; Karmaha; Pabouli; Baliyas; Soderpur; Jajival; Gangoli; Satlakha; Pali	Treat as transitional closure before entry (25) Pilkhwar; carry unresolved references forward.

14.13 Index Items to Carry Forward

The personal-name index must include Panch Jayashiv, Balbhadra, Bhaiyan, Jhonti, Chhabna, Chandramani, Nanu, Nendan, Chanai, Harkhamani, Bhulan, Gangadhar, Jagaddhar, Bhuvaneshwaridatt, Shivkrishna/Bachcha, Shri Krishna/Kedarnath, Hemnath, Ravindranath/Ramanji, Ramanjit, Bhikhiya, Babunath, Babu, Bhuni, Kalanath,

Radhanath, Dinanath, Aniruddha, Tofi, Gosain, Hakru, Nakchhed, Radhe, Bandhu, Venidatt, Hridayram, Somdatt, Batuhan, Babuni, Gumani, Girdhari, Kunj, Diman Ratnapati, Chhakkauri, Jamahir, Bechu, Kanhaiya, Bhailal, Jaydatt, Bauku, Chaturbhuj, Ruchi, Raiya, Shyamraj, Harpati, Chhechhan, Gunanidhi, Brahmaddatt, Krishnadatt, Chandidatt, Pyare, Jaggi, Gane/Gangadatt, Manik, Jhotan, Khokhe, Thakurdatt, and Saburdatt.

The village and route index must include Khangur, Sarisab, Nahar, Purnea, Danga, Kailakh, Pilkhwar, Khoa I, Hariamb, Darihara, Pali, Baliyas, Kujouli, Malichham, Beherarhi, Alay, Karmaha, Soderpur, Budhwal, Satlakha, Khandbala, Sakaradhi, Panichobh, Mandar, Jajival, Surgan, Ghusaut, Pandua, Ekharra, Uini, Narun, Belaunch, Jalay, Digho, Uchiti, Vabhaniyam, Bithual, Gangoli, and Pabouli.

The title and status index must include Panch, pr. forms, Gosain, Chaudhary, Maharaj, and kasthut. These markers should be retained as source signals, not translated away into generic modern prose.

14.14 Summary

Entries (20)-(24) establish the first full Khangur-Sarisab expansion of the Nagram Panji. Entry (20) begins with Panch Jayashiv and the Khangur-Sarisab village frame. Entry (21) moves to Nahar and Purnea with Ramanjit and Ravindranath. Entry (22) carries the cluster toward Danga, Kailakh, and Tofi Jha. Entry (23) shifts toward Pilkhwar and Jamahir Jha. Entry (24) closes the first Khangur cluster through Chaturbhuj, Ruchi, Raiya, Shyamraj, and their branches.

The index logic is decisive. The master index places Khangur under the Sarisab field, and the chapter's repeated village markers show the practical operation of that classification. The chapter therefore does not treat Khangur as

merely one village-route. It treats it as a Sarisab-linked genealogical zone that opens a major new part of the Nagram material.

The next chapter should begin with entry (25), Pilkhwar, and then continue through entries (26)-(29) if the scope remains manageable, because those entries continue the Khangur-Pilkhwar-Bhatsimar expansion begun here.

Chapter 15

Pilkhwar, Bhatsimri, Ranitole and the Later Khangur Expansion

Exclusive coverage in this chapter: Nagram Panji entries (25), (26), (27), (28), and (29), continuing after the Khangur-Danga/Pilkhwar/Jamahir cluster covered in Chapter 14.

This chapter continues the Khangur sequence and treats the group of entries in which the Panji moves from Pilkhwar to the more elaborate Bhatsimri and Ranitole extensions. The previous chapter stopped at entry (24), where the Chaturbhuj-Ruchi-Raiya-Shyamraj continuation closed the first large Khangur expansion. The present chapter begins with entry (25), headed Pilkhwar, and follows the record through entry (29), where Khangur branches are carried toward Ranitole, Baidyanath Jha, Amauli, Haldhar Jha, Sirsia in Purnea, and Nar Singh Jha. This is not merely a change of place-name. It marks a further widening of the Khangur-Sarisab network into named houses, specialist titles, grammatical learning, and eastern regional memory.

15.1 Entry (25): Pilkhwar as a Continuation Point, Not a Fresh Beginning

Entry (25) is headed Pilkhwar, but its function is not to create a wholly separate genealogy. It continues the line already opened through Khangur and Pilkhwar. The first visible movement concerns Thakur Datt and Sabur Datt. The entry then turns toward Jayanath, also marked through the form Jana or Janak in the source, and carries the line through Harinandan. The compact formula contains multiple village markers: Karmaha, Soderpur, Pali, Sarisab, Baliyas, Hariamb, Babhaniyam, Didho, Khoa I, and Khandbala. These are not

decorative place references. They are the relational coordinates by which the branch is located inside the wider Panji system.

The index logic confirms why Pilkhwar must be read under the Khangur-Sarisab stream rather than as a disconnected locality. In the Genome Mapping index, Sarisab is associated with Khangur, Sakuri and Jonki; this gives the Khangur branch its moolgram framework. The Panji entry then adds operational linkage by connecting specific descendants with additional mools and villages. Thus the chapter does not treat Pilkhwar as an isolated village note; it reads Pilkhwar as a nodal continuation within the Sarisab-Khangur genealogical field.

The movement from Thakur Datt to Sabur Datt and then through Jayanath and Harinandan also shows how the Panji frequently works through a relay structure. One name is introduced as a branch-holder, the next as a descendant or linked person, then the place formula gives another connection. The chain is not a prose biography. It is a compact index of eligibility, memory, and connection. The reader should therefore not ask, “Why is every personal detail absent?” The Panji gives the details it was designed to preserve: descent, branch, relational village, and sometimes a title or alternative name.

15.2 Entry (26): The Unfinished Khangur Heading and the Narapati Branch

Entry (26) is headed simply “Khangur to ...” with the destination suspended. This is a classic Panji form in which the heading preserves a route-opening without completing the second place in the title. The body of the entry supplies the real information. It begins with Narapati and lists Umanath, Ramanath, the grammarian Rupnath, and related descendants. The presence of “Vaiyakaran” is especially

important. It tells us that the branch preserved the memory of grammatical learning, not merely biological descent. The Panji therefore records both genealogy and intellectual identity.

The Narapati branch moves through Mandar, Baliyas, Ekharā, Narun, Babhaniyam, Darihara, Pabouli, Sakararhi, Pali, Belauch and Khoa l. When checked against the index logic, these names are not random. Mandar belongs to a cluster associated with Rajo ra, Sihouli, Patanuka and Kansam; Baliyas is tied to Madari; Narun is associated with Tripurauli, Sulhani and Pude; Ekharā is linked with Kanhauli and Ruchaui; Khoa l is tied with Mahua, Murajpur and Simarwar. The entry is therefore a miniature map of inter-mool connection.

The title “Vaiyakaran” attached to Rupnath should be preserved in English as “grammarian,” with the Indic term also retained where useful. Such a title indicates learned status. It should not be treated as a surname. In the same way, when a later entry calls another person a grammarian or a jyotishi, the title is not merely ornamental; it tells the reader how the individual or branch was remembered within the intellectual culture of Mithila.

15.3 Entry (27): Khangur to Bhatsimri and the Khantar Line

Entry (27), “Khangur to Bhatsimri,” is one of the dense genealogical knots of this section. It opens with Chhokar and then expands through Khantar and Chhitar. Khantar becomes the main internal node, and through him the record gives Babunath, Ranknath, Hridaynath, the grammarian Matinath, and other lines. The repeated appearance of Belauch, Pali, Khoa l, Pabouli, Soderpur, Budhwal, Panichobh, Satlakha, Darihara, Alay, Karmaha, Tisaunt, Sarisab and Sakararhi shows that Bhatsimri is not a single terminal settlement. It is a web of branch relations.

The Panji gives special weight to learned identity in this entry. “Vaiyakaran Matinath” appears as part of the Khantar branch, and later the entry brings in “Vaiyakaran Eknath.” This repeated learned marker suggests that grammatical scholarship was a recognized feature of the branch memory. The Nagram Panji is therefore not only a marriage and descent record; it is also an intellectual register. Where the record says “Vaiyakaran,” this volume will treat it as a meaningful social and scholarly label.

The internal structure of entry (27) may be reconstructed in five layers. First, Chhokar opens the branch. Second, Khantar and Chhitar divide the initial direction. Third, Khantar produces several named lines, including Babunath, Ranknath, Hridaynath and Matinath. Fourth, the grammarian line of Eknath, Kashinath and Mathuranath enters with further descendants. Fifth, later descendants such as Siddhinath, Srinath, Raghunath, Yadunath, Brajnath, Ravinath, Shashinath and Harshanath extend the branch across several village ties.

Because of its density, this entry should never be summarized merely as “Khangur to Bhatsimri.” Its genealogical value lies in the way it preserves multiple sub-branches under one route heading. The route-heading is the door; the body of the entry is the house.

15.4 Entry (28): The Second Bhatsimri Register and the Suvansh-Harivansh Continuation

Entry (28) continues the Bhatsimri material but begins with Hiran and his sons Suvansh and Harivansh. This is a new sub-register within the same geographical logic. It should be read as a continuation of the Bhatsimri cluster, not as a correction of the previous entry. The Panji often reopens the same place with a new branch because one heading cannot carry all related lines in a single chain.

The entry then records Harivansh, Ratinath, Adinath, Kanhu, the learned Raghunath, Yadunath, Brajnath, Gokulnath, Dwarikanath, Ayodhyanath, Kalanath, Ravinath, Shashinath, Ramanath also known as Amir ilal, Vinodanand, Paramanand, and other descendants. The place network includes Pali, Soderpur, Baliyas, Panichobh, Soderpur again, Khoa l, Kujouli, Karmaha, Satlakha, Babhaniyam, Narasam-Baliyas, Sangram-Ekhara, Budhwal, Jajiwal, Ghusa ut and Sarisab. This is another example of a route heading becoming a multi-village matrix.

The presence of names such as Vinodanand and Paramanand shows the stylistic shift toward later names ending in -anand, while older patterns such as Ratinath, Adinath, Gokulnath and Dwarikanath remain in use. This coexistence of older and later naming habits is one of the signs that the Panji preserves a long genealogical memory rather than a single chronological snapshot.

The phrase indicating “Karmaha kasthut” near the Kalanath line is also significant. A kasthut note should be read as a form of attestation, confirmation, or recognized standing within a branch context. It should not be silently omitted. In this volume, such notes are treated as internal signals that a particular relation or branch had archival or community recognition.

15.5 Entry (29): Khangur to Ranitole, Amauli, Sirsia and the Purnea Extension

Entry (29) is especially important because it explicitly widens the geography. The heading links Khangur with Ranitole and names Baidyanath Jha; it further mentions Amauli, Haldhar Jha, Sirsia in Purnea, and Nar Singh Jha. This indicates a later extension of the Khangur field into eastern or northeastern settlement memory. Purnea is not merely an incidental note; it marks the widening of Mithila-linked

genealogical identity into a regional frontier where Maithil families were settled, remembered, and classified.

The entry begins from Madhupati and names Kalanath, Modnath, Bachha or Kishornath, and their links through Khoa l, Hariamb, Babhaniyam, Satlakha, Gangouli, Karmaha, Sarisab, Mandar, Hariamb again, Budhwal, Darihara and Sakararhi. It then introduces Shyamnath and Baidyanath, followed by Manohar and Haldhar. Haldhar becomes a key name because the heading itself associates the wider extension with Haldhar Jha of Amauli and Sirsia. The branch further continues through Mayanath and Nar Singh, indicating that the Purnea-related memory is genealogically embedded, not merely geographic.

This entry must be read together with the index's broader shreni and laukik framework. The index does not merely list names; it shows how locality, recognized person, branch identity and status could combine. Where the Panji gives Ranitole, Amauli, Sirsia and Purnea in the heading, it is doing precisely this kind of work: preserving the place by which a branch became identifiable. In some cases, the place may be the origin, in others the later settlement, in others the socially remembered label. The safest reading is to preserve the route, explain the possibilities, and avoid forcing a single modern category on it.

15.6 Index Logic Applied to Chapter 15

The index logic for this chapter rests on three principles. First, Khangur is to be understood under the Sarisab-linked moolgram framework, because the index places Khangur within the Sarisab field. Second, the numerous place names in the entries must be checked against their own moolgram associations rather than treated as ordinary map references. Third, titles such as Vaiyakaran and branch markers such as

kasthut must be preserved because they carry the internal authority of the Panji.

- Sarisab-Khangur: the controlling frame for the Khangur entries, especially entries (25) through (29).
- Pilkhwar: a continuation node within the Khangur branch, not an isolated chapter of genealogy.
- Bhatsimri: a dense sub-cluster requiring two consecutive entries, one centered on Khantar and learned Matinath/Eknath lines, the other on Hiran, Suvansh and Harivansh.
- Ranitole-Amauli-Sirsia-Purnea: the widened regional memory of the Khangur branch, preserved through Baidyanath Jha, Haldhar Jha and Nar Singh Jha.
- Learned markers: Vaiyakaran attached to Rupnath, Matinath and Eknath must be retained as evidence of intellectual identity within the branch.

15.7 Coverage Note

This chapter covers entries (25), (26), (27), (28), and (29) only. It begins at Pilkhwar and ends with the Khangur-Ranitole-Amauli-Sirsia-Purnea extension. Entry (30), “Khangur to Pilkhwar,” belongs to the next chapter and is intentionally not decoded here. This preserves the one-chapter-at-a-time method and prevents the later Khangur material from being compressed into a false summary.

Chapter 16

Khangur to Pilkhwar, Yamsam and Dihiya: The Transition from Branch Genealogy to Modern Memory

Exclusive coverage in this chapter: Nagram Panji entries (30), (31), (32), (33), and (34). Entry (30) begins after the heading “Khangur to Pilkhwar” and entry (34) closes with the Shantinath-Bhaktinath-Mohanji continuation into the modern Dihiya register.

This chapter resumes the Khangur sequence exactly where Chapter 15 stopped. Chapter 15 ended with entry (29), where Khangur had extended toward Ranitole, Amauli, Sirsia in Purnea, Baidyanath Jha, Haldhar Jha and Nar Singh Jha. The present chapter begins with entry (30), headed “Khangur to Pilkhwar,” and then follows the movement through Yamsam, Kakraud, Jamasam or Jamsam, Apar-Dihiya, and Dihiya. The entries are important because they show a change in the density of the record. The older genealogical grammar continues, but the entries now increasingly preserve learned identities, ritual-ascetic markers, modern personal names, professional labels, and contemporary family branches.

16.1 Entry (30): Khangur to Pilkhwar and the Vishram-Kariye Line

Entry (30) continues from the Khangur-Pilkhwar heading and opens with Kunai and Vishram. Vishram becomes a crucial node because the Genome Mapping index independently records “Nagram branch, Khangur-Sarisab, Vishram son of Kariye Jha” as a named index point. This is a major example of index control: the Panji body gives the lineage movement, while the index confirms that this

Khangur-Sarisab-Vishram-Kariye cluster was important enough to be separately identified in the classification register.

The body of entry (30) carries Vishram through Thakuri and Kariye. Thakuri branches toward Bathaha, Muni and Sufal, while Bathaha opens further through Kartik, Butkun and Bachcha. The village coordinates include Mandar, Pali, Darihara, Kujouli, Phanandah, Sarisab, Baliyas, Soderpur, Sakararhi, Jajiwai, Pandua, Ghusa ut and other markers. In terms of index logic, this is a true Khangur-Sarisab line because the index places Khangur under the Sarisab frame, and the presence of Vishram with Kariye strengthens the identification.

The same entry then introduces Shubhankar and his sons Mohan and Chhoke. Mohan carries several lines: Sadu Saheb, Ghanshyam, Kashinath and Prannath. The entry also includes Shyamnath, Amritnath, Vidyanath and Lalit. These names do not function as a detached second list. They are part of the extended Khangur-Pilkhwar mapping. The reader must therefore understand entry (30) as a two-stage record: first, the Vishram-Kariye branch, and second, the Shubhankar-Mohan-Chhoke extension. Together they carry Khangur memory across a wide moolgram field.

The title-like and respect markers in this entry must be handled carefully. “Saheb” after Sadu may be an honorific or nickname, not a separate father. “Pr.” continues to signal a known alternative or styled form. Where the source gives dots, the edition must retain uncertainty rather than invent missing fathers or destinations.

16.2 Entry (31): Khangur to Yamsam-Kakraud and the Prannath Expansion

Entry (31) is headed “Khangur to Yamsam-Kakraud, former Yamsam.” The heading itself shows that the Panji is recording

a place-memory with historical layering: Yamsam appears with a prior or older form, and Kakraud is joined to it in the heading. The body continues from the late section of entry (30), beginning with Soderpur-Nandishwar and then carrying Lalit, Umakant, Lakshmikant, Kashinath, Prannath and many other descendants.

Prannath becomes the major organizing figure in this entry. His sons are listed as Hridaynath, Bachkan, Buddhinath, Amritnath, Jivanath and Shivnath. From there the record opens several internal streams: Tilakeshwar, Kamaladatt, Bahoran, Babu Jan, Hridaynath's own relations, Gopinath also called Luchai or associated with Durvasa, and Eknath. The line also includes learned and titled forms, including Mahamahopadhyaya Dharanidhar in a Darihara context. Such markers indicate that the Panji is preserving scholarly and ritual reputation within the family network.

The index logic for entry (31) is broad. It uses the Khangur-Sarisab frame but then travels through Budhwal, Soderpur, Pandua, Sarisab, Sakararhi, Baliyas, Pabouli, Kujouli, Belauch, Karmaha, Darihara, Hariamb, Ghusa ut, Mandar, Didho and Khoa l. These should not be flattened into "places mentioned." They are moolgram signals. Each place-name is a genealogical coordinate and must be treated as part of the relational proof by which the branch is remembered.

The identification of Gopinath as Luchai and the parenthetical Durvasa note is especially worth preserving. Such parenthetical identities may record a reputation, nickname, branch-style or ritual association. They should not be removed as noise. The Panji often preserves precisely those identifying details that allowed panjikars and family members to distinguish one similarly named person from another.

16.3 Entry (32): Khangur to Jamsam, Apar-Dihiya and the Ascetic-Self-Cooking Marker

Entry (32), “Khangur to Jamsam, Apar-Dihiya, Purnea,” opens with Amritnath and the line of Bua or Shashinath and Yadunath. It continues into Jivanath, Thadu or Modnath, Mukund and others. This entry is important because it connects the Khangur field to Apar-Dihiya and Purnea, just as entry (29) had widened the branch toward Sirsia-Purnea. These eastward references are part of a repeated pattern in which Khand 3/Nagram preserves not only central Mithila memory but also settlement and identification in the eastern regional zone.

The most distinctive part of this entry is the description of Lakshminath, also styled Dokai, as “Naishthik,” and the association of Shyam with “Svayampaki,” meaning one who cooks for himself or observes a self-cooking discipline. Such markers are not ordinary genealogy. They preserve ritual life. A naishthik identity may indicate strict observance, celibate discipline, or a reputation for ascetic regularity depending on context. A svayampaki marker indicates a ritual food-discipline. The Nagram Panji therefore records not only who descended from whom, but how a person was socially and ritually remembered.

The village frame includes Ghusa ut, Pandua, Darihara, Khandbala, Belauch, Didho, Pali, Baliyas, Khoa I, Sarisab, Baheradahi and others. The Apar-Dihiya heading should not be lost in the middle of these connections. It tells us that the branch had a recognized Dihiya-related memory in Purnea, and the body supplies the genealogical route by which that memory was carried.

16.4 Entry (33): Khangur to Dihiya and the Yantyajna/Modern Learned Branch

Entry (33) is headed “Khangur to Dihiya.” It begins with Dayanath, Jayanath and Vasukinath, and then quickly introduces a notable learned marker: Yantyajna Dayanath. Whether read as a ritual-technical title or as a specialized learned identity, it must be preserved. It shows that the entry is not simply listing sons; it is preserving the intellectual or ritual reputation attached to Dayanath.

The entry then moves to Taranand and Chandranand. A modern genealogical layer appears immediately: Taranand has Narendra and Amarendra, but parts of their marriage or branch details are left blank. Chandranand leads to Sanjay, with later references to Mahishi-Budhwal, Sakuri-Baliyas and Chainpur-Balua. Jayanath is described with markers such as Sadachari and Arthodyami, and his line gives Ramanand and Suryanand. This is one of the clearest examples in this section of the Panji preserving moral, learned and economic descriptors alongside descent.

The line then includes Ramanand, Bachchun, Lalan or Shyamanand, Vinodanand, Varun, Gunānand, Nagendra or Nageshwar, and a striking modern reference: Dr. Professor, economist, linked with Lakshmeshwar. These details show that the Panji continued to absorb modern professional identities. The presence of “Dr.,” “Professor,” and “economist” should not be treated as a corruption of the older register. They are part of the living continuation of the Panji’s recording habit.

Index logic here works in two ways. First, Dihiya and Purnea-related memory must be read as a continuation of the eastward Khangur expansion. Second, moolgram markers such as Uchati, Khoa I, Karmaha, Baliyas, Narun, Darihara, Sarisab, Phanandah, Hariamb and Sukhait must be explained

through the broader gotra-mool and shreni framework rather than reduced to plain locations.

16.5 Entry (34): The Second Dihiya Entry and the Modern Family Register

Entry (34) continues the Dihiya material. It begins with Khamgada, Ratipar, Belauch and Anantlal, son of Harekrishna, then moves to Ahil-Hariamb and Tirthanand. The line of Suryanand includes Bablu and then Nadwar-Karmaha with Ramchandra and Devchandra. The entry then returns to Vasukinath and lists Shantinath, Bhaktinath and Mohanji. A series of modern names follows: Pappu, Vijay, Pramod and others, with links to Sukh sena, Haripur-Pali, Ahil-Hariamb, Vishnupur, Rajanpur-Darihara and additional incomplete destinations.

This entry is genealogically different from the older compact entries. It is full of modern family-style names and incomplete placeholders. This does not make it less valuable. On the contrary, it shows how the Panji system continued to register contemporary branches even when every marital or village detail was not yet available. The blank spaces show an active but incomplete archive.

For the editor, the rule is clear: names such as Bablu, Pappu, Vijay and Pramod are to be preserved as part of the modern layer. They should not be Sanskritized or replaced by assumed formal names. At the same time, incomplete “from ... to ...” structures must not be filled from guesswork. The Panji gives us exactly what it gives: a living record in progress.

16.6 Index Logic Applied to Chapter 16

The Genome Mapping index is especially important for Chapter 16 because entry (30) corresponds to a separately visible index point: the Nagram branch of Khangur-Sarisab with Vishram, son of Kariye Jha. This confirms that the

Vishram-Kariye cluster is not a minor incidental line. It is a control item in the classification register.

- Entry (30): Khangur-Pilkhwar, Vishram and Kariye, confirmed by the index's Nagram branch Khangur-Sarisab reference.
- Entry (31): Yamsam-Kakraud, the Prannath sons, and the learned/ritual marker around Gopinath-Luchai/Durvasa.
- Entry (32): Jamsam/Apar-Dihiya/Purnea, with Naishthik and Svayampaki markers that preserve ritual discipline.
- Entry (33): Dihiya, Yantyajna Dayanath, Sadachari/Arthodyami Jayanath, and the modern Dr.-Professor-economist layer.
- Entry (34): the modern Dihiya continuation with Bablu, Pappu, Vijay and Pramod, preserving living family memory despite blanks.

16.7 Coverage Note

This chapter covers entries (30), (31), (32), (33), and (34) only. It begins with the body of “Khangur to Pilkhwar” and ends with the second Dihiya entry containing the Shantinath-Bhaktinath-Mohanji and Pappu-Vijay-Pramod continuation. Entry (35), “Khangur to Dihiya,” begins the next cluster and will be treated in the following chapter so that the modern Dihiya branches are not compressed into a single undifferentiated summary.

Chapter 17

Khangur-Dihiya Continuations and the Kailakh-Kakraud Turn: Entries (35)-(40)

17.1 Scope of this Chapter

This chapter resumes the Nagram Panji exactly where Chapter 16 stopped. It covers only entries (35), (36), (37), (38), (39),

and (40). The movement remains within the Khangur-centered record, but the nature of the material changes. The entries now combine the Dihiya continuation, several modern family-name layers, a renewed Khangur cluster, a movement toward Kailakh and Kakraud, and finally the Adinath-to-Akaur-Nand branch.

This is not a general chapter on Khangur. It is a controlled decoding of a small but complicated sequence. The chapter reads the late Dihiya lines, then the Chichan-Shivnath-Bhushan material, then the Tilleshwar-Laksheshwar and Chaturbhuj learned branch, and finally the Faturan Jha and Adinath-Nand transition. The index logic used here is the same as before: Khangur is to be read under the Sarisab framework, while the accompanying village markers such as Darihara, Khoa I, Karmaha, Baliyas, Pali, Mandar, Narun, Sakararhi, Pabouli, Khandbala, Belauch and Soderpur help locate each relationship within the larger Genome Mapping system.

17.2 Entry (35): Khangur to Dihiya, the Bhaktinath and Vaidyanath Lines

Entry (35) is headed “Khangur to Dihiya.” It begins with Bhaktinath and then turns to Bholanji, Shishir and a Bargaon-Darihara connection. A modern naming layer immediately enters the register: Bholanji, Shishir, Mohanji, Rajan, Kamalnath, Acharya Vaidyanath, Abhayanath, Badrinath, Shobhanath and Radhanath are not merely a row of unrelated names. They show how the Dihiya continuation preserves both older Panji grammar and later family-memory vocabulary.

The entry is especially important because it combines three kinds of record. First, there is the ordinary genealogical line: sons and descendants are named in sequence. Second, there are village-linked affiliations: Bargaon-Darihara, Nomgara-Naduar-Karmaha, Karnapur-Sakuri-Baliyas, Pali, Narun and other markers are used to identify relational placement. Third, there is a learned or status-bearing layer: the phrase “Acharya Vaidyanath,” followed by Abhayanath, Badrinath, Shobhanath

and Radhanath, indicates that the branch carries intellectual or ritual distinction within the record.

Govindji, also styled Shyamnath, and Madhavji, also styled Revatinath, continue the line. The names Dilip, Deepak and Shishir show a modern succession embedded within the older Panji language. The entry records them with the same seriousness with which it records older names, proving again that the Panji is not frozen in the medieval past. It is a living genealogical instrument into which later family names could be incorporated.

The dotted gaps in this entry must not be ignored. Several relationships are known in outline but not fully completed in the preserved text. The correct editorial treatment is to preserve the names that are clear, preserve the village markers that remain, and mark the incomplete portions as incomplete. Guessing the missing father, village or relation would damage the record.

17.3 Entry (36): The Second Dihiya Continuation and the Teacher-Narayanji Layer

Entry (36) continues the Dihiya material. It begins with Shobhanath and moves through Mahindrapur-Pandua, Harshanand, Bholanath or Bhikhiya, Dighoy and Bhaiyalal, then adds a Malangia-Kujouli connection. The pattern is no longer that of a single straight descent line. It is a mesh: one part records sons, another part records affinal or village relations, another part carries learned or occupational memory.

The line of Badrinath is particularly significant. Badrinath is followed by Adhyapak Narayanji, Indu, also styled Bachchanji, and a Ruchauli-Ekhara relationship. The word “Adhyapak” is not incidental. It is a professional marker, and its presence shows that the Panji records social identity as it evolved. Just as earlier parts of the Panji preserve titles like Mahamahopadhyaya, Pandit, Jyotishi and Vaidya, this modern layer preserves the teacher as a recognized identity within the family record.

The Radhanath branch then moves through Gopalji, also styled Krishna Chandra, Yadavji, Vishwambhar and Kedarnath. These names are attached to several village frames: Hariam, Didho, Sihouli-Mandar, Khandbala, Tripurauli-Narun, Bhatpura-Hariam, Mandar and Vishnupur-Ahil-Hariam. The abundance of village markers is not disorder. It is the mechanism by which the Panji keeps multiple relationship-lines visible at once.

This entry also shows how late Panji entries often include modern domestic names and honorific forms together: Narayanji, Indu, Bachchanji, Sumanji, Gopalji, Krishna Chandra and Yadavji. These forms should not be normalized away. They are evidence of how the register accepted contemporary spoken or family names while retaining the older grammar of “suta,” “suto,” “apara” and village linkage.

17.4 Entries (37) and (38): Chichan, Shivnath, Bhushan, Tilkeshwar, Lakheshwar and the Learned Chaturbhuj Line

Entry (37) returns to the shorter Khangur form and begins with Chichan. Chichan is connected through Narun and Khandbala, then Shivnath appears with two major lines: Vaidyanath and Bhushan. Vaidyanath is linked through Darihara, Subodh and Nidhipani, while Bhushan is connected through Karmaha, Chitradhar, Kanhai and Belauch. The entry is brief, but it performs a crucial function: it closes part of the Dihiya material and returns the reader to a compact Khangur node.

Entry (38) is much denser. It begins with Tilkeshwar and his son Lakheshwar. Lakheshwar is linked through Baliyas, Bechu, Hemnath, Hariam, Bauk, Mandar, Bhavesh, Chudamani, Karmaha and Khagpati. The entry then moves to Lal, Nenda, Khoa l, Mahamahopadhyaya Santosh, Kamaladatta, Karmaha, Lalit, Jaliwal, and Durmili. This is a classic example of Panji compression: a few lines hold several generations and several village relations.

The second part of entry (38) is intellectually important. Chaturbhuj is followed by Mahamahopadhyaya Dharanidhar, Bhane, Vansadhar and related figures. The repeated use of

“Mahamahopadhyaya” and “Mahopadhyaya” indicates that this branch preserves a learned identity. The line then goes through Dharanidhar, Naunu or Dhareshwar, Chhunhu, Gopal, Kanhai, Narasingh, Mandar, Ghusa ut, Karmaha, Soderpur, Lekheshwar or Lalji, Chaturanand and Chumman.

This is a place where the editor must avoid flattening the record into an ordinary father-son list. The learned titles are part of the genealogy. They help identify the branch, distinguish it from similarly named persons elsewhere, and preserve the prestige memory attached to the line. In the Genome Mapping framework, such titles often operate like identifying tags: they do not replace descent, but they help interpret descent.

17.5 Entry (39): Khangur to Kailakh and Kakraud, the Faturan Jha Branch

Entry (39) is headed “Khangur to Kailakh,” with Kakraud and Faturan Jha also named. This heading marks an important turn. Khangur is still the starting memory, but the route now reaches Kailakh and Kakraud. The Panji thereby moves from the Sarisab-Khangur base into another named regional and branch setting.

The entry begins with Chaturanand, also styled Chumman, and moves through Babulal, Banmali, Pabouli, Vishwanath, Narasingh, Narun, Bhairavdatt, Bachchi, Soderpur, Chhotkinma, and Lakshmikant. It then carries the line to Ramakant, Radhakant and the Kailakh-Kako-Belauch relation. The occurrence of Radhakant in relation to Kailakh is significant because it shows the route formula becoming both a place marker and a lineage bridge.

The Faturan Jha branch enters through a different sub-line. Heddu, Chand, Dharampati, Baliyas, Pabouli, Sakararhi, Pali, Karmaha, Pandua, Alay and Didho appear in the same compact passage. The names Bhikhi, Bhavnath, Devnath, Adinath and Badrinath are arranged through village relations, not through a modern sentence structure. Each name must therefore be read in relation to the village marker immediately attached to it.

The index logic is strong in this entry because Kakraud and Kailakh are not merely places; they are branch identifiers. The entry also uses the same moolgram vocabulary that the Genome Mapping index uses elsewhere: Baliyas, Pabouli, Sakararhi, Pali, Karmaha, Pandua, Alay, Didho and Khoa l. These markers keep the branch anchored in the larger mool and mool-gram system.

17.6 Entry (40): Adinath Jha to Akaur Nand Jha

Entry (40) is headed “Adinath Jha to Akaur Nand Jha.” It begins with Adinath and gives a Khoa l connection through Goshain and Venidatt, then a Khandbala-Gopinath relation. The branch then passes to Nand, connected with Darihara, Bawanu, Girdhari, Ghusa ut and Babulal. This is a concise transition entry, but it is not minor. It names the passage from one identifiable person, Adinath Jha, to another, Nand Jha of Akaur.

The entry continues through Dharampati and his sons or associated names: Bodhan, Chhavan, Shobhan and Kamal Narayandatta. Pandua, Pashupati, Nandishwar, Budhwal, Mahi, Karmaha, Satara, Jahali, Didho, Narottam, Faturan, Khoa l, Soni, Lotan, Khandbala, Brajbhushan, Mukund, Madhav, Belauch, Gangaram, Raman, Ghusa ut, Bacha, Dhan, Kodaria, Ishwaridatt, Darihara, Dhananand, Shivn, Sakararhi, Sudhakar, Krishnaram, Hariam, Subodh and Pali appear in rapid sequence.

The density of entry (40) shows why this volume must proceed slowly. The heading gives a seemingly narrow subject, but the body expands into a broad network of names and villages. A modern reader may be tempted to treat such a passage as excessive detail. In Panji reading, however, this is exactly the detail that matters. It gives the branch its place in the larger system of mool, village, marriage and memory.

Entry (40) also links back to entry (39) through Faturan. In entry (39), Faturan appears in the heading connected with Kakraud. In entry (40), Faturan reappears within the Adinath-Nand passage. This recurrence suggests that Faturan is not an isolated name but a connecting node between the Kailakh-Kakraud turn and the Adinath-Akaur continuation.

17.7 Index Logic Applied to Chapter 17

The index logic for this chapter works through three levels. First, the Khangur-Sarisab frame remains the controlling background. The Genome Mapping index identifies Khangur under the Sarisab-related framework, and earlier it also lists a Nagram branch reference to Khangur-Sarisab with Vishram and Kariye. That reference is especially relevant because entry (30) began with Vishram and Kariye, and entries (35)-(40) continue the same broad Khangur field.

Second, the moolgram controls are active throughout the chapter. Darihara, Khoa l, Karmaha, Baliyas, Pali, Mandar, Narun, Sakararhi, Pabouli, Khandbala, Belauch, Soderpur, Budhwal, Ghusa ut, Pandua, Alay, Didho and Kujouli are not casual place names. They are the system through which the Panji records affiliation. When these names recur, the reader should understand them as classification anchors.

Third, the shreni and laukik framework explains why some names are accompanied by titles or occupational markers. Acharya, Adhyapak, Mahamahopadhyaya and Mahopadhyaya are not separate from genealogy; they help identify the person and branch. Likewise, later domestic names such as Bholanji, Shishir, Narayanji, Bachchanji, Sumanji, Rajan and Pramod preserve more recent family memory within the old Panji structure.

17.8 Coverage Note

This chapter covers entries (35), (36), (37), (38), (39), and (40) only. It begins with the Khangur-Dihiya continuation after entry (34), passes through the teacher and learned branches, returns to Khangur through Chichan, Shivnath and Bhushan, decodes the Tilkeshwar-Laksheshwar and Chaturbhuj-Mahamahopadhyaya material, and ends with the Kailakh-Kakraud-Faturan and Adinath-to-Akaur-Nand sequence.

The next chapter should begin with entry (41), “Khangur to Yamsam,” and continue through the following Khangur entries without mixing them with the material already covered here.

Chapter 18

Khangur to Yamsam, Kakraud, Saurath, and the Noane-Gopinath Continuation

This chapter continues the Khangur sequence from entry (41) through entry (48). It is intentionally limited to this block alone. The previous chapter closed with the Kailakh-Kakraud and Adinath-Nand material. The present chapter resumes with Khangur to Yamsam, then moves through the continuation entries, the Noane-Gopinath-Kamdev-Devkinandan-Rudai/Sadanand-Bhagirath-Kakraud grouping, the Khangur-to-Kakraud branch, the unnumbered continuation in entry (46), Khangur to Saurath, and the suspended Khangur heading in entry (48).

The whole block belongs to the same broad Sarisab-Khangur frame that the Genome Mapping index treats as a key Nagram control point. The index explicitly records Khangur under the Sarisab system and also gives a specific Nagram branch reference in which Khangur-Sarisab is tied to Vishram, son of Kariye Jha. That index reference is important because it confirms that Khangur is not an accidental village-name in this section; it is one of the organizing moolgram markers through which the Nagram Panji remembers several lines.

The block is also important because it shows how a single Khangur heading can hold several different kinds of material: ordinary sonship chains, named learned persons, village-route links, blank or incomplete entries, and later extensions through modern personal names. It should therefore be read neither as one family alone nor as a loose list of unrelated names. It is a cluster of interlinked genealogical routes under the Khangur archive-frame.

18.1 Entry (41): Khangur to Yamsam

Entry (41) opens with the formula Khangur to Yamsam. The first movement after the heading continues from the preceding Adinath-Nand material, but it quickly forms its own Yamsam-linked cluster. The entry names Jyotishi Mukund and connects him through Hariamb to Machal, son of Yogi, while also linking him to Soderpur through Lal. This double connection is typical of Panji writing: one person is located through more than one relational route.

The next named branch introduces Badhan, whose sons include Mohanlal, Ramlal, and Vishweshwar. This line is connected through Hariamb to Dayanath, son of Modnath, and through Narun to Bhairavdatt. The Hariamb and Narun markers are not incidental. In the Genome Mapping logic, Hariamb and Narun belong to established moolgram networks, and the Panji uses them to identify where a branch stands in the larger marriage and lineage geography.

The Ramlal line then gives Shrikrishna, connected through Khoa l to Bhutinath, son of Apuchh, and through Budhwal to Durgapati. This part of the entry shows the movement from a Khangur-Yamsam heading into Khoa l and Budhwal networks. Since Khoa l and Budhwal are both major mool identifiers, the entry must be treated as a cross-linked genealogical unit, not as a purely local Yamsam record.

Another important sub-line begins with Panchkamal and Rohinidatt, also styled Hibharan, along with Dharbharan. The entry connects them through Mandar to Shobhakar and through Budhwal to Bhaiyan. Dharbharan's sons, Janardan and Banmali, are then linked through Budhwal to Dullah, son of Shripati or Thitharu, and through Belouch to Raman. This repeated Budhwal presence gives the branch a strong indexable marker.

Janardan's sons Lakshmikant and Umakant continue the chain. Lakshmikant leads to Gorikant and Yaddu, with Alay and Baliyas connections. Umakant leads to Madhukant and Nunu, with Pali, Darihara, Soderpur, Narun, and Jajival links. The many village markers should not be flattened into migration alone. They record the branch's relational reach across several recognized moolgram fields.

The final part of entry (41) names Banmali's sons: Chhakauri, Kantir, Khushar, and Gokulnath. The Phanandah, Khoa I, Satlakha, Panichobh, Gangouli, and other markers show that this Khangur-to-Yamsam entry is a dense crossroad. The practical decoding rule is that Yamsam is the heading, Khangur is the source-frame, and the internal names carry the branch into multiple indexable moolgram systems.

18.2 Entry (42): Kantir, Gokulnath, and the Harnath Line

Entry (42) continues the previous branch rather than beginning a fully independent village-route. It opens with Kantir, whose line is connected through Alay and Baliyas. The text then names Begu, also known through Gokulnath, and gives sons Khadganath, Dayanath, Triveninath, and Badrinath. These names are attached to Alay and Baliyas again, showing continuity with the closing part of entry (41).

Khadganath's sons include Promod, Subodh, Kumudnath, Shambhunath, and Sudhir. Their connections through Darihara and Khandbala place them in two major index systems. Dayanath's sons Adityanath and Gitanath are linked with Kujouli and Khandbala. Triveninath's sons Ashok Kumar and Mulu are connected through Khoa I and Budhwal. The structure is therefore not random; each son-line is given a relational coordinate.

The second half of entry (42) introduces Narayandatt and Kanhai. Kanhai is connected with Beherarhi and Belouch. Other sons and branches include Bhailal, Parshi, Bahoran, Panchanand, Gopal, Govind, Thithar, and Yogadhar. These are attached to Pali, Khoa l, Mandar, Soderpur, Hariamb, Darihara, and Katayi. Such layering demonstrates one of the main features of the Nagram Panji: a single entry can cross many villages while still belonging to one genealogical continuation.

For index logic, entry (42) is especially useful because it turns a Khangur heading into a practical demonstration of how gotra-mool identity and village affiliation are recorded together. The names are not enough by themselves. The village-route after each son-line is what makes the entry usable for matching, cross-checking, and later indexing.

18.3 Entry (43): The Short Khangur Continuation

Entry (43) is headed Khangur with a reference number. It begins from Sanath and Bhavi and then moves to Jalpadatt and Enipal Narayan. The entry is shorter than the preceding two, but it is not less important. Short Panji entries often function as connective tissue, carrying forward a branch from a larger entry and anchoring it to a new reference number.

The Kanhai line brings in Budhwal, Sakararhi, Pali, Karmaha, Mandar, Hariamb, Darihara, and Ghusaut connections. Thithar's son Markandeya is linked through Hariamb and Darihara; Parshi's son Mannulal is linked through Mandar and Ghusaut. These markers show that even a compact entry can preserve a wide relational geography.

The most important editorial decision here is not to expand the entry beyond what it says. Some portions are clear; other portions are abbreviated or incomplete. The decoding therefore records the visible structure, identifies the main

names and route markers, and preserves the incomplete character of the source where the Panji itself does not provide more detail.

18.4 Entry (44): Noane, Gopinath, Kamdev, Devkinandan, Rudai/Sadanand, Bhagirath, and Kakraud

Entry (44) is one of the most crowded headings in this chapter. It names Khangur and then gives a string of identifiers: Noane, Gopinath, Kamdev, Devkinandan, Rudai or Sadanand, Bhagirath, and Kakraud. This type of heading should be read as a clustered label. It is not simply one person. It is a heading that gathers several remembered nodes into the Khangur-Kakraud field.

The Bhagirath branch begins with sons Machal, Hridyanandan, and Yadunandan. Machal is linked through Pali and Sakararhi; Chhavan, Buda, and Shivandan are linked through Sakararhi and Beherarhi. Ankhi is linked through Sakararhi and Babhaniyam. These repeated Sakararhi and Babhaniyam markers are significant because both belong to established moolgram mapping systems in the Genome Mapping framework.

Machal's sons include Fakiran and Nanu. Fakiran's line produces Jhumkalal, Nandalal, Banshidhar, and Manohar, connected through Karmaha and Soderpur. Fakiran's other sons include Nand Kishor and Yugal Kishor, with Urduni, Enipal Narayan, Pali, and Madhunand connections. The entry thus moves from a named ancestor to multiple son-lines and then into recognized village-route markers.

The ending part of entry (44) keeps several Babhaniyam and Belouch connections. This matters for index checking: where a future index lists Babhaniyam, Belouch, Karmaha,

Soderpur, or Sakararhi under the Khangur-Kakraud cluster, this entry must be included.

18.5 Entries (45) and (46): Khangur to Kakraud and Its Continuation

Entry (45) is explicitly headed Khangur to Kakraud. The opening names Nandalal and gives his sons Ramchandra, Krishnachandra, and Bauku. This branch is connected through Baliyas and Pabouli, and then Nanu is linked through Baliyas and Babhaniyam. Nand Kishor leads to Tantranath and Bangat or Nehnath, with Dadari, Panichobh, and Belouch links.

The Tejnath branch gives Markandeya, Mukund, and Keshav, connected through Nahas-Khoa l and Pali. Markandeya produces Madhusudan and Umesh, linked with Hariamb and Alay. The later modern forms Satish Chandra, Sudhir Chandra, Abhay Chandra, and Subhash Chandra show that the Panji continues to receive recent family memory alongside older formulae.

Entry (46) is not separately headed by a new village-route but continues the same branch. It includes Raghudev, Bhooli, Suryanarayan, Sudisht Narayan, Udisht Narayan, and several later branches. The presence of repeated sons and partially blank portions shows that this is a continuation of a living line, not a polished narrative genealogy. Some names are secure, some links are partial, and some marriage or affiliation points are left incomplete.

The later part of entry (46) includes Ramkrishna, Dular, Chiranjeev, Basudev, Lakshyeshwar, Vighneshwar, Ayodhya, Jadab, Khuni, and Sachchidanand. These names connect through Baliyas, Soderpur, Sakararhi, Pali, Babhaniyam, Belouch, Budhwal, and Khandbala. From an index point of view, this is one of the main reasons the Khangur-to-Kakraud

section cannot be summarized too briefly. It touches too many classified villages.

18.6 Entry (47): Khangur to Saurath

Entry (47) carries the Khangur sequence to Saurath. The entry begins with Khuni's further branch and includes Ishwaridatt, Kumarkant, Ratneshwar, Kranti, and later connections through Khoa I, Pabouli, Hariamb, Mahua-Khoa I, Belouch, and Khoa I again. Saurath here is not merely a place-name. It is a major Maithil institutional memory-site, and its occurrence in a Khangur route deserves careful attention.

The Shivnandan or Khushi line includes Hridyanath and Jayan. Hridyanath gives Vaiju, Amritnath, and Gudar, with Baliyas and Narun links. Jayan gives Goshain, connected through Darihara and Pabouli. Ankhi gives Chakradhar and Shridatt, with Tisaut, Baliyas, Pali, and Darihara links. Chakradhar leads to Pritinath and Nand Kishor, carrying the line through Pali, Ekhar, Ghusaut, and Soderpur.

This entry is important because it shows how a Khangur branch can enter the Saurath orbit while retaining several older moolgram markers. It should therefore be indexed under Khangur, Saurath, Khoa I, Pabouli, Hariamb, Baliyas, Narun, Darihara, Tisaut, Pali, Ekhar, Ghusaut, and Soderpur wherever the final index allows such granularity.

18.7 Entry (48): Suspended Khangur Heading and the Sadashiv-Sahab-Manbodh Branch

Entry (48) returns to a suspended Khangur heading. It names Sadashiv and his sons Sahab and Manbodh, then links the branch through Baliyas and Karmaha. Sadashiv also has the son Bhanjan, connected through Karmaha and Darihara. Sahab's branch includes Mana, Chitru, Dullah, Datti,

Bachharan, Jivan, and several further children and marriage links.

The entry is dense because it repeatedly uses the formula ‘apara suta’ or ‘other son/branch’, moving from one son-line to another. Mana leads to Ishwardatt and later to Parshmani, Kulanand, and Indramani. Kulanand leads to Pan Bamhbolli and Pan Kashinath, with Ghusaut, Darihara, Hariamb, and Pali links. These markers preserve the network even where some personal details are abbreviated.

Entry (48) also illustrates a recurring feature of the Khangur block: the Panji does not always close a branch neatly before beginning the next one. Instead, it accumulates relational evidence. The decoder must therefore identify the principal branch, list the son-lines, preserve the village-route evidence, and avoid imposing artificial order where the source keeps a looser archival structure.

18.8 Index Logic and Coverage Note for Chapter 18

For the Genome Mapping cross-check, this chapter must be tied first to the Sarisab-Khangur framework. The index records Khangur under Sarisab and also supplies a Nagram branch reference for Khangur-Sarisab tied to Vishram and Kariye Jha. This validates the continuing use of Khangur as the governing archive-marker for the present chapter.

The chapter also touches many index-relevant moolgram markers: Yamsam, Kakraud, Saurath, Khoa I, Budhwal, Mandar, Baliyas, Alay, Darihara, Khandbala, Kujouli, Pali, Sakararhi, Babhaniyam, Belounch, Soderpur, Ghusaut, Narun, Hariamb, Tisaut, Ekharra, Pabouli, and Panichobh. Each of these names must be checked again during the final index audit.

The most important interpretive point is that entries (41) to (48) do not merely extend the Khangur list. They show Khangur as a branching platform from which the Panji moves to Yamsam, Dihiya continuations, Kakraud, Saurath, and several learned or titled lines. This is why the chapter has been kept exclusive rather than absorbed into a broad summary of the Khangur section.

Coverage for this chapter is therefore limited to entries (41), (42), (43), (44), (45), (46), (47), and (48). The next chapter should begin only after entry (48), with the following numbered or headed source section, so that the cumulative reconstruction remains sequential and auditable.

Chapter 19

Khangur, Khojpur, Pilkhwar, Kailakh, and the Transition to Sakuri

This chapter continues the exclusive coverage of the Khangur section after the Saurath and suspended Khangur material treated in the previous chapter. The source sequence covered here is confined to entries (49) to (54). It begins with the heading “Khangur Khojpur Kamalakant Jha” and its Kailakh association; passes through an explicitly empty entry; resumes with Khangur to Pilkhwar in the Krishnamohan and Sukh Sena lines; then moves to Khangur to Kailakh under Bhup Jha; records another empty entry; and finally turns to the next major Sarisab-linked branch, “Sakuri to Rashadh, Rudradhar Jha.” This is therefore not a general chapter on Khangur as a whole, but a precise bridge chapter: it closes one Khangur subdivision and opens the Sakuri subdivision.

1. Source span and chapter boundary

The boundary of this chapter is important because the Khangur material is long and internally segmented. Entries (49) to (53) remain within the Khangur field, while entry (54) introduces Sakuri as a new Sarisab-associated branch. The chapter is deliberately restricted to this span so that the decoding remains sequential and auditable. Entry (49) is headed through Khangur, Khojpur, Kamalakant Jha, and Kailakh; entry (50) is recorded as empty; entry (51) gives Khangur to Pilkhwar with Krishnamohan and related persons; entry (52) gives Khangur to Kailakh under Bhup Jha; entry (53) is again empty; and entry (54) begins “Sakuri to Rashadh, Rudradhar Jha.”

This arrangement shows the compiler’s habit of preserving sectional gaps instead of smoothing them over. The empty entries are part of the record. They act as placeholders for known but unavailable, lost, or unfilled genealogical material. A modern editor should therefore not delete them, merge them into surrounding entries, or treat them as typographical accidents. Their presence marks the archival shape of the Panji.

2. Entry (49): Khangur, Khojpur, Kamalakant Jha, and Kailakh

Entry (49) opens with Khangur and Khojpur, naming Kamalakant Jha and linking the cluster to Kailakh. The entry begins with Indramani and then branches through Ghoghi, Ramji, Damodar, Jayakant, Lakshmikant, Kamalakant, Harshadatta, Bhairavadatta, Hally, Narayanadatta, Feku, Kapileshwar, Divakant, Harikant, and related descendants. The repeated village references are not incidental. They include Sakararhi, Karmaha, Darihara, Khoa l, Pabouli, Ghusa ut, Ali/Ala, Soderpur, Pali, Belounch, Jajiwal, Satlakha, and Takwal. This is a typical Panji pattern: one named line is made

legible through a lattice of moolgram and marriage-route markers.

The Kamalakant section is genealogically dense because it carries both a named person and a place transition. Kamalakant is not merely an individual in the entry; he becomes a point through which Khojpur, Kailakh, and the Khangur-Sarisab framework are connected. Ghoghi appears as an earlier branch-holder; Kamalakant is placed under Ghoghi; Kamalakant then gives rise to further relations through Darihara and Ghusa ut. The entry does not use a modern diagram, but its logic is diagrammatic. The reader must move from father to son, from son to affiliated village, from village to another lineage-contact, and then back to the next named branch.

Harshadatta's line is especially useful for decoding because it lists Bhairavadatta, Hally, and Narayanadatta, after which the branches unfold separately. Bhairavadatta leads toward Shridatta and Vilat; Hally is connected through Karmaha; Narayanadatta leads toward Feku and Kapileshwar. Feku then produces Vishwanath, while Kapileshwar produces Divakant and Harikant. The editorial lesson is that names placed side by side in the source are not always equal in genealogical level. Some are brothers, some are sons, some are sub-branches, and some are route-linked descendants. The term-by-term decoding must therefore follow the sequence of relation markers rather than the visual length of the line.

3. Entry (50): the empty marker

Entry (50) is explicitly marked as empty. It carries the number and the section sign but no developed lineage. In the index-based method, this entry must still be counted. Its function is to preserve the numerical order between the Kamalakant-Khojpur-Kailakh cluster and the subsequent Khangur-Pilkhwar entry. The empty marker may indicate that

the compiler expected a branch to be inserted here, or that the manuscript tradition from which the copy was made contained a numbered space without surviving detail. The safest treatment is to record the entry as a deliberate blank and not to absorb it into entry (49) or entry (51).

4. Entry (51): Khangur to Pilkhwar, Krishnamohan, Sukh Sena, and the Mohan series

Entry (51) returns to active genealogy with the heading “Khangur to Pilkhwar,” naming Krishnamohan and related persons, along with Sukh Sena and Suryamohan. The entry begins with Harikant and Vishwanath, then shifts into Rudradatta, Dullah, Visuni, Chhakor i, Munnan or Madhusudan, Bhup, Gundar, Mukund or Bhutai, Shrimohan, Chandramohan, Krishnamohan, Dhairyamohan, Anandamohan or Chunchun, and Suryamohan. The repeated Mohan-ending names are important: they mark a later, internally styled family sequence in which Chandramohan, Krishnamohan, Dhairyamohan, Anandamohan, and Suryamohan are grouped as a recognizable naming pattern.

The entry uses many incomplete spaces. Krishnamohan, Dhairyamohan, and Anandamohan are followed by dotted or missing relation fields. This is not a reason to omit them. It means that the Panji preserved their position in the sequence even where their full marriage or descendant information had not been supplied. In an index-controlled book, such cases should be noted explicitly: a name can be present genealogically even when its outgoing branch is incomplete.

The Sukh Sena and Suryamohan portion is especially significant because it points to the way Khangur branches move toward Pilkhwar and then toward other later affiliations. The source does not present a smooth narrative. It gives a compressed set of relational fragments. The decoding must therefore state what can be safely known: Harikant and

Vishwanath carry the preceding line forward; Rudradatta and Dullah create the next active subdivisions; Visuni's descendants build a sub-branch; Shrimohan's sons form a modernizing name-set; and Suryamohan opens an incomplete but preserved later continuation.

5. Entry (52): Khangur to Kailakh under Bhup Jha

Entry (52) is headed "Khangur to Kailakh, Bhup Jha." It begins by continuing the Suryamohan line, then introduces Shiv, Mandarnath, Mukund, Bhup, Buchan, Yogadhar, Shridhar, Chitradhar, Kameshwar, Maheshwar, Muchkund, Gudar, Balabhadra, Subhadra, and the Shankaradatta-Premnath continuation. The entry is not a single straight line from Bhup alone; rather, Bhup functions as the named index-point for a larger Kailakh-associated branch.

Bhup's descendants show a familiar Panji device: one branch is given through Buchan, another through Yogadhar and Shridhar, and another is attached to the line through Chitradhar. Kameshwar and Maheshwar are then attached through Katayi and Soderpur; Muchkund is linked through Nahas Khoa I and Soderpur; Gudar brings Balabhadra and Subhadra; and the Shankaradatta-Premnath line returns through Pali, Hariamb, and Khoa I. The chapter therefore treats this entry as a web of Kailakh-oriented relationships rather than as a narrow biological list.

The index logic matters here because Kailakh is not merely a place-name. In the Genome Mapping framework, branches are repeatedly stabilized by linking a person, a moolgram, and a route reference. The same method is visible in this Panji entry: Khoa I, Pali, Baliyas, Mandar, Budhwal, Soderpur, Belounch, Katayi, Nahas, Karmaha, Pabouli, Hariamb, and Sarisab all help to locate the branch within the wider structure of Maithil genealogical memory.

6. Entry (53): the second empty marker

Entry (53) is marked empty. Its placement between the Bhup Jha Kailakh entry and the Sakuri-Rashadh entry is important. It closes a numbered space within the Khangur sequence before the manuscript turns toward Sakuri. As with entry (50), the editor should preserve the empty entry in the chapter's coverage list. It is part of the numbered architecture of the Panji, and the final index should include it as a blank or rikta item.

7. Entry (54): Sakuri to Rashadh and the Rudradhar Jha transition

Entry (54) begins a new subsection: "Sakuri to Rashadh, Rudradhar Jha." The source explicitly introduces the Sakuri-Sarisab village record. This is a major transition because the previous chapters have been working through Khangur as a Sarisab-linked branch; now the Panji turns to Sakuri, another branch named under the Sarisab framework. The entry begins with Paramanand and his descendants Shyamram, Rajaram, and Mahatha. It proceeds through Harpati, Rudradhar, Tula, Revatiraman, Baun, Jagannath, Kalar, Kanhaiya, Kalikadatta, Vanshamani, and other associated branches.

Rudradhar Jha gives the entry its named emphasis. Yet, as usual, the named heading does not exhaust the entry. The material is a section opener for Sakuri. It gives Paramanand's family, then develops the Harpati-Rudradhar line, then connects to Mahatha, Tula, Revatiraman, Jagannath, Dev idatta, Nageshwar, Gokulnath, Shulpani, Bhavanidatta, Hardatta, Kalikadatta, Vanshamani, and Chhatramani. The internal movement shows that the Panji is shifting from one Sarisab-derived branch to another. The transition should be made visible in the chapter rather than hidden under a broad Khangur label.

The index confirms why Sakuri belongs here. The Genome Mapping source places Sakuri within the Sarisab group,

alongside Khangur and Jonki. Thus the transition from Khangur to Sakuri is not a break from the Sarisab field; it is a movement inside the same larger gotra-mool-moolgram framework. This is the key index logic of the chapter. Khangur and Sakuri are separate branches, but both are controlled under the Sarisab-associated classification. The Panji's sequence therefore makes structural sense.

8. Index logic and coverage control

The index-control framework for this chapter has four levels. First, Khangur and Sakuri are both read as Sarisab-related branches. Second, the entries are separated by number and not merged even where the source is fragmentary. Third, the empty entries (50) and (53) are recorded as deliberate coverage items. Fourth, the transition from Khangur to Sakuri is treated as a move from one Sarisab branch to another, not as a random change of subject.

The most important cross-check item in this span is the Sarisab-Khangur-Sakuri relationship. The index places Khangur and Sakuri within the Sarisab field, and the Panji itself confirms this through the headings and village formulas. A later final audit should therefore test whether Khangur, Khojpur, Kailakh, Pilkhwar, Sakuri, Rashadh, Rudradhar Jha, Kamalakant Jha, Bhup Jha, Krishnamohan, Suryamohan, and the two empty entries are all indexed separately.

9. Coverage note for final index

For the final book index, this chapter should generate entries for Khangur, Khojpur, Kamalakant Jha, Kailakh, Indramani, Ghoghi, Harshadatta, Bhairavadatta, Kapileshwar, Harikant, Krishnamohan, Sukh Sena, Suryamohan, Bhup Jha, Buchan, Yogadhar, Shridhar, Chitradhar, Sakuri, Rashadh, Rudradhar Jha, Paramanand, Rajaram, Mahatha, Harpati, Tula, Revatiraman, Jagannath, Shulpani, Bhavanidatta, and the two blank entries. These names should not be treated as a

complete family tree by themselves; they are index anchors for the decoded source span.

Chapter 19 therefore completes the immediate post-Saurath Khangur material and opens the Sakuri branch. It preserves both the filled and blank entries, keeps Kailakh and Pilkhwar distinct, and uses the Genome Mapping index to explain why Khangur and Sakuri belong to a shared Sarisab-controlled genealogical field.

Chapter 20

Sakuri, Sarisab-Sakuri, and the Badhiyam-Parvapalli Branches

This chapter continues from the Khangur-Khojpur and Sakuri-Rashadh transition covered in the previous chapter. It is deliberately limited to entries (55) through (68). The chapter begins with the continuation of the Sakuri material, passes through the two sparse Sarisab-Sakuri headings, and then enters the Badhiyam or Parvapalli sequence: Badhiyam to Dhagjari, Badhiyam to Parvapalli, Badhiyam to Kailakh, Badhiyam to Ranti, Badhiyam to Mangrauni, Badhiyam to Saurath, and the Manour continuation.

The Genome Mapping index makes this chapter especially important. It places Sarisab under the Shandilya frame with Khangur, Sakuri, and Jonki, and separately places Parvapalli with Badhiyam. The chapter therefore stands at a shift from the Sarisab-Sakuri system into the Parvapalli-Badhiyam system. That shift is not merely geographical; it is a movement from one indexed moolgram control to another.

For this reason, the chapter must not be read as an appendix to the Khangur material. It has its own internal logic. The Sakuri section carries forward the Sarisab-linked memory, while the Badhiyam entries establish a long and dense Parvapalli-related route containing Dhagjari, Ranti, Mangrauni, Saurath, and several modernized personal branches.

20.1 Entry (55): The Sakuri Continuation

Entry (55) continues the Sakuri line that began with the Sakuri-Rashadh/Rudradhar material. The entry opens from Premnath and then moves through Budhwal, Mandar, Beherarhi, Belounch, Babhaniyam, Pandua, Ekhar, Pali, and

Karmaha. The internal names include Krishna Datt, Fakir, Mahadev, Bhola, Raghuvir, Ratinath, Premnath, and Bechan. The structure is brief but highly relational.

The function of this entry is to close, or at least stabilize, the Sakuri branch before the record shifts toward Badhiyam. The Panji does not present a long narrative here. Instead, it gives enough route evidence to identify the branch. The presence of Budhwal, Mandar, Beherarhi, Babhaniyam, Pandua, Ekharra, Pali, and Karmaha allows the branch to be checked later against the index and against related marriage-route tables.

In decoding this entry, the essential point is that Sakuri is not a free-floating village name. Under the Genome Mapping index, Sakuri belongs to the Sarisab frame. Therefore, entry (55) remains part of the Shandilya-Sarisab world, even though its marital and relational routes move through several other moolgram fields.

20.2 Entries (56) and (57): Sparse Sarisab-Sakuri Headings

Entries (56) and (57) are sparse headings: both name Sarisab-Sakuri, and entry (57) carries a reference number. They do not preserve a full genealogical sentence in the visible source. Such headings must not be silently removed. They mark archival placeholders and show that the compiler recognized a Sarisab-Sakuri unit even where the detailed line was absent, deferred, or already known from another part of the record.

The editorial treatment of such headings is simple: preserve them as headings, identify their index logic, and do not invent missing descendants. Their importance lies in the classification they preserve. Sarisab-Sakuri is a meaningful moolgram relation, and the blankness of the entry is itself evidence of the record's condition.

In the final index audit, entries (56) and (57) should be listed under Sarisab, Sakuri, blank/sparse entries, and Shandilya-Sarisab control. They should not be merged into entry (55) or entry (58), because their numbering shows independent archival slots.

20.3 Entry (58): Badhiyam to Dhagjari and the Beginning of the Parvapalli Sequence

Entry (58) begins the Badhiyam sequence and explicitly introduces the Parvapalli village-frame. This is a major transition. The entry begins with Kaladhar and his son Machal, then proceeds through Narayandatt, Pakhiyanath, Gulab, Lalit, Thothari, Shyamnath, Pritinath, Hanumandatt, Kamaladatt, Jagmohan, Vedanand, Bholanath, Ajgaininath, and later Ramanand, Shyamanand, Sadanand, Gunanand, and Nityanand.

The entry is dense because it does two things at once. It establishes Badhiyam as the operating village-frame, and it links Badhiyam outward through Dhagjari, Darihara, Soderpur, Babhaniyam, Baliyas, Beherarhi, Belounch, Karmaha, Khoa l, Alay, Pali, Pandua, Ghusaut, and other route-markers. The route is not a single migration. It is a network of marital and lineage affiliations recorded under the Badhiyam-Parvapalli heading.

The Genome Mapping index confirms that Parvapalli is paired with Badhiyam. Therefore, entry (58) should be understood as the beginning of a new moolgram chapter inside the Nagram material. The heading 'Badhiyam to Dhagjari' is not merely local; it marks the movement of the Parvapalli-Badhiyam branch into a wider relational geography.

A notable feature of entry (58) is the presence of repeated sons and several internal reference numbers. The decoder

should not treat these as interruption. They are the Panji's method for preserving sub-branches. The names may look crowded, but the sequence is built through the recurring formula of a named person, his sons, and their route affiliations.

20.4 Entry (59): Badhiyam to Dhagjari, Second Movement

Entry (59) continues the Badhiyam-to-Dhagjari branch. It begins with Sachyutanand and then follows Kumudanand, Shyamanand, Haranand, Shivanand, Jivanand, Kalikanand, Taranand, Suryanand, Chandranand, and Nityanand. The line carries the branch through Karmaha, Khoa I, Malangia-Kujouli, Narun, Hariamb, Ghusaut, Sarisab, Phanandah, Alay, Baliyas, and Soderpur.

This entry is important for two reasons. First, it extends the Badhiyam-Dhagjari line beyond the immediate sons of Kaladhar and Machal. Second, it introduces a modern social marker: Haranand is linked with a 'law-knowing' or legal-professional identity. Such details show that the Panji continued to absorb professional identifiers into the traditional genealogical record.

The repeated use of Sadanand, Gunanand, Nityanand, and related -anand names creates a modern-sounding cluster, but the grammar remains traditional. Each son-line is still anchored by the same old formula: person, route, father, son, and affiliation. The Panji therefore records change without abandoning its older structure.

20.5 Entries (60) and (61): Badhiyam and Badhiyam to Parvapalli

Entry (60) keeps the Badhiyam heading without a second village in the title. It continues through Bholanath, Narsingh,

Ajgaininath, Dinesh, Pakhiyanath, Vishwanath, Bhulan, Moti, Guddhi, Buddhi, and connected branches. Its route-markers include Karmaha, Baliyas, Darihara, Panichobh, Soderpur, Pali, Mandar, Pandua, Jajival, and Sakuri-Mandar.

Entry (61) then explicitly states Badhiyam to Parvapalli. This confirms that the previous Badhiyam entries belong to the Parvapalli system. The entry includes Raghunath, Dukharan, Bhulan, Moti, Juddhi, Jaynath, Babuchand, Raghunath, Dihanath, Vindhyanath, Siddhinath, Khadganath, Ramanath, Somnath, Hemnath, Bhimnath, Adityanath, and related descendants.

These entries are genealogically significant because they join the compact Badhiyam heading with its mool identity. The Genome Mapping index places Parvapalli with Badhiyam, and the Panji's entry (61) confirms the same relationship inside the running genealogical record. This is exactly the kind of convergence that the final coverage index must capture.

The editor should also note the presence of modern names such as Saket and Raghav in this section. Their presence does not break the Panji style. Rather, it shows that the Parvapalli-Badhiyam genealogy continued into later naming habits while still preserving older route connections such as Ghusaut, Darihara, Baliyas, Karmaha, Soderpur, and Narun.

20.6 Entries (62), (63), and (64): Nagram-Badhiyam to Kailakh and Ranti

After entry (61), the source marks 'Nagram' and then gives entry (62): Badhiyam to Kailakh. This is a new sub-stage of the Badhiyam sequence. Ramanath leads to Indranath and Bholanath, with links through Karmaha, Dighoy, Belounch, Ghusaut, Kujouli, Khoa I, Mangrauna-Hariamb, Ekhar, and other fields. The entry contains modern names such as Sudhir Kumar, Shailendra, Satyendra, and Ajit Kumar, as well as

technical/professional markers such as geological engineer and director.

The presence of modern professional identity in entry (62) is important. The Panji is not only a medieval-looking genealogical instrument. It continues into recent social history. A professional title is recorded within the same lineage grammar that also records Pali, Khoa l, Baliyas, Ghusaut, and Pandua connections. This mixture is one of the defining features of the Nagram material.

Entries (63) and (64) carry Badhiyam to Ranti. They include Shambhunath, Kailashnath, Vijendranath, Gulab, Lalit, Shyamnath, Vatsnath, Pritinath, Hanumandatt, Garib, Ratnapati, Ravuni, Judi, Mahamahopadhyaya Uma, Khelapati, Durganath, Raja, Khuni, Musahar, Chaturbhuj, Anant, Sudhakar, Jagannath, Mahadev, and Satyadev. The line moves through Mandar, Tisaut, Khoa l, Soderpur, Hariamb, Pali, Sakararhi, Ghusaut, Baliyas, Pandua, Budhwal, and Satlakha.

The Ranti entries deserve separate indexing because they represent a stable Badhiyam-to-Ranti route, not just a passing reference. They also show the internal richness of the Badhiyam branch: learned titles, elder names, modern sons, and multiple marriage-route connections all appear together.

20.7 Entry (65): Badhiyam to Mangrauni, Kanhai Upadhyay, Sapta, Raja Jha, Pilkhwar, and Shrinandan Jha

Entry (65) is a compound heading: Badhiyam to Mangrauni, with Kanhai Upadhyay, Sapta, Raja Jha, Pilkhwar, and Shrinandan Jha named in the heading itself. This kind of heading gathers several memory-nodes before the sentence begins. It should be decoded as a clustered label, not as one simple route.

The entry begins from Mahamahopadhyaya Uma and proceeds to Mahamahopadhyaya Kanhai, Vaidya Chhoti, and related branches. It then gives Ramakant, Bhaiyan, Hori, Janaki, Siddhi, Raja, Nandalal, Shrinandan, Kalr, Bandhav, and Manmohan. The route markers include Budhwal, Narun, Khoa l, Khandbala, Ghusaut, Baliyas, Mandar, Soderpur, Darihara, Beherarhi, Karmaha, Koderia, Bisfi, and Jajival.

This entry is especially valuable for index logic because it brings the Badhiyam-Parvapalli branch into contact with Mangrauni, Sapta, Pilkhwar, and titled persons such as Kanhai Upadhyay and Raja Jha. A final index must therefore not place it only under Badhiyam. It belongs also under Mangrauni, Pilkhwar, Upadhyay, Raja Jha, Shrinandan, and the relevant moolgram routes.

20.8 Entries (66), (67), and (68): Badhiyam to Saurath and Manour

Entry (66) takes Badhiyam to Saurath. It begins with Bodh and Sahab, then continues through Bachchan, Fakir, Chengena, Raghunath, Kavi Thathi or Tulakrishna, Shukla, Kalidas, Purandar, Manranjan, Karu, Kavi Dhairy, Upendra, Hanumandatt, Kishori, Shammu, Barju, and related branches. The route-markers include Jajival, Phanandah, Darihara, Baliyas, Panichobh, Narun, Khoa l, Sakararhi, Soderpur, Kujouli, Pabouli, Koderia, and Pali.

Entry (67) narrows the Saurath route to Manour. It includes Shambhu, Teknath, Barju, Narsinghdatt, Vyakaran Musha, Gangadhar, Dallu or Dharanidhar, Vimalkant, Kavi Dhairy, Jagmohan, Pan Manmohan, Batuknath, Grihimani, Shrinandan, Yadunandan, and Devnandan. The entry contains multiple cross-references such as B. 41/17 and B. 95/4, showing that the line is tied to other archival positions.

Entry (68) continues the same Saurath-Manour context. It contains Devnandan, Upendra, Gangadatt, Baburaiya, Ekan, Narayandatt, Parshmani, Baburam, Devan, Lakshmidatt, Shankardatt, Harihardatt, Somnath, Chanchal, and related branches. Its route markers include Pali, Khoa I, Darihara, Babhaniyam, Jajival, Beherarhi, Kujouli, Tisaut, Mandar, Soderpur, Satlakha, Sarisab, Karmaha, Budhwal, Ghusaut, and Hariamb.

Together, entries (66), (67), and (68) show that the Badhiyam-Parvapalli branch does not remain confined to Dhagjari or Ranti. It reaches Saurath and Manour, both of which must be separately indexed. The combination of learned persons, poets, cross-references, and modernized names also makes this one of the more complex closing sections of the Badhiyam chapter.

20.9 Index Logic and Coverage Note for Chapter 20

The governing index logic for this chapter is twofold. First, Sarisab controls the Sakuri entries. The Genome Mapping index places Sakuri alongside Khangur and Jonki under Sarisab. Second, Parvapalli controls the Badhiyam entries. The same index places Parvapalli with Badhiyam. This chapter therefore records a transition from the Sarisab-Sakuri system to the Parvapalli-Badhiyam system.

The chapter must be indexed under Sakuri, Sarisab-Sakuri, Badhiyam, Parvapalli, Dhagjari, Kailakh, Ranti, Mangrauni, Saurath, Manour, Pilkhwar, Sapta, and the named title-lines such as Kanhai Upadhyay and Raja Jha. It must also be cross-checked under recurring route markers: Darihara, Soderpur, Mandar, Baliyas, Pali, Khoa I, Sakararhi, Ghusaut, Hariamb, Narun, Ekhar, Babhaniyam, Budhwal, Jajival, Belouch, Khandbala, Panichobh, Satlakha, Kujouli, and Karmaha.

Coverage for this chapter is limited to entries (55), (56), (57), (58), (59), (60), (61), (62), (63), (64), (65), (66), (67), and (68). The next chapter begins with entry (69), the Navani section, and must not repeat the Badhiyam-Saurath-Manour material except where a later cross-reference requires it.

Chapter 21. Badhiyam after Saurath: Navani, Chanpura, Shashipur, Tedhra, Jagati, Rajey, and Sakuri-Gangoli

Chapter 20 ended with the Badhiyam-Parvapalli line moving through Saurath and Manour. Chapter 21 begins immediately after that point and covers entries (69) through (89). The chapter is deliberately confined to this block. It does not import the later entries, and it does not repeat the Khangur cluster already decoded in Chapters 14 to 19. Its purpose is to explain how the Badhiyam-Parvapalli sequence moves into Navani, Chanpura, Shashipur, Dhanga, Tedhra, Jagati-Vishnudattpur-Chiknauta, Rajey, and finally the Sakuri-Gangoli material.

The governing index logic is important. In the Genome Mapping control, Parvapalli is placed under Badhiyam, so the Badhiyam entries must be treated as the operative moolgram continuation of Parvapalli. At the same time, Sakuri belongs to the Sarisab set; therefore the later Sakuri-Gangoli entries must be indexed through the Sarisab-Sakuri logic, not merely under the surface village name Sakuri. Jagati-Vishnudattpur-Chiknauta, on the other hand, carries the Nagram linkage through a named branch and must be separately indexed because the source itself gives the Muzaffarpur association.

21.1 Entries (69) and (70): Navani and Badhiyam to Navani

Entry (69) is headed Navani. It begins with Baburaiya and then turns to Bhaiu and Nena, with Karmaha, Sakararhi, Samauli-Pali, Baliyas, Uchiti, Panichobh, Darihara, Mahnaura-Khoal, and Beherarhi appearing as linked route markers. The important feature of the entry is the movement from a named Navani heading into a series of descendants whose names

preserve both older and newer naming patterns: Nilambar, Vedambar, Dinambar, Hirambar, Sita Kant, Jeev Kant, Mahadev, Haridev, Krishna Dev, Vishnu Dev, Batuhan, Hiralal, Kanheyalal, Haridardatt, Rajmani, Achambhit, Bhagwandatt, Lakshman, Ram, and Sarbana. This is not a single straight chain. It is a multi-branch record held together by Navani and by its repeated marriage or affiliation routes.

Entry (70) explicitly changes the heading to Badhiyam to Navani. It therefore clarifies that the Navani material must be read inside the Badhiyam-Parvapalli framework rather than as a detached village list. The names Nilambar, Krishnambar, Vedambar, Dinambar, Hirambar, Shiva Kant, Jeev Kant, Kumar Kant, Sahadev, and Haridev show the later continuation of the family lines. The entry also contains modern or semi-modern locations and uncertain blanks. These blanks should not be filled by conjecture. Their presence shows that the Panji compiler knew the branch existed but did not have the complete marriage-route information for every descendant.

The index implication is that Navani should be entered under Badhiyam-Parvapalli, with cross-references to Karmaha, Sakararhi, Pali, Baliyas, Khoal, Beherarhi, Panichobh, Darihara, and the other recurring moolgram markers. The names Nilambar, Vedambar, Dinambar, Hirambar, Sita Kant, Jeev Kant, Krishna Dev, Vishnu Dev, and Singheshwar should be separately retrievable in the personal-name index because they function as internal branch markers.

21.2 Entries (71), (72), and (73): Badhiyam to Chanpura and Teldiha-Munger-Banka

Entry (71) gives the heading Badhiyam to Chanpura, naming Hiralal Jha and also linking the material to Teldiha. The opening continues the preceding Navani material through

Madhusudan and Sarvan, then brings in Raghuvarsh, Govind, Jagendra, Devendra, Surendra, Hiralal, Gopal, Chhatradhari, Kuli, Kanhaiyalal, Badari, Purandar, and associated descendants. The sequence then explicitly introduces Teldiha-Munger-Banka. This is geographically significant because the Panji is no longer confined to a local Mithila village route; it is recording the continuation of the genealogical memory into a wider regional zone.

The Teldiha part of entry (71) begins with Kalidas and Trilochan, followed by Devanath, Hridaynath, Madhu, Prannath, Jyotishi Ratinath, Vaidya Bhupnath, and others. The titles *jyotishi* and *vaidya* are important. They do not merely decorate the names; they record scholarly and occupational identity within the genealogical chain. For an English decoding, such titles must be explained as functional identifiers because they distinguish persons in a dense lineage where names recur.

Entry (72) continues the Teldiha-Chanpura block through Prannath, Ratinath, Prabhunath, Yadunath, Kamalnath, Ugranath, Brajnath, Jeevanath, Upadhyay Yatindranath, Ravindranath, Mahindranath, Vibhutinath, Prabhakar, Kirtinath, Vaidya Siddhinath, Divakar, Vaidya Bhaskar, Dinakar, and Karunakar. The entry contains the modern-looking educational marker L.L.B. and the title *shastracharya*. These details show that the Panji continued to absorb newer forms of prestige and qualification without abandoning its older sonship and route formulae.

Entry (73) closes the Chanpura-Teldiha block by returning to Trilochan, Adinath, Yadunath, Vaidya Bhupnath, Bhavanath, Srinath, Loknath, and Karunakar. Its function is not simply to add names; it completes the internal branching begun in entries (71) and (72). The chapter therefore treats entries (71), (72), and (73) as one interpretive unit: *Badhiyam*

to Chanpura, with a Teldiha-Munger-Banka extension and learned-professional identifiers.

21.3 Entries (74), (75), and (76): Badhiyam to Shashipur, Vedanand Jha, and Dhanga

Entry (74) moves from Badhiyam to Shashipur. The branch begins with Gatiram and proceeds through Chaturbhuj, Jeev, Dukhran, Bhairav, Ramjeev, Paran, Vacha, Haripur-Pali, Tarapati, Nityanand, Amritnath, Babunath, Bhainath, Nayan, Nensur, and several further lines. Shashipur has already appeared earlier in the Nagram material, but this entry is not a repetition of the earlier Shashipur chapter. It is a new Badhiyam-to-Shashipur route and must therefore be indexed separately.

Entry (75) names Vedanand Jha and continues the Badhiyam-to-Shashipur block. It gives Babunandan leading to Vedanand and then extends through Jeev, Tota, Gunapati, Paduma, Dukhran, Hemkar, Bhavdatt, Punyashila, Dhairya Narayan, Maherman or Premnath, Buddhinath, Umanath, Rajnath or Bhailal, Bhola Nath, Adinath, Gopal, Govind, Krishna Mani, Babuan, Rudik, Vishwanath or Thithar, Baidyanath, and Singheshwar. This entry is dense enough that the editor should not flatten it into a single line. It contains several sibling sets and multiple route indicators.

Entry (76) takes the Badhiyam line to Dhanga. It is shorter but still important because it prevents the Shashipur branch from being treated as the final point. Bhavdatt leads to Rajju; Punyashila leads to Prabhunath, Rupi, and Sone; and the routes include Har iamb, Soderpur, Kujouli, Pali, Beherarhi, Darihara, Sakararhi, and related markers. The Dhanga entry should therefore be indexed as a Badhiyam extension, not as an isolated fragment.

21.4 Entries (77), (78), and (79): Badhiyam to Tedhra and the Rikta Marker

Entry (77) is headed Badhiyam to Tedhra. It begins with Tengari and proceeds through Dhir, Sukhai, Kharag Narayan, Kamal Kant, Shivdatt, Chandra Narayan, Rudai, Mahesh, Jai Krishna, Buddhinath, Pinakpani, Sukhai, Kanhai, Ratinath or Nena, Shashinath, Yognath, Shrikant, Divakant, Panchanand, Tirthanand or Tikam, and a number of route connections. The entry is especially useful because the Genome Mapping index preserves Badhiyam as Parvapalli; the Tedhra movement therefore shows a Parvapalli-Badhiyam branch expanding into another route-zone.

Entry (78) continues Badhiyam to Tedhra. It carries the line through Radhakant, Sita Kant, Ramakant, Tarakant, Vishweshwar, Gaurikant, Lutti, Bhailal, Garibnath, and Padmanath. The entry also includes Sihouli-Mandar and Mahishi-Pali references. These references matter because they tie the Badhiyam-Parvapalli branch back to the larger moolgram map of the Genome Mapping index. They should therefore be cross-indexed under Mandar, Sihouli, Pali, Mahishi, Darihara, Sakararhi, Karmaha, and Kujouli.

Entry (79) is marked rikta. It must remain visible in the edition. The blank does not mean that the entry is worthless. It means that the register preserves a reserved place for a branch or continuation whose details were absent, lost, or left unrecorded in the available text. The ethical editorial rule is to report rikta as a historical signal, not to remove it.

21.5 Entries (80), (81), (82), (83), and (84): Jagati to Vishnudattpur-Chiknauta and the Second Rikta

Entry (80) changes the village route to Jagati to Vishnudattpur-Chiknauta, with the source identifying Chiknauta in Muzaffarpur. This is a major transition. The line

begins with Shriram and Shankar, then proceeds through Bhagirath or Raghudev, Baldev, Jagdish, Ramnath, Gaurinath, Thakur, Bharat, Motiram, Sitaram, Krishnaram, Vachna, Lakshmipati, Vishwanath, and several descendants. The phrase indicating marriage within the same gotra is particularly important because it shows the Panji's regulatory concern, not merely its genealogical interest.

Entry (81) continues the same Jagati-to-Vishnudattpur-Chiknauta line through Motiram, Kamaladatt, Bhailal, Vaidya Vikram, Gonu, Jayanath, Vaidya Lalji, Nandalal, Vaidya Kishori, Janardan, Mohan, Vanshidhar, Bhavanidatt, and Dharmdatt. The professional marker *vaidya* again functions as a distinguishing identity within the lineage. The entry also contains cross-references such as B 80/3, which must be retained because the entry is part of a wider referencing system.

Entry (82) continues the same cluster through Radhakant, Rajnandan Shastri, Parmanand, Bholi or Shivchandra, Kalanand, Rudranand, Meghanand, Sachchidanand, Nandalal, Bauku, Aniruddh, Vaidya Kishori, Vishweshwar, Kapileshwar, Pankaj Prasad, and others. The mention of a letter in Aryavarta connected with Chutkulanand is a valuable note because it shows the intrusion of documentary or public-literary memory into the genealogical register. Such details must be indexed as notes, not lost among ordinary personal names.

Entry (83) continues with Bachan, Mahogauri Datt, Garib, Adinath, Ram, Kirti, Nena Kant, Vedanand, Ayodhyanath or Sushil, Vishweshwar, Kamdev, Jaydev, Sahdev, Krishna Dev, and Indra Dev. Entry (84) is *rikta*. This second *rikta* marker ends the Jagati-Vishnudattpur-Chiknauta unit and should be kept as a separate blank entry in the final coverage audit.

21.6 Entries (85), (86), (87), (88), and (89): Rajey to Ranti and Sakuri-Gangoli

Entry (85) is headed Rajey to Ranti. It begins with Pathak Raghuvir and proceeds to Teknath, Thakure, Bhavanath, Pathak Thakur, Pathak Bhavanath, Shivnath, and linked descendants. The entry is shorter than the surrounding ones, but it is important because it places a Rajey-to-Ranti route immediately before the Sakuri material. Entry (86) is rikta and must be listed in the blank-entry appendix.

Entry (87) begins with Sakuri and then explicitly opens the Sakuri-Gangoli register. This entry is long and structurally complex. It contains Nena, Chiranjeev, Devan, Upati, Anant, Kriparam, Sarvasva, Mahaval, Puran, Pakshadhar, Bandhav, Dukhni, Lochan, None or Latadu, Shobhan, Devan or Latadu, Puran, Vidyanath, Akhi, Bholan, Modan, and Chhotkani. The key editorial point is that Sakuri must be interpreted through the Sarisab-Sakuri control in the Genome Mapping index. It is not merely a surface village heading; it is a moolgram position within the Sarisab framework.

Entry (88) continues the Sakuri material and adds the Haripur-Dhanga connection. It includes Chiranjeev, Gatiram, Rambhadra, Karu Narayan, Madhuras, Nilkanth, Dinbandhu, Lochan, Bachnu, Santosh, Jeevanath, Grihimani, Nandkishor, Kulanand, Bhavanand, and Sadanand. The B-number references in this entry are important because they link the Sakuri-Gangoli material to earlier or parallel branches. The edition should preserve these references rather than normalize them away.

Entry (89) moves to Sakuri-Gangoli-Kailakh-Bhagwatpur. Nandkishor leads to Achyutanand; Achyutanand links to Kailakh; Vidyanath connects to Oda-Ekhara; and the entry continues through Dukhni, Baboran, Nandi, Bhairav, Babujan, Lochan, Jeevanath, Buddhinath, Pinaki, and Modnath. This is a

fitting end to the chapter because it brings together Sakuri, Gangoli, Kailakh, Bhagwatpur, Oda, Ekharā, Darihara, Baliyas, Pali, and several other route markers.

21.7 Index Logic and Coverage Note for Chapter 21

The chapter has three governing index principles. First, entries (69) to (78) belong primarily under Badhiyam-Parvapalli, even when the surface routes move to Navani, Chanpura, Shashipur, Dhanga, or Tedhra. Second, entries (80) to (83) must be indexed under Jagati-Vishnudattpur-Chiknauta, with a note for Muzaffarpur and for the unusual same-gotra marriage warning. Third, entries (87) to (89) must be indexed under Sakuri-Gangoli and cross-referenced to Sarisab-Sakuri, Kailakh, Bhagwatpur, Oda, Ekharā, Haripur, and Dhanga.

The personal-name index for this chapter should include, at minimum, Nilambar, Vedambar, Dinambar, Hirambar, Hiralal Jha, Trilochan, Jyotishi Ratinath, Vaidya Bhupnath, Upadhyay Yatindranath, Divakar, Vaidya Bhaskar, Vedanand Jha, Tengari, Kharag Narayan, Pinakpani, Rajnandan Shastri, Parmanand, Vaidya Vikram, Vaidya Kishori, Pathak Raghuvir, Chiranjeev, Kriparam, Sarvasva, Pakshadhar, Bandhav, Grihimani, Achyutanand, and Vidyanath.

Coverage for this chapter is limited to entries (69), (70), (71), (72), (73), (74), (75), (76), (77), (78), (79), (80), (81), (82), (83), (84), (85), (86), (87), (88), and (89). The next chapter begins with entry (90), continuing the Sakuri-Gangoli-Kailakh-Bhagwatpur material from the point where this chapter stops.

Chapter 22. Sakuri-Gangoli, Bhadgam, Damodarpur, Ramnagar-Khajuri, and Jamuni-Ehu

Chapter 21 brought the Badhiyam-Parvapalli material through Navani, Chanpura, Shashipur, Tedhra, Jagati, Rajey, and the early Sakuri-Gangoli entries. Chapter 22 begins exactly where that sequence leaves off. It opens with entry (90), a Sakuri entry that returns to Navani and then moves through Sakuri-Gangoli; it then turns to Bhadgam, Kailakh, Behedi, Bhaur, Shivnagar, Belhar Garh, Betia or Berwa, Barba, Damodarpur, Ramnagar-Khajuri, and finally Jamuni to Ehu.

This chapter is deliberately confined to entries (90) through (109). That boundary is important. The previous chapter already covered the Badhiyam and early Sakuri-Gangoli framework up to entry (89). The next chapter will continue from the later Jamuni material after entry (109). The present chapter therefore acts as a bridge between the Sakuri-Gangoli world and the Jajival/Bhadgam/Jamuni expansion that follows.

The governing index logic is threefold. First, Sakuri remains attached to the Sarisab group, because the Genome Mapping control places Sarisab with Khangur, Sakuri, and Jonki. Secondly, the Bhadgam entries must be read through the Jajival frame, because the source itself opens entry (93) with the statement that the Bhadgam-Jajival village begins there. Thirdly, the later Jamuni material must be separated from Bhadgam even though both belong to the same broader Jajival field. The source changes the heading at entry (109), and the book must respect that change.

22.1 Entries (90), (91), and (92): Sakuri after Navani and the Sakuri-Gangoli Continuation

Entry (90) is headed Sakuri and refers back to Navani. It begins with Krishna Datt and Bhavani Datt and quickly brings in Panichobh, Mandar, Budhwal, Khoa l, Belauch, Satlakha, Sakuri-Baliyas, Khanda-Bala, Pali, Ekharā, and other markers. The entry is not merely adding names after entry (89); it is completing the Sakuri-Gangoli cluster by showing how the Navani-linked line continues to produce fresh relational routes.

The most important feature of entry (90) is the way it uses inherited names and scholarly titles without abandoning the village grammar. Bandhan, Kishornath, Nandnath, Shivnath, Abhīram, Raghunath, Ishannath, Jagannath, Jivanath, Devanath, Loknath, and Ramanath all appear within a route-structure. The presence of Mahamahopadhyaya Baburaiya, Vaiyakarana Babulal, and Jyotishi Nandi shows that the register is preserving intellectual and ritual authority as well as descent.

Entry (91) explicitly continues Sakuri-Gangoli. It is one of the more scholarly sections of this block. Vaiyakarana Babulal leads to a Shat-Shastri and Mahamahopadhyaya Bachcha; Bachcha leads to Vaiyakarana Jagdish and Nirānjan; Jagdish leads to Satish Chandra; and Satish Chandra leads to Pramod, Shambhunath, Avadhesh, Gangesh, and Arichalesh. The scholarly titles matter. They show that the Sakuri-Gangoli branch is not being remembered only through domestic genealogy but through learned reputation.

Entry (92) closes this Sakuri-Gangoli sub-block by returning to Lochan or Machal, Ishannath, Anath Bandhu, Umanand, Sadanand, Kalu, and Baidyanath. The repetition of Darbhanga-region village markers such as Darihara, Pali, Mandar, Sarisab, Budhwal, and Sakrarhi confirms the section's position

within the same moolgram network. For index purposes, entries (90), (91), and (92) must be indexed under Sakuri, Sakuri-Gangoli, Navani, Abhiram, Babulal, Mahamahopadhyaya Bachcha, Vaiyakarana Jagdish, and Baidyanath.

22.2 Entry (93): Bhadgam-Jajival Village Beginning

Entry (93) marks a decisive transition: the source explicitly announces the beginning of the Bhadgam-Jajival village. This is a gramaarambha, a village-beginning notice. Such a marker is not decorative. It tells the reader that the Panji is shifting from a continuation of Sakuri-Gangoli to a new village-register frame.

The entry begins with Nitai, followed by Lakshmidhar and Kaladhar. It then expands through Manasukh, Bhim Datt, Bhavani Datt, Devi Datt, Parameshwari Datt, Ishwari Datt, Manmohan, Bhaiu, Lakshman, Keshav, Purnanand, Jagatmani, Mukund, and Krishna Mani. The pattern is dense because the entry is not simply one family line. It is establishing a Bhadgam-Jajival node with multiple branches and multiple external alliances.

Bhim Datt is especially important because his descendants form several relational routes: through Mandar, Karmaha, Baliyas, Sarisab, Babhaniyam, Satlakha, Pandua, and others. The entry also uses a B-reference connected with Bhim Datt's line, showing that the Panji itself recognizes the need to connect this branch with another register-location. In a modern index, Bhadgam-Jajival must therefore have cross-references to Nitai, Lakshmidhar, Kaladhar, Manasukh, Bhim Datt, Parameshwari Datt, and the B-reference attached to the Karmaha-linked branch.

The logic of this entry is that Bhadgam becomes an organizing village-name, while Jajival supplies the moolgram

identity. The two must not be separated in the index. Bhadgam alone would be too broad; Jajival alone would not show the local village-beginning. The correct indexed form should include Bhadgam-Jajival.

22.3 Entries (94), (95), and (96): Bhadgam to Kailakh and Behedi

Entry (94) continues from Bhadgam to Kailakh. It carries forward the descendants of Lakshman and Keshav, including Balabhadra, Madhusudan, Jhingur, Ambika Datt, Pitambar, Jaydatt, Shivdatt, Tirthdatt, Rudradatt, Vishnukant, Harikant, and Umakant. The route has a strong marriage-and-affiliation character, since the entry repeatedly connects Bhadgam descendants with Alay, Khoa l, Darihara, Pabouli, Hariamb, Pandua, and other houses.

The figure of Vaidya Ambika Datt is noteworthy because it shows a professional or learned marker inside a genealogical block. Vaidya here should be retained as an index title, not reduced to a personal name. The same is true of later references to Vaidya Pitambar and other titled figures. This is one of the recurring features of the Nagram material: professional and intellectual identities enter the Panji through the same syntax as descent.

Entry (95) remains within Bhadgam to Kailakh. It continues through Umakant, Paltu, Shivdatt, Ravtaru, Hemnath, Tirthdatt, Loknath, Jagannath, Amarnath, and others. The sequence shows a layered branch: first the Umakant-Paltu route, then the Shivdatt line, then the Ravtaru-Hemnath branch, then the Tirthdatt-Loknath branch. A compressed reading would collapse these into a single line, but the decoding must keep them separate.

Entry (96) shifts Bhadgam to Behedi. This is an important route marker. Rudradatt leads to Gopikant and Ramakant;

Gopikant connects through Pandua, Pali, Sakrarhi, and Karmaha; Ramakant leads to Chandrakant, Devkant, and Shobhakant. The entry then moves into Parmeshwari Datt and through Kamal Narayan, Rup Narayan, Modan Narayan, Pratap Narayan, and Ramchandra. In this section, Behedi is the route-name, but the branch remains genealogically tied to Bhadgam.

22.4 Entries (97), (98), (99), and (100): Bhadgam, Bhaur, and Shivnagar near Chanpura

Entry (97) continues the Bhadgam block without a completed destination in the heading. It deals with the later descendants of Rup Narayan, Modan Narayan, Pratap Narayan, Ramchandra, Tej Narayan, Ishwari Datt, and Jamahir. The entry ends by connecting Lakshmi Narayan and Jitendra Narayan toward Ranti and Rajanpura-Darihara, creating a later bridge to places that reappear elsewhere in the volume.

Entry (98) introduces Bhadgam to Bhaur. This is significant because Bhaur belongs to the Khanda-Bala framework in the Genome Mapping control. The entry begins through Manmohan and Kaladhar and then moves to Manhar, Murli Dhar, Dharu, Dharanidhar, Nehal, Mitrakar, Jivan, Ludi, and others. The source names Bhaur in the heading, but internally the entry still relies heavily on Khoa I, Ekhar, Sakrarhi, Darihara, Sarisab, Satlakha, Babhaniyam, Mandar, and Karmaha.

Entry (99) continues the Bhaur-linked material. Dharani leads to Harishwar and Jishwar; Kamalnayan appears as another branch; Harishwar leads to Krishnamani and Bansmani; Krishnamani leads to Tota and Nena; Jiveshwar leads to Poshan and Bachcha; Kamalnayan leads to Baburaiya and Atmaram; Atmaram leads to Sarvan, Tulsi Datt, Lakshmi Datt, Devi Datt, Gauri Datt, and Kedar Nath. The line then

reaches Gaya Datt, which becomes the bridge to the next heading.

Entry (100) is headed Chanpura near Shivrinar. It begins with Ramkrishna and Sone, then follows Gaya Datt to Tarakant, Durika Nath, Pashupatinath, Basukinath, and Ayodhyanath. This is also one of the sections where modern institutional titles enter the Panji: Tarakant is marked with administrative and institutional references. Such additions must be retained, because they show the later extension of a genealogical line into colonial or modern administrative society.

22.5 Entries (101), (102), and (103): Bhadgam to Belhar Garh, Betia-Berwa, and Barba

Entry (101) moves from Bhadgam to Belhar Garh. The heading says that the place is near Belhar Garh. The entry begins with the line after Harsh Datt and then proceeds through Lali, Phani, Kaviraj, Bachha, Ramdi, Sadai, Dukhni, Govind, Chhakanu, Sanphool, Hirphan, Lakshminath, Premnath, Shobhanath, Khagnath, Gopal, Bauku, Bhayaji, Balabhadra, Thakur Datt, Vasudev, Revati Nath, Moti Nath, and later modern-sounding descendants. This is a large entry and must be indexed both as Bhadgam-Belhar Garh and under the Kaviraj line.

Entry (102) moves from Bhadgam to Betia, with Berwa placed in parentheses. The reference to Betia signals a wider geographic reach outside the immediate core villages of Mithila. Shobhanath leads to Suga and Kumar; Kumar connects to Dih-Darihara; Hirphool leads to Kishor Nath; Kishor Nath leads to Baliyas and Sarisab links; and Adinath leads to Dinanath. The entry also mentions Sulhani-Narun and Sukhait-Khoa I, showing that even when the route moves toward Betia/Berwa, the underlying moolgram grammar remains Maithil.

Entry (103) is headed Bhadgam-Barba. It continues with Lakshminath, Ghuran or Dayanath, Devanath, Rupnath, Hridaynath, Baiju, Shyamanand, Krishnanand, Padmapati, Nanuk, Shubh Pati, Durmil, Manmil, Sudhakar, and Makhaya. The entry uses several B-references, including one attached to Ramdi and one attached to Sadai, indicating that this branch must be checked against other register-locations. It is therefore not enough to list Bhadgam-Barba in a village index; the personal-name index must also capture Padmapati, Nanuk, Shubh Pati, Durmil, and Sudhakar.

22.6 Entries (104), (105), (106), (107), and (108): Bhadgam to Damodarpur and Ramnagar-Khajuri

Entry (104) is headed Bhadgam to Damodarpur and names Bhikshuk Jha. The entry begins by connecting Ekharā and Yadupati to Abhiram, then moves through Hari, Sabur Datt, Durmil, Bechan, Hira, Lal, Dhyankar Narayan, Manmil, Sudhakar, Akhiya, Bhairav Datt, and Bhikshuk. The name Bhikshuk Jha in the heading is therefore not isolated; it identifies a line within a wider Bhadgam-Damodarpur movement.

The index confirms the importance of Damodarpur by preserving an Alay-2 to Rati Pati to Abhi Jha to Damodarpur reference. This means the Damodarpur heading in the Panji should be cross-indexed not only under Bhadgam but also under Alay and Rati Pati/Abhi Jha. The chapter therefore treats Damodarpur as a route-place with a separate index value rather than as a casual destination.

Entry (105) continues Bhadgam without a completed destination. It follows Umapati, Akhi, Timangil, Toti, Anandi, Shubh Pati, Fakir, Poshan, and other branches. The value of this entry lies in its dense cross-linking: Ekharā, Sarisab, Bithual, Mandar, Belauch, Baliyas, Hariamb, Khoa l, Pali, Karmaha, Soderpur, Darihara, Ghusaut, and Sakrarhi all

appear as relational markers. Such a suspended heading must not be read as empty or defective; it is a continuation entry whose heading is supplied by the preceding Bhadgam block.

Entry (106) introduces Bhadgam to Ramnagar-Khajuri. It begins with Chhokar and his descendants Gangadhar, Chand, Viru, and Babanu. Gangadhar leads to Barju; Barju leads to Bhavani Datt and Butan; Butan leads to Devkinandan; and Devkinandan connects to Uda-Ekhara and Mandar. The entry also includes Musri, Bhagwan Datt, Pyare, Fakiran, Dhondhai, and Gopali. It therefore has to be indexed under Bhadgam-Ramnagar-Khajuri, Chhokar, Gangadhar, Barju, Bhavani Datt, Butan, Devkinandan, Musri, and Bhagwan Datt.

Entry (107) continues the Ramnagar-Khajuri material rather than opening a fresh village. It completes the branches from Musri, Fakiran, Dhondhai, Gopali, Babanu, Nathi, Shobhanath, and Kamalnath. Entry (108) is a short Bhadgam continuation stating only that another Kamalnath line runs through Budhwal and Nakatu or Nidhi. Its shortness does not make it unimportant. It is a residue of the same genealogical block and must be listed as a continuation, not ignored.

22.7 Entry (109): Jamuni to Ehu and the Opening of the Jamuni-Jajival Register

Entry (109) begins a new village frame: Jamuni to Ehu. The source explicitly announces the beginning of the Jamuni-Jajival village. This is comparable to the Bhadgam-Jajival opening in entry (93), but it is not the same branch. Jamuni must therefore be indexed separately from Bhadgam even though both are tied to the Jajival field.

The entry begins with Bhaiu and then gives Hemu, Dullah, Prem Narayan, Poshan, Rup Narayan, and Sahab. Hemu leads to Dharmnath, Shivnath, Samar or Shyamnath, and Meghnath. The line then expands through Babujan, Babulal, Vaiyakarana

Bhaiu, Bodhnath, Chandi Datt, Kalika Datt, Dullah, Shankar Datt, Gauri Datt, Shiv Rudra, Srashtidhar, Ram, Nanu, Muspati, Aniruddha, Pashupati, Baldev, Ratna, and others. The final visible portion of the entry continues through Pashupati and related branches.

The index gives Jamuni-Jajival references in more than one shreni context, including a Jamuni-Jajival reference to Shivni son of Murari Mishra and another Jamuni-Jajival reference associated with Hira and Chira Mishra under Nagram. These index points confirm that Jamuni-Jajival is a controlled name, not an accidental village mention. The chapter must therefore identify entry (109) as the beginning of a new indexed cluster, with the detailed continuation reserved for the next chapter.

For this reason Chapter 22 stops at the opening of entry (109). It records that the Jamuni-Jajival register has begun, but it does not absorb the full later Jamuni sequence. The principle is simple: a large Panji section must not be swallowed by summary when its internal branches deserve line-by-line decoding.

22.8 Index Logic and Coverage Note for Chapter 22

Chapter 22 is controlled by four index headings: Sakuri-Sarisab, Bhadgam-Jajival, Bhadgam-Damodarpur, and Jamuni-Jajival. Sakuri remains tied to Sarisab because the Genome Mapping control places Sarisab with Khangur, Sakuri, and Jonki. Bhadgam is not found as a simple top-level gotra heading in the opening index table, but the Panji itself identifies it as a Jajival village-beginning, and the index preserves Jajival as part of the wider Shandilya mool framework. Jamuni is independently supported by the index's Jamuni-Jajival references.

The place index for this chapter should include Sakuri, Sakuri-Gangoli, Navani, Bhadgam, Jajival, Kailakh, Behedi, Bhaur, Shivnagar, Chanpura, Belhar Garh, Betia, Berwa,

Barba, Damodarpur, Ramnagar, Khajuri, Jamuni, and Ehu. The moolgram cross-index should include Sarisab, Jajival, Khoa I, Sakrarhi, Darihara, Mandar, Baliyas, Pali, Ekharā, Soderpur, Karmaha, Pandua, Belauch, Alay, Har iamb, Budhwal, Satlakha, Babhaniyam, Ghusaut, Narun, and Panichobh.

The personal-name index should include, at minimum, Krishna Datt, Bhavani Datt, Bandhan, Kishornath, Nandnath, Shivnath, Abhiram, Raghunath, Ishannath, Jagannath, Jivanath, Babulal, Mahamahopadhyaya Bachcha, Vaiyakarana Jagdish, Nirājan, Baidyanath, Nitai, Lakshmidhar, Kaladhar, Manasukh, Bhim Datt, Parameshwari Datt, Ishwari Datt, Balabhadra, Madhusudan, Ambika Datt, Pitambar, Umakant, Paltu, Shivdatt, Tirthdatt, Loknath, Rudradatt, Gopikant, Ramakant, Pratap Narayan, Tej Narayan, Gaya Datt, Tarakant, Kaviraj, Bhikshuk Jha, Umapati, Timangil, Chhokar, Gangadhar, Barju, Devkinandan, Musri, Bhagwan Datt, Bhaiu, Hemu, Dullah, Prem Narayan, Poshan, Rup Narayan, and Sahab.

Coverage for this chapter is limited to entries (90), (91), (92), (93), (94), (95), (96), (97), (98), (99), (100), (101), (102), (103), (104), (105), (106), (107), (108), and the opening of (109). The next chapter must continue from the Jamuni-Jajival material after this point.

Chapter 23

Jamuni, Pachahi, Kanhauli, and Mahiya: From the Jajival Register to the Soderpur-Kanhauli and Mahiya Lines

23.1 Scope of This Chapter

This chapter continues exactly from the point where Chapter 22 stopped. Chapter 22 opened the Jamuni-Jajival register at entry (109). Chapter 23 takes that register forward through entries (110), (111), (112), and (113), then records the rikta closure at entry (114). It then moves to Pachahi and Panni in entries (115) and (116), opens the Kanhauli-Soderpur register in entry (117), follows the large Kanhauli-to-Mangrauni sequence through entries (118) to (123), reads the Kanhauli-to-Pindaruch material in entry (124), and finally opens the Mahiya-Soderpur register from entries (125) to (131).

The chapter is deliberately limited to entries (110) through (131). It does not move into the next later cluster. The purpose is to preserve the one-chapter-one-cluster discipline restored after Chapter 10: each chapter must decode a distinct block of the source, explain its internal lineages, mark its village logic, and record its index implications without prematurely absorbing later material.

This chapter is also important because it contains a transition in archival texture. The Jamuni material continues the Jajival frame; Pachahi creates a short but independent gramaram bha; Kanhauli is explicitly brought under the Soderpur grammar; Kanhauli-Mangrauni becomes a large expansion with modern titles and public professions; and Mahiya is introduced as another Soderpur-linked gramaram

bha. The result is not a simple chain, but a layered movement from one village-register to another.

23.2 Entries (110), (111), and (112): Jamuni to Ehu Continued

Entry (110) continues the Jamuni-to-Ehu line begun in the previous chapter. Its first named figure is Ratnadev, also represented through the familiar abbreviated form Ratta. His branch moves through Madhusudan, Bachcha, and Ripusudan, with Darihara and Panichobh appearing as important relational markers. The line is not only a descent-list; it also records the pairings by which the Jamuni house is placed within the broader network of Mithila villages.

The same entry then brings in Gauri Datt, whose sons or connected descendants include Sone and Fuddhi. The Sone-Fuddhi movement is significant because it introduces further links with Baliyas, Pali, and Samaya-Pali. The entry then proceeds to Harikant, Krishnakant, Shivrudra, Rajnath, Rajvanshi, Jalp Datt, Nilkanth, Shrikanth, Sitikanth, and Marukant. The repetition of the -kant names should not be treated as ornament. It signals a later naming style within the line and helps distinguish this layer from the older compact forms.

Entry (111) continues Jamuni to Ehu without reopening a new gramaram bha. It begins by completing the Rajvanshi-Govind Datt line. Keshav Nath, Godhai, Dol, Lalit, Loknath, Shyam Datt, Balbhadra, Chhatramani, and Hakuk appear in this section. The entry also contains learned and professional markers such as Ayurvedacharya and the English abbreviation J.E. These should be preserved as signs of the later documentary layer. They show that the Panji was still recording social status, learning, and profession after the older scholastic title-system had already mixed with modern educational and occupational labels.

The second half of entry (111) moves through Bandi, Shobhi, Durgadatt, Pakshadhar, Umanath, Manohar, and Bhayaji. It then introduces Shivni and her line: Murari, Bhagirath, Nityanand, Badlu, Bodhram, and related branches. This is one of the dense places where the reader must not flatten the entry into a single male descent. The Panji is also registering daughter-lines, marital links, and houses that become visible through the “suta” formula.

Entry (112) completes this Jamuni-to-Ehu block. It continues Bodhram, Bhagirath, Nandlal, Nityanand, and then moves through Yar, Kaladhar, Manorathi, and Nanga. The Kaladhar line includes Bhaiya, Mikhi, Babunath, Jaymani, Nandinath, Grihinath, Badrinath, and Gopinath. Bhikhi leads to Manmohan, Govind, and Ramanath. The Jamuni register therefore closes not by one clean terminal name, but by several branch-threads that show how the house was distributed through different village relations.

The index logic for these entries is controlled by the Jamuni-Jajival references. The Genome Mapping index separately preserves Jamuni-Jajival references, which means that Jamuni is not a casual occurrence in the source. It belongs to the indexed structure of the Nagram material and must be retained as a distinct village-register in the final place index.

23.3 Entry (113) and Entry (114): Jamuni to Gamil and the Rikta Marker

Entry (113) shifts from Jamuni to Gamil. The branch opens with Manorathi and gives Shyamlal, Dular, Vaidya Chengni, and related names. Vaidya Chengni is especially important because the title Vaidya identifies a learned or medical-social role. The Panji does not merely list names; it preserves the character by which the branch was known.

The entry then turns to Naga and his sons or descendants Bholi and Muni, and then to Bhagwati, Bhaiyaram, Hira, and Chira. The Chira line is then carried through Tulsi Datt, Shatanjiv, Rameshwar, and associated routes. This is a compact but important example of how the Panji uses a single route-heading to preserve multiple family nodes. It is not enough to say “Jamuni to Gamail”; the internal nodes of Manorathi, Vaidya Chengni, Naga, Bhagwati, Hira, Chira, Tulsi Datt, and Shatanjiv must all be indexed.

Entry (114) is marked rikta. This must not be treated as an editorial mistake or omitted from the book. A rikta entry tells the reader that the Panji had a numbered place for an entry but the substantive genealogy was not recorded in the available source. Its presence after Jamuni-Gamail is a sign of archival incompleteness. It should appear in the final rikta appendix, with the note that the empty entry occurs after the Jamuni-Gamail section and before the Pachahi opening.

23.4 Entry (115) and Entry (116): Pachahi to Barha and the Panni Rikta

Entry (115) opens a new frame: “atha Pachahi gram likhyate.” This phrase matters. It signals the beginning of a village-register, not merely a continuation of Jamuni. The heading gives Pachahi to Barha, and the line begins with Gonan and his sons or connected descendants Chalbali and Dharmadatt. Chalbali leads to Harshadatt and Balel, also known through Ishwardatt. Dharmadatt leads to Bhairav Datt and Bhim Datt.

The Pachahi register then expands through Singheshwar, Bhagwan Datt, and further marital or village links. The entry is not long compared with the Kanhauli and Mahiya sections that follow, but it is structurally complete enough to deserve independent treatment. Pachahi should therefore not be

hidden under Jamuni or Kanhauli. It is a short village node between the Jamuni block and the Kanhauli-Soderpur block.

Entry (116) is Panni and is marked rikta. Its position immediately after Pachahi suggests that the source expected a related or adjacent entry, but the available text gives no genealogy. As with entry (114), the blank must remain visible. The final book should record entry (116) in the rikta appendix as “Panni, entry (116), empty after Pachahi-Barha.”

23.5 Entry (117): Kanhauli to Dhanga and the Soderpur Frame

Entry (117) is a major structural turn because it explicitly opens “Kanhauli Soderpur gram.” This is the point at which the chapter moves from the Jamuni-Jajival world into the Soderpur-linked Kanhauli register. In the Genome Mapping index, Soderpur is not an isolated name; it is associated with a cluster of moolgram villages including Sarisab, Mani, Digaundh, Tetarihar, Kanhauli, Katka, and Hati. This index logic confirms why Kanhauli must be read through Soderpur rather than treated as a random place-name.

The entry begins with Mohan and gives Maheshwar, Rameshwar, Chhoti or Harishwar, and Dhireswar. Rameshwar leads to Vaidya Parameshwar, Vighneshwar, and Nandishwar. The Parameshwar line includes Tufani, Arti Nath, Tilleshwar, Halleshwar, Balleshwar, Vaidya Janaki Nath, Jaya Nath, Vaidya Nath, and further branches. This section is a dense example of the Panji’s occupational and honorific layering: Vaidya is repeatedly used, and the sons’ names carry both Sanskritic and local genealogical forms.

The entry closes with the Ram-Lakshman-Bharat-Shatrughna-Ganesh-Kartikeya group under Vaidyanath, followed by Rama and his connection with Baliyas and Pali. This cluster is easy to misread as a mere list of epic names. In

the Panji, however, these names are genealogical persons placed within marital and village relations. Their mythic resonance does not reduce their archival function.

23.6 Entries (118), (119), (120), (121), (122), and (123): Kanhauli to Mangrauni

Entries (118) to (123) form one of the longest and most important blocks in this chapter. Entry (118) is headed Kanhauli to Mangrauni and begins from Kartikeya, whose descendants include Bhavanand, Dinanand, and Dharanand. The entry also records Balleshwar, Vighneshwar, Babujan, Bansidhar, Someshwar, Dukkhi or Lootneshwar, Shiveni, Bhairav Datt, Nirsu, Indranand, Paramanand, Jago, Feku, Gokul, Hingu, Badrinarayan, Ghananjay, Govind, Madhav, Girija, Pitambar, and Kedarnath. This density shows that Kanhauli-Mangrauni had become a branching network rather than a single line.

Entry (119) continues the same movement through Nandishwar. Nandishwar's branch includes Bhaiya, Babuji, Badri, Tuni, Murli, Yognath, Nena, Hanuman Datt, Apuchh, Baddhi, Tilleshwar, Bhikhan, Purushottam, Manohar, Yadunandan, and Jayanandan. The repeated references to Pali, Pandua, Sakararhi, Narun, Ekhar, and Darihara demonstrate that the Kanhauli register is not self-contained; it is tied to the standard village-grid of the Panji.

Entry (120) is a later and more modern layer of the Kanhauli-Mangrauni block. Jayanandan leads to Gopiraman, Revatiraman, Abhiraman, and Rohiniraman. Their branches then move into Gauriraman, Govindraman, Radharaman, Shambhuraman, Shivraman, Kashiraman, Sharadaraman, Saraswatiraman, Ratnanand, Professor Vivekanand, Prabhanand, Leelanand, Jyotiraman, and Shriraman. The presence of "Professor Vivekanand" should be preserved

exactly as a modern professional marker embedded in a traditional Panji entry.

Entry (121) continues the Kanhauli-Mangrauni block through Nirsu, Suryanath, Amol, Bajrang, Indranand or Inai, Chandranand, Keshav, Paramanand, Dharmanand, Ugranand, Gitanand, Bholanand, Maheshanand, Ganganand or Manoj, Kirtinath, Anil, and Rajesh. This entry is significant for the way it brings modern given names such as Rahul Kumar and Raj Kumar into the same genealogical language that records older names like Dharmanand and Keshav. The Panji's structure has not changed; its naming environment has widened.

Entry (122) continues Dharmanand and Dukkhi-Lootneshwar. It includes Bhaskaranand, Shankaranand, Adityanath, Shivanand, Ushanand, Bhargavanand, Bhaiya, Chandra or Sadde, Jage, Hingu, Girija, Rajendra, Sheetal, Dayavant, Justice Amarnath, Kamalnath, Professor Triloknath, I.A.S. Bindunath, and others. This is one of the clearest signs of modern status being entered into the Panji. Justice, Professor, and I.A.S. are not external notes; they are part of the recorded identity of the line.

Entry (123) completes the immediate continuation by recording I.A.S. Bindunath and Dayavant's line through Shashinath, Kishornath, and Damna. The entry is short, but it is not insignificant. It shows that the previous entry's modern titles were not casual insertions; they continue into a family branch that the Panji wanted to preserve.

23.7 Entry (124): Kanhauli to Pindaruch

Entry (124) turns from Kanhauli-Mangrauni to Kanhauli-Pindaruch. Yognath is the central node. The entry lists links through Pali, Baliyas, Darihara, Jalay, Uini, Beherarhi, Ghusa ut, and other place-markers. It also includes Gulab, Shyam,

Mau or Fakir, Ramanand, Khelanand, Aniruddha, Chunchun, Harimohan, Madanmohan, Vishnumohan, Krishnamohan, Suryamohan, Chandramohan, Girindramohan, and Nirsu.

Pindaruch has already appeared earlier in the Nagram material, but here it is not part of the Shashipur cluster. It is now a destination within the Kanhauli-Soderpur branch. This is a good example of why the final index must distinguish between place-name recurrence and lineal identity. The same village-name can occur in different genealogical contexts.

The entry also has a visible modern layer through names such as Harimohan, Madanmohan, Vishnumohan, Krishnamohan, Suryamohan, Chandramohan, and Girindramohan. These names, while more recent in flavor, remain governed by the same Panji logic: they are placed through sonship, marriage, and village-route affiliation.

23.8 Entries (125), (126), (127), (128), (129), (130), and (131): The Mahiya-Soderpur Register

Entry (125) opens with “*atha Mahiya Soderpur gramaram bha.*” This is another formal village-register beginning. Mahiya is therefore not a stray continuation after Kanhauli; it begins a Soderpur-linked register of its own. The line begins with Basudev and Bhavani Datt, and then moves through Bhaiya, Harpati, Thothari or Raghupati, Mahesh Datt, Ganesh Datt, Gopal, Lal, Bhatuk, Krishnadatt, Mathuranath, Dulari, Premnath, and Rama. The entry is dense and must be indexed both under Mahiya and under Soderpur.

Entry (126) continues Mahiya and names Dath, Paramanand Jha, Tharhi, and Vishwanath Jha in its heading. It completes the line from the previous entry through Paramanand, Lal, Nena, Jyotishi Hibharan, Damodar, Madhusudan, Chaturbhuj, Shribhuj, Jagadbhuj or Vishwanath, Hirbhuj, Vaidya Budhu, and Mathuranath. The presence of

Jyotishi, Mahopadhyaya, and Vaidya markers shows that the Mahiya register is not simply domestic descent; it also remembers learned identity.

Entry (127) moves Mahiya to Mangrauni. It begins with Bhaiya and gives Rajmani, Bholanath, Durikanath, Govind, Kishor, Purandar, Sadanand, Harpati, Nanu, Rohini, Shaktinath, Jayapati, Bihari, Gumani, Girdhari, Hridayapati, Revatinath, Madhusudan, Dukhmochan, and related branches. This entry is important because it shows Mahiya joining the Mangrauni route, a connection that had already been significant in the Kanhauli block. Mangrauni therefore functions as a repeated route-node across more than one register.

Entry (128) is headed Mahiya to Chakauti. The preserved text is short and partly suspended. It includes the continuation from Nanu, Vaidya Buddhinath, and associated links to Darihara, Sarisab, and Karmaha. Because the entry is incomplete in the visible source, it should be indexed as a short Mahiya-Chakauti entry rather than expanded artificially.

Entry (129) gives Mahiya to Jamsam and also names Durmmil Jha and Tharhi Chandramani Jha. Rohini leads to Durmmil and Shrikant. Jayapati leads to Lakshminath and Chandramani. The entry then expands through Bachharan, Damodar, Kashi, Prabhunath, Jivnath, Chumman, Gangadhar, Krishna, Arjun, Ganesh, Bihari, Hridayapati, Revatinath, and several daughter-linked branches. The Jamsam and Tharhi references must both be preserved in the place index.

Entry (130) is headed Mahiya to Pokhrauni, with Dukhmochan Jha, Sakhua, and Son Jha named in the heading. It continues Hridayapati and Revatinath, then turns to Dukhmochan, Ghonghi, Manhar, Son, Devkinandan, and Gangadhar. It contains multiple cross-reference-like numeric notations and should be checked carefully in the final index

stage. It is a good example of how the Panji combines route, person, and cross-reference in a single compact entry.

Entry (131) is a short continuation headed Pachahi to Mahiya. It begins with Luchmani, Gangadhar, Baidyanath, Khokhe, Vaidya Gan, and Shashi. Because the entry is visibly incomplete and the tool-read window ends shortly after it begins, this chapter records only the portion available here and does not extend beyond entry (131). The next chapter should begin from the following source line, after entry (131), so that the cumulative sequence remains accurate.

23.9 Index Logic and Coverage Note for Chapter 23

The index logic of Chapter 23 rests on four controls. First, Jamuni must be indexed through the Jajival frame. The Genome Mapping index contains Jamuni-Jajival references, confirming that Jamuni is a recognized indexed node. Second, Kanhauli must be indexed through Soderpur, because the index places Kanhauli within the Soderpur moolgram cluster. Third, Mahiya must be treated as a Soderpur gramaram bha because the source itself introduces it in that form. Fourth, the recurring routes to Mangrauni, Pindaruch, Jamsam, Tharhi, Pokhrauni, and Chakauti must be treated as route-nodes, not as interchangeable place repetitions.

The place index for this chapter should include Jamuni, Ehu, Gama, Pachahi, Barha, Panni, Kanhauli, Dhanga, Mangrauni, Pindaruch, Mahiya, Dath, Tharhi, Chakauti, Jamsam, Pokhrauni, Sakhua, Pachahi-Mahiya, Soderpur, Jajival, Darihara, Pali, Baliyas, Khoa l, Sakararhi, Karmah a, Pandua, Narun, Har iamb, Ghusa ut, Alay, Satlakha, and Panichobh.

The personal-name index should include Ratnadev or Ratta, Madhusudan, Bachcha, Ripusudan, Gauri Datt, Sone, Fuddhi,

Harikant, Krishnakant, Shivrudra, Rajnath, Rajvanshi, Jalp Datt, Nilkanth, Shrikanth, Sitikanth, Marukant, Keshav Nath, Govind Datt, Balbhadra, Bandi, Shobhi, Durgadatt, Pakshadhar, Umanath, Shivni, Murari, Bhagirath, Nityanand, Bodhram, Manorathi, Vaidya Chengni, Naga, Bhagwati, Hira, Chira, Tulsi Datt, Shatanjiv, Gonan, Chalbali, Dharmadatt, Harshadatt, Bhairav Datt, Bhim Datt, Mohan, Rameshwar, Vaidya Parameshwar, Vighneshwar, Nandishwar, Tufani, Vaidya Janaki Nath, Jaya Nath, Vaidyanath, Kartikeya, Bhavanand, Someshwar, Dukkhi, Lootneshwar, Gopiraman, Revatiraman, Abhiraman, Rohiniraman, Professor Vivekanand, I.A.S. Bindunath, Justice Amarnath, Professor Triloknath, Yognath, Ramanand, Khelanand, Harimohan, Krishnamohan, Suryamohan, Girindramohan, Basudev, Bhavani Datt, Mahesh Datt, Ganesh Datt, Lal, Mathuranath, Paramanand Jha, Vishwanath Jha, Rajmani, Harpati, Jayapati, Dukhmochan Jha, Son Jha, Baidyanath, Khokhe, and Shashi.

The rikta appendix must include entry (114), Jamuni after Gamail, and entry (116), Panni after Pachahi. The uncertain and incomplete portions of entries (128), (130), and (131) should be flagged for final cross-checking when the full index audit is performed. Coverage for this chapter is limited to entries (110), (111), (112), (113), (114), (115), (116), (117), (118), (119), (120), (121), (122), (123), (124), (125), (126), (127), (128), (129), (130), and (131).

Chapter 24

Hasauli, Hati, Digaun, Raiyam, and the Return to Sarisab: Soderpur Registers after Mahiya

This chapter continues the Nagram decoding after the Mahiya material completed in Chapter 23. Its exclusive source span is entries (132) through (152). It does not treat the next entry, (153), beyond noting that the following chapter should begin there. The internal movement is important: the source leaves Mahiya with a rikta marker, opens Hasauli as a Soderpur gramaram bha, proceeds through Hati, Digaun, and Raiyam as Soderpur registers, and then returns to Sarisab in a Soderpur register-form. The chapter therefore has to be read as a Soderpur-controlled sequence rather than as a collection of isolated village notes.

The editorial problem in this span is not simply the number of names. It is the presence of several formal gramaram bha openings, several modern professional additions, one or more explicitly empty entries, and repeated cross-village marriage-route formulae. The decoding below preserves those differences. A formal village-register opening is treated as a new village node; a rikta entry is retained as a numbered but empty slot; and modern titles such as Dr., Prof., M.M., M.B.B.S., and university or professional identifiers are treated as indexable status markers rather than as decorative additions.

24.1 Entry (132): The Mahiya Residue and a Rikta Slot

Entry (132) is headed “Mahiya se” and is marked rikta. It belongs structurally to the Mahiya block that precedes it, but no lineage text is preserved under it in the present source. Because the entry has its own number and its own empty status, it must be carried into the final appendix of rikta

entries. It should not be merged with the preceding Mahiya-to-Pachahi entry, and it should not be silently omitted.

The genealogical meaning of the rikta marker is modest but important: the compiler preserved the existence of a slot in the sequence but did not preserve, or did not copy, the associated details. This is exactly the sort of blank that later index users need to see, because a missing entry can otherwise be mistaken for an editorial gap in this book rather than a gap already present in the transmitted Panji material.

24.2 Entries (133) and (134): Hasauli-Soderpur, Tharhi, Chakauti, and the Modern Addendum

Entry (133) opens formally: “atha Hasauli Soderpur gramaram bha.” This heading defines Hasauli as a Soderpur village-register beginning. The entry begins with Bhavan and his son Lal, then opens lateral sons such as Chanchal and Babu or Chandradatt and Ganeshdatt. The formulae continue in the usual Panji manner: each son or branch is followed by marriage or affiliational links through Mandar, Khoa l, Darihara, Jajival, Naruar, Karamaha, Pali, and Pabouli. The line also contains forms such as Babu-pr., Jangi-pr., Maheshdatt, Mahadevdatt, Dinanath, Radhakant, and Lakshmikant. These are not to be flattened into a single list: they are branch-holders within the Hasauli opening.

The first Hasauli entry also shows how abbreviations carry identity. The repeated “pr.” probably marks a popularly used or alternative name. Therefore “Babu pr. Chandradatt” and “Jangi pr. Maheshdatt” should be indexed under both the formal and the practical names. The line also preserves learned-status memory through M.M. Theghu, M.M. Chitradhar, and related references. These must be placed in the title/status index, because the Nagram Panji often uses learning and office titles as identifiers when the personal name alone is insufficient.

Entry (134) continues Hasauli but gives a more specific route: Hasauli to Tharhi, with Bokai Jha, Chakauti, and Lootan Jha. The branch turns around Kali, Krishnadatt-pr. Bokai, Suresh, Ganeshdatt, Gauridatt, Hanumandatt, Shridatt, Lootan, and Jagyapati. It also contains an important modernizing addendum after the Hasauli-Soderpur line. The addendum names Sonelal, Ghanshyam, Sri Nandan, Devendra, Indrakant, Chandrakant, Dr. Shashikant, Dr. Gaurikant, Maheshkant, Dr. Abhaykant, Mayank, Sarita, and a further chain through Gajraj Chaudhary, Indrajit, Madhusudan, Gulan, Upendranarayan, and Dr. Ramesh Kumar. This passage must be carried as a later family continuation, not treated as a scribal intrusion, because it is introduced under the same Hasauli-Soderpur heading and gives living or recent genealogical extensions.

In index terms, Hasauli is not separately visible in the earliest moolgram list available in the control index, but the source itself explicitly places it under Soderpur. The final place index should therefore list Hasauli with the note “Soderpur register in source,” while also indexing Tharhi, Chakauti, and Nagram as route or settlement markers attached to the Hasauli branch.

24.3 Entries (135), (136), (137), and (138): Hati-Soderpur, Kailakh, Amoun, and a Rikta Closure

Entry (135) opens “atha Hati Soderpur gramaram bha.” This is a second formal Soderpur opening in the chapter. The line begins from Uttam and then branches through Bhushan and Abhiram. Bhushan leads to Atmaram and Chhotkani; Chhotkani leads to the sataranjibaj Babu Nath; and Babu Nath leads to Divakar and Prabhakar. Abhiram brings in Budhan-pr. Chhatrapati, Keshav, Madhusudan, Babunandan, Prabhunandan, Yadunandan, Manohar, and related children. The recurring links to Baliyas, Budhwal, Fanandah, Khoa l,

Harhiamb, Khandbala, Pandua, Pali, Pabouli, and Soderpur show that Hati is being mapped through the same inter-village marriage grammar as the preceding Hasauli material.

Entry (136) gives Hati to Kailakh and names Prabhu Mishra, Amoun, and Katihar. It is not merely a continuation of Hati; it is a route-specific branch. Prabhunandan, Bhavdatt, Mahopadhyay Madhusudan, Raghunandan, Srinandan, Girinandan, Shivanandan, Bhavanandan, Ganganand, Boku, Markandey, Shivanandan, and Devanand appear in the sequence. The heading's reference to Amoun and Katihar is important for the geographical index because it pushes the Hati-Soderpur line outward from the older village register toward eastern and modern administrative spaces.

Entry (137) continues Hati without a new destination in the heading. It begins with Rameshwar and includes Modanarayan, Burju, Gunanidhi, Mayanidhi, Babura-pr. Khadganarayan, Lal, Gopal, Mukti Nath, Achamit, Balbhadra, Krishnamohan, Gunanidhi, Dayanidhi, Bhujanidhi, and Ghanshyam. The entry shows a denser network of nested descendants, but the controlling village remains Hati. Entry (138), headed Hati and marked rikta, closes the Hati block with a numbered empty place. Like entry (132), it should be retained in the rikta appendix.

The control index confirms Hati as part of the Soderpur cluster. For this reason, Hati should be indexed both as a source village-register opening and under the Soderpur moolgram frame. Hati to Kailakh and Hati to Amoun/Katihar should then appear as subroutes rather than as independent mool entries.

24.4 Entries (139), (140), (141), and (142): Digaun-Soderpur, Nahar-Nagram, and Dath

Entry (139) opens “atha Digaun Soderpur gramaram bha” and also names Nahar and Nagram. The source gives a branch reference, “276/3,” and then begins with Bechu-pr. Hiranand. The descendants and collateral branches include Pakhiya, Kachchu, Vanshidhar, Rupnath, Hridaynath-pr. Shyamnath, Maniknandan, Modanand, Vidyanand, Nityanand, Jivanand, Jyotishi Bachanand, Sachanand, Indranand, Jayanand, Taranand, Sitanand, Dayanand, Vakil Shankaranand, Chaturanand, Kalikanand, Kamaravyanand, and others. The entry is one of the most status-rich passages in this chapter, because it includes Jyotishi, Vakil, and a political notation for Shankaranand as C.P.M. (M.P.).

Entry (140) continues the Digaun section. It carries forward Ambikanand, Vivekanand, Sachanand, Indranand, Shobhanand, Ghananand, Chandranand, Jayanand, Gokulanand, Modanand, Madhusudan-pr. Baidyanath, Kedar, and Achyutanand-pr. Sadanand. The source is partly suspended at the end of the entry, which is why the next entry begins by completing the line through Darihara and Budhwal.

Entry (141) continues Digaun through Kamalpani, Pyare, Kachchu, Batahuk, Vanshidhar, Rupnath, Hridaynath-pr. Shyamnath, Gopal, Harijiv, Rameshwar, Lochan, Jayshiv, Nehal, Prem, Mansukh, Thothi, and Tejnath. Entry (142) then gives Digaun to Dath. It continues through Nathe, Jalpada tt, Thothi, Raghuvir, Janardan-pr. Parbhu, Tejnath, Prem, Badan, Grihimani, Mansukh, Gehnath, Lal, Gangadhar, and Lochan. The Dath heading must be indexed as a route marker inside the Digaun-Soderpur block.

The index explicitly includes Digaun under Soderpur, so the Digaun entries are not to be reassigned to the earlier Sarisab or Khangur sections merely because Sarisab appears

repeatedly in marriage formulae. The distinction is between the register-opening village, which is Digaun-Soderpur, and the marriage-route villages that follow within each branch.

24.5 Entries (143), (144), (145), (146), (147), (148), (149), and (150): Raiyam-Soderpur and the Rajhara Modern Layer

Entry (143) opens “atha Raiyam Soderpur gramaram bha” and is headed Raiyam to Kailakh, naming Shivkumar Mishra of Hemnagar in the Dharmapur country. The source begins with Chalbali and Babunath, then gives Chhotkinma, Bachchu, Premnidhi, Bhaiya-pr. Dayanidhi, Mohan, Kanhai, and a line through Babunath, Babulal, Dukrawa, Hari, Bhutti, Murari, and Shivkumar. The modern continuation through Shivkumar, Dilip, Vinod, and Sirsia is especially important because it links the older Raiyam register to recent named individuals and settlements.

Entry (144) continues Raiyam. It gives Dukrawa, Bachcha, Bachnu, Bua, Ramchandra, Krishnachandra, Ganeshchandra, Hari, and the larger Chhotkinma branch through Giridhari, Brajvihari, Luche-pr. Raskari, Kunj Bihari, Babu an-pr. Awadh Bihari, and others. The entry contains multiple broken or suspended clauses, but the relationship-chain is still recoverable because the repeated “suta/suto” grammar keeps the descent sequence visible.

Entry (145) is headed Raiyam to Ramnagar-Mangrauni. It continues the Luche-pr. Raskari line through Gopal, Lalji, Dukhmochan, Yadunandan, Mahavir, Anant, Ugramohan, Jagatanand, Lakshmikant, Umakant, Kunj Bihari, Bachchu, Badan, Shivanandan, Harsamani, Premnidhi, Dayanidhi, Chandramani, Mohan, Bholanath, and Baidyanath. Entry (146), another Raiyam continuation, carries Bholanath through Bechan, Vishwanath, Adinath, Rabadganath, Nehnath,

Hari, Bhavanand, Ramanand, and a later Shaktiraypur-Naruar branch.

Entry (147) gives Raiyam to Satlakha-Ganjhara. It continues through Hibhiran, Bhuvaneshwaridatt, Parameshwaridatt, Lakshmidatt, Venidatt, Ramanand, Haranand, Haranand's later line, Harinandan, Trilochan, Chhota, Indrapati, Bhikhiya, Shambhunath, Apuchh, Durgadatt, Kamaladatt-pr. Kalikadatt, and Kapiladatt. Entry (148) gives Raiyam to Rajhara and names Bhagwandatt, Ganeshdatt, Damodar, M.M. Jayadev, Madhusudan, M.M. Dr. Umesh, Ramesh, Prof. Jayakant, Prof. Krishnakant, Vijaykant, Prabhakant, and Prof. Sudhakant. The phrase identifying Prof. Jayakant as a writer of the history of Maithili literature must be retained as a title/status note because it identifies a scholarly role in the modern layer of the Panji.

Entry (149) continues Raiyam-Rajhara through Sudhakant, Ramesh, Jaynandan, Raghunandan-pr. Hiraji, and Srikrishna. Entry (150), also Raiyam to Rajhara, is marked rikta. It closes the Raiyam block with a numbered empty entry. The final index should therefore contain Raiyam-Kailakh, Raiyam-Ramnagar-Mangrauni, Raiyam-Satlakha-Ganjhara, Raiyam-Rajhara, Hemnagar, Dharmapur, and Sirsia as place or route markers, and should place Dr., Prof., M.M., ex-university office, and writer-status entries under the title index.

24.6 Entries (151) and (152): Sarisab-Soderpur, Betia, Ranipur, and Pilkhwar

Entry (151) begins “atha Sarisab Soderpur gramaram bha” and is headed Sarisab to Betia country, Ranipur. This heading is genealogically delicate. Sarisab has already functioned elsewhere as a major mool with Khangur, Sakuri, and Jonki under it, but the present source also opens a Sarisab-Soderpur register. The editorial solution is to preserve both levels: Sarisab as a major mool in the general index, and Sarisab-

Soderpur as the immediate register label for this chapter's entries.

The entry begins from Mahinath and names Phul and Sheshadhar. Phul leads to Gadadhar, Vidyadhar, and Dayadhar. Gadadhar leads to Ramdatt and Shitaladatt; then the line moves through Shridhar, Bawan, Ramkumar, Bachharan, Sadhu, Kali Kumar, Shri Kumar, Prasanna Kumar, Naveen Kumar, Chiranjeev, Prajapati, Pitambar, and other descendants. Modern professional notations are again present, including M.B.B.S. for Shri Kumar. These should not be discarded, because they help identify twentieth-century or later continuations of the older Sarisab-Soderpur lineage.

Entry (152) continues Sarisab to Ranipur and Pilkhwar. It begins by completing the preceding line through Pabouli/Baliyas and then gives Pitambar, Vinod Kumar, Shridhar, Narayandatt, Upendra Kumar, Bhupendra Kumar, Vidyadhar, Hanuman, Gopal, Dayadhar, Sheshadhar, Kauskidatt, Gulab, Ghanshyam, Bandhu, Jivan, Kirtinath, Lakshman, Chhotka, Faturi, and Kuli. This entry closes the chapter's Sarisab-Soderpur material and sets up the next entry, (153), which begins a new Sarisab-Rashadh heading.

24.7 Index Logic for Chapter 24

The controlling index logic is Soderpur. The Genome Mapping index places Soderpur with Sarisab, Digaun, Kanhauli, Hati, and related villages. Therefore Hasauli, Hati, Digaun, Raiyam, and Sarisab in this chapter should be read as register openings under or alongside the Soderpur frame, according to the source's own headings. Hati and Digaun are explicitly supported by the index; Raiyam also appears as a Soderpur-linked indexed item. Sarisab requires dual indexing because it is both a major mool elsewhere and a Soderpur register in the present source span.

The chapter also shows how modern professional titles enter the Panji. Dr., Prof., M.M., Mahopadhyay, Jyotishi, Vakil, M.B.B.S., and university-related notations do not change the descent grammar, but they are crucial identity markers. They should be indexed under a title/status appendix while the same person is also retained in the personal-name index.

24.8 Coverage Matrix

Entries	Register / route	Main names and nodes	Index control	Editorial action
132	Mahiya	No preserved lineage under the numbered slot	Mahiya residue	Carry as rikta
133-134	Hasauli-Soderpur; Tharhi; Chakauti	Bhavan, Lal, Chanchal, Chandradatt, Ganeshdatt, Bokai, Lootan, Sonelal, Devendra, Dr. Shashikant, Dr. Gaurikant, Dr. Abhaykant	Source-defined Soderpur register	Index Hasauli and modern addendum separately
135-138	Hati-Soderpur; Hati-Kailakh; Amoun/Katihara	Uttam, Bhushan, Abhiram, Atmaram, Chhotkani, Babu Nath, Prabhunandan, Madhusudan, Devanand, Rameshwar, Gunanidhi	Hati under Soderpur	Entry 138 to rikta appendix
139-142	Digaun-Soderpur; Nahar/Nagram; Dath	Bechu/Hiranand, Pakhiya, Kachchu, Vanshidhar, Vidyand, Nityanand, Jyotishi Bachanand, Vakil Shankaranand, Jalpada tt	Digaun under Soderpur	Preserve professional and political markers
143-150	Raiyam-Soderpur; Kailakh; Mangrauni; Satlakha-Ganjhara; Rajhara	Chalballi, Babunath, Shivkumar, Dilip, Vinod, Dayanidhi, Mahavir, M.M. Jayadev, Dr. Umesh, Prof. Jayakant, Prof. Krishnakant	Raiyam linked to Soderpur in index	Entry 150 to rikta appendix; titles to status index
151-152	Sarisab-Soderpur; Betia/Ranipur;	Mahinath, Phul, Sheshadhar,	Sarisab dual: major mool and	Retain both levels in final index

	Pilkhwar	Gadadhar, Vidyadhar, Dayadhar, Shitaladatt, Shri Kumar M.B.B.S., Pitambar, Vinod Kumar, Narayandatt	Soderpur register here	
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24.9 Index Items to Carry Forward

Place and route index:

- Mahiya; Hasauli; Tharhi; Chakauti; Nagram; Hati; Kailakh; Amoun; Katihar; Digaun; Nahar; Dath; Raiyam; Hemnagar; Dharmapur; Sirsia; Ramnagar; Mangrauni; Satlakha; Ganjhara; Rajhara; Sarisab; Betia; Ranipur; Pilkhwar.
- Soderpur as the controlling frame for Hasauli, Hati, Digaun, Raiyam, and the Sarisab-Soderpur register in this chapter.
- Kailakh appears in both Hati and Raiyam routes and should therefore be cross-referenced by route, not collapsed into a single family line.

Personal-name index:

- Hasauli: Bhavan, Lal, Chanchal, Chandradatt, Ganeshdatt, Jangi, Maheshdatt, Mahadevdatt, Dinanath, Radhakant, Lakshmikant, Bokai, Suresh, Gauridatt, Shridatt, Lootan, Sonelal, Ghanshyam, Sri Nandan, Devendra, Indrakant, Chandrakant, Shashikant, Gaurikant, Maheshkant, Abhaykant, Mayank, Sarita, Ramesh Kumar.
- Hati: Uttam, Bhushan, Abhiram, Atmaram, Chhotkani, Babu Nath, Divakar, Prabhakar, Chhatrapati, Keshav, Madhusudan, Babunandan, Prabhunandan, Yadunandan, Bhavdatt, Mahopadhyay Madhusudan, Raghunandan, Srinandan, Ganganand, Markandey, Devanand, Rameshwar, Modanarayan, Gunanidhi, Mayanidhi.
- Digaun: Bechu/Hiranand, Pakhiya, Kachchu, Vanshidhar, Rupnath, Hridaynath/Shyamnath, Maniknandan, Modanand, Vidyanand, Nityanand, Jivanand, Jyotishi Bachanand, Sachanand, Indranand, Jayanand, Taranand, Vakil

Shankaranand, Chaturanand, Jalpada tt, Raghuvir,
Janardan/Parbhu.

- Raiyam: Chalbali, Babunath, Chhotkinma, Bachchu, Premnidhi, Dayanidhi, Shivkumar, Dilip, Vinod, Dukrawa, Giridhari, Brajvihari, Kunj Bihari, Yadunandan, Mahavir, Dukhmochan, Lakshmikant, Umakant, M.M. Jayadev, Dr. Umesh, Ramesh, Prof. Jayakant, Prof. Krishnakant, Vijaykant, Prabhakant, Prof. Sudhakant.
- Sarisab-Soderpur: Mahinath, Phul, Sheshadhar, Gadadhar, Vidyadhar, Dayadhar, Ramdatt, Shitaladatt, Shridhar, Ramkumar, Sadhu, Kali Kumar, Shri Kumar, Prasanna Kumar, Naveen Kumar, Pitambar, Vinod Kumar, Narayandatt, Upendra Kumar, Bhupendra Kumar, Kauskidatt, Gulab, Bandhu, Jivan, Kirtinath, Lakshman, Faturi, Kuli.

Rikta appendix:

- Entry (132), Mahiya se, rikta.
- Entry (138), Hati se, rikta.
- Entry (150), Raiyam to Rajhara, rikta.

Title/status index:

- M.M. / Mahamahopadhyay / Mahopadhyay references in Hasauli, Hati, and Raiyam.
- Jyotishi Bachanand in the Digaun block.
- Vakil Shankaranand and the C.P.M. (M.P.) marker in the Digaun block.
- Dr. Shashikant, Dr. Gaurikant, Dr. Abhaykant, Dr. Umesh, Prof. Jayakant, Prof. Krishnakant, Prof. Sudhakant, and M.B.B.S. Shri Kumar in the modern extensions.

24.10 Transition to the Next Chapter

This chapter stops before entry (153). The next chapter should begin with Sarisab to Rashadh, where Keshavnath Mishra and Shivanagar Khagnath Mishra open the next Sarisab-centered unit. That next entry should not be backfilled into the present chapter because the present chapter's

editorial function is to close the Soderpur sequence from Mahiya through Hasauli, Hati, Digaun, Raiyam, and the first Sarisab-Soderpur register.

Chapter 25

Sarisab, Gaur, Bali, Jagaur, and Khori: Soderpur Registers before Sukhet

This chapter continues the cumulative decoding immediately after Chapter 24. Its exclusive source span is entries (153) through (169). It begins with the Sarisab-to-Rashadh material that follows the Sarisab-Soderpur opening and then follows the sequence through Gaur, Bali, Jagaur, and Khori. The chapter deliberately stops before entry (170), where the Sukhet-Soderpur register begins. This preserves the one-chapter-at-a-time coverage and prevents the next gramaram bha opening from being absorbed into the Khori discussion.

The common editorial feature in this span is that several village registers are still being pulled into the Soderpur frame, but the source does not treat them all in the same way. Sarisab appears both as a major earlier mool and as a village under a Soderpur heading; Gaur, Bali, Jagaur, and Khori are presented as separate Soderpur-linked openings or route units. The final index must therefore distinguish the controlling frame from the immediate village-route heading.

25.1 Entry (153): Sarisab to Rashadh, Keshavnath Mishra, and Shivrinar Khagnath Mishra

Entry (153) opens the new chapter source span with Sarisab to Rashadh and names Keshavnath Mishra and Shivrinar Khagnath Mishra in the heading. The immediately preserved text continues through Loknath and his descendants Chandrapati, Narpati, Khem, and Bawani. The line then branches through Chandrapati, Bhushan, Pushpan, Narpati, Shubhpati, Prandhan, Banamali, Chakradhar, Dukhmochan, and Madhusudan. Because the headword is Sarisab but the preceding chapter had just opened an “atha Sarisab Soderpur gramaram bha,” this entry must be indexed as a Sarisab-Soderpur continuation, not as a return to the earlier Khangur-Sarisab cluster.

The entry also shows the dense routing grammar typical of this section: marriage or affiliation phrases point repeatedly to Panichobh, Soderpur, Uini, Pali, Khoa l, Baliyas, Satlakha, and Uchati. These do not erase the entry heading; they serve as branch controls and cross-index signals.

25.2 Entries (154), (155), (156), (157), and (158): The Main Sarisab Continuation

Entry (154) is headed Sarisab to Kailakh and names Madhusudan Mishra. It completes the line through Chakradhar, Dukhmochan, Madhusudan, Mahidhar, Jaladhar, Khel, Bawani, Devanath, Badarinath, Ramanath, Modanath, Doman, Hiralal, and related collateral branches. Kailakh here is a destination or route marker inside the Sarisab-Soderpur register; it should not be merged with the earlier Hati-Kailakh or Raiyam-Kailakh entries.

Entry (155) continues under the simple Sarisab heading. It begins with Ram and then lists Bhavan, Kamdev, Vishwambhar, Rachni, Bhagirath, and Bhairav. The line then expands through Kavi Basudev, Jagannath-pr. Jangali, Kaladhar, Bhikhari, Buddhinath, Bhora, Vaidya Chhota, Lakshminath, Kashinath, Amritnath, Ishanath, Kedar Nath, Janakinath, Hridaynath, Kishornath, Devanath, Dharmanath, Nandnath, and Prabhunath. Because the text has both poet markers and Vaidya markers, the title index should record “Kavi” and “Vaidya” separately from the personal names.

Entry (156), Sarisab to Parasharma, is marked with source number (78). It begins with Uhari, Madhu, Pritam, Umai, Vanshidhar, Rudi, Dharmadatt, Bhailal, and then turns to Janu-pr. Janardan. The Janardan branch contains Murli, Vaidya Hemnath, Shivdatt, Bhawanidatt, Doman, Damodar, Maheshwar, Parmeshwar, Bachcha, Vaishnav, Dukhiya, Manghan, and Sone. The route and status markers in this entry are many, but the editorial backbone remains the Sarisab branch.

Entry (157), Sarisab to Chanpura, continues from Vanshidhar and gives Bhaishridhar, Yogdhar, Srishtidhar, Urvidhar, Rudi, Dharmadatt, Babujan, Matinath, Ganesh, Mahesh, Satyanarayan, Jaydev, Digambar, Kaladhar, Balakrishna, Pritam, Bhavanidhi, Durgadatt, Bhamar, Kanhaiya, Musari, Panchmani, and Yadunandan. Chanpura should be indexed as a Sarisab route, not as the Chanpura near Shivrinar entry from the previous chapter.

Entry (158), Sarisab, source number (79), continues through Musari, Vaidya Hemnath-pr. Hemkar, Vaidya Vachaspati, Ratipati, Kamalakant, Meghakar, Nidhi, Lalit, Kedar, Nendani, Shivrinar, Joraun, Dular, Jhadula, Jhotu, Jhapdu, Uma, and other branches. The entry also contains an addendum-like Lagama to Bhatra Ghat (Bisfi) note naming Suga, Madhuri, Aniruddh, Krishnachandra, Govind, Manoj, Ashish, and Bhagy Narayan Thakur. This addendum must be indexed as a distinct appendage, because it does not have the same grammar as the main Sarisab continuation.

25.3 Entries (159) and (160): Gaur-Soderpur, Maniyari, Belha, Rashadh, and Janta

Entry (159) formally opens “atha Gaur Soderpur gramaram bha” and is headed Gaur Soderpur to Maniyari, Belha, and near Rashadh. The opening line begins with Bahoran and then gives Vaidya Vanshmani, Pyarelal, Vaidya Faturi, Nath, Babunath, Thithar, Raghunandan, Brajnandan, Devi, Gunanand, Jaydatt, Brahmadatt, Mitranath, Vaidya Kirtinath, and Jyotishi Pritinath. Gaur therefore becomes a Soderpur village opening in its own right.

Entry (160), Gaur to Janta, continues the Gaur register. It names Mishra Diha and then Horil, Shivrinar, Buddhinath, Poshan, Pakshadhar, Chana, Munidatt, Nand Kumar, Nand Kishor, Ram Kishor, Shyam Kishor, Babulal, Vaidya Lal, Shrikant, Jaykant, Damodar, Shripati, Sri Nandan, Brajnandan, Kirtyanand, Nityanand, Indranand, Pranmohan, and Narendra Mohan. Janta should be added as a route under Gaur-Soderpur.

The control index contains Gaur-Soderpur references, including one to Bachhai son of Madhupati Mishra of Maniyari and another to Sagar son of Pashupati Mishra of Kachhua. These index nodes confirm that Gaur is not an incidental place in this chapter; it is a recognized Soderpur-linked unit.

25.4 Entries (161) and (162): Bali-Soderpur, Pilkhwar, Ayachi Mishra, and Nagram

Entry (161) opens “atha Bali Soderpur se gramaram bha” and is headed Bali to Pilkhwar. It also contains the important note that the branch concerns the descendants of Mahamahopadhyay or Ath Bhavanath-pr. Dube-pr. Ayachi Mishra’s second marriage. The entry begins with Dukharan and gives Lakshmidatt, Dhira, Jyotishi Devidatt, Kirtinath, Giridhari, Narhari, Shankar, Phanilal, Sonelal, Banamali, Lala, Yogi, Shrimant, Keshav, Yadav, Madhav, Raghav, Hrishikesh, Umanath, Ishdatt, Shambhunath, Bhag at, Pritam, and Narayandatt.

This is one of the chapter’s clearest cases where a title or intellectual status marker belongs in the index. M.M., Jyotishi, Dube-pr., and the Ayachi Mishra identification should all be preserved. The note about a second marriage is not a decorative phrase; it explains why this line may require separate treatment in a final family tree.

Entry (162), Bali to Nagram, completes the Bali section through Narayandatt, Jyotishi Devidatt, Hiramani, Bhai, Durlalit, Avadhnarayan, Chatur, Nandan, Gunjar, Lakshmikant, Loknath, and Kalanath. Nagram here functions as the route or destination label for the entry, not as a new gramaram bha opening.

25.5 Entries (163) and (164): Jagaur-Soderpur and Ravopa/Jhanjharpur

Entry (163) opens “Jagaur Soderpur gramaram bha.” It begins with Mishra Dhanesh and then gives Bula, Jiveshwar, Gokulnath, Rajninath, Dullah, Nena, Kalar, Yaduvir, Kashinath, Vishwanath, Dinanath, Kedar Nath, and related lines. Although the index excerpt available for Jagaur points to a Mandar-related node

elsewhere, the source heading in this volume is explicit: this entry belongs to the Soderpur register sequence.

Entry (164), Jagaur to Ravopa, Jhanjharpur, continues through Jiveshwar, Tengra, Bhuvanesh, Jhalhu, Giridhari, Bhabhanesh, Gokulnath, Baburaiya, Devanath, Kapileshwar, Khedan, Siddhi, and related branches. Ravopa and Jhanjharpur should therefore be cross-indexed as destinations under the Jagaur entry.

25.6 Entries (165), (166), (167), (168), and (169): Khori-Soderpur and the Road to Rashadh-Purnea

Entry (165) opens “atha Khori Soderpur gramaram bha” and is headed Khori to Saurath. It begins with Raiya and Atmaram, then expands through Sarvasva, Ratte, Babunath, Bachharan, Ishwaridatt, Amritnath, Lal, Jamahir, Hirmani, Nand Kishor, Bhuvaneshwar, Mannulal, Mukund, Vaidya Basudev, Sundar, and Vaidya Krishnadev. The index separately confirms “Soderpur Khori gramaram bha,” which makes Khori a controlled Soderpur register, not merely a route inside another line.

Entry (166) continues Khori to Saurath and adds Chanpura, Janta, and Madhav Jha. It carries the Ratte and Taradatt material through Thithar, Bholanath, Babuek, Bhaiyan, Murli, Shankardatt, Madhav, Pauranik Raghunath, Vaidya Bachchelal, Vaidya Manmohan, Muna i, Chakrapani, and Ganesh. It also shows how older honorifics such as Pauranik and Vaidya remain tied to genealogical identity.

Entry (167) moves Khori to Rahik, Naraha, and Tharhi. It continues Chakrapani’s Ganesh, Kamalpati, Gauripati, Chilka, Chhabnu, Bhaiyaram, Durgadatt, Vishnudatt, Vedanath, Ram, Revathinath, Shrinath, Gopi, Bhikshuk, Balkaram, Hanumandatt, Keshav, Parmeshwar, Ghani, Shyam, Hirphul, Lakshman, and associated descendants. The multiple destinations should be preserved exactly as route labels.

Entry (168), Anhar-Gaur-Khori to Tharhi, Rashadh, and Purnea, brings together three place labels in a complex heading. It continues through Sonelal, Dukharan, Jitu, Lakshman,

Markandey, Ramanand, Ajay Kumar, Vinod, Arvind, Tul a, Shyam, Baburaiya, Giridhari, Kanhaiya, Ram, Dharnmi, Mana, Durmmil, Durgadatt, Ramkrishna, Manikrishna, Phani, Vidyanath, Kashinath, Gaurinath, Shivnath, and Shankarnath.

Entry (169), Khori to Rashadh, Shivnagar, Dharmapur country, Purnea, completes the Khori block before the next register. It records Shilanath, Bhul, Mandhan, Pushpanath-pr. Khushi, Madhusudan, Shankarnath, Ramkrishna, and Bhawanidatt. The next source line begins entry (170), Sukhet-Soderpur, so this chapter must stop here and leave Sukhet for Chapter 26.

25.7 Index Logic for Chapter 25

The primary index control is Soderpur. Sarisab, Gaur, Bali, Jagaur, and Khori all appear in this source span as Soderpur-linked units or continuations. Sarisab requires special care because it is both an earlier major mool and, here, a Sarisab-Soderpur register. Gaur has independent index confirmation as a Soderpur node. Khori also has an index-level Soderpur gramaram bha reference. Bali and Jagaur should be indexed from the source headings, with “Soderpur” added as the controlling frame.

The route index should separate repeated destinations. Kailakh appears again in Sarisab, but it must not be merged with the Kailakh branches of Hati, Raiyam, or Khangur. Chanpura appears again under Sarisab and Khori, and Janta appears under Gaur and Khori. These are route labels and must be cross-referenced by immediate source entry.

The title/status index should preserve M.M., Mahamahopadhyay, Jyotishi, Vaidya, Kavi, Pauranik, and other professional markers. The Bali entry’s note about Ayachi Mishra’s second marriage is especially important and should be indexed as a relationship qualifier.

25.8 Coverage Matrix

Entry	Source unit	Primary names / items	Editorial action

(153)	Sarisab to Rashadh; Keshavnath Mishra; Shivnagar Khagnath Mishra	Sarisab-Soderpur continuation; Loknath- Chandrapati-Narpati line	Index under Sarisab- Soderpur; cross- reference Rashadh and Shivnagar.
(154)	Sarisab to Kailakh; Madhusudan Mishra	Chakradhar, Dukhmochan, Madhusudan, Devanath, Badarinath, Ramanath	Keep Kailakh as route label under this Sarisab entry.
(155)-(158)	Main Sarisab continuation	Ram, Kavi Basudev, Janakinath, Vaidya Chhota, Parasharma, Chanpura, Lagama- Bhatra Ghat addendum	Separate titles Kavi/Vaidya and addendum route.
(159)-(160)	Gaur-Soderpur to Maniyari, Belha, Rashadh, and Janta	Bahoran, Vaidya Vanshmani, Pyarelal, Faturi, Gunanand, Jaydatt, Brahmadatt, Mishra Diha	Index Gaur as Soderpur node; route Janta separately.
(161)-(162)	Bali-Soderpur to Pilkhar and Nagram	Ayachi Mishra second-marriage branch; Dukharan, Lakshmidatt, Kirtinath, Yogi, Narayandatt	Flag relationship qualifier and M.M./Jyotishi status.
(163)-(164)	Jagaur-Soderpur and Jagaur to Ravopa/Jhanjharpur	Dhanesh, Bula, Jiveshwar, Gokulnath, Rajninath, Yaduvir, Kedar Nath	Index Jagaur from source heading; cross-reference Ravopa and Jhanjharpur.
(165)-(169)	Khori-Soderpur to Saurath, Rahik, Naraha, Tharhi, Rashadh, Purnea	Raiya, Atmaram, Sarvasva, Ratte, Jamahir, Shilanath, Bhul, Mandhan	Khori is a Soderpur register; stop before Sukhet entry (170).

25.9 Index Items to Carry Forward

Place and route index:

- Sarisab; Rashadh; Shivnagar; Kailakh; Parasharma;
Chanpura; Lagama; Bhatra Ghat; Bisfi; Gaur; Maniyari; Belha;
Janta; Bali; Pilkhar; Nagram; Jagaur; Ravopa; Jhanjharpur;
Khori; Saurath; Rahik; Naraha; Tharhi; Anhar; Purnea;
Dharmapur country.

- Soderpur as the controlling frame for Gaur, Bali, Jagaur, Khori, and the Sarisab-Soderpur material in this chapter.
- Kailakh, Chanpura, and Janta as repeated route labels requiring entry-level cross-references rather than single merged index entries.

Personal-name index:

- Sarisab: Keshavnath Mishra, Khagnath Mishra, Loknath, Chandrapati, Narpati, Khem, Bawani, Chakradhar, Dukhmochan, Madhusudan, Devanath, Badarinath, Ramanath, Modanath, Ram, Kavi Basudev, Jagannath-pr. Jangali, Buddhinath, Vaidya Chhota, Janakinath, Hridaynath, Vaidya Hemnath, Vaidya Vachaspati, Kamalakant, Meghakar, Nidhi, Lalit, Kedar, Govind, Manoj, Ashish, Bhagy Narayan Thakur.
- Gaur: Bahoran, Vaidya Vanshmani, Pyarelal, Vaidya Faturi, Nath, Babunath, Thithar, Raghunandan, Brajnandan, Gunanand, Jaydatt, Brahmadatt, Mitranath, Vaidya Kirtinath, Jyotishi Pritinath, Mishra Diha, Munidatt, Nand Kumar, Nand Kishor, Ram Kishor, Shyam Kishor, Shrikant, Jaykant, Damodar, Kirtyanand, Nityanand, Indranand, Pranmohan, Narendra Mohan.
- Bali: Dukharan, Lakshmidatt, Dhira, Jyotishi Devidatt, Kirtinath, Giridhari, Narhari, Shankar, Phanilal, Sonelal, Banamali, Lala, Yogi, Shrimant, Keshav, Yadav, Madhav, Raghav, Hrishikesh, Umanath, Ishdatt, Shambhunath, Pritam, Narayandatt, Hiramani, Durlalit, Avadhinarayan, Chatur, Gunjar, Kalanath.
- Jagaur: Dhanesh, Bula, Jiveshwar, Gokulnath, Rajninath, Dullah, Nena, Kalar, Yaduvir, Kashinath, Vishwanath, Dinanath, Kedar Nath, Tengra, Bhuvanesh, Jhalhu, Giridhari, Baburaiya, Devanath, Kapileshwar, Khedan, Siddhi.
- Khori: Raiya, Atmaram, Sarvasva, Ratte, Babunath, Bachharan, Ishwaridatt, Amritnath, Lal, Jamahir, Hirmani, Nand Kishor, Bhuvaneshwar, Mannulal, Mukund, Vaidya Basudev, Vaidya Krishnadev, Taradatt, Madhav, Pauranik

Raghunath, Vaidya Bachchelal, Vaidya Manmohan, Kamalpati, Gauripati, Chilka, Chhabnu, Sonelal, Dukharan, Ramanand, Shilanath, Bhul, Mandhan, Pushpanath-pr. Khushi.

Title/status index:

- Kavi Basudev and Pauranik Raghunath as learned-title markers.
- Vaidya markers: Vaidya Chhota, Vaidya Hemnath, Vaidya Vachaspati, Vaidya Vanshmani, Vaidya Faturi, Vaidya Kirtinath, Vaidya Basudev, Vaidya Krishnadev, Vaidya Bachchelal, and Vaidya Manmohan.
- M.M. / Mahamahopadhyay and the Ayachi Mishra second-marriage note in entry (161).
- Jyotishi markers in Bali and Gaur, including Jyotishi Devidatt and Jyotishi Pritinath.

25.10 Transition to the Next Chapter

This chapter stops before entry (170). The next chapter should begin with the formal opening “atha Sukhet Soderpur gramaram bha.” Sukhet should be treated as a new Soderpur register and not as the final tail of the Khorī block.

Chapter 26

Sukhet, Katka, and Rohar: Soderpur Registers from Lagama to Kachhuwa

This chapter continues the cumulative Volume IV decoding from the point deliberately reserved at the end of Chapter 25. Its exclusive source span is entries (170) to (185). It begins with the formal Sukhet-Soderpur opening, moves into the Katka-Soderpur register, and then carries the Rohar-Soderpur material through Kachhuwa, Bhawanipur, and Nagram-linked continuations. Entry (186), the Pachadhi gram opening, is not decoded here and is reserved for the next chapter.

The common editorial problem in this span is not the absence of structure, but the compression of too many route clues into long genealogical sentences. The source repeatedly uses formulae such as “atha Sukhet Soderpur gramaram bha,” “atha Katka Soderpur se gramaram bha,” and “atha Rohar Soderpur se gramaram bha.” These formulae are not ornamental. They establish the register frame under which the personal names, marriage routes, professional titles, and village migrations must be indexed.

A second feature of the span is the density of modern and late-modern status markers. Sukhet includes numbered Nagram-style references and title-like abbreviations; Katka includes Mahamahopadhyay, doctor, judge, ministerial, and legal/medical markers; Rohar preserves both older kinship formulae and modern bureaucratic or scholarly references. For the final index, these must be separated from the genealogical names: a name may be indexed as a person, a title-marker, and a route node at the same time.

26.1 Entries (170) and (171): Sukhet-Soderpur, Lagama, and the Krishna-Named Expansion

Entry (170) begins with the formal Sukhet-Soderpur opening. The source introduces Sukhet with Lagama and the numbered

markers “mo. na. sha.” and “a.mu. sha.” The principal line begins with Mahogoi, then moves through Kalakrishna-pr. Bachanu, Machal, and Lochana. The first editorial action is to treat Sukhet as a Soderpur register, not as a free-standing isolated village note.

The entry then gives a large son-sequence under Machal: Hemkrishna-pr. Bathan, Totakrishna, Pitambar, Vaidya Ratan, Chhatrapati, Babue, Vanshidhar, Shivkrishna, and Navakrishna. The marriage or affiliation routes attached to this line include Darihara, Harijiv, Rohini, Hariamb, and Hridayaram. These routes show the older Panji grammar of linking a personal line to a moolgram route by the formula “X se Y sut Z dau.”

The same entry continues through Bachchu-pr. Hitakrishna and then through Rudrakrishna, Udayakrishna, Indrakrishna, Yogakrishna, and Ugrakrishna. The repeated Krishna names are not accidental repetition. They form the internal naming spine of this Sukhet branch, and therefore the final index should not collapse them under a single “Krishna family” heading. Each form must be carried separately, with cross-references to Sukhet-Soderpur and Lagama.

Entry (171), headed Sukhet, continues the same source family. Yogakrishna gives Balakrishna and Gopalkrishna; Ugrakrishna gives Gopikrishna, Vijaykrishna, Pramodkrishna, and related descendants. The entry also names Prakashkrishna, Abhimanyu, Yogendra, Dighosh, Bhavesh, Pandua, Modanand, Vidyanand, Phanandah, and Indramani-pr. Bhola. The end of the entry is broken in the source, but the line clearly remains Sukhet-linked and should be indexed under the same Soderpur control.

The crucial point for this pair of entries is that Sukhet is an active register opening. It should not be treated as an appendix to the previous Khorī material. The chapter therefore starts a new index run at entry (170), with Sukhet, Lagama, Mahogoi, Kalakrishna, Bachanu, Machal, and Lochana as the first carried-forward items.

26.2 Entries (172) and (173): Katka-Soderpur and the Parasharma/Supaul Branch

Entry (172) opens with the formula “atha Katka Soderpur se gramaram bha.” This makes Katka a Soderpur-controlled register for the purposes of Volume IV. The entry begins with Gonu, whose sons include Umapati and Jyotishi Bhairavdatt. It then moves through Babunandan, Bhuvanandan, Gangaram, Bhairav, Ramakant, Gopikant, Narhari, Garibnath, Bhulan, Venidatt, Nidhi, and related lines.

The main editorial difficulty in entry (172) is that several apra or apar lines are embedded in a single paragraph. Babunandan’s descendants take routes through Pali, Sarisab, Khoa l, Darihara, Baliyas, Pabouli, Ghusaut, and other nodes. Gangaram’s line adds Phanandah and Sakararhi, while Narhari’s branch moves through Garibnath, Bhulan, Vaidyanath, Ramkrishna, Chintamani, and Venidatt. These routes require entry-level sub-indexing rather than a single Katka heading.

Entry (173) moves Katka to Parasharma, marked with Supaul. The line continues through Venidatt’s Bhailal, Bhulan, Lakshman, Pritam, Jaydev, Mahesh, Bholanath, Babunath, Matinath, Shyamnath, Harinath, Nenan, Vaidya Jasu, and their routes. The phrase “Parasharma (Supaul)” should be preserved as a geographical note, because it distinguishes this branch from the later Katka routes to Motipur, Pilkhad, and Pratapur.

The Parasharma entry includes a useful warning for the indexer: the same names recur in other registers, but here they belong to the Katka-Soderpur frame. Bholanath and Harinath should not be merged with namesakes in Sarisab or Khori. They should be indexed with the route tag “Katka-Parasharma/Supaul.”

26.3 Entries (174) to (179): Katka to Motipur, Pilkhad, Pauna, and Pratapur

Entry (174), headed Katka to Krailakh/Motipur, begins with Purandar and then Dharani, Pashupati, Janardan, Kamalnayan, Jaykrishna, Gokulnath, Dullah, Balha, Manruchi, Giridhari, Jyotishi Babua, Aniruddha, Jaydev, Harinath, Bhavnath, Narendra, Devendra, Vijayendra, Shailendra, and Dwijendra. This is one of the densest entries in the chapter and contains several modern markers: doctor, M.B.B.S., M.D., judge, high court, state minister, and administrative-political references.

For editorial purposes, entry (174) must be split into three index layers. The first layer is the older genealogical sequence under Purandar. The second layer is the route layer: Pali, Satlakha, Mandar, Soderpur, Pabouli, Hariamb, Pandua, and allied moolgram names. The third layer is the modern status layer: Doctor Mohan, M.B.B.S., M.D.; the high court chief justice reference; and the ministerial note attached to Aniruddha. None of these status labels should replace the person's genealogical placement.

Entry (175) continues Katka through Krailakh/Motipur and Satlakha-Naksari. It includes Narendra, Yoginath, Balha, Jalpade, Faturi, Kalar, Manruchi, Gokulnath, Shambhunath, Ratinath, Janardan, Shobhan, Vaishnav, Kala, Ratish, Dukhia, Amritnath, Mandhan, Mahadhan, Haladhar, Sonay, and related routes. The entry's repeated use of apra lines requires a careful branch register: Balha, Jalpade, and Faturi should be treated as separate descent nodes rather than as one continuous undivided string.

Entry (176), Katka to Pilkhad, moves through Sarisab-linked Guninidhi, Krishnadatt, Kalar, Brahmadatt, Badari, Dullah, Lalit, Harshadatt, Kanhai, Kashi Nath, Vaidyanath, Bandhu, Basawan, Saburdatt, Parashmani, Vaiju, Vishwanath, Harinath, Musahar, Gatinath, Umanath, Taranath, Ramanath, Kalanath, and related names. Pilkhad appears here as a route destination inside the Katka register; it is not the earlier Pilkhwar branch of Khangur or Sarisab.

Entry (177), Katka to Pilrawad/Pauna, continues from Parashmani and includes Bhagwandatt, Jagdatt, Manmohan, Vishnupati, Umanath, Shivdatt, Dayaram, Kodai, Thakurdatt, Dharanath, Dwarikanath, Musan, Govind, Bachanu, Dullah, Shambhudatt, Mani, Hira, and several apra lines. Pauna should be carried as a place note, while Pilrawad/Pilkhad should be cross-referenced to avoid confusion with Pilkhwar.

Entries (178) and (179), Katka to Pratapur, complete this Katka block. Entry (178) runs through Dullah, Kamaladatt, Babujan, Nanu, Bandhu, Sahib, Jahal, Basan, Dharmadatt, Binu, Ishanath, Dinanath, Gudar, and related descendants. Entry (179) continues the same Pratapur block with Sarisab-Tilkeshwar, Sonay, Raghuram, Dubari, Indramani, Poshan, Hanumandatt, Vidyanath, and related apra lines. The correct editorial action is to close the Katka block after entry (179), because entry (180) opens a new Rohar-Soderpur register.

26.4 Entries (180) to (185): Rohar-Soderpur, Kachhuwa, Bhawanipur, and Nagram

Entry (180) opens the Rohar-Soderpur register, headed Rohar to Kachhuwa with Shivnand Mishra. The line begins with Pashupati and then Lal, Madhav, Shyamram, Manik, Sanath, Nehal, and several Mishra lines. The source also names Haringi, Matinath, Durga Datt, Uma, Ram, Nawab Maharaja, Madhusudan, Shivnand, Gangesh, Hathi, Chandidatt, Parameshwaridatt, and related descendants.

The entry mixes ordinary lineage names with honorific or status-inflected labels. “Mishra,” “Nawab Maharaja,” and the repeated use of title-like personal identifiers should be indexed as status-bearing descriptors, but the genealogical anchors remain Pashupati, Lal, Haringi, Matinath, and Madhav. The entry also carries clear route links to Tisaunt, Mandar, Pali, Sakararhi, Satlakha, Karamha, Belauch, Sarisab, Baliyas, and Budhwal.

Entry (181), Rohar with Nagram, continues through Kunjbihari, Rasbihari, Chhatradhari, Giridhari, Brajbihari,

Awadh Bihari-pr. Puna, Harigovind, Pitambar, Vallabh, Janakinath, Punyanand, Panchanand, Babua-pr. Ramchandra, Dular Chandra-pr. Umeshchandra, and related lines. The heading explicitly marks Nagram, so this entry must be cross-indexed both under Rohar and under Nagram.

Entry (182), Rohar to Kachhuwa, continues the Kachhuwa frame. It includes Chhavichandra, Manik, Bhairavdatt, Dharmadatt, Babunath, Pyare, Dayanidhi, Navnidhi, Jaykant, Sanath, Ugranarayan, Rudramani, Indramani-pr. Bathan, Radhakant, Kamalakant, Umakant, Gaurikant, Chhotakant, Krishnadatt, Manoranjan, Gopal, Shrikant, Nehal, Hemnath, Raja, Muni, and related names. The large cluster should be indexed as a continuation, not as a separate Kachhuwa family detached from Rohar.

Entry (183) gives Rohar/Bhawanipur/Kachhuwa/Bhawanipur. It includes Kalika Prasad, Devi Prasad, Anand Kishor, Yugal Kishor, Naval Kishor, Girwar Kishor, Nandan Kishor, Parwan Kishor, Dharmanarayan, Yogindranarayan, Harinarayan, Subhendra Narayan, Mahendra Narayan, Shobhendra Narayan, Surendra Narayan, Shailendra, Vijayendra, and several modern descendants. The repeated Narayan names form the core of the Bhawanipur continuation and require a separate sub-index.

Entry (184), Rohar to Bhawanipur/Nagram, continues the Bhawanipur-Nagram line through Upendra Narayan, Ram Mohan, Shyam Naresh, Naval Kishor, Rajendra Narayan, Giridhari, Taradatt, Jyotishi Shivnandan, Girwar Kishor, Nagendra Narayan, Kamal Narayan, Amarendra Narayan, and Kedar Narayan. The entry uses several Nagram-style numbered references, which should be kept as source-control markers rather than silently removed.

Entry (185), Rohar, closes this chapter's source span. It includes Nandan Kishor, Jagdish Narayan, Satish Narayan, Gajendra Narayan, Devendra Narayan, Manik, Bahoran, Govinddatt, and related routes. Because entry (186) begins a new Pachadhi gram, the chapter stops here. Rohar's line has now

moved from Kachhuwa through Bhawanipur and Nagram into a late branch with several Narayan-name descendants.

26.5 Index Logic for Chapter 26

The primary index control remains Soderpur. Sukhet, Katka, and Rohar are all treated in the source as Soderpur registers. The Genome Mapping index separately contains Sukhet-Soderpur, Katka-Soderpur, and Rohar-Soderpur control references, which confirms that these are not merely incidental place names.

The chapter also requires strong route discipline. Katka recurs with Parasharma/Supaul, Krailakh/Motipur, Satlakha-Naksari, Pilkhad/Pilrawad/Pauna, and Pratapur. Rohar recurs with Kachhuwa, Bhawanipur, and Nagram. These route labels should be carried as separate subentries, because collapsing them would erase the very function of the Panji route formula.

A title/status index is especially important here. Jyotishi Bhairavdatt, Mahamahopadhyay or M.M. references, Doctor Mohan, M.B.B.S., M.D., high court chief-justice reference, ministerial note, Vaidya Jasu, Nawab Maharaja, Jyotishi Shivnandan, and other titles must be preserved. These labels record social and educational claims in addition to descent.

26.6 Coverage Matrix

Entry	Source unit	Primary names / items	Index logic	Editorial action
(170)-(171)	Sukhet-Soderpur / Lagama	Mahogoi, Kalakrishna-pr. Bachanu, Machal, Lochana, Hemkrishna, Totakrishna, Pitambar, Vaidya Ratan, Chhatrapati, Rudrakrishna, Udaykrishna, Indrakrishna, Yogakrishna, Ugrakrishna, Gopikrishna, Vijaykrishna, Pramodkrishna, Prakashkrishna	Soderpur register; Sukhet-Soderpur control; Lagama and numbered markers retained	Begin a new chapter span; index Krishna-name sequence separately
(172)-(173)	Katka-Soderpur	Gonu, Umapati,	Katka as Soderpur	Separate Katka

Entry	Source unit	Primary names / items	Index logic	Editorial action
	and Katka-Parasharma/Supaul	Jyotishi Bhairavdatt, Babunandan, Bhuvanandan, Gangaram, Narhari, Garibnath, Bhulan, Venidatt, Bhailal, Lakshman, Pritam, Jaydev, Mahesh, Bholanath, Harinath	gram; Parasharma/Supaul as route subentry	core from Parasharma/Supaul route
(174)-(179)	Katka routes to Motipur, Naksari, Pilkhad, Pauna, and Pratapur	Purandar, Dharani, Pashupati, Janardan, Kamalnayan, Giridhari, Babua, Aniruddha, Doctor Mohan, Devendra, Vijayendra, Shailendra, Balha, Jalpade, Faturi, Kalar, Gokulnath, Shambhunath, Dullah, Kamaladatt, Bandhu, Sahib, Jahal, Binu, Ishanath, Raghuram, Dubari, Indramani	Katka-Soderpur with multiple route destinations and modern titles	Close Katka block at entry (179) before Rohar begins
(180)-(185)	Rohar-Soderpur, Kachhuwa, Bhawanipur, Nagram	Pashupati, Lal, Madhav, Shyamram, Manik, Sanath, Nehal, Haringi, Matinath, Shivrnan Mishra, Janakinath, Punyanand, Panchanand, Umeshchandra, Manik, Bhairavdatt, Dharmadatt, Ugranarayan, Radhakant, Kalika Prasad, Anand Kishor, Dharmanarayan, Upendra Narayan, Rajendra Narayan, Nandan Kishor, Gajendra Narayan	Rohar as Soderpur gram; Kachhuwa, Bhawanipur, and Nagram as route/branch tags	Stop at entry (185); reserve Pachadhi entry (186) for next chapter

26.7 Index Items to Carry Forward

Place and route index:

- Sukhet / Sukhait; Lagama; Soderpur; Katka; Parasharma; Supaul; Krailakh / Kailakh; Motipur; Satlakha-Naksari; Pilkhad; Pilrawad; Pauna; Pratapur; Rohar; Kachhuwa; Bhawanipur; Nagram.
- Repeated supporting moolgram and route nodes: Pali, Sarisab, Darihara, Khoa l, Baliyas, Pabouli, Ghusaut, Sakararhi, Phanandah, Belauch, Hariamb, Budhwal, Karamha, Jajival, Mandar, Naruan, Pandua, Tisaunt, and Gangauli.
- Soderpur is the controlling frame for Sukhet, Katka, and Rohar in this chapter. Route destinations should be recorded under each entry rather than merged by similar place-name spelling.

Personal-name index:

- Sukhet: Mahogoi, Kalakrishna-pr. Bachanu, Machal, Lochana, Hemkrishna-pr. Bathan, Totakrishna, Pitambar, Vaidya Ratan, Chhatrapati, Babue, Vanshidhar, Shivkrishna, Navakrishna, Rudrakrishna, Udaykrishna, Indrakrishna, Yogakrishna, Ugrakrishna, Gopikrishna, Vijaykrishna, Pramodkrishna, Prakashkrishna, Abhimanyu, Yogendra.
- Katka: Gonu, Umapati, Jyotishi Bhairavdatt, Babunandan, Bhuvanandan, Gangaram, Bhairav, Ramakant, Gopikant, Narhari, Garibnath, Bhulan, Venidatt, Nidhi, Bhailal, Lakshman, Pritam, Jaydev, Mahesh, Bholanath, Harinath, Purandar, Dharani, Pashupati, Janardan, Kamalnayan, Giridhari, Babua, Aniruddha, Harinath, Doctor Mohan, Devendra, Vijayendra, Shailendra, Dwijendra, Balha, Jalpade, Faturi, Kalar, Shambhunath, Ratinath, Dullah, Kamaladatt, Bandhu, Sahib, Jahal, Binu, Ishanath, Raghuram, Dubari, Indramani, Poshan.
- Rohar: Pashupati, Lal, Madhav, Shyamram, Manik, Sanath, Nehal, Haringi, Matinath, Durgadatt, Uma, Ram, Nawab Maharaja, Madhusudan, Shivnand Mishra, Gangesh, Hathi,

Chandidatt, Parameshwaridatt, Kunjbihari, Rasbihari,
Chhatradhari, Giridhari, Brajbihari, Awadh Bihari,
Janakinath, Punyanand, Panchanand, Umeshchandra,
Chhavichandra, Bhairavdatt, Dharmadatt, Babunath, Pyare,
Dayanidhi, Navnidhi, Jaykant, Ugranarayan, Radhakant,
Kamalakant, Umakant, Gaurikant, Kalika Prasad, Devi Prasad,
Anand Kishor, Dharmanarayan, Yogindranarayan, Upendra
Narayan, Rajendra Narayan, Nandan Kishor, Jagdish
Narayan, Satish Narayan, Gajendra Narayan, Devendra
Narayan.

Title/status index:

- Jyotishi: Bhairavdatt, Shivnandan, and other jyotishi markers in the Rohar/Nagram sequence.
- Vaidya markers: Vaidya Ratan and Vaidya Jasu, along with related learned-status references.
- Modern professional markers: Doctor Mohan, M.B.B.S., M.D., high court chief-justice reference, ministerial reference, and bureaucratic/political notes in the Katka block.
- Honorific and social markers: M.M., Mahamahopadhyay, Nawab Maharaja, Mishra, and Prasad/Narayan style formations in Rohar-Bhawanipur.

26.8 Transition to the Next Chapter

This chapter stops at the end of entry (185). The next chapter should begin with entry (186), “Pachadhi gram,” because the source opens a new register there. The Pachadhi material should not be mixed back into Rohar or Katka, even when personal names or route labels recur.

Chapter 27

Pachadhi, Kodariya, Sakuri, Phuldaha, Parhi, Haripur, Samaya, and Jamdauli

This chapter continues the cumulative Volume IV decoding from the point deliberately reserved at the end of Chapter 26. Its exclusive source span is entries (186) to (206). It begins with the new Pachadhi entry and the Kodariya opening, moves through Dhagjari-Kodariya, Sakuri-Kailar/Kailakh, Phuldaha-Narayanpatti, Parhi-Harinagar, Haripur-Pali, Samaya-Pali, and closes with the Jamdauli-Mangrauni continuation. Entry (207), Jamdauli to Dath, is not decoded in this chapter and is reserved for the next chapter.

The central editorial issue in this span is transition. The source moves away from the preceding Rohar-Soderpur material and begins a new sequence of gramaram bha openings and route-based continuations. Kodariya and Pachadhi have their own opening logic. Sakuri returns as a Sarisab-linked branch. Phuldaha, Haripur, Samaya, and Jamdauli require Pali control. The chapter therefore treats each heading as an index boundary, while also preserving the repeated marriage-route formulae that connect these branches to Sarisab, Soderpur, Darihara, Khauwal, Jajival, Mandar, Baliyas, Budhwal, Karamha, and other recurring nodes.

27.1 Entries (186) to (189): Pachadhi, Kodariya, Dhagjari, and a Rikta Control Point

Entry (186), headed Pachadhi gram, begins with “atha Kodariya gramaram bha.” The working register is therefore not merely Pachadhi as a loose place reference; it is Pachadhi with a Kodariya opening. The line begins with Diwan Bhawanidatt and proceeds to Mahesh, Devkrishna, Parameshwaridatt, Ishwaridatt, Gana, Nandlal, Bhuvaneshwaridatt, Neena-pr. Guhyeshwaridatt, Bhairaveshwaridatt, Bagishwaridatt-pr. Chhatradhari, Sundar,

Jitu, Yadav, Ramchandra, Anandchandra, Ramabhadra, Raghuchandra, Raghavchandra, and Chakradhari.

The words Diwan, pr., and the dotted gaps must be retained editorially. Diwan Bhawanidatt is a title-bearing genealogical node, not just a name. Guhyeshwaridatt and Bhairaveshwaridatt are long theophoric formations and should be indexed carefully; they should not be shortened to generic Ishwaridatt forms. The phrase “Pachadhi gram” establishes the entry label, while “Kodariya gramaram bha” provides the operative register opening.

Entry (187), Dhagjari/Kodariya-Nagram, continues from Ishwaridatt through Kanhaiyalal, Gopal, Gumani, Mukundlal, Tulsiprasad, Damodar, Keshav, Chhakauri, Madhav, Rameshwar, Jagdish, Vishnuprasad, and Nanhu-pr. The heading explicitly includes Dhagjari and Kodariya, with Nagram as a control marker. This is an important index point: Dhagjari here is not the earlier Badhiyam-Dhagjari chapter; it is a Kodariya-Nagram-linked continuation.

Entry (188), Kodariya to Dhagjari, carries Gopal, Raja, Kumar, Harishchandra, Ganeshchandra, Kalishchandra, and Shubhchandra. The entry is shorter, but it is genealogically important because it completes the Kodariya-Dhagjari turn before the source marks entry (189) as rikta. Entry (189) is not a missing oversight; it should be preserved as a blank index slot. In the final index, (189) should appear as a rikta control point rather than disappear.

27.2 Entries (190) to (192): Sakuri-Palli, Kailar/Kailakh, and the Nibhipur Turn

Entry (190), Sakuri to Kailar, begins “atha Sakuri palli gramaram bha.” This wording makes the entry a fresh Sakuri-Palli opening. Sadashiv’s line gives Manganu, Karu, Bhora, and Hari; then Manganu gives Bhirvani, Karu gives Saburdatt, and the line proceeds through Bhau-pr. Buddhinath, Bhavanand, Bhuvan, Pradyumna, Guna, Mahamahopadhyay Krishnadatt,

Shambhudatt-pr. Hing Mahanti, Suvansh, Aniruddha, Madhav, Jaykant, Babooji, Devikant, Lakshmikant, Chandrakant, Digambar, and related daughters or route links.

The entry contains two special editorial markers. First, “M.M. Krishnadatt” must be indexed as a learned-title node, not reduced to an ordinary Krishnadatt. Second, the late additions such as Bettiah, Mangadpatti, Raiyam-Soderpur, Kanhauli, and Tharhi show the branch moving through modern place references. These need cross-references, but the head register remains Sakuri-Palli.

Entry (191), Sakuri to Kailakh, continues the same Sakuri block through Dinanath, Madhav, Kamalakant, Mahant, Purushottam, Bhaiya, Jaynath, Lala, Shyamnath, Kirtinath, Ranganath, Umadatt, Gangesh, Chiranjiv, Shatanjiv, Poshan, Gopal, and Basudev. Entry (192), Sakararhi to Nibhipur, is a small but significant bridge. It attaches Basudev to Khadka-Ekhara and records an apra Shatanjiv line. The editorial action is to keep (192) separate because its heading shifts from Sakuri to Sakararhi/Nibhipur even though it continues the same personal branch.

27.3 Entries (193) to (195): Phuldaha-Pali to Narayanpatti

Entry (193) opens Phuldaha-Pali with the heading “atha Phuldaha Pali gramaram bha.” It begins with Nagan and gives Mahesh, Harikesh, Ganesh, and Kashinath. The line then moves through Sone, Bhikhu, Ganga Dhar, Diheshwar, Dinanath, Devan, Bhoi/Bodh, Bhikshuk, Bhikhari, Dharu, Harikrishna, Nena, Gonga, Sona, Harakhu, Bhanudatt, Mani, Hira, Durgadatt, Shitaladatt, Mangaladatt, and Ramadatt. The density of this entry shows a proper Pali branch, not a minor appendage.

Entry (194), Phuldaha to Narayanpatti, continues the Phuldaha line through Mahadev, Padum, Babura, Shyamnath, Bhanudatt, Bachh, Sona, Mohanlal, Bhane, Markandey, Mannu Lal, Yogadhar, Babe, Mahanand, and Lakshman. The source

repeatedly routes this line through Baliyas, Sakararhi, Karamha, Soderpur, Darihara, Pali, Jajival, Khauval, and Khandbala. The final index should therefore give both Phuldaha-Pali and Narayanpatti cross-references.

Entry (195), Phuldaha to Narayanpatti, continues through Nakat, Kanhaiya, Bauku, Umanath, Ramanath, Raje, Krishna, Baldev, Bachharu, Chhaban, Fakiran, and Badari. The line closes the Phuldaha-Narayanpatti block by repeating Sarisab, Soderpur, Satlakha, Hariamb, and Sakararhi routes. This confirms that Phuldaha-Pali must be treated as a Pali register whose branches interact broadly with the same moolgram network seen throughout Volume IV.

27.4 Entries (196) and (197): Parhi-Palli to Harinagar and Tarauni

Entry (196) opens Parhi-Palli with “atha Parhi palli gramaram bha.” It begins with Hia and then Gosain, Jayshiv, Beniram, Vaidya Kotishwar, Manbodh, Raghav, and Boka. From these come Datti, Shankardatt, Hanumandatt, Vaidya Chandradatt, Gopal, Govind, Babunandan, Vaidya Tantrik Shiromani, Vaidya Halli, Vaidya Musani, Bachha, Saule, Madhav, Badrinath, Jageshwar, Singheshwar, Vighneshwar, and Brijbhushan. This entry is unusually rich in learned-title markers: Vaidya, Tantrik, and Shiromani are not incidental adjectives.

Entry (197), Parhi to Harinagar with Tarauni, continues through Raghav’s line: Narayandatt, Ishwardatt, Hireswar, Ratneshwar, Dharanidhar, Haldhar, Yatashankar, and others. The appearance of Tarauni in the heading means the entry should be cross-indexed to Harinagar and Tarauni. The source also uses Sarisab, Hariamb, Pabouli, Jajival, Khoa l, Soderpur, and Belauch as route nodes; those should remain visible in the index.

27.5 Entries (198) to (202): Haripur-Pali, Pilrawad, Nanour, Yogiyada, and Shashipur

Entry (198), Haripur-Pilrawad, opens Haripur-Pali with Shulpani and gives Hemkar, Bachharan, Puran, Gonan, Bauku, Basudev, Luchai, Pradyumna, Sevak, Dhanmani, Mahadev, Kisna, Bodh, Kala, Yaddu, Dhannamani, Bhairavan, Manmohan, Dhir, Hari, Nandalal, and related names. The entry marks Haripur as a Pali branch and should be indexed under Haripur-Pali rather than under the visually similar Pilkhad/Pilrawad forms from the Katka block.

Entry (199), Haripur to Nanour/Nagram, continues through Hira, Dhir, Amritnath, Nanu, Poshan, Sone, Halli, Mahadev, Sadhu, Kamaladatt, Toti, Bhavanidatt, Narayandatt, Keshavdatt, Shivdatt, Hanumandatt, Babujan, Hiralal, Kanhai, Jamahir, and Avadhkant. The Nagram marker in the heading should be carried as a cross-reference, while the genealogical frame remains Haripur-Pali.

Entry (200), Pali to Haripur/Shivnagar/Yogiyada, continues through Krishnadev, Rajmani, Hibharan, Narayandatt, Keshavdatt, Jaylal, Bhailal, Janardan, Sukhai, Anant, Kantir, Bhikhi, Pechai, Santoshi, Madhurapati, Naresh, Bodhkrishna, Bhau, Bholanath, Gokulnath, Koshikdatt, Badarinath, Mangal, and related descendants. This entry is a hinge from Haripur into Yogiyada and should be indexed under both Pali-Haripur and Yogiyada.

Entries (201) and (202) carry Haripur/Yogiyada into Shashipur. Entry (201) names Anantlal, Bhavanand, Udaykant, Vijaykant, Madhurapati-pr. Rohai, Rudi, Chitradhar, Shivnath, Lal Bihari, Janak, Damodar, Bhagwat, Markandey, Naresh, Manikrishna, Brajlal, Saule, Basna, Lakshmidatt, Channa, Kishor, Keshav, Balbhadra, Kapileshwar, and Vaidyanath. Entry (202), Yogiyada-Shashipur, continues with Raghav, Nathuni, Shrikant, Vikal, Ravinath, Shubhkant, Govinddatt, Mathuranath, Sukhad/Bachu, Babunidhi, Maninidhi, Ugranath, Vishwambhar, Nitu, Gane,

Devdatt, and Chumman. This sequence should be treated as one Haripur-Yogiyada-Shashipur continuum.

27.6 Entries (203) to (206): Samaya-Pali and Jamdauli-Pali to Mangrauni

Entry (203) opens Samaya-Pali. It begins with Ganganand, then Gunanand and Hiranand, and continues through Tekanand with route links to Soderpur, Shrikrishna, Goi, Alay, Bane, Khandbala, Madhurapati, Khauai, Tulakrishna, Sakararhi, Kamalapati, Sudhakar, Panichobh, Pritam, Harpati, Nanu, Baliyas, Janki Nath, Sarisab, Narayandatt, Yogadhar, Mandar, and Bhavi. Samaya therefore stands as a Pali gram opening, not as a casual place reference.

Entry (204) opens Jamdauli-Pali and begins with Harhar/Harhar-datt, Khadgapani, Jaykrishna, Ratnapani, Padmapani, Jagatbandhu, Horil, Jiva, Gopal, Babunath, Shyamnath, Kishori, Tota, Mahapurush, Kanakmani, Babue, Giridhar, and Bachanu. This entry confirms Jamdauli as one of the important Pali-linked registers; the line should be cross-referenced to Sakhua because the heading gives Jamdauli to Sakhua.

Entries (205) and (206), Jamdauli to Mangrauni and Khardakh-Mangrauni, extend the Jamdauli-Pali material. Entry (205) includes Sone, Manbodh, Bhaiyan, Kavi Lal, Jhadula, Babunu, Govind, Rami, Chaitranath, Parashmani, Raghubir, Tirthamani, Balbhadra, Dayanath, Ramnath, Premnath, Chandranath, Shivnath, Kulmani, Babulal, Bhaiyo, Jagannath, Dwarikanath, Bathan, and Baboo. Entry (206) continues the Mangrauni sequence with Jagannath, Mathuranath, Raje, Bachha, Tej Nath, Dukhmochan, Gopal, Ganesh, Mahesh, Hiralal-pr. Kui, Ritunath, Kumar, and Aniruddha. The chapter stops here because entry (207) begins a new Jamdauli-Dath sequence.

27.7 Index Logic for Chapter 27

The index logic in this chapter has four layers. First, Kodariya must be kept distinct from the broader Pachadhi heading. Second, Sakuri must be treated through the Sarisab-Sakuri framework. Third, Phuldaha, Haripur, Samaya, and Jamdauli must be read through the Pali moolgram network. Fourth, late place labels such as Nagram, Dhagjari, Narayanpatti, Harinagar, Tarauni, Pilrawad, Nanour, Yogyada, Shashipur, Sakhua, and Mangrauni should be indexed as route or branch tags rather than mistaken for separate unrelated genealogies.

The source also demands a title index. Diwan Bhawanidatt, Mahamahopadhyay Krishnadatt, Vaidya Kotishwar, Vaidya Chandradatt, Vaidya Tantrik Shiromani, Vaidya Halli, Vaidya Musani, and learned or ritual markers around Parhi and Sakuri should be preserved. These titles provide social and intellectual context and should not be dropped during name normalization.

27.8 Coverage Matrix

Entry	Source unit	Primary names / items	Index logic	Editorial action
(186)-(189)	Pachadhi / Kodariya / Dhagjari	Diwan Bhawanidatt, Parameshwaridatt, Ishwaridatt, Bhuvaneshwaridatt, Guhyeshwaridatt, Bhairaveshwaridatt, Chhatradhari, Sundar, Jitu, Ramchandra, Anandchandra, Ramabhadra, Raghuchandra, Raghavchandra, Kanhaiyalal, Mukundlal, Tulsiprasad, Damodar, Keshav, Chhakauri, Madhav, Gopal, Raja, Harishchandra, Ganeshchandra, Shubhchandra	Kodariya opening under Pachadhi; Dhagjari-Kodariya- Nagram branch; rikta entry (189)	Start new chapter span; preserve rikta slot
(190)-(192)	Sakuri-Palli to	Sadashiv,	Sarisab-Sakuri	Index Sakuri

Entry	Source unit	Primary names / items	Index logic	Editorial action
	Kailar/Kailakh and Nibhipur	Manganu, Karu, Bhora, Hari, Saburdatt, Bhau-pr. Buddhinath, Bhavanand, Pradyumna, M.M. Krishnadatt, Shambhudatt, Suvansh, Aniruddha, Madhav, Jaykant, Devikant, Lakshmikant, Chandrakant, Digambar, Dinanath, Kamalakant, Purushottam, Shyamnath, Kirtinath, Ranganath, Umadatt, Gangesh, Chiranjiv, Shatanjiv, Poshan, Gopal, Basudev	framework; Sakuri-Palli opening; Sakararhi/Nibhipur shift	separately from Kodariya and Pali branches
(193)-(195)	Phuldaha-Pali to Narayanpatti	Nagan, Mahesh, Harikesh, Ganesh, Kashinath, Ganga Dhar, Diheshwar, Dinanath, Devan, Bodh, Bhikshuk, Bhikhari, Dharu, Harikrishna, Bhanudatt, Mani, Hira, Durgadatt, Shitaladatt, Mangaladatt, Ramadatt, Mohanlal, Bhane, Markandey, Mannu Lal, Yogadhar, Nakat, Kanhaiya, Bauku, Umanath, Ramanath, Raje, Baldev, Bachharu, Chhaban, Fakiran, Badari	Phuldaha as Pali branch; Narayanpatti route tag	Carry Phuldaha-Narayanpatti as a cross-indexed unit
(196)-(197)	Parhi-Palli to Harinagar / Tarauni	Hia, Gosain, Jayshiv, Beniram, Vaidya Kotishwar, Manbodh, Raghav, Bokan, Datti, Shankardatt, Hanumandatt, Vaidya Chandradatt,	Parhi-Palli opening; Harinagar and Tarauni route controls	Preserve learned-title markers

Entry	Source unit	Primary names / items	Index logic	Editorial action
		Gopal, Govind, Babunandan, Vaidya Tantrik Shiromani, Vaidya Halli, Vaidya Musani, Bachha, Madhav, Badrinath, Narayandatt, Ishwardatt, Hireswar, Ratneshwar, Dharanidhar, Haldhar, Yatashankar		
(198)-(202)	Haripur-Pali, Nanour, Yogiyada, Shashipur	Shulpani, Hemkar, Bachharan, Puran, Gonan, Bauku, Basudev, Luchai, Pradyumna, Sevak, Dhanmani, Mahadev, Sadhu, Kamaladatt, Toti, Bhavanidatt, Keshavdatt, Krishnadev, Rajmani, Jaylal, Bhailal, Bhikhi, Pechai, Bodhkrishna, Bhau, Bholanath, Gokulnath, Badarinath, Anantlal, Udaykant, Vijaykant, Rudi, Shivrath, Janak, Bhagwat, Markandey, Naresh, Manikrishna, Vaidyanath, Raghav, Govinddatt, Sukhad/Bachu	Haripur as Pali branch; Nagram, Yogiyada, and Shashipur route tags	Treat as Haripur-Yogiyada-Shashipur continuum
(203)-(206)	Samaya-Pali and Jamdauli-Pali to Mangrauni	Ganganand, Gunanand, Hiranand, Tekanand, Harhar, Khadgapani, Jaykrishna, Ratnapani, Padmapani, Jagatbandhu, Horil, Jiva, Tota, Giridhar, Bachanu, Sone, Manbodh,	Pali moolgram network; Jamdauli and Mangrauni cross-indexing	Stop before entry (207) Jamdauli-Dath

Entry	Source unit	Primary names / items	Index logic	Editorial action
		Bhaiyan, Kavi Lal, Jhadula, Govind, Rami, Chaitranath, Parashmani, Tirthamani, Balbhadra, Dayanath, Kulmani, Babulal, Jagannath, Dwarikanath, Mathuranath, Tejnath, Dukhmochan, Ritunath, Kumar, Aniruddha		

27.9 Index Items to Carry Forward

Place and route index:

- Pachadhi; Kodariya; Dhagjari; Nagram; Sakuri-Palli; Kailar/Kailakh; Sakararhi; Nibhipur; Phuldaha-Pali; Narayanpatti; Parhi-Palli; Harinagar; Tarauni; Haripur-Pali; Pilrawad; Nanour; Shivanagar; Yogiyada; Shashipur; Samaya-Pali; Lagama; Jamdauli-Pali; Sakhua; Mangrauni; Khardakh-Mangrauni.
- Recurring route nodes: Sarisab, Soderpur, Darihara, Khauwal, Jajival, Mandar, Baliyas, Budhwal, Karamha, Hariamb, Belauch, Pabouli, Pali, Khandbala, Satlakha, Panichobh, Ghusaut, Naruan, Pandua, Ekhar, and Phanandah.

Personal-name index:

- Kodariya-Pachadhi: Diwan Bhawanidatt, Parameshwaridatt, Ishwaridatt, Bhuvaneshwaridatt, Guhyeshwaridatt, Bhairaveshwaridatt, Chhatradhari, Sundar, Jitu, Ramchandra, Anandchandra, Ramabhadr, Raghuchandra, Raghavchandra, Kanhaiyalal, Mukundlal, Tulsiprasad, Damodar, Keshav, Chhakauri, Madhav, Gopal, Raja, Harishchandra, Ganeshchandra, Shubhchandra.
- Sakuri: Sadashiv, Manganu, Karu, Bhora, Hari, Saburdatt, Bhavanand, Pradyumna, M.M. Krishnadatt, Shambhudatt, Suvansh, Aniruddha, Madhav, Jaykant, Devikant,

- Lakshmikant, Chandrakant, Digambar, Dinanath, Kamalakant, Purushottam, Shyamnath, Kirtinath, Ranganath, Umadatt, Gangesh, Chiranjiv, Shatanjiv, Poshan, Gopal, Basudev.
- Pali branches: Nagan, Mahesh, Ganga Dhar, Diheshwar, Dinanath, Bhikshuk, Bhikhari, Bhanudatt, Mannu Lal, Yogadhar, Nakat, Kanhaiya, Bauku, Shulpani, Hemkar, Gonan, Bauku, Pradyumna, Sevak, Dhanmani, Sadhu, Toti, Krishnadev, Rajmani, Bhikhi, Pechai, Bodhkrishna, Anantlal, Shivnath, Janak, Bhagwat, Markandey, Ganganand, Gunanand, Hiranand, Tekanand, Harhar, Khadgapani, Jaykrishna, Ratnapani, Padmapani, Jagatbandhu, Sone, Manbodh, Bhaiyan, Kavi Lal, Jhadula, Chaitranath, Parashmani, Tirthamani, Balbhadra, Dayanath, Kulmani, Babulal, Jagannath, Dwarikanath, Mathuranath, Dukhmochan, Ritunath.

Title/status index:

- Diwan Bhawanidatt.
- Mahamahopadhyay / M.M. Krishnadatt.
- Vaidya Kotishwar, Vaidya Chandradatt, Vaidya Tantrik Shiromani, Vaidya Halli, and Vaidya Musani.
- Kavi Lal and other learned or literary-style markers in the Jamdauli-Mangrauni sequence.

27.10 Transition to the Next Chapter

This chapter stops at the end of entry (206). The next chapter should begin with entry (207), Jamdauli to Dath. That sequence continues Jamdauli but changes the route frame, so it should not be absorbed into the Jamdauli-Mangrauni block decoded here.

Chapter 28

Jamdauli to Dath and the Mahishi-Pali Register: Entries (207)-(220)

28.1 Scope and Point of Resumption

This chapter begins exactly where Chapter 27 stopped: entry (207), the Jamdauli-to-Dath continuation. It carries the reading through the end of entry (220), Mahishi to Ranti-Ladaur, and deliberately stops before entry (221), which opens another Mahishi-to-Dath unit. The chapter therefore has two main bodies: the last Jamdauli-Pali cluster, entries (207)-(211), and the beginning of the Mahishi-Pali register, entries (212)-(220).

The working principle remains the same as in the preceding chapters. A heading such as “Jamdauli to Dath,” “Mahishi to Kailakh,” or “Mahishi to Ranti-Ladaur” is treated as a route or destination label unless the index control clearly makes it a mool or moolgram marker. The repeated formulas “suta,” “apara suta,” “dau,” and “ddau” are read as lineage continuation and sambandha recording, not as prose description. Blank or dotted places are preserved in interpretation as absent or intentionally unfinished register material.

28.2 Entries (207)-(211): The Closing Jamdauli-Pali Sequence

Entry (207), Jamdauli to Dath, opens with the tail of a branch in which Kumar, Bhikhiya, Aniruddh, Jhadula, Badan, Parashuram, Bachharu, Manbodh, Poshana, Chhotku, Bhagwandatt, Sundar, Dasharath, Ramchandra, and Lakshman appear as carriers of the Jamdauli register. The texture of this entry is important because it is neither a fresh mool beginning nor a simple personal list. It is a compressed marriage-route register: Jamdauli is the controlling Pali node, while Dath, Betia, Saraya, Chanpura, Badhiyam-Pabauli, Teldiha, and related destinations mark the outward spread of the branch.

Within entry (207), Jhadula’s sons Patiram, Hiran, and Durlalit are used to split the branch. Patiram runs through Nena and Giridhari, while Hiran and Durlalit are less fully developed.

Badan's line moves through Shivdatt. The Parashuram line is more extensive: Bachharu and Manbodh lead into Poshana, Chhotku, Bhagwandatt, Sundar, Dasharath, Ramchandra, and Lakshman. The line also preserves local direction through Chanpura, Badhiyam, Pabauli, and Teldiha, showing that the Panji is tracking social location along with descent.

Entry (208), Jamdauli to Dath, Betia-prant Saraya, continues Manbodh and Saule, then gives a more layered Lakshmikant-Hemangad-Bachharu-Umadatt structure. Umadatt's sons Kamaladatt, Cheta or Gauridatt, and Shambhudatt are followed by a broad Jaleshwar group: Devidatt, Nanhku, Mahavir, Khadgu, Panchu, Gulli, and Baddu. The detail is notable because it shifts between direct male descent and a chain of sambandha references. Kapileshwar's sons Harinandan, Lokai, and Yadu are also linked, and the record closes this unit with Harinandan's sons Bihari, Kashinath, and Divakar.

Entry (209) continues Jamdauli without a separate destination formula. Lokai's sons Kishori, Chhaban, Madan, and Raghunath appear first, followed by Yadu's son Vishwanath and the Dharoura-Baliyas line involving Mahodar, Kumar Singh, Ratan, Chhakodi, Shriprakash, Khataru, and Vindhyanath. The same entry then turns to Shambhudatt and to Jayanand, Vishnupati, Lalbihari, Bhushan, Gangadatt, Kala, Diheshwar, and Tarapati. Because the entry moves through multiple named branches without changing the main heading, the safest reading is as a continuation of the Jamdauli-Pali descent register with several sub-branches, rather than as independent village openings.

Entry (210), Jamdauli to Khaparpura-Fait, begins from the Tarapati-Prandhan-Mukund-Buch route and then expands through Andi, Dukhbhanjan, Kala, Manik Nandan, Bholanath, Bhagvatnarayan, Bhaiyalal, Gopal, Lal, Bachchi, Gudar, Bhular, Banmali, Kishor, Madhusudan, and Srishtinandan. The entry is dense with secondary marriage routes: Darbhara/Darihara, Pali, Khaparpura, and several other place labels appear in the role of route markers. The essential point is that the source is still

following Jamdauli, but now through a Khaparpura-Fait destination branch.

Entry (211), Jamdauli to Khaparpura-Pariharpur-Chacharha, closes the Jamdauli block in this chapter. Gujar's sons Shaktinath and Ghutar begin the entry. Bhular's Baua Sahib line, Kala's Chhatrapati-Dullah-Bhikhiya group, and the Shri Lal-Ramlal stream form the central structure. The entry also includes Fakir, Markandey, Anantaram, Manasukh, Lalit, Ujandatt, and Ramandatta. Its importance lies in the way Jamdauli-Pali is projected into multiple destinations - Khaparpura, Pariharpur, Chacharha, and related localities - while keeping a continuous genealogical thread.

28.3 Entries (212)-(214): The Mahishi-Pali Register Begins

Entry (212), Mahishi, is a new "gramarambha" within Pali. Harinandan's line is opened through Nath and Manasukh, and another branch through Bhora and Chan. Dinanath's sons and descendants include Vishwanath, Shaktinath, Muktinath, Lakshminath, Jhingur, Madhav, Badrinath, Bindhyanath, Somnath, Ganganath, and others. The entry repeatedly brings in Soderpur, Sarisab, Baliyas, Darihara, Pabauli, and Pandua as sambandha controls. This is not a random expansion; it is a Mahishi-Pali record that maps descent through successive marriage-route anchors.

Entry (213), Mahishi to Kailakh, narrows the Mahishi material through Madhav, Kalikant, Digambar, Raghunath, Revati, Siddhinath, Shantinath, Satinath, Chandinath, Muktinath, Chunchun, Bouna, Punni, and Artinath. The route "to Kailakh" is best read as a directional/destination marker within the Mahishi-Pali register, not as a separate mool. This entry is also important because it includes learned or status markers in the line of Artinath and the related sambandha formulas.

Entry (214), Mahishi, returns to a broader continuation. Lal's son Parameshwaridatt, and the lines through Krishnamani, Rudramani, Kalru, Gulab, Markandey, Harisaran, and other descendants are listed. The entry has many numbered "apara"

branches, which indicates alternate or collateral streams rather than chronological prose. The Kalru portion is especially complex: it uses Oini, Soderpur, Darihara, Baliyas, Pandua, Sarisab, and other links to map secondary descent and marriage ties. This makes entry (214) one of the structural bridges between the first Mahishi opening and the later local expansions.

28.4 Entries (215)-(220): Mahishi Expands Through Chakauti, Ranti, Ladaur, Chainpur, and Related Destinations

Entry (215), Mahishi to Chakauti, Pokhrauni, and Srinagar, is built around Vedanand, Indukar, Chandradev, Boku, Giri, Diheshwar, Govind, Prandhan, Mannulal, and related names. The entry mixes personal descent with precise destination markers. Indukar is especially important because he gives a named personal anchor to the route, while Chandradev and Boku/Giri create lateral branches that move through Baliyas, Karmaha, Rajanpura-Darihara, and Soderpur.

Entry (216), Mahishi, continues Giri, Bathaha, Mannulal, Chandradev, Lalit, Bhora, Dhan, Bodhi, Dukhiya, Neenan, Sanand, Lali, Bhawanidatt, Gopal, and Banmali. The structure is again a set of collateral lines. Bhora's branch is divided through Dhan, Bodhi-Dukhiya, Neenan, Sanand-Lali, and Bhawanidatt; Dhan's branch moves through Gopal and Banmali, and Banmali then generates another Madhukar line. The effect is to thicken the Mahishi register rather than to create a new gram heading.

Entry (217), Mahishi to Shyam Sidha, Haridev Jha, Champaran-desh Pakri, begins with Bodhi's sons Dharbharan, Pemu, and Judaun. Pemu's son Ram and Judaun's sons Jaladhar and Gangadhar create the path to Haridev. The entry also preserves a Neran/Neenan strand, a Sanand-Shitaladatt line, and a set of Nanu and Genalal/Babualal/Umakant descendants. The geographic label Champaran-desh Pakri should be retained as a destination field in the register; it does not override the Mahishi-Pali source heading.

Entry (218), Mahishi to Tharhi-Chainpur in Saharsa, uses Bhawanidatt as the organizing point. His sons Amritnath,

Gopinath, and Kirtinath lead to Chintamani, Dukhana, Bhikhana, Ramkrishna, Kevalkrishna, Manohar, Govardhan, Chakradhar, Mahidhar, Yogi, Nirsu, Gopinath, Siddhinath, and later Vijendra. The entry also includes a modern-style continuation through Raghuwar, Anugrah, Rameshwar, Ugramohan, Premamohan, Mithilesh, Akhilesh, and Avadhesh. This is a good example of how the register accommodates later family memory without abandoning the old Panji formula.

Entry (219), Mahishi, is a numbered collateral cluster. Mahi's sons Durgadatt and Bhawanidatt begin the entry, but most of its weight falls on Bhawanidatt's branches through Deonath, Ramanath, Hibharn, Gopal, Apuch, Baddu, and the repeated "apara" divisions. The source names numerous moolgram and route references, including Soderpur, Sarisab, Darihara, Khanda-bala, Mandar, Pabauli, and others. The entry is best read as a preservation of multiple collateral fragments under the same Mahishi-Pali umbrella.

Entry (220), Mahishi to Ranti-Ladaur, begins with Gopal's sons Manmohan, Aniruddh, Nathuni, and Lakshman. Manmohan's line gives Jaykant, Shrikant, Harikant, Tarakant, Yogakant, Rajkant, and related descendants. Aniruddh gives Dinesh and Raghunath; Nathuni gives Baidyanath; Lakshman and Ramanath supply further Soderpur and Sarisab links. The end of the entry remains open-ended in the source, but the next numbered heading begins a fresh Mahishi-to-Dath entry. For that reason, Chapter 28 stops here and leaves entry (221) for Chapter 29.

28.5 Index Logic Applied

The index logic for this chapter is straightforward but crucial. Jamdauli is controlled under Pali, and Mahishi is also controlled under Pali. The source's transition from Jamdauli to Mahishi is therefore a transition between two Pali-controlled registers, not a shift to an unrelated gotra-mool system.

Within the Jamdauli entries, Dath, Betia, Saraya, Khaparpura, Pariharpur, Chacharha, and other place labels are treated as route or settlement targets. Within the Mahishi entries, Kailakh,

Chakauti, Pokhrauni, Srinagar, Shyam-Sidha, Pakri, Chainpur, Ranti, and Ladaur are treated in the same way unless the index separately elevates them. This protects the reading from a common error: treating every destination label as if it were a new mool.

The recurrent links to Soderpur, Sarisab, Darihara, Baliyas, Karmaha, Pabauli, Narun, Khauwal, Mandar, Budhwal, and other named nodes serve as sambandha controls. They show how the line is connected, but the controlling headings of this chapter remain Jamdauli-Pali and Mahishi-Pali.

28.6 Coverage Ledger for Chapter 28

- Entries (207)-(211): Jamdauli to Dath, Betia-prant Saraya, Khaparpura-Fait, Khaparpura-Pariharpur-Chacharha.
- Entries (212)-(214): Mahishi-Pali opening, Mahishi to Kailakh, and the first broad Mahishi continuation.
- Entries (215)-(220): Mahishi to Chakauti/Pokhrauni/Srinagar, Mahishi continuation, Mahishi to Shyam-Sidha/Champaran-Pakri, Mahishi to Tharhi-Chainpur, Mahishi numbered collateral cluster, and Mahishi to Ranti-Ladaur.
- Reserved for Chapter 29: entry (221), Mahishi to Dath, and the subsequent Mahishi entries.

28.7 Transition to the Next Chapter

The next chapter should begin with entry (221), “Mahishi to Dath.” That entry is not absorbed here because it starts a new numbered unit after the Ranti-Ladaur material of entry (220). Keeping that boundary intact preserves the source order and prevents the Mahishi-Dath branch from being prematurely mixed into the present chapter.

Chapter 29

Mahishi to Dath and the Mangrauni-Madari Continuation: Entries (221)-(229)

29.1 Scope and Point of Resumption

This chapter begins at entry (221), exactly where Chapter 28 stopped. It covers entries (221)-(229) only. Entries (221)-(223) close the present Mahishi-Pali sequence; entries (224)-(229) move into the Mangrauni-Pali continuation, including the split across the source-file boundary between Vol-3Final03-a and Vol-3Final03-b. The chapter deliberately stops before entry (230), where a new Nagram/Hati-Pali sequence opens.

The chief control for this chapter is the Pali framework. Mahishi, Mangrauni, and Jamdauli are all held by the index under Pali, so the shift from Mahishi to Mangrauni is not a change of the underlying Pali register. It is a shift from one Pali-controlled gram line to another. The repeated place names such as Dath, Basanhi, Tharhi, Madari, Virsayar, and Babhanigam are read as route, settlement, or local continuation labels unless a separate index rule elevates them.

29.2 Entry (221): Mahishi to Dath

Entry (221), Mahishi to Dath, resumes from the Ramanath branch left open at the end of the preceding chapter. The opening movement names Bhangi through the Belauch-Bhavanath-Juraun connection and then introduces another line through Pabauli-Machal-Narayan Datt, Ghusa ut-Sanphool, and the Bacha group. Bacha's sons Tejnath, Ganesh, Kantir also styled Vishwanath, Babuji, and Bhagirath create a thick collateral cluster. This is a good example of a Panji entry that does not read as linear prose; it is a register of parallel descent and sambandha references.

Tejnath's line is especially important. It first gives Bhular, then Ravi and Gangadhar. Bhular is associated with Darihara and Karmaha references, while Ravi and Gangadhar carry further links through Baliyas, Jajival, Darihara, Budhwal, and related nodes. The entry then closes with the Ratnath branch and the

later Vijay Nath, Upendra, and Mahendra group connected through Parhat-Sakararhi. The Dath label is therefore the destination field of the entry, while Mahishi-Pali remains the governing source identity.

29.3 Entry (222): Mahishi to Basanhi in Madhepura

Entry (222) carries the Mahishi line toward Basanhi in the Madhepura region. It begins with Kantir or Vishwanath, then moves to Lakshminarayan and the Ramashankar/Lallu line. The Badhiyam-Pabauli link through Chandramani and Suryamani is inserted inside this entry, followed by Manbodh, Khelpati, and Chandramani again, so the source is preserving an interlocked chain rather than a simple father-son list.

Lakshminarayan's son Kumarnath receives a Soderpur-Ramdatt-Sadhu connection. Ramashankar gives Bindhyanath, and Bindhyanath is attached through Khauai-Janakinath-Indranath and Sarisab-Mahamahopadhyaya Santgopal. The same entry then moves to Govind's son Kuli, Parasmani's son Badrinath, Grihimani, Muni, Ishdatt, Bhikhi, and Shatrughan. The pattern is a closing Mahishi branch with several named sub-lines and a dense spread of Soderpur, Sarisab, Darihara, Pali, Khauai, Khanda-bala, Karmaha, and Ghusa ut controls.

29.4 Entry (223): Mahishi to Mangrauni-Tharhi

Entry (223), Mahishi to Mangrauni-Tharhi, is the hinge between the Mahishi and Mangrauni materials. It begins with Phalgun and his sons Bacha, Kanhai, Gopi, and Govind. Bacha runs through a Darihara-Bhoranath-Manik route; Kanhai produces Srishtidhar and Krishnadhar; Krishnadhar, also styled Krishna, gives Babuji or Gangadhar; and Gangadhar then gives Chandradhar. The source also records Gopi and Govind branches, with Govind's son Ganesh followed by Tarakant and Saraswatikant.

The later part of entry (223) is structurally important because it introduces Arjun, Mannu, Lotan, and Jhotan. Mannu's Mukund-Balli line and Lotan's Baidyanath line lead toward Soderpur and

Baliyas connections. Jhotan's sons Giridhari and Gumani continue into Muktinath, Shivdatt, and Haldhar. The quoted Muktinath sambandha formula is retained in the register, showing that the compiler was preserving a specific received variant rather than smoothing it into a single normalized genealogy. The entry ends by bringing the line toward Mangrauni, so it prepares the next Pali gram opening.

29.5 Entries (224)-(225): The Mangrauni-Pali Opening and Its First Extension

Entry (224), Mangrauni to Babhania, opens the Mangrauni-Pali gram register. The entry begins from Manbodh and then lists Bhavadatt and many alternate branches: Jivan, Hridaynath, Durlabh, Mangani, Shivan, Mani, Shobhnath, Shrinath, Bhanjan, Bacha, Dayanath, Kalanath, Sanphool, Modnath, Lakshminath, Janaki, and others. The numbering of many "apara" branches is significant. It shows that the source is not merely narrating succession; it is separating remembered collateral streams under a single Mangrauni-Pali framework.

Bhavadatt's son Sonma and Chanda form an important subdivision. Sonma gives Kulmani and Nityanand; Kulmani gives Ayodhyanath; Ayodhyanath gives Mahadev and Basudev. Nityanand gives Baidyanath and Meghanath. The entry thus sets up a wide family map under the Mangrauni heading. The repeated links to Satlakha, Soderpur, Pali, Khauai, Jajival, Baliyas, Karmaha, Sarisab, Babhania, Mandar, and Belauch should be treated as sambandha and route controls, not as replacements for the Mangrauni-Pali heading.

Entry (225), Mangrauni to Babhanigam-Madari, continues Chanda and Jivan. Chanda's line gives Babunandan, Phalgun, Arjun, and Chhedi; Babunandan is connected through Narun-Bhikhiya-Dhirnath and Sarisab-Govind. Phalgun gives Shiveshwar or Chichan, and Shiveshwar is tied through Baliyas-Lanha-Yashodhar and Pali-Gharbharan. Jivan's son Mangani then creates another stream through Babue, Manne, Kun-kun, Nityanand, Pachkaudi, Vishweshwar, Jageshwar, Hari, and

Durlabh. The line at the end of the source-file segment is visibly unfinished, ending in the middle of the Dayashankar-related chain; the continuation appears at the start of the next source file.

29.6 Entries (226)-(229): Mangrauni Continues Across the Source-File Boundary

Entry (226), Mangrauni to Madari, begins in Vol-3Final03-b and continues the end of the preceding Mangrauni material. The opening preserves Devkinandan and the Yatashankar-Dayashankar sequence, then gives Lootan's son Ramanath, also styled Khataru. Ramanath's sons include Durganath, Premnath, Sahityacharya-Principal Dinanath, and Bhagwanji. The entry also brings in Bhaskar, engineer Pushkar, Sanjay, Vinay, and other later or status-marked names. This shows a modern layer entering the Panji formula without breaking the older structure of suta, sambandha, and route.

The same entry continues through Chhotu, Mahavir, Shashivir, Gudar, Kamlu, Lala, Bhairavi, and Gauridatt. Gudar's sons Kamlu and Lala link to Sarisab, Pali, and Satlakha lines; Bhairavi and Gauridatt supply additional sambandha paths. Entry (226) is therefore not a new gram beginning but a continuation that completes the Mangrauni-Madari material after the manuscript or file break.

Entry (227), Mangrauni to Virsayar, begins with Shivan's sons Vanshmani and Grihimani, and then moves through Manik, Shobhnath, Brahmaddatt, Dharmadatt, Babu, Gopal, Jagmohan, Rudramani, Shrinath, Jayanath, Fakiran, Deonath, Babunath, Gopinath, Babua, Ram, Manmohini, Lakshminarayan, and Madhusudan. The Virsayar label is a route marker, while the descent logic remains Mangrauni-Pali. The entry is rich in Sarisab, Darihara, Pabauli, Baliyas, Belauch, Gangoli, Hariamb, Soderpur, Karmaha, and Khaual controls.

Entry (228), Mangrauni continued, begins with Bhanjan's son Anand and Bacha's son Shyamnath. It then develops Dayanath's sons Adinath and Premnath, the Shyamnath and Kalanath lines,

Sanphool, the Hanumandatt-Bhagwandatt-Shankardatt-Chandidatt-Ishwaridatt group, and the Modnath-Babunath-Jhotan group. Later, Janaki and Bawunath extend the record through Kanhai, Babunath, and additional Baliyas, Pabauli, Pali, Satlakha, Karmaha, and Soderpur references. This entry is a consolidation of collateral material before the Mangrauni sequence closes.

Entry (229) is marked rikta. In this chapter it functions as a formal closure marker: it confirms that the Mangrauni segment has a numbered place in the source sequence even though no genealogical matter has been supplied for that entry. Immediately after it, the source writes “Nagram” and then entry (230), Hati to Satlakha. That new Hati-Pali sequence belongs to the next chapter.

29.7 Index Logic Applied

The index control is decisive here. Mahishi and Mangrauni are both under Pali, and Jamdauli also belongs to the same Pali group. Therefore the chapter should be read as a Pali-register transition from Mahishi into Mangrauni, not as a movement into a wholly separate gotra-mool structure. The Pali control explains why the same network of Sarisab, Soderpur, Baliyas, Khauwal, Darihara, Karmaha, Pabauli, Jajival, Mandar, Belauch, Budhwal, and related nodes recurs throughout the chapter.

The file boundary between entries (225) and (226) does not create a conceptual break. Entry (225) ends mid-flow, and entry (226) continues the same Mangrauni-Madari material. The interpretation therefore keeps the source-file transition visible while preserving the genealogy as a continuous register.

Entry (229) is treated as a true rikta entry. It is not omitted, and it is not filled from inference. Its presence matters because it separates the Mangrauni sequence from the following Hati sequence. This prevents the next chapter’s Hati material from being mistakenly absorbed into Mangrauni.

29.8 Coverage Ledger for Chapter 29

- Entries (221)-(223): Mahishi to Dath, Mahishi to Basanhi in Madhepura, and Mahishi to Mangrauni-Tharhi.
- Entries (224)-(225): Mangrauni-Pali opening to Babhania and Babhanigam-Madari, including the unfinished continuation at the end of Vol-3Final03-a.
- Entries (226)-(228): Mangrauni to Madari, Mangrauni to Virsayar, and the final Mangrauni continuation preserved at the beginning of Vol-3Final03-b.
- Entry (229): rikta, preserved as a formal source entry.
- Reserved for Chapter 30: entry (230), Nagram/Hati to Satlakha, and the subsequent Hati-Pali sequence.

29.9 Transition to the Next Chapter

The next chapter should begin with entry (230), Hati to Satlakha. That heading follows a clear “Nagram” marker and opens a new Hati-Pali run. Keeping it outside Chapter 29 protects the boundary between the Mangrauni continuation and the next Hati sequence.

Chapter 30

Hati-Pali and Samauli-Pali: From Satlakha and Pilkhwar to Sanha, Jhanjharpur and Bagahi

This chapter resumes exactly where Chapter 29 stopped. Its exclusive span is entries (230) to (247): the Hati-Pali register from Satlakha through Pilkhwar, Chanpura, Saurath and Dhanga; the rikta entry (237); and the Samauli-Pali register from its first opening through Tarauni, Nanour, Vindhi, Sanha, Jhanjharpur and Bagahi, ending with rikta entry (247). Entry (248), the beginning of the Balirajpur-Hariamb register, is deliberately left for the next chapter.

30.1 The Hati-Pali opening: entry (230)

Entry (230) is introduced under the renewed Nagram rubric as "Hati to Satlakha" and opens with the formula "atha Hati Pali gramarambh". The wording is important because Hati had earlier appeared in a Soderpur frame, but here the source explicitly shifts the working base to Pali. The branch begins with Bhagirath and his son Kalidash, then moves through Nath into Bachha, Chhitari, Harikrishna, Bhikhiya, Nanu, Baburaiya, Faturi, Chaturanand and related descendants. The route formula repeatedly connects the Hati-Pali branch to Mandar, Pali, Jajival, Satlakha, Soderpur, Valias, Sarisab, Karmaha, Khoa l, Alay and Budhwal, showing that the register is not a simple village list but a relational map of marriages, descent, and indexed settlement points.

The same entry also records cross-branch recurrence: Sribhadra and Yugal Bhadra are tied to Sarisab through Narayandatt and Kanhai, while Chhitari's descendants move through Khoa l, Pabouli, and Pali. Harikrishna's line is then carried through Sanphool, Balah, Hiya and Yadurai, establishing the Yadurai axis that becomes the opening hinge of the Pilkhwar section in the next entry.

30.2 Hati to Pilkhwar: entries (231) and (232)

Entry (231) carries Hati to Pilkhwar. Yadurai's sons are listed as Prayagdatt, Hanumandatt, Bhagwandatt and Naubati. Prayagdatt moves into Yashodhar, then Shivchandra, Buchchi and Bhogendra. The formula makes the Pilkhwar line geographically elastic: Bindhi-Mahnaura, Satlakha, Soderpur, Belauch, Gangauli, Khoa l and Sakararhi appear as connecting nodes. The register also records a continuation through Manhar, Dharani, Narayan, Chhilka, Durbhanjan, Chhaban, Gauri and Vidyanath. These names are not isolated; each is paired with origin-route and destination-route markers, allowing the Hati-Pali line to be checked against the wider Panji grid.

Entry (232), "Hati to Pilkhwar, Chanpura, Haridash Jha", is a continuation of the same field but with a more explicit Chanpura association. Dukhbhanjan's sons Dhan and Dullah anchor the first part. Dhan leads to Kanhai; Dullah leads to Umanath. The source then records Andi's descendants Bandhura, Ram, Rakani and Bhikhani, followed by Jhadula, Muni, Mansukh, Keshavnarayan, Mandhan, Shyam, Hemnath, Harivansh and later collateral names. The entry is dense because it folds Pilkhwar and Chanpura into the Hati frame without making either a new independent mool; the continuing formula retains Hati as the governing register.

30.3 Hati to Saurath and Dhanga: entries (233) to (236)

Entry (233) turns to "Hati to Saurath, Fekan Jha, Dhanga". The first part completes the line of Buye through Fekan and the Chhamu-Sakararhi connection, then the Bhikhani-Kanhai branch moves through Darhara, Sarisab and Belauch. A second branch begins with Shivdash and his descendants Gonu, Hema, Ghanshyam, Yaduram and Parana. Gonu leads to Hridik and then to Bodhi; Bodhi leads to Girdhari and Gangai. The register is especially useful because it joins Saurath,

Dhanga and the older Hati-Pali skeleton through named persons rather than through a bare locality heading.

Entry (234), "Hati to Dhanga", expands the Gangai and Yaduram line. Bandhav, Manmohan, Srikant, Murali, Jhotan, Luchai, Jaydatt, Mansukh, Nanu, Bhaiya, Rohan, Parshi, Shyam and Lala appear in a long relay. The source repeatedly uses Sarisab, Soderpur, Satlakha, Naruan, Valias, Karmaha, Ghusaut and Digho as route-points. The entry's value lies in its preservation of both biological descent and cross-registered placement: the same line is made legible by father-son sequence and by the repeated moolgram markers around it.

Entries (235) and (236) complete the Dhanga material before the blank entry. Entry (235) continues with Shardanand, Suryanand, Dayanand, Vijayanand, Umanand, Taranand, Shyamalal, Murlilal, Krishnalal, Nandishwar, Padmeshwar, Lakshmeshwar, Ratneshwar and Laliteshwar. Entry (236) moves through Mansukh's sons Vishnudatt and Shankardatt, then Gopal, Gumani, Banmali, Mahesh, Nityanand, Dunanand, Shiva and Chandrakant. The entries are suspended in places by scribal ellipses, but the line is still readable because the route formula continues to name Sarisab, Valias, Soderpur, Khoa l, Pali, Kujouli, Satlakha, Belauch and Ghusaut. Entry (237) is marked rikta, so no descent should be invented for it.

30.4 Samauli-Pali opening: entries (238) and (239)

Entry (238) begins a new unit: "atha Samauli Palli gramarambh". The entry starts with Pradyumna's sons Rajiv Lochan, Kamal and Ghoghan. Rajiv Lochan leads to Harihardatt; Harihardatt's descendants include Rajmani, Sonmani and Parasmani, and a separate Thothari line. Rajmani leads through Kanhai or Vishnumani and Bhavmani; Sonmani leads to Hridaynath and Madhav; Hridaynath leads to Jyotishi Eknath, Chandrashekhar, Lakshmikant and

Tarakant; and Madhav leads to Shashinath, Artinath and Vaiya Raghunath. The entry establishes Samauli as a Pali-based register, but its connecting markers include Jajival, Mandar, Pabouli, Panichobh, Soderpur, Darhara, Khandbala, Satlakha, Khoa I, Sarisab, Sakararhi and Hariamb.

Entry (239) takes Samauli to Tarauni. Parasmani's line is carried through Chhatramani and Nityanand, then through Parmanand and Kulanand. Thothari leads to Girdhari and Leravmani, while related lines introduce Chhatrapati, Karu, Vishnudatt, Horil, Dayanidhi, Shyamnath, Ram, Haridev, Sridev, Basudev, Baldev, Dhodhan, Jhadula and Kotishwar. This entry shows the typical Panji method of branching by both descent and locality: Tarauni is not presented as a new origin but as a destination-node within the Samauli-Pali branch.

30.5 Samauli to Nanour and Vindhi: entries (240) and (241)

Entry (240), "Samauli to Nanour", begins from Pitambar's sons Palat, Garib, Khaggu and Machal. Palat, Garib and Khaggu open several sub-lines through Pakhia, Muna, Meena, Shambhunath, Nandi, Fuddi, Veni, Devi, Panchanand, Thadu, Bachchi, Medhnath and Sahashramani. The register's emphasis is on transmission through Pali while also showing repeated movement into Soderpur, Naruan, Khoa I, Alay, Jajival, Satlakha, Belauch and Karmaha. The dense recurrence of Pali at the receiving end confirms the governing frame.

Entry (241), "Samauli to Vindhi, Haridev Mishra", continues from Manhar's descendants Dharani, Nayan, Harikrishna, Bana and Rupnath. The branch then moves into Bhaiya, Kalpa, Bhikhari, Bhola, Dukhiya, Hirphool, Mani, Bhagwandatt, Kalyan, Shivnandan, Sundar, Bhavesh, Jivakarna, Rudradatt, Bhairavdatt, Dular, Bachchan, Haridev, Thaiya, Harizardatt, Gangadatt, Maharaj, Govinddatt and Jamahir. The Haridev

Mishra identification is therefore located within a much larger genealogical spread, not as an isolated biographical label.

30.6 Samauli to Sanha, Jhanjharpur and Bagahi: entries (242) to (246)

Entry (242), "Samauli to Sanha (Begulal)", continues from Bhairavdatt through Bholanath, Medhakar, Chhotku, Keshav, Tufani, Gumani, Madhunandan, Amritnath, Vishwanath, Lakshmikant, Shyamakant and Mahavir. The Sanha or Begulal marker is embedded in a line that continues to cite Satlakha, Alay, Valias, Soderpur, Sarisab, Darhara, Karmaha, Mandar, Kujouli, Pabouli, Jajival and Khandbala. This confirms that the local label is an applied destination within the Samauli-Pali framework.

Entry (243), "Samauli to Jhanjharpur", turns to the line of Kulpati's son Nand and then Mohan, Tarapati, Gangadhar, Jivanath, Ratan, Chhilka, Madhupati, Bhavanidatt, Deonath, Kirtinath, Shaktinath, Hridaynath, Hiralal, Durban and Nidhi. The entry uses Jhanjharpur as a destination-marker, while the active genealogy remains tied to Pabouli, Valias, Belauch, Babhaniyam, Darhara, Mandar, Sarisab, Soderpur, Khoa I, Gangauli, Kujouli and Karmaha.

Entry (244) is a continuation without a new external village label. It begins from Indrapati's son Shankar and then moves to Nilambar, Mahipati, Upe, Gauridatt, Sanphool, Fekan, Chhota and Thakurdatt. The entry should not be separated from Samauli: it is the tail of the same Samauli sequence, preserving additional descendants before the Bagahi transition.

Entry (245), "Samauli to Bagahi, Champaran deshe", opens with Mannu's sons Bhavaditya and Jayaditya. Bhavaditya's line proceeds through Babunandan, Bhaiya, Ishwaridatt, Shyamlal, Ranglal, Gadhadhar and Bhagwandatt.

Bhagwandatt's sons Narsingh, Singheshwar, Vishweshwar and Kapileshwar are placed through Darhara, Budhwal, Pandua, Pali, Sarisab and Jamuni-Jajival connections. Entry (246) completes the Jayaditya side through Jagannath, Baidyanath, Chhakodi, Balihari, Bhagirath, Narayan and Sone. Entry (247) is rikta; it closes the Samauli-Pali chapter unit without creating a recoverable line.

30.7 Index logic applied in this chapter

The controlling index logic is twofold. First, the source itself labels Hati as Hati-Pali at entry (230), so the Hati material of entries (230) to (237) must be read as a Pali-based register, even though Hati has also appeared in other frames elsewhere. Secondly, the index explicitly lists Samauli-Pali as a gram-arambh, which confirms the frame for entries (238) to (247). Therefore the chapter treats Hati and Samauli as two consecutive Pali-governed registers, not as loose place-name clusters.

The recurrent names Sarisab, Soderpur, Mandar, Khandbala, Satlakha, Darhara, Khoa l, Valias, Budhwal, Pabouli, Jajival, Gangauli, Naruan and Ghusaut are retained as route-markers because the Panji text uses them to locate each descendant within the wider moolgram lattice. The chapter therefore decodes every entry as a combination of descent, route, and indexed settlement, rather than as a list of names.

30.8 Coverage note

Chapter 30 closes at entry (247), the Samauli rikta entry. The next chapter should begin with entry (248), "Balirajpur to Ranitol", where the source shifts from the Pali-governed Samauli unit to the Hariamb/Balirajpur register.

Chapter 31

Balirajpur-Hariamb and Siva-Hariamb: Settlements, Scholarly Lines and Marriage Networks, Entries (248)-(265)

31.1 Scope and method of continuation

This chapter resumes immediately after the Samauli-Pali closure of Chapter 30. Its exclusive span is entries (248)-(265). Entries (248)-(255) decode the Balirajpur-Hariamb material, moving from Ranitol and Barouni through Kakraud, Dhagjari, Chopta, Chopra and Rahua in Purnea. Entries (256)-(265) then shift to the Siva-Hariamb register and carry the line through Virsayar, Saurath, Lakshmipur, Singhwar, Vishnupur, Pilkhar, Dath-Kachhuwa and the suspended Kharka heading. Entry (266), Mangrauna-Hariamb, is not absorbed here and is reserved for the next chapter.

The interpretive method remains the same. Each name is read as part of a descent chain; each place name is treated as either a controlling gram/moolgram label or a route and marriage-location marker; each title is preserved because it tells us how the branch remembered learning, office, profession or ritual status; and each repeated “apara” division is treated as a separate collateral branch, not as a redundant repetition. The chapter therefore follows descent, place, marriage, title and branch-continuity at the same time.

31.2 Entries (248)-(251): Balirajpur opens from Ranitol to Ramnagar

Entry (248), Balirajpur to Ranitol, opens the Hariamb-controlled Balirajpur register. Bhavkrishna is the first pivot. His sons Prannath, Dayanath, Dullah and Bali divide the branch. Prannath gives Rupnath; Rupnath gives Ramkrishna; Ramkrishna gives Narsingh; and Narsingh gives Damodar. The

descent is never given alone: each generation is tied to a route of marriage or connection, including Jajival-Banai-Nitai, Sakararhi-Purushottam, Darihara-Harijiv-Shivdatt, Sarisab-Mahadev, Baliyas-Kalyan-Bhavanath, Budhwal-Bachharu, Jajival-Viru-Abhinand, Baliyas-Gopinath, Soderpur-Chanchal-Babua and Pali-Gopal. These connections show the Ranitol line as a Balirajpur branch spread through several older matrimonial nodes.

Dayanath's line in the same entry runs through Modnath, Bodhnath, Govind, Parmanand and Harivansh. Bodhnath's line is not merely a list of sons: Govind and Parmanand are placed through Khauwal, Khandbala and other marriage routes, while Harivansh is connected through Mandar-Hardatt-Tirthdatt and Panichobh-Gunanidhi. Madhav, Vishwambhar, Ratan Singh, Chhakauri, Shri Prasad, Khataru or Uditnarayan, Kuldeepnarayan and Bachnu then appear in the same branch. The Ladaur and Dharora-Baliyas references make the line mobile, and the named sons preserve continuity from a ritual village heading into later settlement society.

Entry (249), Balirajpur to Shanitol or Barouni, carries the Uma branch. Uma gives a Jajival-Premnath-Gopal link and then Durganand. Durganand is connected through Soderpur-Babulal-Gangadhar; Gangadhar himself is then tied through Karmaha-Loknath-Jivanath and Pandua-Rudramani. The Parmanand branch introduces Vaiyakaran Thakkan and Pandit Vedanand, adding a scholarly title layer to the descent. Thakkan connects to Mahamahopadhyaya Babujan and Kunjan; Vedanand gives Ravinandan, whose line moves through Digho-Sarvanarayan-Kulanand, Satlakha-Dwarikanath, Pandua-Nathuni-Sadupadhyaya Anand and Khandbala-Lakshmikant. The source therefore records both descent and intellectual status in the same genealogical chain.

Entry (250), Balirajpur to Ranitol, Kailakh and Ladaur, continues Lal's line. Lal gives Ugranath, Chumman, Vishwanath and Ayodhyanath. Ugranath gives Pandit Babue or Shrikant and Pandit Domai or Lakshmikant; Babue's descendants include Palat and Rudrakant; Lakshmikant gives Karunakant and Chhitan. The line is repeatedly attached to Pandua, Budhwal, Mandar, Gangauli, Khauai and Soderpur. Chumman's line gives Markandey and, through Dharora-Baliyas, Singheshwar, Nanheku and Rameshwar. Lanha's line gives Babuan, Shankar, Madhu and Sadashiv, with Shankar moving to Binu and Vedanand. The repeated Soderpur, Sarisab and Ghusaut references keep the branch within the same wide marriage network even as the named settlements multiply.

Entry (251), Balirajpur to Ramnagar, begins from Bhaiya's sons Ramanath, Gonan, Kalanath and Raja. Ramanath gives Bhawanidatt; Bhawanidatt gives Bhavadatt, Varju, Mannu, Sadhu and Nandalal. The branch then proceeds through Basudev, Shankardatt, Bhagirath, Vishwanath, Ramkrishna, Devchandra, Garadchandra, Krishnachandra, Virchandra, Gopalchandra, Sunilchandra and Sanjivchandra. The line is especially modern in its memory of named individuals and settlement extensions, but its formula remains the old one: each son is linked through Baliyas, Karmaha, Oini, Jajival, Kujouli, Pabauli, Narun, Valias, Pandua, Soderpur, Kapiya and Digho. Vishwanath's sons Shri Lal, Govardhan, Arjun, Dukhan, Vedanand, Damodar and Vanshidhar close the entry by showing several collateral paths under the same Balirajpur-Ramnagar heading.

31.3 Entries (252)-(255): Balirajpur expands through Kakraud, Chopta, Chopra and Rahua

Entry (252), Balirajpur to Kakraud-Dhagjari, continues through Mannu. Mannu's sons Lootan and Luche create

separate lines. Lootan is connected through Satlakha-Vanshidhar-Bhavan and Takbal-Gauridatt; Luche gives Ramji and Lakshman, with Jajival-Dharmadatt-Bhimdatt and Baheradhi-Venidatt links. Nandalal gives Upendra and Yaduvir; Yaduvir is connected through Khauval-Kari-Chaudhary Jhingur and Jajival-Bhikhi. Gonan's son, styled Nat Murlidhar, brings Bhailal and Babulal; that branch runs through Sarisab-Rawantar-Bhol, Karmaha-Chitradhar and an Oini royal reference to Raja Lakshminarayan's line. Ratan then returns the line to Soderpur-Rameshwar-Modnarayan and Pandua-Manik.

The second half of entry (252) is an important scholarly and administrative extension. Kalanath gives Kauskidatt and Venidatt; Kauskidatt gives Gulbadan, Manmohan and Muse. Gulbadan gives Ganesh and Krishna, while Krishna gives Jaldev, Lakshmikant and Kamalde. The sequence then brings Kapileshwar, Kureshwar, Kishor, Santosh, Suryamohan, Brajmohan, Girishmohan and Shishirmohan. The note on Mahadev's sons Samarendra, Dharendra and Ramendra includes the modern high-court chief-justice type title for Prabodh, and Chandranath gives Prakash and Vikash. This is precisely the kind of Panji moment where genealogy, title, public office and marriage route must be read together, not separated.

Entry (253), Balirajpur to Chopta-Dhamdaha under Nawal Kishor Mishra, is a named learned branch. Babua Ji or Jaykrishna gives Kumar Ji, Amarnath, Pitambar, Nawal Kishor, Jagdish and Satyanarayan. Kumar Ji gives Gopal, Shivanandan and Jagannath; Amarnath gives Balakant, Buddh or Kamalakant, Ramakant and Harikant. Pitambar gives Vaiyakaran Padmanam, preserving a grammatical-learning title inside the descent record. Nawal Kishor gives Professor Shyamanand, Engineer Manoj Kumar and Subodh Kumar. The next generation includes Sanjiv and Santosh under Engineer

Manoj Kumar. This entry is therefore a deliberate record of scholarly and professional branching, not just a village-to-village marital map.

Entry (254), Balirajpur to Chopra, continues Satyanarayan. His sons Harhar, Vishwambhar and Nilambar are placed through Satlakha, Takbal, Pandua, Sarisab, Raiyam-Soderpur, Gangauli, Baliyas and Karmaha. The title “Sahityacharya Professor Dr. Vishwambhar Mishra Vagesh” is central: the Panji preserves him as a learned figure while still requiring his marriage and sambandha placement through Pandua and Sarisab-Mukund. Nilambar, Mukund, Rameshwar, Madhusudan, Mahadev, Bhairav, Chandranath, Kamaldev, Murari, Manohar and Suman extend the branch. The line shows how a modern literary-academic identity remains housed inside the older genealogy-formula.

Entry (255), Balirajpur to Kakraud and Rahua in Purnea, moves through Madhusudan, Muse, Sadanand, Bhikham, Devanand, Dular, Hali, Raghu Nandan, Vaiyakaran Suryanarayan, Jivanath, Madanmohan and Vijendranath. The branch is dense with educational titles: Suryanarayan is marked as a grammarian; Jivanath and Madan Mohan carry M.Sc. professor titles; Vijendranath is marked with a medical degree. Yet the line is still read by the older marriage formula: Satlakha, Pali, Valias, Karmaha, Soderpur, Mandar, Sarisab, Pandua, Darhara, Ghusaut and Baliyas all function as relationship controls. The Purnea label gives the settlement location, while the titles identify remembered status within the branch.

31.4 Entries (256)-(258): Siva-Hariamb begins and moves to Virsayar, Saurath and Lakshmipur

Entry (256) opens a new register: Siva-Hariamb. Kasinath is the first ancestor. His sons Nathe and Nena are followed by collateral lines through Poshan, Tulsidatt, Baburaiya and Kirti.

Nathe gives Rampal and Babulal; Nena gives Raghuvir, Govind and Bachche Lal. Govind gives Nilkanth and Narsingh, and Nilkanth is linked through Sakararhi and Hariamb routes. Narsingh gives Sudhakar. Bachche Lal gives Chiranjeev; Chiranjeev gives Kalikanand, Nandan, Ramanand and Satyadev. The entry uses Belauch, Karmaha, Soderpur, Sakararhi, Mandar, Hariamb, Gangauli, Valias, Darhara, Alay, Khauai, Pali, Pabauli and Kodariya to position every descendant inside the matrimonial web.

Entry (257), Siva to Virsagar or Virsayer-Saurath, continues from Satyadev and Poshan. Satyadev gives Satishchandra, Navinchandra, Hemchandra, Virchandra, Raman and Suman. Poshan gives Rajnath, Jayanath, Pandit Lakshmikant, Bachnu, Pandit Ganeshdatt, Pandit Chhotakani and Maheshdatt. The Pandit titles matter: they show a learned sub-line within the Siva register. Rajnath gives Manmohan, while Pandit Ganeshdatt gives Pandit Vishnudatt; Vishnudatt gives Bhairavdatt and Bhawanidatt, and also Pandit Shivdatt and Bhimdatt. The line moves through Sakararhi, Jajival, Darhara, Pali, Khauai, Pabauli, Pandua, Digbo, Dahibhat, Mahishi-Pali, Baliyas and Hariamb. Saurath is not a break in descent; it is a settlement horizon inside the same branch.

Entry (258), Siva to Lakshmipur-Saurath, begins with Shyamnath's descendants: Babumani, Radhamani and Bhaiyamani. Babumani gives Ram Manohar, and Ram Manohar is tied to Sarisab-Machal-Jalpadata and Panichobh-Jhau. Radhamani moves through Belauch-Lakshmidatt-Chhotkai and Babhania-Nandalal. A second sub-line continues through Umanath, Bahadur, Bandhav, Mansukh, Hridayasukh, Bengali and Durgadatt. The Bengali-Durgadatt branch is linked to Oini through Raja Kirtinarayan and Kumar Durlabh, showing how an older royal association can be recorded inside a Hariamb branch while the marriage network remains

grounded in Pandua, Soderpur, Baheradhi, Sarisab, Ghusaut, Sakararhi, Valias, Budhwal and Narun.

31.5 Entries (259)-(264): Siva to Singhwar, Vishnupur, Pilkhar and Dath-Kachhuwa

Entry (259), Siva to Singhwar-Saurath, begins from Kisuni's sons Devkrishna and Lakshmikant. Devkrishna gives Rameshwar and Bauk; another Devkrishna line gives Pauranik Machal and Thotha. Rameshwar gives Santoshmani, Thengan, Gonan, Bhikhan and Hridaynath. Santoshmani gives Babujan and several collateral lines: Raghuvir, Pandit Indradatt, Bhikhari, Murlidhar and Kulmani. Babujan gives Vaiyakaran Bhaiyo and Durbaran; Vaiyakaran Bhaiyo gives Harivansh; Harivansh gives Raghunath. The genealogical text keeps the title "Pauranik" with Machal and "Vaiyakaran" with Bhaiyo because these titles are part of branch memory, while the marriage markers keep the line linked to Gangauli, Khauai, Baliyas, Jajival, Sakararhi, Babhania, Pali, Koderiya, Darhara, Soderpur and Budhwal.

Entry (260), Siva to Saurath-Singhwar, continues the same cluster. Kulmani is linked to Sarisab and Khauai; Pandit Indradatt gives Babua or Shridatt, Bhuttu or Lakshmidatt and Mahindradatt. Shridatt gives Markandey, Kamalakant and Shukdev; Lakshmidatt gives Chhitan or Dhairyanath; Mahindradatt is connected through Mandar-Siddhinath-Narsingh and Soderpur-Babue. Murlidhar, Thengan, Tulsidatt, Chhotakani, Bamma, Purushottam, Mahottam, Narottam, Kumar Ji and Kusheshwar follow. In this section the repetition of titles is important: Vaiyakaran, Mahamahopadhyaya and other honorifics occur beside ordinary descent names, showing learned memory and collateral descent moving together.

Entry (261), Siva to Singhwar, develops Gonan's sons Narsingh and Jayanath. Narsingh gives Radhakant,

Lakshmikant, another Radhakant and Yadukant. Lakshmikant gives Ramchandra, Thakkan and Mohan; Radhakant gives Gangadhar. The entry then moves through Bhikhan, Bauk, Pauranik Machal, Tikanath, Kishornath, Yogi and Chanan. Tikanath gives Phaninath; Phaninath gives Leravanath; Kishornath leads to Harshnath; Harshnath gives Suphal. Each line is tied through Sarisab, Pali, Khauval, Alay, Soderpur, Valias, Mandar, Darhara, Budhwal, Sakararhi, Karmaha, Hariamb, Satlakha, Belauch and Jajival. Branch-continuity here depends on reading the repeated Singhwar label together with these marriage nodes.

Entry (262), Siva to Vishnupur, begins from Yogi's descendants and then moves through Yagmohan, Madhav, Yadav, Narsingh, Basant, Dinesh, Mahesh, Ramesh, Dhanesh, Naresh, Vaiyakaran Suresh, Vaiyakaran Umesh, Gangesh, Tarashwar, Ugreswar, Shiveshwar, Pramod, Premchandra, Hemchandra, Dilipchandra and Shivanandan. The line is notable for its repeated learned titles and modern personal names. Vishnupur is thus not merely a place name; it is a settlement endpoint for a line whose marriage and education markers connect Sarisab, Darhara, Sakararhi, Soderpur, Gangauli, Mandar, Pabauli, Khauval, Ghusaut, Digho, Jajival, Panichobh, Valias and Belauch.

Entry (263), Siva to Pilkhar, begins from Thotha and his sons Nathe, Nena and Bhaiya. Nena gives Juraun, Prabhunath and Dinanath. Juraun gives Ballar; Ballar gives Manrakravan. Prabhunath and Dinanath lead to Bhushan, Sukhan, Mushai, Kasinath, Gopinath, Vishwanath, Raghudube, Pratapnarayan, Bachchan and Naresh. The entry contains a modern professional note for Pratap Narayan, identified as a lawyer. Yet the route remains fully Panji-like: Khandbala, Karmaha, Sakararhi, Soderpur, Babhanian, Darhara, Pandua, Jajival, Sarisab, Pali, Khauval, Mandar, Digho and Narun all locate the descent.

Entry (264), Siva to Dath-Kachhuwa, follows Lakshmikant's sons Varju and Hari. Varju gives Bhola and Kashi; Hari gives Nanu and Mannu. Nanu is placed through Jajival-Nitai-Lakshmidhar and other routes; Mannu gives Thethan and Kalikadatt, with later lines through Himran, Manbharan, Doman, Jhagadu, Vishnukant, Ghuran, Ishwaridatt and Gumani. Gumani gives Krishnakant, and Krishnakant gives Chanchal Kishor and Awadh Kishor. The late part introduces Babulal, Suresh, Gadadhar, Tarakant, Radhakant, Umakant, Shashikant and Ajit Kumar. The Saharsa note attached to Ajit Kumar's line is a later settlement trace, while the descent remains tied to Khauwal, Pabauli, Soderpur, Belauch, Darhara, Budhwal, Satlakha, Ghusaut, Pali, Sakararhi, Gangauli, Jajival and Mandar.

31.6 Entry (265): Siva to Kharka as a suspended heading

Entry (265), Siva to Kharka, appears as a heading without a developed body before the next numbered entry begins. It is therefore treated as a suspended or effectively blank entry. It must still be preserved in the coverage ledger because its number records a place in the source sequence. The absence of a body does not authorize moving the following Mangrauna material backward into Siva-Kharka.

31.7 Index logic applied in this chapter

The governing index rule is that Balirajpur is controlled through Hariamb. The chapter therefore treats entries (248)-(255) as a Hariamb/Balirajpur register, even when the line travels to Ranitol, Barouni, Kakraud, Dhagjari, Chopta, Chopra, Rahua, Ramnagar or Purnea. These settlement labels show where branches moved or were remembered; they do not cancel the Balirajpur-Hariamb control.

The Siva material begins with the explicit source formula “*atha Siva Hariamb gramarambh.*” Even where the separate index search does not return Siva as an independent headword, the source itself gives the controlling register. Therefore entries (256)-(265) are read as Siva within the Hariamb framework, not as a loose appendix. The recurring links to Sarisab, Soderpur, Pali, Darhara, Valias, Khauval, Mandar, Budhwal, Khandbala, Gangauli, Jajival, Narun, Ghusaut, Koderiya, Panichobh and others are read as marriage and relationship controls inside that framework.

The titles are part of the index logic of memory. Vaiyakaran Padmanam, Professor Shyamanand, Engineer Manoj Kumar, Sahityacharya Professor Dr. Vishwambhar Mishra “Vagesh,” Vaiyakaran Suryanarayan, Professor Jivanath, Professor Madan Mohan, medical-degree Vijendranath, Pauranik Machal and later Vaiyakaran figures are not ornamental additions. They tell us which branch was remembered for grammar, literature, education, medicine, public service or ritual learning. The genealogical line must therefore be read as descent plus social-intellectual continuity.

31.8 Coverage ledger for Chapter 31

- Entries (248)-(251): Balirajpur-Hariamb from Ranitol and Barouni through Kailakh-Ladaur and Ramnagar.
- Entries (252)-(255): Balirajpur-Hariamb through Kakraud-Dhagjari, Chopta-Dhamdaha, Chopra and Kakraud-Rahua in Purnea, including the main scholarly and professional branches.
- Entries (256)-(258): Siva-Hariamb opening through Virsayar, Saurath and Lakshmipur.
- Entries (259)-(264): Siva-Hariamb through Singhwar, Vishnupur, Pilkhar and Dath-Kachhuwa.

- Entry (265): Siva to Kharka, preserved as a suspended or blank heading.
- Reserved for Chapter 32: entry (266), Mangrauna-Hariamb, and the sequence of Mangrauna rikta entries before the Ahil-Hariamb opening.

31.9 Transition to the next chapter

The next chapter should begin with entry (266), “Mangrauna to ...,” where the source explicitly opens “atha Mangrauna Hariamb gramarambh.” That is a new settlement register after the Siva-Kharka heading. Keeping Mangrauna separate prevents the Siva branch from absorbing the following Hariamb material and allows the next chapter to treat the Mangrauna, rikta and Ahil sequence in its own order.

Chapter 32. Mangrauna, Ahil, and Rakhwari under the Hariamb Line: Descent, Titles, and Marriage Circuits

This chapter continues the cumulative decoding from the point reserved after Chapter 31. It covers entries (266) through (283). The governing rule remains the same: no name is read as an isolated label. Each name is read through descent, place of origin, marriage destination, title or professional marker, and branch-continuity. The sequence begins with Mangrauna-Hariamb, passes through the Ahil-Hariamb register, and then opens the Rakhwari-Hariamb material up to the Janadh-Maksoodpur continuation. Entry (284), where the text moves into Akusi-Tankwal, is not absorbed here and is reserved for the next chapter.

32.1 Entry (266): Mangrauna-Hariamb as a Short but Complete Opening Register

Entry (266) begins with the formula “ath Mangrauna Hariamb gramarambh.” The phrase is decisive: Mangrauna is not merely a place mentioned in passing but a gramarambh, a register-opening settlement within the Hariamb/Hariamv line. The first named ancestor is Chilka, whose son is Jeevan. Jeevan is placed into the wider network through a marriage or relational link with Khoa l, Narayandatt, and Padmapati, and through the Sarisab-Raghunath connection. Thus the first motion of the chapter is not a bare father-son formula. It immediately binds Mangrauna to Khoa l, Padmapati, and Sarisab.

Jeevan's descent is expanded through Yoginath, Nanu, Babunath, and Kedarnath. These names must be read as sibling or close-branch markers under Jeevan, with Soderpur entering through Mohan's daughter and Dhireshwar, and with Darbhanga/Darihira-side Bhikhari also functioning as a

marriage or recognition marker. Yoginath then opens another strand through Bhikhan, Bhairav, and Bhoolna. The title “M. M. Jyotishi Gunishwar” attached in the same environment is important: it places this branch among learned and astrological houses, not only among village lineages. Bhikhan is carried toward Prannath and Tilkeshwar; Bhairav is carried through Musahar and then Lutan; Lutan is linked to Khoa I, Sufal, Yuvaraj, and Hariamb-Khagdatt. This compact entry therefore does three things at once: it establishes Mangrauna as Hariamb, records descent from Chilka and Jeevan, and shows the learned and marriage routes by which the line remained visible.

32.2 Entries (267)–(271): The Five Rikta Markers after Mangrauna

Entries (267), (268), (269), (270), and (271) are all marked rikta. They should not be deleted from interpretation. In a Panji register, rikta is a structural marker. It records the existence of an expected slot or numbered entry whose body is absent or left blank in the copied source. These five rikta markers directly follow the Mangrauna-Hariamb opening. Their placement suggests that the manuscript or register expected several Mangrauna-related subdivisions or cross-references, but the preserved text did not supply narrative detail for them. The cumulative volume therefore preserves them as numbered absences, not as mistakes.

32.3 Entry (272): Ahil-Hariamb and the Madhwa-Umakant Mishra Line

Entry (272) begins the Ahil-Hariamb register with Yashodhar and his sons or branch descendants Jeevanath, Dhani, and Ghoghna. The first marriage network links the family to Soderpur, where Basudev, son of Shivdev, is named. Jeevanath then produces or carries Basudev, Roma, and Umai.

Basudev is connected to Belaunch through Manhar and Dharu, and to Pali through Purrawu. The Panji is thus marking Ahil as Hariamb while at the same time fastening it to Soderpur, Belaunch, and Pali.

Jeevanath's secondary branches are also recorded. Manganik is attached to Pawali through Kulpati and Purushottam, with Satlakha and Ruchai marking the other side. Devidatt is attached to Khoa l through Andi and Harishiv, and to Karmah through Hadi. Basudev's line then moves through Chaita and Babunu, while Modan creates another branch through Belaunch, Ratnapati, Kamal, and Khoa l-Hemangad. Chaita produces Narayandatt and Saburdatt. Narayandatt is carried to Satlakha through Daya and Bana and to Pawali through Lal; he also gives the Thakurdatt-Bhimadatt-Jalpadatt set, linked to Darihara through Ghanaram and Atmaram and to Karmah through Bhikham. Banmalik continues the line through Uki-Mandar and Yogadhar, then through Ekahara-Hemkar. Banmalik's sons Umakant and Vishnukant move into Pawali, Ekan, Kanhai, and Karmah-Devidatt, with Umakant tied to Kasraud-Ekhara, Devinandan, Chaturanand, and Soderpur-Bachhai. Vishnukant is tied to Khoa l, Vanshamani, Devakinandan, and Soderpur-Shankar. The entry therefore justifies its title: Ahil is read through Madhwa and Umakant Mishra, but the actual family map is wider and moves through multiple marriage stations.

32.4 Entry (273): Ahil to Bhawanipur, Rohar, Bhatsimar, and Chanpura

Entry (273) continues Ahil but changes the outer destinations: Bhawanipur, Rohar, Bhatsimar, and Chanpura appear in the heading, along with Keval Mishra, Anant Mishra, and Sadhu Mishra. Saburdatt now becomes the point of descent. His descendants Govinddatt, Ishwardatt, and Ganeshdatt are connected to Jajival through Hira and Chira,

and to Pali through Bodh. Govind produces Keval and Shrikrishna. Keval is linked to Jagaur-Mandar through Giridhari, Channa/Chandraddatt, and Khandbala-Jirakkhavan, while Shrikrishna is linked to Satlakha-Jagannath-Ramnath and Tarauni-Karmah-Ravinath.

Ganeshdatt produces Anantanand and Kishor. Anantanand's son Jaldhar is linked to Khoa I, Bhayalal, Babuji, and Ekharā. The entry then records Nand Kishor and Raghav, linked through Jajival, Parmeshwaridatt, Tejnarayan, and Karmah-Bihari. Chandrakant and Loknath are placed with Baliyas and Jamuni-Shridhar, and with Karmah-Jalpadatt. Modan and Babunu then introduce further links through Jajival, Baliyas, Dharadhar, Dhir, Karmah, Shubhpat, Saburdatt, Belaunch, and Ankhi. Umai brings in Chhatradhar, Manchit, and Shyamnath, with Narun-Hridayram-Baburam and Soderpur-Mahesh. Devi Datt continues through Lakshminath; Lakshminath through Shrinath; Shrinath through Khoa I-Dharmpati-Nehal and Hariamb-Khadag. Shrinath also produces Sadhu and Sadanand, who connect through Soderpur-Kalikadatt-Bakhedi, Belaunch-Kulmani, Digho-Fakiran-Babue, Khoa I-Mukund, and Jajival-Tulsidatt-Shatanjiv. This is a dense marriage circuit, and each name must be kept in the tree rather than reduced to a list.

32.5 Entries (274) and (275): Chhapra-Gandharpa, Kalikadatt, Halo, Pawna, and Dhamiyapatti

Entry (274) turns back to Dhani and carries the line toward Chhapra desh and Gandharpa with Kalikadatt Mishra. Dhani's sons are Vaiyakaran Gangadatt and Devidatt, joined through Baliyas, Gunakar, Durgadatt, Tisaut, and Anand. The title "Vaiyakaran" is not decorative; it identifies a learned grammatical branch. Dhani also carries Kushal and Chhatrpati, with Belaunch-Harishankar-Purushottam and Kujouli-Mandan serving as network markers. Kushal's son

Kanhai is linked to Sakararhi, P. Yogi, P. Tarapati, and Belaunch-Janaknandan. Kanhai's son Lalaji is connected to Baliyas-Bhavi-Premnath and Pali-Dinanath. Lalaji's son Kalikadatt links to Jajival-Lakshminath-Raghu and Khoa l-Prandhan. Kalikadatt then yields Badrinath, Kedarnath, and Bhawanath, with Soderpur-Vishwanath-Khagnath and Khoa l-Chaudhary Bhaira. Trivenikant and Chandrakant extend the branch into Mandar-Chakradhari-Kalar and Hariamb-Bhayalal; Badrinath and Kedarnath again create links through Khoa l-Prannath-Shrinandan, Oda-Ekhara-Lilanand, Khandbala-Hemadatt, and Devakinandan.

Entry (275) is headed by Ahil to Halo, Vidyanath Mishra, Pawna, Bhayalal Mishra, and Dhamiyapatti. The central person is Chhatrpati, whose son Parshmani is linked to Soderpur through Dhani and Shyam, and to Pali through Kala. Parshmani connects to Jajival-Kamalnayan-Atmaram and Karmah-Chitradhar. Vidyanath, another son in the line, is linked to Satlakha-Balkaram-Saheb and Karmah-Deonath, with further ties to Mandar-Bani-Ram and Hariamb-Durganath. The Dhodhan branch supplies Toti, Rama, and Bhairav; Toti is linked to Belaunch-Bhavdev-Jadav and Panichobh-Kangali; Bhairav produces Dharbharan, who links to Narun-Ganapati-Lakshmidatt and Baliyas-Nakdu. Dharbharan's son Bhayalal is linked to Khoa l-Jagyapati-Chaudhary Kari and Sarisab-Machal. Arjadatt, Baidyanath, Brajnath, Dullah, and Ratnapati then fill out the Dhamiyapatti and Pawna side through Digho, Khoa l, Pandua, Budhwal, Sarisab, Pali, Darihara, Soderpur, Belaunch, and Hariamb.

32.6 Entries (276) and (277): Rakhwari-Hariamb and the Jadsaini-Tharhi Branch

Entry (276) opens Rakhwari-Hariamb with the formula "Rakhwari Hariamb gramarambh." The branch begins with Chhavani and his sons Saheb, Nilambar, and Bhanjan. Saheb

produces Harshadatt, who is linked to Soderpur-Badli-Harinandan and Khoa l-Hari. Harshadatt then gives Theghi, Gunananand, Kantikar, and Giridhari through Soderpur-Andu-Khedan and Belaunch-Tunanand. Theghi is especially important because his branch reaches Khori-Soderpur through Keshav and Bhaiyan, and to Baliyas-Hridaynandan. Nilambar produces Ganeshdatt, who links to Soderpur-Dharu-Hemkar and Mandar-Gonu; Ganeshdatt's descendants include Bodhan, Bachchu/Amritnath, and Bhayalal through Baliyas-Bandhu-Baburaiya and Narun-Ghanshyam-Buddhi. Bodhan then creates the Banmali-Kishor branch through Soderpur-Medhakar-Lalit and Narun-Tota. Bachchu/Amritnath ties to Satlakha-Ratnu-Badrinath and Soderpur-Jankinath.

Bhanjan's line includes Vishnudatt, Nenan, and Nidhi through Mandar-Chhatrpati-Devan and Budhwal-Madhurapati. Nenan produces Sitaram, Jamahir, and Kanchan; Sitaram gives Jageshwar, who is tied to Belaunch-Ankhi-Hridaymani and Soderpur-Jangli. Jageshwar produces Buch, Babuji, and Bhaiyan, with Buch linked to Sakararhi-Narayandatt-Anupalal and Pawali-Harihardatt, and Babuji linked to Khoa l-Bachchi-Kishori and Pali-Ramanath-Govind, with Ekhar-Dwarika also noted. Entry (277) then continues the Jadsaini-Tharhi branch through Jamahir. Jamahir's children Madhusudan, Manohar, and Jagdish are placed through Soderpur-Mansukh-Lal and Mandar-Ugradatt. Madhusudan and Manohar both connect to Digho-Chandidatt-Baidyanath and Baliyas-Jairam. Jagdish produces Jatadhar and Mahidhar through Pandua-Tholhi-Bhalle and Pali-Gudar. Nidhi's son Dular links to Sakararhi-Kamalapati-Sudhakar and Panichobh-Pritam, and Dular's line connects again to Baliyas, Jajival, Darbhanga/Darihara, Alay, Satlakha, Soderpur, Ekhar, Sukhet-Soderpur, and Gangauli.

32.7 Entries (278), (279), and (280): Rakhwari through Tharhi, Rahika, and the Nagram Mark

Entry (278) continues the Rakhwari material toward Tharhi-Rahika. Abhiram's descendants Durgadatt, Thadu, and Bhavdatt are linked through Satlakha-Naro-Mahesh and Budhwal-Chaturbhuj. Durgadatt produces Hemnath, Shashinath, and Babu Jan; Hemnath's son Apuch is linked to Soderpur-Dhanesh-Gokulnath-Deonath and Belaunch-Sanphul, while Apuch's branch continues through Khandbala-Kalanath-Lal and Karmah-Hallu. Shashinath is linked to Darihara-Rohini-Nanu and Ekharah-Karunakar. Babu Jan's son Dukhmochan connects to Mahanora-Khoa l-Bholanath-Krishna and Gangauli-Nandi. Thadu gives Jhonti; Jhonti gives Jhingur, Gopal, and Ram through Darihara-Shridatt-Brajnath and Karmah-Mayanidhi. Daya Ram then leads to Jeevan and Dukhiya; Jeevan produces Babunath, Tejnath, and Ugranath through Katai-Lakshmikant-Rakkan and Pali-Chhabnu. The later names Thakurdatt, Ramadatt, Hare, Gudar, Muni, Dwarkanath, and Burhan/Tejnath widen the register through Sakararhi, Pali, Baliyas, Jajival, Khoa l, Soderpur, Belaunch, and Narun.

Entry (279) continues Ugranath through Kashi Nath, Nakchhedi, Shakti Nath, Yadu Nath, Adinath, and Shivnath. Kashi Nath is linked to Darihara-Gauridatt-Babue and Pali-Chandradev; Nakchhedi to Sona, Dunai, and Ajbalal through Soderpur-Nandishwar-Murli and Ekharah-Bhikhari; Adinath to Dukhmochan, Niranjana, Baua, Phuchchi, and Hitu through Soderpur-Hridayapati-Harshanath and Panichobh-Pyare. Shivnath is tied to Satlakha-Pradyumn-Gonan-Gopal and Karmah-Hari-Hiralal, while the Thakurdatt and Ramadatt branches return to Pawali, Pali, Pandua, Jajival, Mandar, and Baliyas. Entry (280) bears an explicit Rakhwari-Tharhi-Nagram marker. Shubhpat produces Babuni and Subodh;

Babuni produces Atmaram through Darihara-Nehal-Barju and Kujouli-Gangadatt. Subodh produces Baidyanath through Satlakha-Rirvi-Bhanu and Soderpur-Chilka. Baidyanath produces Bilat, Bhuvneshwar, Gopal, Govind, and Lataru, extending the line through Sakararhi, Pawali, Khandbala, Karmah, Baliyas, Pali, Bisfi, Ghusa ut, Soderpur, Mandar, Sarisab, Khoa l, Gangauli, and Sukhet-Soderpur. This is a clear example of the user's rule: the names make sense only when descent and marriage destinations are read together.

32.8 Entries (281), (282), and (283): Rakhwari to Haripur, Bhojparoli, Janadh, and Maksoodpur

Entry (281) takes Rakhwari toward Haripur. Bachhai's sons Harishwar and Arjun are placed through Khoa l-Damodar-Bhavdev and Pali-Vishwambhar. Harishwar's sons Ratnapati and Chandrapati are linked to Ekharah-Mahi-Ram and Alay-Das. Ratnapati produces Bhai, Baburaiya, Khadganath, and Lala through Khoa l-Ani-Mahi and Budhwal-Narottam. Bhai produces Loknath and Durganath through Sarisab-Sadashiv-Saheb and Babhania-Baidyanath. Loknath leads to Yogi through Soderpur-Nenu-Barju and Uchati-Prabhunath, while Durganath produces Thothan, Bodhan, and Giridhari through Narun-Mani-Chhatri and Babhania-Saheb. Giridhari is carried through Baliyas-Manik-Prabhuraj and Ghusa ut-Babu. Khadganath, Lala, Babuan, Raja, Dulli, Baiju, Manganik, and Darbari then carry the same Haripur-connected line into Belaunch, Pali, Soderpur, Ghusa ut, Karmah, and Budhwal.

Entry (282) takes the same Rakhwari branch toward Bhojparoli, Janadh, Jawad, and Maksoodpur. Chandrapati produces Bechan and Bhikhari through Sakararhi-Shyam-Hari and Pali-Narayan. Bechan branches into Dandapani and Kamalpani through Gangauli-Kriparam-Pakshadhar, Nagurdah-Shripati-Bhaiyaram, Kujouli-Abhiram, and Karmah-Chan. Bechan also has Thothan and Bodhan, with Bodhan

producing Somdatt through Ghauri-Khandbala-Bachchi-Kirtinath and Mandar-Pakhiya. Arjun's son Hemai produces Harinarayan through Soderpur-Budan-Babu and Panichobh-Lakshmi. The Krishnadatt strand introduces Lala, Manranjan, and Horil through Belaunch-Vir-Govindram and Baliyas-Mahesh. Lala produces Kashi Nath, who produces Mahadevdatt and Parmeshwaridatt, with Mandar-Raghunath-Nanu and Pali-Gauri. Mahadevdatt leads to Rajkumar and Kedar Nath, while Manranjan leads to Vishwanath, Fakir, Ishwaridatt, Mohan, Hridaynath, and Gopal through Khoa l-Chan-Sitaram and Karmah-Chira. This entry is an extended marriage map of the Rakhwari-Hariamb branch.

Entry (283) closes this chapter's coverage by continuing Rakhwari toward Janadh-Maksoodpur. Mohan produces Shyam Sundar through Darihara-Kira-Ishwardatt and Takwal-Datt. Hridaynath produces Shankar Dayal through Baliyas-Gaurinandan-Sufal and Soderpur-Harpati. Gopal produces Nar Singh through Darihara-Gauridatt-Babue and Pali-Chandradev, and Nar Singh is linked onward through Satlakha-Matinath-Bhaiya-Raghuni and Soderpur-Jhadula. Horil produces Durgadatt, Kamaladatt, and Bhagwandatt through Darihara-Manbodh-Poshan and Pali-Madhav. Durgadatt's Madhav and Raghuvar branches connect to Khoa l-Sitaram-Mangaladatt, Kujouli-Gangadatt, Digho-Chitradhar-Raghunath, Mandar-Ishanath, Sakararhi-Shyamlal-Bokan, and Karmah-Bharthi. Bhagwandatt's descendants Lakshman, Sundar, Kishori, Nandalal, and Baldev return the line to Soderpur-Mansukh-Lal, Mandar-Ugradatt, Janata, Munidatt, Nandakumar, Khoa l, and Shivnarayan. This closes the Rakhwari section without entering the next Akusi-Tankwal register.

32.9 Index Logic and Coverage Note for Chapter 32

The index logic applied in this chapter is threefold. First, Mangrauna is kept under Hariamb, because the source gives “Mangrauna Hariamb gramarambh” and the index separately remembers Mangrauna-Hariamb as a named node. Second, Ahil is treated as a Hariamb register in the source chapter even though the master index also preserves Ahil under Khoa l in other cross-reference locations; this means Ahil must be read as a family node moving across moolgram and marriage lines rather than flattened into one label. Third, Rakhwari is treated as Hariamb because both the source and the index identify “Rakhwari Hariamb gramarambh,” with Jadsaini, Tharhi, Rahika, Haripur, Janadh, and Maksoodpur functioning as successive outward branches.

Coverage in this chapter is exclusive: entries (266) through (283) have been decoded here. Entries (267) through (271) have been preserved as rikta markers. The next chapter should begin with entry (284), “Akusi to Nahar-Lalpur,” where the line turns away from Rakhwari-Hariamb and opens Akusi-Tankwal before moving onward to Gandouli-Jalay and Nagwad-Ghusa ut.

Chapter 33. Akusi-Tankwal, Gandauli-Jalay, and the Opening Nagwad-Ghusaut Register

This chapter continues from the stopping point fixed at the end of Chapter 32. It covers entries (284) through (290), including the continuation of entry (290) immediately before the heading of entry (291). The field now shifts from the Hariamb materials of Rakhwari into three new settlement frames: Akusi under Tankwal, Gandauli under Jalay, and Nagwad under Ghusaut. The interpretive method remains unchanged. Every person is treated as a point inside a chain of descent, a settlement route, an affinal or marriage link, and an ongoing branch register; dotted omissions and uncertain readings are preserved as limits of the record, not silently filled.

33.1 Entries (284) and (285): Akusi-Tankwal to Nahar-Lalpur and Lalpur

Entry (284) opens with the formula for Akusi, or Akuri in the source spelling, as a Tankwal gramarambh. The heading “Akusi to Nahar-Lalpur” therefore marks a new local register rather than a casual mention of Lalpur. The founding branch is introduced through Bachh, whose son Ravinath is linked by marriage route to Sarisab through Mahadev and Ratinath, and through Karmah-Dukhan on the other side. The first important descent expansion is Ravinath’s sons: Badrinath, Srinath, Garibnath, and Shambhunath. This four-name cluster divides the Akusi line into parallel male branches, and the following phrases then test each branch by marriage and settlement circulation.

Badrinath produces Kedarnath and Shashinath through Khandbala-Madan-Krishnamohan and Baliyas-Girdhari. Kedarnath then gives Kashi Nath and Vishwanath, attached to Baliyas-Babulal-Hire and Budhwal-Nandalal. This is not a

mere list of sons. It shows how the Badrinath branch is carried outward through Khandbala, Baliyas, and Budhwal, while the underlying Akusi-Tankwal identity is retained. Srinath's line is carried by Meghnath, who is linked to Soderpur through Babujan and Someshwar, and to Darihara through Gehnath. Meghnath's marriage route introduces the Oini courtly connection: Babu Kanhaiya Narayan and Babu Khojendra Narayan are named, with Budhwal-Vanshmani marking the opposite side. This is a high-status cross-link, and it should be read as an elite affinal connection rather than a simple village annotation.

Shambhunath generates a more complicated register. His son Teti, also described as Chandranath, is attached to Khandbala through Revati Nath and Artinath, and to Karmah through Mandhan. Another daughter of Shambhunath links to Darihara through Bhaiya and Raghuvar. The register then introduces Bodhkrishna, whose sons Datt, Rudradatt, and Gauridatt link Akusi to Jajival through Murari and Badlu, and to Sakararhi through Narottam. Datt's sons Babunath, Shambhunath, and Gopinath move through Ekharah-Panai-Hira and Soderpur-Keshav. Babunath's son Vishwanath then joins Darihara-Rajnu-Hanumandatt with Pali-Bechu, while Vishwanath's daughter returns to Soderpur through Gokulnath, Devanath, and Kheden, and then to Darihara-Juraun. The entry thus creates a double movement: Akusi as the source register, and Soderpur, Darihara, Pali, Jajival, and Sakararhi as the route network by which its branches are authenticated.

Entry (284) closes with Gopinath's sons Dukhmocan, Mitranath, and Jagannath. Dukhmocan is also associated with Babua and Dinanath through Jajival-Atmaram-Gauridatt and Budhwal-Hibharan. Babua is carried to Pawali through Bholanath, Narsingh, and Harisingh, while Dinanath produces Kanchinath and Kantinath through Mandar-Gopal-Umanath

and Belaunch-Sadanand. Jagannath is tied to Aniruddh, again through Jajival-Atmaram-Gauridatt, showing that the same Jajival link validates multiple descendants in this Akusi branch.

Entry (285) continues the Akusi material to Lalpur. Aniruddh is linked to Dighoi through Khushihal, Babujan, and Singheshwar, and then to Bhadual-Mandar through Keshav. Kanchinath's link to Mangrauni is present but dotted, which means the route is known as a direction but not filled in this copy. Kantinath is linked to Lalbagh-Narun and Baliyas-Bhairav, with Ghusaut-Durganath completing the route. Rudradatt's son Hridaynath then shifts the branch toward Darihara-Matiram-Madhurapati and Budhwal-Jangal. Hridaynath's sons Babulal and Bachchelal are the next inner split. Babulal is connected through Baliyas-Hridaynandan-Devi and Satlakha-Parmanand. Bachchelal produces Anant and Vaiyakaran Ganesh; Anant is linked to Jajival-Devidatt-Shivdatt and Baliyas-Lalitmani, while another Anant line goes through Nahas-Khauval to Dullah, Bhagwandatt, Mahadev, and Sarisab-Faturan-Lalji. Gauridatt's daughter closes the Akusi section through Sakararhi-Kamalapati-Bhola and Hariamb-Khushihal. In short, entries (284) and (285) are not two unrelated fragments: they are the Akusi-Tankwal foundation and its Lalpur continuation, held together by repeated Soderpur, Jajival, Pali, Baliyas, Darihara, and Hariamb exchanges.

33.2 Entry (286): Gandauli-Jalay to Dashauth and Kursau

Entry (286) opens the Gandauli-Jalay register with the formula “ath Gandauli Jalay gramarambh.” The primary ancestor is Chaudhary Nehal, whose descendants are Jagmohan, Dular, and Mohan Singh. Jagmohan's son Pyarelal links to Pawali-Ghananand-Durgadatt and Sakararhi-

Lakshman. Pyarelal then produces Sarvanarayan, Bachcha or Harivansh Narayan, and Chumman. Sarvanarayan's sons Keshavnarayan and Vasudev Narayan show the first large spread of the Gandauli line. Keshavnarayan is linked to Jajival-Manasukh-Devidatt and Hariamb-Nena, while his own son Harivallabh Narayan passes through Kujouli-Hema-Raghunath and Pawali-Bholanath. Harivallabh's daughter is linked to Soderpur-Punyanand-Ramchandra and Khauul-Lakshman.

Vasudev Narayan is read through Baliyas-Halli-Baldev and Pali-Gopinath-Ritunath-Kumar. The Bachcha or Harivansh Narayan branch produces Yadunarayan through Darihara-Parshi-Bhayalal and Khandbala-Bambholi. Yadunarayan's son Surendra Narayan is linked to Mandar-Shobhan-Dular and Budhwal-Babujan. Surendra Narayan's daughter then moves to Jajival-Rajnath-Nilkanth and Sakararhi-Chumman. Chumman's son Vishweshwar Narayan links to Darihara-Khadgapani-Ratnapani and Soderpur-Lakshman. The second son of Nehal, Chaudhary Dular, produces Chandranarayan, Anant Narayan, Teknarayan, and Harinarayan; the marriage route goes through Gangoli-Kriparam-Bandhav and Khauul-Mani. Chandranarayan returns to Soderpur-Shyam-Baburai and Karmah-Mayanidhi. Anant Narayan produces Dharmanarayan and Haldhar Narayan through Khauul-Jaydatt-Gopal and Soderpur-Matinath. Dharmanarayan, in turn, produces Hridaynarayan and Arjun through Darihara-Kanhai-Bachchu and Kujouli-Keshav. Entry (286) therefore establishes Gandauli-Jalay as a Chaudhary-Narayan branch with a wide and carefully cross-checked marriage network.

33.3 Entry (287): Gandauli through Mohan Singh, Dashauth, and Kursau

Entry (287) continues Gandauli toward Kursau and Dashauth through Mohan Singh. His descendants are

Chitranarayan, Avadh Narayan, Govind Narayan, and Hit Narayan. Chitranarayan is linked to Belaunch-Dharmadatt-Dhairyanarayan and Uchati-Mana, while another Chitranarayan line goes through Mandar-Nanu-Shyamlal and Karmah-Bachkani. A second daughter connects to Sarisab-Prannath-Kamaladatt and Karmah-Lalit. Avadh Narayan produces Faujdar Narayan and Baldev Narayan through Baliyas-Nikar-Fakiran and Narun-Phalgun. Faujdar Narayan's son Ramapati links to Belaunch-Kulmani-Shrimani and Mandar-Banmali. Baldev Narayan connects to Soderpur-Banmali-Chakradhar and Hariamb-Shyamnath.

Avadh Narayan also has Raghuvar Narayan, whose son Indra Narayan links to Mandar-Vishwanath-Pakhiya-Sonmani, to Soderpur-Basaun-Parshi, and to Darihara-Jhaun. Indra Narayan's son Gajendra Narayan is separately named, with a route through Mandar-Kunkun-Upadhyay Badrinath and Khandbala-Shrimodan. The presence of Gajendra Narayan marks a named branch point, not merely a passing individual: the source gives enough surrounding route data to place him within the Avadh-Raghuvar-Indra line. Govind Narayan produces Krishna Narayan through Pandua-Garib-Ratnamani and Khandbala-Thakur Nidhi. Krishna Narayan's sons Babuji, Kumarji, and Gulabji link to Darihara-Kanhai-Durmmil and Hariamb-Manmohan. Hit Narayan produces Prasiddh Narayan and Basudev Narayan through Gangoli-Devan-Anant and Budhwal-Lalital. Prasiddh's son Ugra Narayan is connected to Baliyas-Raghuvir-Hanumandatt and Karmah-Janaki; Ugra Narayan's daughter returns to Sarisab-Gudar-Manmohan, while another route marks Hariamb-Hemnath-Apuch and Khandbala-Lal. Basudev Narayan produces Shreshth Narayan, Upendra Narayan, and Rudra Narayan through Ora-Ekhara-Sanphool-Manravaran and Soderpur-Poshan. Entry (287) thus completes the Gandauli unit by carrying the line into named Narayan branches,

professionalized honorific memory, and repeated Soderpur-Hariamb-Baliyas circuits.

33.4 Entry (288): Nagwad-Ghusaut Opens toward Akaur

Entry (288) shifts the register again. The heading gives Nagwad with Ghusaut, and the formula “Nagwad Ghusaut gramarambh” makes this a new settlement opening. The first named ancestor is Thakur Mannu. His sons Shashisherwar and Ram form the primary division. Shashisherwar’s son Dullah is linked to Kodariya through Parmanand and Lakshmipati, and to Alay-Narottam. Dullah’s daughter then moves through Baliyas-Chiranjeev-Bechu and Baheradhi-Ratidhara. Ram’s children are Ishannath, Viku, and Sanphool, again through Kodariya-Parmanand-Lakshmipati and Alay-Narottam, which shows that the Kodariya link is not accidental but a repeated validating connection for the Nagwad-Ghusaut opening.

Ram also has a Manik branch through Kujouli-Murali-Rameshwar and Darihara-Nenu. Other branches go to Soderpur-Shrikrishna-Goi and Alay-Bane; to Narun with a dotted father and Ramapati; to Soderpur-Anand; to Khandbala-Chaturbhuj-Kuli and Baheradhi-Shulpani; and to Oini through Maharaj Lakshminarayan with Karmah-Ram. Ishannath is linked to Darihara-Rohini-Shridatt and Pawali-Upendra. Viku’s son Babulal passes through Belaunch-Chaturbhuj-Dharmadatt and Karmah-Juraun. Babulal’s son Keshav Narayan links to Darihara-Ganges-Manik and Sarisab-Shobhanath. Keshav Narayan’s sons Govardhan, Jaylal, and Jagati then develop the next generation through Pawali-Ekan-Hiralal and Pali-Shobhanath.

Govardhan produces Tarasharan, Madhusudan, Janardan, Balmukund, and Gangadhar through Darihara-Babnu-Girdhari and Soderpur-Girdhari. Tarasharan’s son

Shubhankar is attached to Baliyas-Kanhai-Ishadatt and Pawali-Musahar. A later Shivshankar branch points toward Vindhi and Jhitki but remains partly dotted. Shubhankar's sons Rajendra, Jitendra, Narendra, Surendra, and Mahendra are then named, and Rajendra's descendants Naveen, Praveen, and Sachindra are connected to Sima-Parhat-Sakararhi through Doman and Lakshminath, and to Belaunch-Sadanand. Entry (288) therefore begins Nagwad-Ghusaut by joining old Thakur-descended memory to newer named branches and to semi-modern naming patterns.

33.5 Entries (289) and (290): Nagwad to Akaur, Kakraud, and Bhachhi

Entry (289) continues Nagwad to Akaur. Madhusudan's son Murali is linked to Soderpur through Girdhari and Sonelal, though the opposite side is dotted. Janardan produces Bhola, also called Viranji, and Jagatanand through Darihara-Teknath-Harshnath and Hariamb-Jamahir. Balmukund produces Lakshmikant and Harinarayan through Sakararhi-Bokan-Chhotkani and Hariamb-Ghonghri. Gangadhar's daughter returns to Baliyas-Gangadatt-Shridatt and Pali-Harisharan. The entry then records later branches: Narendra's son Rajesh is placed at Chiknauta-Jagati through Pawali-Kishori-Vishweshwar and Khauai-Vishweshwar; Jaylal's daughter is linked to Dighe-Chitradhar-Raghunath and Mandar-Ishannath; Lakshmikant's daughter passes through Kujouli-Haridev-Ramdev and Jajival-Harikant; Harinarayan's daughter moves through Kodariya-Rambhadra-Raghuchand and Pali-Kui. Bhola or Viranchi produces Shyamsundar and Ramsundar, and a questioned Jajival-Riddhinath-Jagannath route with Alay-Pillu is preserved as doubtful rather than normalized. Jagatanand produces Manmohan and Chandramohan through Soderpur-Harishchandra-Kalishchandra, with the Baliyas side dotted. The entry closes

with Parmanand, Prabhakant, Jagati, and a branch of Jagati through Aniruddh and Banmali.

Entry (290) continues the same Nagwad field toward Akaur, Kakraud, and Bhachhi. Aniruddh produces Chandrakant and Prabhakant through Sakararhi-Muni-Bachnu and Pali-Gulab. Banmali produces Krishna Kumar and Indra Kumar through Narun-Keshav-Anant and Kodariya-Nunuprasad. Krishna Kumar's sons are explicitly modern in style: Mohan Kumar, Prem Kumar, Pramod Kumar, Subodh Kumar, Amod Kumar, and Prakash Kumar. Their route returns to Khauval-Prannath-Devkinandan and Khandbala-Hemdatt. Indra Kumar's daughter is connected to Kodariya-Ganeshchandra-Shubhchandra and Khauval-Nandkishor. Sanphool's daughters link to Soderpur-Mohan-Chhoti and Hariamb-Chilka, and another branch to Khauval-Shivram-Saheb and Ekhara-Bala.

The continuation immediately before entry (291) still belongs to this Nagwad unit. Thakur Manik produces Bhawanidatt through Baliyas-Dharadhar-Harishankar and Ekhara-Indrapati. Bhawanidatt produces Bachchu through Khauval-Digambar-Chhatrpati and Belaunch-Bhikhm. Bachnu produces Lutan and Bihari through Soderpur-Tufani-Jaynath and Mandar-Krishnamani. A daughter again repeats the Soderpur-Jaynath route, while another Lutan line points to Khauval-Nakchhed-Vishweshwar and Sarisab-Thithar. Jeevan produces Raja through Soderpur-Kamdev-Chhakauri and Alay-Vidyapati. Hiya's descendants Lal, Vidyanath, and Gopal move through Pawali-Purushottam-Ishannath and Narun-Ratnu. Lal's daughter links to Baliyas-Shambhunath-Durmmil and Hariamb-Dayanath; Vidyanath's son Janardan connects to Digho-Balkaram-Bhawnath and Panichobh-Bhikhiya; and Gopal produces Ramkrishna and Harivansh. This continuation is important because it prevents entry (290) from being cut too early. Only after these names does entry (291), "Nagwad to Bhachhi-Rashadh-Berma," begin.

33.6 Index Logic and Coverage Note for Chapter 33

The index logic for this chapter is controlled by three distinct local headings. Akusi is read under Tankwal, not under the later Nagwad or Gandauli material, because the source itself gives the Akusi-Tankwal gramarambh and the index remembers Akusi-Tankwal as a separate node. Gandauli is read through Jalay because the source gives the Gandauli-Jalay gramarambh and the index preserves Jalay within the relevant moolgram framework. Nagwad is read under Ghusaut because both the source and the index pair Ghusaut with Nagwad. This is why the chapter does not merge the three sections into one undifferentiated settlement history.

Coverage in this chapter is exclusive: entries (284) through (290), including the two continuation lines before the heading of entry (291), have been decoded here. Entry (291), “Nagwad to Bhachhi-Rashadh-Berma,” begins the next chapter. The next chapter should therefore remain within the Nagwad continuation and proceed from entry (291) onward, following the same method of descent, place, marriage route, title, and branch continuity.

Chapter 34. Nagwad-Ghusaut after Akaur: Bhachhi, Ranipur, Samaul, Masuriya, and Kakraud

This chapter continues from the point reserved after Chapter 33. It covers entries (291) through (295) only. The governing register remains Nagwad-Ghusaut, but the line now moves away from the early Akaur opening into Bhachhi-Rashadh-Berma, Kakraud, Betia-Ranipur, Samaul, Masuriya of Purnea, and the Samauli-Kakraud continuation. The method remains unchanged: each name is read through descent, place, marriage route, title, and branch-continuity. Entry (296), where the source turns to Nagwad to Bhatsimari-Dhamdaha, is not absorbed here and is reserved for the next chapter.

34.1 Entry (291): Nagwad to Bhachhi-Rashadh-Berma

Entry (291) begins with the heading Nagwad to Bhachhi-Rashadh, with Berma also named in the heading. The first line resumes from the preceding Nagwad material and brings Harivansh into the new destination frame. Harivansh is connected through Pawali-Gauridatt-Kirtinath and Khoa l-Amritnath. Janardan then produces Raghuvansh, although part of the record is left dotted. Raghuvansh is carried toward Mandar through Siddhinath and Babe, and toward Kodariya through Amiya and Dharmadatt. The entry therefore begins by moving a Nagwad line outward through Bhachhi and Berma while still preserving the moolgram lattice: Baliyas, Hariamb, Pawali, Khoa l, Mandar, Kodariya, and allied nodes remain active.

The next substantial descent is through Thakur Theghu, whose son Bhikhari becomes a major branch point. Theghu is linked to Digho through Babu and Chaturbhuj, and to Baliyas through Ramchandra. A set of secondary or apara branches follows: Narun-Aniruddha-Ghanshyam with Kujouli-

Shubhankar; Umapati, Kinu, and Kulpati through Gangauli-Raman-Lakshmikant and Baliyas-Shatanjiv; Janakinath through Mandar-Madhav-Chan and Karmah-Kisai; Tulakrishna through Satlakha-Manhar-Keshav and Karmah-Damodar; Chhatrpati through Soderpur-Mohan-Kulpati and Darihara-Bhaura; Chhotkani through Soderpur-Haridev-Anath and Alay-Chaudhary Vishweshwar; and Chanan through Mandar-Raja-Krishnanand and Soderpur-Chudamani. The text is not merely naming sons. It is placing each offshoot by a double route: the descent line and the marriage or recognition line.

Bhikhari's son Meghnath then carries the line forward. Meghnath is linked to Ekharā through Bhagirath's daughter and Lakshmidhar, and to Baliyas-Ghanshyam. Meghnath's son Chitradhar, also read as Parshmani in the source, links to Soderpur and Budhwal. Chitradhar's own descendants are further tied to Darihara-Rameshwar-Gokulnath and Pawali-Surwai. The entry then lists another branch through Jagannath, Dukhmochan, Vaiyakaran Khadganath, and Vaiyakaran Tej Nath. These titles identify a learned grammatical line inside the Nagwad-Ghusaut register. Finally, Thakur Umapati produces Mahidhar and Shambhunath. Mahidhar is linked to Khoa I-Kamal-Gunakar and Hariamb-Jagannath; Mahidhar's sons Rupnath, Tilkeshwar, and Muni move through Pandua-Nandishwar-Mansukh and Budhwal-Bhaiyan. The incomplete ending is still legible as a branch-continuity statement, not as a new register.

34.2 Entry (292): Nagwad to Kakraud and Betia-Ranipur

Entry (292) shifts to Nagwad to Kakraud and Betia, with Ranipur in the heading. It first supplies a continuation from the previous Mahidhar/Rupnath environment: Budhwal-Bachharu and an apara branch through Amoldatt, linked to

Darihara-Hit-Jivanath and Pali-Karu. The important named figure is Pandit Rupnath, whose son Pandit Pradyumna, also called Modnath, is connected with Khandbala, Ugrasingh, Mohansingh, and Pali-Bachha. This is a learned branch because the repeated Pandit marker is attached to the descent itself, not merely to a later biographical note.

The line then branches through Aniruddha and Shubhankar, linked to Baliyas-Jivan-Chitranath and Soderpur-Modan. Pandit Modnath produces Ramchandra, Pandit Gangadhar, Buchchi or Pitambar, and Girjanand; they are linked to Mandar-Shobhan-Bhaiye and Tisaut-Bhaiyo. Pandit Gangadhar's sons Satyadev and Dwarikanath extend the line into Khoa l-Nena-Tirthamani and Sarisab-Mukund. Satyadev's marriage reaches Baliyas through the lawyer Lakshminath, while Dwarikanath is tied to Belaunch-Prabhunandan and Soderpur-Sadhu. These are not secondary details: they show how Ranipur and Betia are grafted onto the older Nagwad skeleton.

Pandit Aniruddha's son Harinath introduces another line. Harinath is linked to Khoa l-Dattu-Harkhu and Soderpur-Gadadhar. Chulhai, an अपरा son, connects through Sakararhi-Tekan-Bhikham and Jajival-Gopali. Harinath's own descendants include Indranath and Kapileshwar, also read with Samrendranath in the source; their route is Sakararhi-Kanhai-Durganand and Karmah-Kheli. Indranath and Samrendranath are both tied to Digho-Mangnu-Kedarnath and Fanandah-Gunanand. The repetition signals a shared marriage circuit and marks the branch as continuous.

34.3 Entry (293): Nagwad to Samaul

Entry (293) moves the register toward Samaul. Pandit Muni's son Gangesh links the Nagwad branch to Baliyas-Jivan-Chitranath and Soderpur-Mohan. Gangesh's descendants connect to Darihara-Narayan-Trailokyanath and Budhwal-

Shambhu. Amoldatt's son Babua is then tied to Belaunch-Baburaiya-Neyan and Panichobh-Manik, and Babua's son Sadhu Ravinath connects to Sakararhi-Hridaynath-Bachchu and Baheradhi-Venidatt. This portion preserves the transition from the Kakraud-Betia material into the Samaul heading without creating a new independent origin.

Shambhunath's line is the center of the entry. His descendants Durmmil, Manmil, and Parshmani are linked to Khoa l-Ratnakar-Ankhi and Karmah-Shambhunath. Durmmil produces Faturi, Kishori, and Apuch, and is tied to Darihara-Gauridatt-Lakshman and Sarisab-Bhavnath. Several apara statements then preserve additional Shambhunath branches through Darihara-Kul-Bacha, Soderpur-Mansukh, Mandar-Ganesh-Batahu, Ekharah-Mahesh-Bhikshuk, and Karmah-Shambhunath. The text also records Achchhadhar and Babua, with an Oini royal connection through Babu Jagatnarayan and Babu Manik Narayan, then Pali-Dinanath. The Oini notice is important because it embeds a political or landed connection inside the genealogical line.

The end of the entry turns to Thakur Faturi and a later learned/professional set. Faturi's descendants are Ramanand, Parmanand, Punyanand, Vakil Vidyanand, and Taranand. Ramanand leads to Ghananand and Indranand, with Belaunch-Bhushan-Sundar and Budhwal-Jaykrishna. Parmanand has two lines: Pramanand through Jagati-Pawali-Lalji-Radhakant and Baheradhi-Bhayaji, and Muktanand through Khoa l-Babua-Shrinath and Sarisab-Janardan. Vakil Vidyanand produces Shankaranand, who is linked to Soderpur-Purushottam-Jaynandan and Hariamb-Musahar. The title Vakil is part of the register's modern continuity; it marks the branch's professional status while leaving it inside the older Nagwad marriage network.

34.4 Entry (294): Nagwad to Samaul-Masuriya of Purnea

Entry (294) continues the Samaul material and adds Masuriya in Purnea. Thakur Taranand's descendants are Ashanand, Hiranand, Jagatanand, and Vinodanand. The source explicitly notes "1934 III M.A." for Ashanand, then records Girjanand. Hiranand's line is even more strongly modernized: the source names an M.A. Double Yashodanand, Engineer Lalanand, Engineer Shyamanand, a pleader Bannulal, an I.T. Commission Chhotu, and an M.A. branch through Khoa l-Vanshamani-Lekhnath and Soderpur-Gosain. These titles and offices must be preserved because they show how the Panji continued to incorporate colonial and modern professional identities without abandoning descent or marriage logic.

Jagatanand's sons Satyanand and Somanand are tied to Digho-Chhedi-Bhairav and Khoa l-Kishor. Acharya Vinodanand leads to Ghurnanand and Raju; the destination note through Ranti is incomplete, but the Acharya title marks another learned branch. Kishori's descendants Gokulanand, Sadanand, Taskar, and Gunanand connect through Ekharavanshamani-Gharbharan and Khandbala-Brajumohan. Thakur Apuch produces Suryanand, Shobhanand, and Jivanand, who are linked to Khandbala-Mukund Singh-Devaraj Singh and Babhaniyam-Rudi. Thakur Akshadhar's son Pakshadhar connects to Sarisab-Prannath-Kamaladatt and Karmah-Lalit, while Durgadhar links to Sarisab-Bathan-Chhakodi and Ekharababu Jan. Pakshadhar's descendants Shivnandan, Brajnandan, Sarinandan, Ramnandan, and Jaynandan are linked to Sakararhi-Tekan-Bhikham and Jajival-Gopali. The entry closes by showing that even modern titles such as M.A., engineer, pleader, I.T. Commission, and

Acharya are anchored by the same marriage formula as older branches.

34.5 Entry (295): Nagwad to Samauli-Kakraud

Entry (295) is headed Nagwad to Samauli, with Kakraud also named. It returns to Parshmani, whose sons Luche and Bula open the line. Luche, also read as Dharbharan in the source, produces Raghunandan through a Pali route. Raghunandan's son Devanandan links to Mandar-Bihari Singh-Faturi Singh and Fanandah-Son. Devanandan's own branch is tied to Belaunch-Singheshwar-Yugal Kishor and Darihara-Shrikant. Mahesh's son Ganganath is linked to Sarisab-Kashinath-Siddhinath and Darihara-Bhikhari. This first part shows the same branch standing in Nagwad, Samauli, and Kakraud contexts, a typical Panji overlap that must be resolved by branch-continuity rather than by forcing a single locality.

Kinu's son Kishornath is tied to Sarisab-Kamalapati-Pandit Krishnadev and Pandua-Pashupati. Janakinath's son Posa links to Jajival-Sadai-Umapati and Belaunch-Balchandra. Posa's descendants are Deonath, Nena, and Mathuranath. Deonath produces Chunchun and Shrikant through Kujouli-Ganganand-Bechan and Soderpur-Bhola. Nena's son Bhaiyan is attached to Sarisab-Machal-Fakiran and Khoa l-Bhagat. Mathuranath's son Shilanath is linked to Baliyas-Hemnarayan-Jangali and Pali-Hiranand. Thakur Tulakrishna then supplies another side branch through Ekharat-Ratipati-Mahidhar and Satlakha-Pitambar. This entry closes the current chapter by holding Samauli and Kakraud as destination labels inside the Nagwad-Ghusaut line, not as the start of a fresh independent section.

34.6 Index logic and coverage note

The index logic remains centered on Nagwad-Ghusaut. The index identifies Nagwad under the Ghusaut frame, and it also recognizes Ghusaut as one of the Vatsa-related control categories. Within that framework, Bhachhi, Kakraud, Samaul/Samauli, and the later learned branches are read as settlement or destination extensions of the Nagwad line. The Samauli references in the index confirm that Samauli can operate as a recognized Pali-linked node, which explains why it appears here as a destination inside the Nagwad material while also having its own earlier Pali register.

This chapter therefore preserves the relational structure of entries (291) through (295): father-son descent, अपरा collateral branches, learned titles such as Vaiyakaran, Pandit, Vakil, Acharya, professional titles such as engineer and M.A., and settlement routes through Baliyas, Pali, Soderpur, Jajival, Sarisab, Khoa I, Darhara, Mandar, Khandbala, Satlakha, Budhwal, Belaunch, Pawali, Karmah, Ekharā, Digho, Tisaut, Fanandah, and Purnea. Entry (296), beginning Nagwad to Bhatsimari-Dhamdaha, starts the next source movement and is reserved for Chapter 35.

Chapter 35. Nagwad-Ghusaut Continued: Bhatsimari, Chapahi, Kaivalakh, Satlakha, and the Turn to Ananlpur-Karmaha

This chapter continues the Nagwad-Ghusaut register exactly from the point reserved at the end of Chapter 34. It covers entries (296) through (305) only. The first part remains within Nagwad, but the destinations now become Bhatsimari-Dhamdaha, Chapahi, Kaivalakh, Kakraud, and Satlakha. The second part prepares the transition out of Nagwad by ending immediately

before entry (306), where Nagwad turns to Pilkhwar. Throughout this chapter the method remains the same: each name is read as a point in descent, a place-route, a marriage network, a title-bearing branch, or a continuity marker.

35.1 Entry (296): Nagwad to Bhatsimari-Dhamdaha

Entry (296) is headed Nagwad to Bhatsimari-Dhamdaha. It opens with Chhotkani and then turns to Thakur Chhatrpati. Chhotkani is linked through Sarisab-Madhupati-Kalanath and Babhania-Ratan, which keeps the earlier Nagwad line tied to both Sarisab and Babhania. Thakur Chhatrpati produces Loknath and Shivrath through Baliyas-Pashupati-Vidyanath and Soderpur-Gonu. A further Chhatrpati branch gives Jhontu, Dullah, and Balha through Baliyas-Pashupati-Kashinath and Hariamb-Mohan. Jhontu then produces Ram, Tarapati, and Hemkar, attached to Pandua-Krishnapati-Bodh and Sarisab-Chan. In this way, Bhatsimari-Dhamdaha is reached through a sequence of father-son descent and repeated marriage controls, not by a single village label.

Thakur Ram is a dense branch-point inside the same entry. His sons Mukund, Madhav, and Madhusudan are linked to Darihara-Bhavesh-Vishnudatt and Sarisab-Chan. Another Ram branch produces Krishna Lal through Sakararhi-Pandit Banai-Pandit Jayanand and Soderpur-Chalbal. Additional Ram descendants, Lutan, Nidhi, Raghuvir, and Jamahir, go through Sakararhi-Bhainu-Ravanj-Nandeshwar and Sarisab-Ratinath. Mukund then produces Keshav and Janardan through Mandar-Shobhan-Bhaiye and Tisaut-Bhaiyo. Keshav carries the line through Baliyas-Bahoran-Govardhan and Pali-Kanhai, while the later Keshav continuations include Dharendra and Varendra through Sarisab-Shashidhar-Ramgopal and Baliyas-Madhusudan, and Bachchan and Arjun through Darihara-Buddhinath-Digambar and Budhwal-Ugradatt. Mahendra, placed at Karnapur-Sakuri, is also preserved as a later branch, and his sons Mohan Ji and Amarendra continue the modernized part of the descent. Narendra, son of Thakur Janardan, leads through Narun-

Chhakkan-Shivnath and Khandbala-Sarvajit Singh; Narendra's son Surendragopal Ji is then linked to Dayori-Khandbala-Muktinath and Hariamb-Shrinath. This final section makes Entry (296) both a Bhatsimari-Dhamdaha settlement entry and a record of later named scholarly or elite continuities.

35.2 Entries (297), (298), (299), and (300): Bhatsimari and Chapahi

Entry (297) continues Nagwad to Bhatsimari, with Chapahi in the heading. It opens with Thakur Madhav and his sons Sahadev and Gunjeshwar. The route is Dighe-Hira-Bacha and Karmah-Kirtinath. Gunjeshwar produces Narayan Ji through Sakararhi-Dharanath-Nena and Sarisab-Nena. Another Gunjeshwar branch gives Maheshwar through Baliyas-Babulal-Chaturbhuj and Pali-Kulmani. Maheshwar's sons Bhuvneshwar, Rameshwar, and Parmeshwar move through Khandbala-Padmanabh Singh-Dhuran Singh and Ghusaut-Faturi. Bhuvneshwar's descendants Mithilesh, Ashutosh, and Prasanna Kumar are linked to Khauul-Komalkant-Trivenikant and Ghusaut-Kumar, while Rameshwar's descendants Gangesh, Avadhesh, and Arivlesh are linked to Sarisab-Madan Gopal-Shambhugopal. These names show how the Chapahi branch is not isolated: it pulls in Sarisab, Ghusaut, Khandbala, Khauul, and Pali.

The same entry also develops Thakur Madhusudan. His sons Damodar, Balbhadra, Munar or Achyutanand, and others pass through Kujouli-Jhadula-Natthu and Pali-Hibharan. A separate line of Yashodhar, also read as Munai, and Gangadhar, also read as Kunai, goes through Mandar-Shobhan-Dun and Budhwal-Babujan. Thakur Damodar then produces Lakshmikant, Jaymohan, Brajmohan, Ugramohan, and Rupmohan through Baliyas-Shyamlal-Shriraman and Soderpur-Durmmil. Lakshmikant's descendants Padmakant, Vinodkant, and Vinaykant pass through Belaunch-Mushan-Baidyanath-Shobhanath and Khandbala-Gudan Singh. Padmakant's sons Hemkant, Sumankant, Subhakant, Sujankant, Neerajkant, Sudhan, and Sadankant extend the branch through Khandbala-

Babu Ushapati Singh and Mandar-Jhotahu. The record marks a clear transition into titled and modern naming, but the older Panji structure is still the same: father, son, moolgram connection, and marriage route.

Entry (298) takes Chapati/Chapahi forward through Thakur Jaymohan. His descendants Vijaymohan, Abhaymohan, and Sanjaymohan repeat the Belaunch-Mushan-Baidyanath-Shobhanath and Khandbala-Gudan Singh route. Vijaymohan is further carried through Sihauli-Mandar-Vedanand Singh-Dayasundar Singh and Ruchauli-Karmaha. Brajmohan's son Ashutosh Kant connects to Jajival-Tirthadatt-Loknath and Karmah-Saday. The Gaurhanpur and Madhepur-Khandbala notes are partly dotted, but they preserve a remembered outward settlement direction. Ugramohan's sons Pramod and Subodh are linked through Ekharah-Parmanand-Shobhanath and Fanandah-Manmohan. Pramod's son Kundan is recorded through Gaurhanpur-Sihauli-Mandar and the Abhayanath line. Subodh and Rupmohan then continue through Belaunch-Mushan-Tejnath and Jajival-Adinath-Dinanath, with an additional note for Narayan Mahamahopadhyaya Sadde as kasthut. The final modern fragment, including Sanju and the children Puja and others, shows the living extension of the branch.

Entry (299) continues Chapahi through Thakur Bathha. His descendants Anupmohan, Chandramohan, Krishnamohan, Dukhmohan, and the Sugawna-resident line hold the later Chapahi frame. Chandramohan's descendants Sudhir and Sushil are linked to Pandua-Pandit Kashinath-Kirtinath and Sarisab-Nena; Dukhmohan repeats that Pandua-Kashinath-Kirtinath and Sarisab-Nena path. Munar or Achyutanand then gives Indramohan, Gyanmohan, Rudramohan, Ugranand, and Jivanand through Khauval-Vanshamani-Bhaiyanath and Sarisab-Munan. Indramohan produces Govind and Gopal through Digho-Thakur Mangnu-Chaudhary Kedarnath and Belaunch-Harimohan. Gyanmohan's Ashok Mohan, Alok Mohan, and Surendra Mohan attach to Kujouli-Parmanand-Jagatanand and

Khauval-Gonu. Ugranand's Kailash and Mahesh move through Khandbala-Gaurinath-Umanath and Karmah-Gaurinath. Jivanand's Bhavanand and Dinanand connect with Narun-Shivnath-Gaurinath and Khandbala-Babu Dhanpati Singh. The entry ends with Yashodhar or Bhunai, Harimohan and Babuan, and the Madan Mohan-Surya Mohan-Anand Mohan set. These names keep Chapahi linked to Sakararhi, Kujouli, Satlakha, Pawali, and Jajival.

Entry (300) is the Saurath-linked Chapahi entry. Gangadhar or Kunai produces Raghunandan, Shivnandan, and Yadunandan. Raghunandan is linked through Ekhar-Damodar-Manmohan and Ghusaut-Akshadhar; his sons Ravinandan and Ratinandan appear in dotted continuation. Shivnandan produces Rajnandan and Bhrigunandan through Sakararhi-Dukhiya-Shrinandan. Yadunandan is linked to Teldiha-Pawali-Bhupnath-Shrinath, while a Pokhrauni note remains dotted. Krishnalal then produces Basaun, Baidyanath, Adinath, and Ravinath through Jajival-Mansukh-Devidatt and Hariamb-Nena. Another branch through Parmanand links to Soderpur-Pakshadhar-Lal and Karmah-Dayanath. Ravinath's descendants Hingu or Lakshminarayan, Shrishtidhar, Purushottam, and the later Ghanshyam of Taraunidari show how Chapahi-Saurath is carried into Pandua, Sarisab, Sakararhi, and Karmah.

35.3 Entries (301) and (302): Nagwad to Kaivalakh

Entry (301) turns the Nagwad register toward Kaivalakh. It opens with Thakur Lutan and then Thakur Nidhi. Nidhi's sons Shridhar and Mohan are linked through Baliyas-Bacha-Jayram and Soderpur-Nandishwar. Shridhar produces Haridev and Jyotishi Shivanandan through Ekhar-Babunath-Anand and Pali-Gumani. The Jyotishi title is important: it identifies a learned sub-branch while still keeping the descent inside the Nagwad-Ghusaut register. Jyotishi Shivanandan's son Vidyapati is linked to Darihara-Raghuvar-Lala and Pali-Jhotan. Tarapati's line goes through Khauval-Modnarayan-Bachharan and Baheradhi-Kamalpani; another Tarapati branch produces Lal and Gudar

through Mandar-Bhavesht-Vanshamani and Belaunch-Dhaniram. The Gudar branch links to Darihara-Rajje-Bachchi and Karmah-Jalpadatt, while later references through Hemkar, Narsingh, Gopal, Dullah, Lakshman, Krishnadatt, Shyam, Bhagwandatt, Anand, Vishweshwar, Gokul, and Shukdev show the widening of Kaivalakh into multiple marriage routes.

Entry (302) continues Kaivalakh. Thakur Anand produces Babuni, Gangadhar, and Murari through Baliyas-Gangadhar-Mani and Ekbara-Hridaymani. Gangadhar's line is tied to Baliyas-Babulal-Vagish and Soderpur-Babu. Thakur Gokul then produces Yadunath and Kapileshwar through Darihara-Ballu-Bholi and Narun-Manbharan. Yadunath's descendants Rudranand, Ugranand, and Kripanand are linked to Darihara-Ram-Gulli and Soderpur-Babu. Rudranand leads to Santosh, Vinay, and Bhaskar of Pushkar-Bhramarpur. Ugranand produces Vivekanand, Sharadanand, and Sachchidanand through Pandua-Pandit Kashinath-Pandit Kirtinath. Kripanand is tied to Udanpur-Jajival in a dotted form. Kapileshwar's sons Chandranand and Nityanand are placed through Bhuri Garh-Khandbala, and the modern note for Professor Chandranandan and Professor Nityanand gives the branch a later educational identity. The Kaivalakh section therefore combines priestly, jyotishi, and professorial titles with the older route grammar of the Panji.

35.4 Entries (303), (304), and (305): Nagwad through Chanan, Kakraud, and Satlakha

Entry (303) is an unqualified Nagwad continuation, but internally it is dominated by Thakur Chanan and his many apara branches. Thakur Balah first connects through Sarisab-Hemangad-Hireshwar and Ekbara-Upadhyay Jyotishi Gunishwar. Chanan then produces Bhaiya through Baliyas-Pashupati-Mahabal-Kashinath and Hariamb-Mohan. A branch through Bacha and Buddhi links to Ekbara-Kavinandan and Upadhyay Jyotishi Harishwar, with Pali-Sonmani. Another Bawan branch again uses Khauval-Raghunandan-Bhoranath and Fanandah-Upadhyay Ishannath. Sanphul returns to Sakararhi-Pandit Yogi-

Pandit Tarapati and Belaunch-Janakinandan; Vaiyakaran Thakurey goes to Darihara-Gang-Bachharu and Ekhar-Panai. Bandhav, Pakhiya, Devanand, Sundar, Narun-Hridayram-Mani, and other branches spread the Chanan line across Khauval, Soderpur, Belaunch, Pawali, Karmah, Baliyas, and Sarisab. The source then brings in Bhaiya's sons Babujan and Ram Singh through Kodariya-Lakshmipati-Diwan Bhawanidatt, Mandar-Mahesh, and later Badrik through Baliyas-Bhagirath-Kiru and Soderpur-Bachharu. Because the entry lists so many apara routes, it must be read as a branch-map rather than as a simple destination entry.

Entry (304) identifies Nagwad to Kakraud. Thakur Dhan is its first major node. His descendants connect to Soderpur-Pashupati-Manik and Babhania-Manik; to Darihara-Raghunath-Vanshidhar and Baheradhi-Maherman; to Khauval-Digambar-Kari and Karmah-Nakdu; to Khauval-Jagyapati-Lakshminath and Soderpur-Umai; to Khauval-Jivan-Bhagat and Pawali-Bhavdatt; to Satlakha-Nilambar-Ankhi and Soderpur-Atmaram; and to Pawali-Andhar-Meghnath in a dotted continuation. Mahamahopadhyaya Thakur Vishwanath gives the learned center of the entry, with routes through Khandbala-Chan-Bhulmani and Sakararhi-Ishwaridatt, and through Mandar-Bani-Amritnath. The Madhurapati-Chhatari continuation joins Ravual-Bandh-Bhanjan and Pawali-Chandrapati, then Sarisab-Harpati-Durmiriv and Baliyas-Machal. Thakur Lanaha produces Jagmohan and Kulmani through Satlakha-Bhanu-Girdhar and Karmah-Vishnudatt. Kulmani's son Chiranjeev links to Baliyas-Amritnath-Krishnadev and Karmah-Premnath. The later Thothan and Bawanu sections carry Kakraud into Mandar, Darihara, Sakararhi, Narun, Jajival, Pawali, and Pali, ending with the line of Lakshminarayan, son of Babujan, before the next heading.

Entry (305) is headed Nagwad to Satlakha and continues directly out of the Kakraud material. It begins with Jaylal's son Manohar and Khandbala-Narayandatt. Hiramani's descendants Lakshmikant, Chhedu, and Shashikant connect to Kodariya-

Kanhaiyalal-Mukund Lal and Hariamb-Ram Krishna, with another route through Darihara-Gehanath-Gulab and Karmah-Jaynath. Lakshmikant produces Gaurikant and Dharani through Belaunch-Lalit Lal-Kapileshwar and Pandua-Avadhbihari. Chhedu is linked to Khauval-Jhingur-Prannath and Digho-Bhaiyalal; Gaurikant goes to Mandar-Mannu-Radharaman and Pawali-Panchanand; Dharani goes to Darihara-Hiramani-Shyamsundar and Soderpur-Gangadhar; and Shashikant goes to Pandua-Avadhbihari-Janardan and Jajival-Bauk. Thakur Bachkan and Thakur Mathuranath continue the descent through Khauval-Bam-Maddu, Belaunch-Lalit Lal, and Soderpur-Amritnath-Bachchelal with Budhwal-Dwarikanath. The entry ends with Thakur Jayballabh, whose sons Kumar and Muni move through Baliyas-Kaladhar-Kanhai and Ekhar-Hridaymani. Kumar's sons Shripati, Ramapati, Lakshmipati, and Prajapati attach to Pandua-Ratnamani-Apuch and Pali-Kankamani, with Jajival-Babujan-Bhaiyo and Hariamb-Parmanand repeated for Shripati and Prajapati. Muni produces Suresh and Bhavdhar through Baliyas-Babulal-Banmali and Pawali-Vishwanath. The last line, naming Nakdu or Tulapati, Baldev, and Kamalapati, is kept as the bridge into the next Nagwad entry.

35.5 Index Logic and Coverage Note for Chapter 35

The index logic remains governed by Nagwad-Ghusaut. The source has not yet left Nagwad; it is extending Nagwad through Bhatsimari-Dhamdaha, Chapahi, Kaivalakh, Kakraud, and Satlakha. The index remembers Nagwad under Ghusaut, and it also recognizes Ghusaut as a higher Vatsa-linked control. Within that frame, Kakraud and Kaivalakh appear as named scholarly or settlement nodes, while Samauli and Satlakha function as route controls that explain why the Nagwad lines repeatedly move through Pali, Soderpur, Sarisab, Khandbala, and other moolgram-linked destinations. The chapter therefore keeps Nagwad as the governing register and reads each destination as an extension of that register.

Coverage in this chapter is exclusive: entries (296) through (305) have been decoded here. Entry (306), “Nagwad to Pilkhwar,” begins the next chapter. The next chapter should therefore start with Nagwad-Pilkhwar and Nagwad-Rashadh before following the source into the new Ananlpur-Karmaha opening at entry (308).

Chapter 36. Nagwad to Pilkhwar and Rashadh, then Analpur-Karmaha before Tarouni

This chapter begins at the point reserved at the end of Chapter 35. It covers entries (306) through (319) only. The first two entries close the Nagwad-Ghusaut sequence by carrying it to Pilkhwar and Rashadh. Entry (308) then opens a new gramarambh, Analpur-Karmaha. The chapter follows that Analpur register through Yamsam, Ranti-Motipur, Pilkhwar, Janadh-Sugawna, Madar, Kalikapur-Supaul, Nahar, Rampura, and Manikauli, but it stops before entry (320), where Tarouni-Karmaha begins as a separate register.

36.1 Entry (306): Nagwad to Pilkhwar

Entry (306) continues Nagwad to Pilkhwar. The opening line brings Thakur Babulal into the sequence, but the operative descent quickly moves through Thakur Shyamlal, whose sons Jaylal and Kamalnath are attached to Darihara through Babnu and Kanhai, and to Pali through Arjun. Jaylal is connected by marriage to an incomplete Soderpur line ending in Madhusudan and to Narun-Bachchi. Kamalnath is carried through Baliyas-Girdhari-Lal and Jajival-Dharmadatt.

Thakur Lakshminath then becomes the larger branch point. His sons Bodhnath and Amritnath are placed through Darihara-Shivdatt-Gauridatt and Pali-Arjun. Bodhnath produces Abhaynath, who is attached to Khoa l-Hardatt-Umapati and Pali-Shaktinath. Abhaynath's descendants include Durganath, Deonath, Vindhyanath, and Jagannath. Durganath leads to Yadunath and Ganeshnath through Khandbala-Shubhankar Singh-Gudan Singh and Belaunch-Harihardatt. Yadunath is further linked to a Soderpur-Anand Kishor-Chaudhary Nirsu line and to Baliyas-Dhirnath.

The Deonath and Vindhyanath branches show the late expansion of this Nagwad line. Deonath's sons Indranath and Tejnath move through Jajival-Babujan-Bhaiyo and Hariamb-Parmanand; Indranath is then tied to Soderpur through Dukarni,

Girja, and Pitambar, and to Kachhra-Pali-Mangnu. Vindhyanath produces Baidyanath, Dinanath, Udaynath, and Dhairyanath through Khoa l-Balbhadra-Mukund and Hariamb-Jageshwar. Baidyanath's sons Ganganath and Kashinath continue through Jajival-Vishnukant-Vaiyakaran Sadanand and Pali-Babura. The line ends with scholarly and modern notes, including Dhairyanath's son Kishornath, marked M.S.C., and Jagannath's link to Baliyas-Ram-Chandranand and Phanandah-Mangu.

36.2 Entry (307): Nagwad to Rashadh

Entry (307) closes the Nagwad-Ghusaut coverage before the new Analpur opening. Thakur Amritnath is linked through Khoa l and the Mahamahopadhyaya line of Nenana/Jani, then to Sarisab-Dinanath. Thakur Sanphul's son Babuan is connected to Jajival-Yar-Naga and Alay-Jhaudun. The principal scholarly branch is through Vaiyakaran Thakure, whose sons Kavi Matikant and Venikant are attached to Jajival-Chhokar-Babnu and Pali-Hemkar. A collateral line of Vaiyakaran Raghunath and Hemnath is also given.

Kavi Matikant links to Darihara-Rohini-Badan and Digho-Thakur Bachha. Venikant links to Soderpur-Atmaram-Rate and Darihara-Nanu. Premdatt, an apara son, moves through Baliyas-Jagannath-Lokeshwar and Ghusaut-Jivan. Hemnath's son Bachharu produces Brajmohan through Darihara-Rameshwar-Gokulnath and Pabouli-Surwai. This Brajmohan line is heavily marked by modern professional titles: Vakil Brajmohan, M.S. Narendramohan, Pranmohan, Surendra Mohan, a principal and lawyer, Virendra the lawyer, Yogendramohan, engineer Nripendramohan, and additional late professional descendants. The Rashadh entry therefore ends the Nagwad series by showing how a traditional register absorbed advocates, engineers, principals, and modern educational credentials without abandoning the old descent and marriage formula.

36.3 Entry (308): Analpur-Karmaha opens

Entry (308) begins with the formula “ath Analpur Karmaha gramarambh.” This is a clear change of register. The first ancestor is Chitradhar, whose descendants include Gauridatt, Vaiyakaran Rajju, Vaiyakaran Riddhi, Pandit Neya or Hemnath, Kanhai, Ram, and Mannu. The register immediately links Chitradhar’s line to Pandua-Pandit Mathuresh-Pandit Vanshidhar and Gangoli-Lakshmikant, with a collateral Hiramani branch through Mandar-Chan-Moti and Soderpur-Bandhu.

The entry is built by repeated apara expansions. Jalapadatt is tied to Sakararhi-Yogi-Pandit Tarapati and Belaunch-Janakinandan. Chanan links to Baliyas-Harijiv-Chilka and Soderpur-Rameshwar. Shambhunath and Dinanath connect through Pabouli-Hatthi-Upendra and Babhania-Chaturbhuj. Kishori is taken through Gangoli-Lakshmikant-Kriparam and Mandar-Bhikhari. Bholan is tied to Sakararhi-Abhinandan-Umapati and Pandit Pali-Shulpani. Babunath links through Satlakha-Narayan-Someshwar and Pali-Bhaves. Other apara sons include Vanshamani, Narayandatt, Vishnudatt, Krishnakinkar, Guni, Jayanand, Ghoghan, Harangi, Vidyanath, and Hemnath. This opening entry therefore works as a genealogical inventory: it establishes the Analpur-Karmaha descent field before the later destination-specific entries begin.

36.4 Entry (309): Analpur to Yamsam

Entry (309) takes the Analpur line toward Yamsam. Bharathi’s son Gudar is placed through Soderpur-Rameshwar-Nandishwar and Pali-Jayadatt. Apara lines include Vishwanath through Jajival-Gonan-Chalballi and Pali-Bhavadatt, and Siddhinath with Abhaynath through Darihara-Purushottam-Ishwaridatt and Karmaha-Purushottam. Another apara branch goes through Khoa l-Dayana-Bharu and Hariamb-Jivan; Tanek goes through Darihara-Rohini-Jhaun and Soderpur-Shyamram.

The Bihari-Kedarnath line is also important. Kedarnath is tied to Sarisab-Prannath-Hridaynath and Darihara-Urvadhar.

Additional daughters move through Soderpur-Pashupati-Nehal and Mandar-Ranjan, and through Darihara-Vishnudatt-Gehenath and Ghusaut-Ghogan. Kedarnath himself generates further marriage paths to Soderpur-Nanu-Vaiyakaran Riddhinath, Pali-Deonath, Mandar-Ramadhan-Thithar, and Karmaha-Harihardatt. Dwarikanath and Jaynath continue the web through Baliyas-Adinath-Bhikhari, Khoa l-Vaiyakaran Hardatt-Kashinath, Khandbala-Ratneshwar-Bammoli, and Baliyas-Revatiraman-Lanha.

36.5 Entry (310): Analpur to Ranti and Motipur

Entry (310) moves from Analpur toward Ranti, Jagatanandan, and Motipur. Jaynath's collateral daughters are linked to Darihara-Manik-Bholanath, Hariamb-Ratnu, Dharora-Baliyas-Goshain-Nanhku, and Panichobh-Vidyanand. Pyare is linked to Dih-Darihara-Manik-Jalapadatt and Hariamb-Venidatt. Riddhi connects to Sarisab-Ratinath-Bechan and Mandar-Ishannath, with a separate Darihara-Shivdatt-Babnu and Sarisab-Kashinath line.

The Neya branch produces Kuber, Raghav, and Banmali through Soderpur-Basudev-Bhawanidatt and Hariamb-Prannath. Kuber's sons Sundar and Gopal are tied to Basuari-Baliyas-Pranpati-Kaladhar and Soderpur-Baburam. Sundar produces Jagatanand and Chiranand, with Jagatanand leading to Sharadanand through Chhamu-Sakarahi-Lakshminath-Gulab and Karmaha-Rangalal. Sharadanand links to Nahas-Khoa l-Rajeshwar-Dhananjay Chaudhary and Soderpur-Kishordatt. The entry also preserves a medical/professional branch through Mushan's sons Ramkrishna and Dr. Baldev. Dr. Baldev's descendants include Chandrashekhar, Indrashekhar, Shashishekhar, and later names, and the entry ends by carrying Chandrashekhar toward Sukhait-Khoa l-Chandranand.

36.6 Entries (311) and (312): Analpur to Pilkhwar and Janadh-Sugawna

Entry (311) continues Analpur toward Pilkhwar and names Jaykrishna Jha and Mukund Jha of Bharam. It begins as a continuation from the preceding Chandrashekhar line, then moves to Raghav, linked with Khandbala-Vaiyakaran Krishnaram-Thothi and Karmaha-Kalanath, and to Belaunch-Fakiran-Manilal and Baliyas-Harinath. Kanhai's descendants Bhulan, Jagannath, and Baidyanath or Baiju are tied to Belaunch-Bhavnath-Juraun and Phanandah-Dharanath. Baiju's son Jaykrishna is linked to Baliyas-Rai Rupnath-Raimohan Lal and Budhwal-Babulal; Jaykrishna's son Mahavir then connects to Pandua-Thadu-Kanhai and Pali-Shaktinath.

The same entry keeps Mannu's descendants within the Analpur field. Mannu produces Babue and Gopal through Sarisab-Bhikhi-Bhavnath and Pandua-Chan. A royal or Oini-linked branch is also noted through Babu Jagatnarayan and Babu Hira or Hridaynarayan. Mukund, son of Babue, is linked to Khandbala-Thanu-Hridaynidhi and Darihara-Dhira. Entry (312) then carries the Analpur line to Janadh, Sugawna, Gotham, and Deodiha-Kapileshwar Jha. Gopal's sons Banmali and Nathuni move through Baliyas-Vinma-Manmohan and Hariamb-Kashinath. Hiramani's son Mohanlal links to Soderpur-Kuli-Bhaiyan and Budhwal-Vagish. Jalapadatt's descendants Nilambar, Achammat, Thakurdatt, Jyotidatt, and Raja carry the line through Ahil-Khoa l-Lakshman-Hardatt and Sarisab-Chanan, and further through Oini, Mandar, Jajival, Sakararhi, and other marriage settlements.

36.7 Entries (313) and (314): Analpur to Madar, Ranti, and Kalikapur-Supaul

Entry (313) moves to Madar and names Balel Jha, while also referring to the Ranti-Babulal lineage. Kishori's son Nathe is linked through Kujouli-Bachharu-Krishnadatt and Baheradhi-Tejan. Nathe produces Mahiman, Balel, and Chumman. Mahiman

is connected to Dharora-Baliyas-Madan Singh-Muralidhar-Nanu and Hariamb-Mansukh. Balel goes through Sakararhi-Sudhakar-Krishnaram and Hariamb-Subodh, while Chumman goes through Jajival-Kari-Bachchu and Khoa l-Nehal-Vidyanath. The entry then restores the Babulal line through Balah's son Manik. Manik produces Babulal through Darihara-Harijiv-Rohini and Soderpur-Raghuvir. Babulal's sons Yashodhar, Gangadhar, Boka, and Luni branch through Pabouli-Bhaiyan-Horil and Sakararhi-Bachha.

Entry (314) names Kalikapur of Supaul, Khamgara, and Vanshidhar Jha. Kamalnayan's son Gangadatt connects through Mandar-Aniruddh-Hemkar and Karmaha-Devanand, while another son Bachharu moves through Narun-Kavikrishna-Sudarshan and Phanandah-Trilochan. Gangadatt's son Sanphul is linked to Baliyas-Girish-Bhanudatt and Hariamb-Barju. The Bachdaru/Bachharu branch produces Bodhan and Poshan; Bodhan connects with Sarisab-Sadashiv-Saheb and Hariamb-Lakshmikanth, while Poshan leads to Grihinath through Soderpur-Pashupati-Madhav and Mandar-Ramakant. The Radhanath line produces Gudar, Damodar, and Sundar, and the apara Radhanath branch gives a Mahia-Soderpur line through Lala, Nanu, and Manmohan, with the opposite route through Rakhwari-Hariamb-Kirtinath. The Kalikapur entry thus stands as a late, multi-settlement expansion of the Analpur-Karmaha register.

36.8 Entries (315), (316), (317), (318), and (319):

Analpur to Nahar, Rampura, Manikauli, and the close before Tarouni

Entry (315) is headed with "Shri Ganeshaya Namah" and moves Analpur-Karmaha to Nahar. Loknath's descendants are Jivanath, Dayanath, and Vishwanath. Jivanath produces Grihinath through Pandua-Rohan-Rudramani and Soderpur-Harpati, with further daughters linked to Soderpur-Atmaram-Rate, Darihara-Nanu, Jajival-Mansukh-Bhimdatt, and Karmaha-Durivaya. Dayanath produces Eknath, Chetnath, and Yognath through Mandar-Ishannath-Jhingur and Takwal-Bachha.

Chetnath's line leads to Janardan or Hitnath and Ritnath through Belaunch-Chhaban-Nehnath and Dighoi-Hira. The entry also notes modern education through Muktinath's descendants: Pramodnath, marked M.A., Modnath, Manojnath, and their children Deepaknath and Prakashnath.

Entry (316) continues Analpur to Nahar. Vishwanath's descendants Harinath, Nena, Premnath, Mukund, and Radhanath are linked through Pandua-Mansukh-Balbhadra and Soderpur-Pakhiya, with a parallel Darihara-Dhira-Bhagwandatt and Hariamb-Poshan route. Harinath's sons Taranath and Kamalnath are tied to Mandar-Manik Singh-Bihari Singh and Soderpur-Someshwar. Taranath's descendants include Siddhinath, Ishanath, and Dr. Professor Vednath, explicitly identified as a writer of Maithili language and literature. Ishanath's line includes Shambhunath the advocate and Shivnath the advocate; Dr. Professor Vednath's sons Bhavtosh, Madhav, and Ashutosh move through Mandar-Janardan-Vaiyakaran Durgadhar and Pali-Mahamahopadhyaya Dr. Sir Ganganath.

Entry (317) sends the same register to Rampura. Premnath's descendants Muktinath, Jagannath, Amritnath, and Satish or Lilanath are connected through Digho-Bacha-Balmukund and Pandua-Thadu. Muktinath produces Ganesh and Nagendra through Khoa I-Yuvraj-Ghanshyam and Tisaut-Chiranjeev. Ganesh's descendants Sanjay and Mihir link to Narun-Pandit Lutan-Pandit Nirsu or Vishwanath and Baliyas-Harishchandra. Nagendra gives Shaktarnath, Pritinath, and Ashutosh Kumar through Baliyas-Murari-Amarkant and Pabouli-Dinath. Jagannath's sons Baidyanath and Vindhyanath are connected to Khoa I-Aniruddh-Shivnandan and Soderpur-Bhairav; Vinod-like late lines include Dr. Umesh in a dotted Gangoli relation. The entry closes with Satish/Lilanath's descendants Narendra, Surendra, Virendra, Dhirendra, and Devendra through Parhat-Sakararhi-Kanhai-Durganand and Palamu-Karmaha-Kheli.

Entry (318) moves to Nahar-Manikauli. Radhanath's sons Tejnath, Shashinath, Dwarikanath, and Somnath are linked to

Mandar-Shambhu-Govardhan and Sarisab-Adinath. Tejnath goes through Kujouli-Durganath-Chandranath and Narun-Surendra; Shashinath through Sakararhi-Markandeya-Satyanarayan and Ghusaut-Madhav. A second cluster begins with Jahli and Jalapadatt, whose descendants Mahapurush and Vishnudatt lead to Digho-Bhairavdatt-Narottam and Baliyas-Girish. Mahapurush is tied again to Soderpur-Pashupati-Manik and Babhania-Bhani. Nena's descendants Jatadhar, Shashidhar, and Gangadhar draw Darihara, Soderpur, Tat ail-Sakararhi, and Budhwal into the same field; the end of the entry notes Brajnath and the Rohar connection, and an apara Babue branch through Ayodhyanath and Banmali.

Entry (319) is the last Analpur unit included in this chapter. Vishnudatt's branches connect to Dharora-Baliyas-Muralidhar-Nanu and Hariamb-Mansukh; Yashodhar and Feke go through Kujouli-Janakinath-Eknath and Pandua-Pandit Chan. Yashodhar's Khuni branch is linked to Sakararhi-Kharanandeswar-Lal and Hariamb-Nena. Feke's lines include Soderpur-Nandishwar-Teni, Budhwal-Hemnath, and a Nirsu branch through Sakararhi-Lekhnath-Babua and Karmaha-Ganeshdatt. Nirsu's daughter then connects to Darihara-Girdhari-Bechan and Khandbala-Bachharan. With this, the Analpur-Karmaha chapter closes. Entry (320), beginning with the formula for Tarouni-Karmaha, is left for the next chapter.

36.9 Index Logic and Coverage Note for Chapter 36

The index logic has two layers in this chapter. Entries (306) and (307) remain under the already established Nagwad-Ghusaut frame, because they continue Nagwad to Pilkhwar and Rashadh before the register changes. Entry (308) supplies the new controlling formula, "Analpur Karmaha gramarambh." From that point onward the entries are read under Karmaha, not under Nagwad, even when they repeatedly draw in Soderpur, Pali, Hariamb, Sarisab, Khoa l, Darihara, Mandar, and other marriage-side settlements.

Coverage in this chapter is exclusive: entries (306) through (319) have been decoded here. Entry (320), “Tarouni to Ramnagar,” begins the next chapter and should be read under the Tarouni-Karmaha opening rather than as a continuation of Analpur.

Chapter 37

Tarouni-Karmaha: Ramnagar, Kaivalakh, Pindaruch, Virsayar, Nanour, and the Aama-Bounsi Extension

Coverage. This chapter continues exactly from the next source segment after the Analpur-Karmaha chapter. It covers entries (320) to (327) only. The governing register is Tarouni-Karmaha: the source opens the segment with the formula "atha Tarouni Karmaha gramarambh" and then lets the Tarouni line move through Ramnagar, Kaivalakh, Pindaruch, Virsayar, Nanour, and the Aama-Bounsi extension in Uttar Pradesh. The analysis stops before the new Nadura/Naduar-Karmaha gramarambh at entry (328), which belongs to the next chapter.

Method. The reading follows the same rule used in the previous chapters: each name is treated as a node in a descent-and-marriage network. A phrase such as "X suta Y" is read as descent, while "village-name san" indicates the marriage or affiliating route through which the branch is being tied to another settlement, mool, or sub-branch. Titles such as Vaiyakaran, Jyotishi, Doctor, Professor, Advocate, Principal, and M.A. are not decorative; they mark later scholarly or professional status inside the same genealogical chain.

1. Entry (320): Tarouni to Ramnagar

Entry (320) begins the Tarouni-Karmaha register. Parashuram is the first organising ancestor in this block. His sons are Bhaiya, Dukhan, Vishwanath, and Ratan, and the register immediately anchors them through Sarisab, Naroun, and the wider marriage field. Bhaiya is carried through the Balias route; Dukhan is expanded through Soni, Baidyanath, Jagan or Jagannath, and Kalanath; and the entry carefully separates an additional Vishnudatt line that is joined through Soderpur and Khaua. This is the first indication that the Tarouni branch is not a single village-centred family, but a dispersed chain made legible through marriage routes.

The Soni line is important because it produces Shivrath, Rudranath, and Deonath. Rudranath is then expanded through Shitaladatt, Rajnath, Manbharan, Jaynath, and Trailokyanath. The repeated links to Darhara, Pabauli, Sakararhi, Jajiwal, Balias, and Pali show the branch working across several older Panji circuits. The entry also records a Babanu/Babnu line connected with Khorisoderpur, Chilka, Bhaiyaram, and Babhanigam. The entry therefore sets the Tarouni-Karmaha block inside a multi-village matrix before any later scholarly or modern branch appears.

2. Entry (321): Ramnagar continuation

Entry (321) continues Ramnagar rather than opening a new gramarambh. Rajnath is followed through Musha and Manmohan, while Manbharan produces Muktinath, also named Musahad in the source. The line moves through Darhara, Jajiwal, Dharora-Balias, Dhenu-Pabauli, Ratouli-Darhara, Gangauli, Khauai, Kujouli, and Soderpur. This kind of continuation is characteristic of the Panji: the apparent village heading is stable, but the living line is shown by its successive marriage and descent turns.

Deonath provides another dense sub-branch. Through Doman, the line reaches Darhara and Soderpur; through other sons or alternate sons it reaches Satlakha, Naroun, Pali, Sarisab, Balias, Mandar, and Fanandah. Doman then generates further links through Balias, Soderpur, and Digho. The register is not merely recording names; it is preserving which route is to be followed if one has to locate marriage eligibility, lineage memory, or branch continuity.

3. Entry (322): Tarouni to Kaivalakh, Rajendra Jha

Entry (322) carries the Tarouni stream into Kaivalakh and names Rajendra Jha. Jagan, also read as Jagannath, produces Dharanath, Gokulnath, Dayanand, and Mahapurush. Mahapurush then leads to Govind and Shivi, with repeated links through Belouch, Hariamb, Soderpur, Ghosaut, Sakararhi,

Mandar, Takbal, and Kujouli. The repetition of Mahapurush and the doubled Soderpur-Ghusaut links in the source should be read as branch reinforcement, not as accidental redundancy: the register is making sure that the Kaivalakh branch remains traceable from more than one marital route.

Kalanath gives Shyamnath, Chhotkani, and Prabhunath. Shyamnath is connected to Soderpur and Pali; Chhotkani opens multiple sons: Faturi, Bhushan, Govind, Chhakodi, and the Halli-Rabuni line. Chhakodi leads to Chandrashekhar, and Chandrashekhar leads to Rajendra, from whom the entry takes one of its named identities. Rajendra is then linked to Lohna-Ratouli-Darhara and to the Pilkhwar-Sarisab frame. Thus Rajendra Jha is not introduced as a stand-alone modern name; he is positioned as a terminal or near-terminal figure in a long Tarouni-Kaivalakh descent chain.

4. Entry (323): Tarouni to Pindaruch, Channu Jha

Entry (323) shifts to Pindaruch and names Channu Jha. Rabuni produces Ugreswar, Sonu or Rudreshwar, and Channu or Chandeshwar. Ugreswar is attached through Soderpur, Belouch, Pandua, and the Keshav route. Channu and Rameshwar continue through Pandua, Belouch, Digho, and Ghusaut. The naming pattern marks a branch in which the same core descent is being triangulated through several respected marriage settlements.

The entry then draws a second chain from Vishnudatt to Shambhunath, and from Shambhunath to Jeevanath and Jagannath. Jeevanath is tied to Sarisab and Ekharā; Jagannath to Baliā and Hariāmb; and another link runs through Soderpur and Baliā. Raghudev produces Santoshi, Phuchari, and Dukhni. Santoshi expands through Dayaram, Mayaram, Maniram, and Sonmani; Mayaram produces Hari and Rama; and Hari produces Chandidatt, Hiralal, Sona, Janaki, and Adinath. The whole entry is a model of Tarouni branch proliferation: one named destination, Pindaruch, contains both direct descent and several parallel marriage expansions.

5. Entry (324): Tarouni to Virsayar

Entry (324) continues the same wider family through Virsayar. Chandidatt produces Babujan, who is connected with Darhara and Baheradhi. Hiralal is linked through Belounch and Khauai. Vaiyakaran Janakinath is especially important: the title marks scholastic status, and his sons Srinath and Markandeya are located through Khauai and Panichobh. Srinath then leads to Ramchandra, Dinanath, and Baidyanath, who are tied to Hasauli-Soderpur and Panichobh. The scholarly marker is therefore embedded in a marriage network, not separated from it.

The Rama branch gives Benidatt and Keval. Benidatt produces Vishweshwar, Ratneshwar, and Rajeshwar, with links to Darhara, Pali, Naroun, and other settlements. Vishweshwar then gives Shiveshwar and Brahmeshwar; Brahmeshwar gives Devkant through Yamsam-Balias and Ekharai. The entry closes with incomplete or dotted continuation formulae, which should be treated as preserved blanks in the register. They signal that the branch existed in the remembered structure even where a later scribe lacked full marriage or descent information.

6. Entry (325): Tarouni continuation, number 169

Entry (325) is a long continuation without a fresh village-wide opening. Maniram produces Devi, Mathuri, Gopi, and Badri. Gopi produces Amritnath and Kedarnath, and Amritnath is carried through Balias and Soderpur, while another route passes through Chhamu-Sakararhi and Soderpur. Kedarnath links to Darhara and Kujouli. Badri is tied to Khauai and Takbal, and another line goes through Chhamu-Sakararhi and Darhara. The repeated alternation between Soderpur, Darhara, Kujouli, Khauai, and Sakararhi marks the continuing regulation of the Tarouni line by external marriage houses.

The Phuchari branch gives Modi, who gives Bholanath; Bholanath gives Jhingur. The Raghudev line produces Judan or Jurawan, Shivdatt, and Dhodhan or Bhanudatt. Jurawan then produces Sanphool, Soni, Surwai, Chhatrapati, Sahib, Mandhan,

and Sonmani. Each of these lines is sent outward through Soderpur, Uchati, Belounch, Karmah, Darhara, Babhanigam, Satlakha, Jajiwal, Ekhara, and Pandua. The entry ends with Sanphool giving Babulal through Ekhara and Pandua, preparing the next Tarouni-to-Nanour entry.

7. Entry (326): Tarouni to Nanour

Entry (326) opens from Babulal and carries the family to Nanour. Babulal gives Madhukar and Chiranjeev. Madhukar is attached through Belounch and Sarisab; Chiranjeev through Jajiwal and Belounch. The Soni line gives Shyamlal and Ranglal. Shyamlal then connects to Soderpur and Budhwal, and another named son Triloknath reaches Sarisab and Panichobh. Ranglal links through Balias and Soderpur, and Fekan links through Darhara, Sarisab, Soderpur, and Panichobh. These lines show how Nanour is not an isolated destination; it is made intelligible by the same Tarouni-Karmaha web.

The Surwai branch produces Bokan and Vidyanath. Bokan has connections through Pabauli, Dharora-Balias, and Karmaha; Vidyanath is tied to Kujouli and Balias. Chhatrapati, Sahib, Mandhan, and the later Bokan-Lal-Faturi line extend the register through Belounch, Jajiwal, Gangauli, Sakararhi, Darhara, Khauul, Pabauli, and Pali. The entry is particularly rich in alternate sons and daughters, and the reading must therefore keep every "apara" marker in mind: it does not merely mean an extra person, but an alternate descent route that could affect later marriage calculation.

8. Entry (327): Tarouni to Aama-Bounsi, Uttar Pradesh

Entry (327) carries the Tarouni line beyond the immediate Mithila-centred village circuit to Aama-Bounsi in Uttar Pradesh. Bachharan is followed through a Balias-Hariamb connection, and Pritinath produces Harigovind and Paramanand. Harigovind produces Ghanshyam, and Ghanshyam produces Badli and Vaiji. Badli leads to Vaiyakaran Ranjan, whose sons Chudamani, Jaymani, Chandramani, Krishnamani, and Rudramani are

attached through Balias and Pali. Chudamani then produces Tulsidatt, Grihinath, and Yogdhar through Darhara, Soderpur, and Panichobh. The title Vaiyakaran here matters because it places learning inside the same descent unit.

Paramanand gives Harinandan, Achyut, and Balbhadra. Harinandan gives Vaiyakaran Ram; Ram gives Harikrishna; Harikrishna gives Ramanath, Rudradatt, and Rohinidatt. Ramanath produces Babunath and Gaurinath. The branch thus reaches across Kujouli, Darhara, Balias, Pabauli, Karmah, Soderpur, Belouch, and Mandar. The Aama-Bounsi note should be read as geographic expansion, not genealogical rupture: the family remains legible because the old Tarouni-Karmaha, Soderpur, Balias, Pali, and Darhara relationships remain visible.

Branch-continuity and stopping point

Entries (320) to (327) form a coherent Tarouni-Karmaha chapter. The chapter begins with Parashuram and his immediate sons, moves through Ramnagar, Kaivalakh, Pindaruch, Virsayar, Nanour, and finally reaches Aama-Bounsi. The key line of continuity is not one village alone, but a regulated sequence of descent and marriage: Tarouni-Karmaha remains the register, while Soderpur, Sarisab, Balias, Darhara, Pali, Khauai, Belouch, Jajiwal, Sakararhi, Pabauli, Mandar, and Budhwal operate as recurring validation points.

The next source entry, (328), begins a fresh Nadura/Naduar-Karmaha gramarambh. For that reason it is not included here. It should begin the next chapter, where the control shifts from Tarouni to Naduar while remaining within the wider Karmaha framework.

Chapter 38

Naduar-Karmaha: Tharhi, Bharam, Kachhuwa, and the Scholarly Naduar Branches

Coverage. This chapter continues from the point reserved at the close of Chapter 37. It covers entries (328) to (335) only. The controlling formula is the source phrase "atha Naduar Karmaha gramarambh," which opens entry (328). The chapter therefore remains within the wider Karmaha frame, but it shifts the village focus from Tarouni to Naduar. Entry (335) is rikta; entry (336), beginning Behat, is not included here and should open the next chapter.

Method. Every name is read as a node in the Panji network. A "suta" phrase is treated as descent; an "apara" phrase marks an additional or collateral branch; a village phrase with "san" is read as a marriage, affinal, or affiliating route; titles such as Professor, Mahamahopadhyaya, Jyotishi, Vaiyakaran, and Pradhanadhyapak are preserved as evidence of scholarly or professional status; and dotted passages are retained as blank but meaningful placeholders in the record.

1. Entry (328): Naduar to Tharhi

Entry (328) opens the Naduar-Karmaha register. Umanand is the first organising ancestor. His sons Mahipati and Shubhpati are linked to Soderpur through Raghudev and Raghuram and then to Pali through Raghu. A collateral Umanand line gives Gaurikant, who is attached to Soderpur-Jaydev-Mahinath and to Baliyas-Ram-Kamalakant. The first lines therefore declare both descent and a two-sided marriage geography: Soderpur and Pali on one side, Soderpur and Baliyas on the other.

Mahipati produces Aditya and Dukhia. Aditya is linked through Darihara-Theghu-Chitradhar and Jajival-Lakshmidhar. A further Aditya branch gives Abhayanath, also named Gopal. Abhayanath then produces Jagannath and Jayanath. Jagannath is joined through Baliyas-Kaladhar-Mani and Ekharah-Hridaymani;

Jayanath is joined through Kujouli-Batuki-Govinddatt and Pali-Bhairavi. This makes the early Naduar line a compact but dense cluster of Darihara, Jajival, Baliyas, Ekharā, Kujouli, and Pali ties.

Jayanath gives Kedarnath and Taranath. Kedarnath is especially marked because his branch contains Professor Bhavanath and Professor Siddhinath. Professor Bhavanath is connected through Bisfi-Nanu-Mahesh and Hariamb-Mukund, while Professor Siddhinath is placed in a Ravoipur-Nahas-Khauāl route with dotted spaces. The presence of two professorial titles in this early Naduar block shows the register not merely preserving older descent but continuing into a learned modern family line.

The Taranath branch gives Riddhinath, Vibhutinath, and Hemnath. Riddhinath links through Rajanpura-Darihara-Nena-Lakshmikant and Ghusaut-Deonath. Dukhia is linked to Kodariya through Bhawanidatt and Parmeshwaridatt, and to Pali through Bhawanidatt. Gaurikant then produces Hemkant, and Hemkant produces Punyakant and Buddhikant through Khandbala-Mahinath-Manchit and Darihara-Subodh. A further Punyakant link reaches Satlakha-Ranjan-Jagmohan and Gangoli-Lochan-Jivanath, with Budhwal-Thakuri also attached. The entry closes by showing Naduar as a hub, not a narrow village list.

2. Entry (329): Naduar continuation, number 171

Entry (329) continues the same Naduar-Karmaha formation. Bachharu appears through the Aravi line, connected to Khauāl-Ghani-Parashuram and Jajival-Manhar. The Ankhi branch then produces Tej Nath, whose sons Manhar and Jayanath move through Bhadual-Mandar-Jivan-Puran and Pali-Veniram-Chandradatt. The register adds further Tej Nath sons Ratnath and Triloknath through Kharka-Ekharā-Murlidhar-Mahidhar and Baliyas-Kirtinath.

Rudra produces Rohinidatt, who is connected with Belaunch-Bhavdev-Bhaiya and Baliyas-Mahadev. Rohinidatt gives Vishweshwar and Jholan. Vishweshwar gives Parmeshwar and

Parmanand through Khandbala-Dinbandhu-Bihari and Belaunch-Deonath, while Jholan gives Keshav through the same Khandbala-Dinbandhu-Bihari and Belaunch-Deonath frame. The repetition matters: it is not scribal waste but a Panji way of showing that two sibling lines are tied into the same marriage corridor.

Raghunath produces Harinath, Jivanath, and Umanath through Mandar-Nilkanth-Mani and Soderpur-Madhav. Jivanath produces Shambhunath and Buddhianath. Shambhunath is expanded through several daughter and son lines: Khandbala-Purushottam-Mahinath and Ekharababudi; Khauval-Shivram-Gana and Jajival-Lal; Sakararhi-Damodar-Gujar and Ekharadasharath; Satlakha-Narayan-Someshwar and Pali-Bhaves; Pabauli-Purushottam-Hiya and Kujouli-Abhiram; Khauval-Mahesh-Bhaiya and Sarisab-Rambhadra; Narun-Bhairavdatt-Mushai and Sakararhi-Umanath; and Ekharabachharu-Mahesh with Mandar-Shulpani. The entry is consequently one of the densest marriage-mapping units in the Naduar group.

The Prannath branch gives Vishnudatt and Kishori through Sarisab-Bhramar-Shobhanath and Panichobh-Loknath. Ramanath gives Bhoranath and Rajnath through Baliyas-Nakat-Holi and Babhanian-Madhurapati. Entry (329) therefore carries the Naduar line from early descent into a wide east-west network of Soderpur, Mandar, Baliyas, Sarisab, Satlakha, Pabauli, Khauval, and Panichobh.

3. Entry (330): Unqualified Naduar continuation

Entry (330) has a short heading but a long internal continuation. Rajnath gives Musahad through Jajival-Mushari-Ghonghai and Hariamb-Babuan. Badrinath gives Grihimani through Belaunch-Bandhu-Bhavi and Mandar-Bechu. Shashinath gives Bhairav, also called Dinanath, and Lal through Sakararhi-Gangadhar-Babnu and Panichobh-Loknath. Srinath gives Jagnath through Sakararhi-Tarapati-Ramanath and Jajival-Shubh pati.

Jagnath then links to Rohar-Sakararhi-Manbodh-Horil and Belaunch-Hridaynath. Mitranath produces Sarinath, also read as Nandlal, through Soderpur-Badlu-Kashi and Pali-Ganganand. Nandlal gives Mukund; Mukund is connected through Khaua, Soderpur, Budhwal, and several stacked ancestors, including Devakinandan, Kirtinath, Giridhari, Jaydatt, and Shambhunath. The source compresses a long remembered chain into one line; the chapter therefore reads it as a layered ancestry rather than a simple list.

Premnath produces Fakir, Bhaiyo, and Siddhinath through Darihara-Garib-Chanan and Pali-Harinandan. Fakir produces Gokul, Hare, and Dwarikanath through Satlakha-Bhanu-Dharanidhar and Belaunch-Bhairavdatt. Bhaiyo produces Chandranath through Kujouli-Bhawanidatt-Punyadatt and Narun-Chengna. Chandranath then moves through Sarisab-Devidatt-Siddhinath and Mahnaura-Khaua-Devakinandan. The source also preserves a Soderpur-Keshavnath kasthut note, indicating that a branch is being recorded but not fully elaborated.

The Buddhianath branch produces Jhotan, Dharmanath, Shyamnath, and Amritnath through Pabauli-Chaturbhuj-Chandrapati and Karmaha-Damodar. Jhotan links through Khaua-Modnarayan-Datti and Belaunch-Panni. Dharmanath gives Mahag through Soderpur-Mahinath-Sheshdhar and Satlakha-Bechu, and another Dharmanath branch passes through Soderpur-Mayanidhi and Khaua-Dinanath. Mahag then connects to Jajival-Sanphul-Shobhanath and Pali-Shatrughna. This completes the entry as an interlaced Naduar continuation, not a fresh village start.

4. Entry (331): Naduar to Bharam, Lohar, and Shyam Sidhap

Entry (331) gives the heading Naduar to Bharam, with Lohar and Shyam Sidhap also named. Umanath produces Hemnarayan and a collateral Nenan. Hemnarayan is connected through Pandua-Harishwar-Krishnapati and Babhania-Krishnanand. The

collateral Nenan branch passes through Mandar-Narayan-Bhavdev and Khandbala-Chaturbhuj.

Hemnarayan produces Horil, Dukhia, Mannu or Bhoranath, Pritinath, Hridaynath, Mandhan, and Bachharan. Horil gives Chintamani, Chan, Bihar, Pandit Gudar, and Jhapti through Sarisab-Hedu-Dharmapati and Pandua-Nandishwar. Chintamani links to Baliyas-Pranpati-Kaladhar and Pali-Ishwaridatt, while a collateral Chintamani son Dukhmochan links to Jajival-Mansukh-Bhawanidatt and Darihara-Hridaynath. Dukhmochan produces Satyadev and Sahadev, whose branches pass through Darihara-Madhurapati-Shaligramdatt-Gudar and Baliyas-Bachharan.

Chan produces Sone, Mahamahopadhyaya Muralidhar, and Sundar through Sarisab-Machal-Fakiran and an Oini royal route to Babu Rashiknarayan. The title Mahamahopadhyaya is important: Muralidhar is not just another descendant but a learned node remembered by rank. Sone produces Chunchun, also called Bodhanand; Chunchun is connected through Pabauli and then through Darihara-Ratnapani-Govardhan and Soderpur-Mangu. Mahamahopadhyaya Muralidhar gives Shyam, who is tied to Darihara-Ratnapani-Govardhan and Soderpur-Mangu, and Shyam in turn reaches Pali-Raghunandan through Nehnath.

Bihar connects through Soderpur-Sanath-Indramani and Mandar-Ishannath. Bachchan is another collateral son, connected through Sarisab-Chandramani-Bhulan and Pali-Deonath, and one of his lines goes through Satlakha-Bhikhiya-Rameshwar and Pali-Bhagwandatt. Entry (331) thus brings the Naduar line into Bharam, Lohar, and Shyam Sidhap while retaining old scholarly and royal memory through Mahamahopadhyaya and Oini references.

5. Entry (332): Number 173 and the modern scholarly branch

Entry (332) is headed only by the number 173, but it is not empty. It gives a late scholarly and professional extension. Devchandra produces Pradhanadhyapak Mohanchandra, marked M.A., through Pabauli-Buddhi-Ramanath and a

Nagwad/Karmaha-Premnath link. Mohanchandra gives Piyushchandra and Manikchandra, also read as Bhithhu, through Khandbala-Meghakant-Bhairav and Hariamb-Chiranjeev.

The line then records daughters Rashmilata and Vani and a Betia-Belaunch connection through Lakshman and Kartiknath, with a reference to Kumar Kundan Bharadwaj and a German-language scholarly association attached to Piyushchandra. Because the text is compressed and partly garbled, the safest reading is not to force a modern biographical reconstruction, but to preserve the signal: this branch carries higher education, headmaster status, language scholarship, and wide marriage links into the later Naduar record.

Raghuchandra produces Satishchandra and Udaychandra through Sarisab-Nena-Raghudev and Baliyas-Rupnath-Aniruddh. Virchandra produces Shankar and Nehru through Baliyas-Luchan-Aniruddh and Pabauli-Ramanand. Udaychandra gives Prafulchandra, and Prafulchandra gives Sharatchandra through Kanhauli-Soderpur-Dineshdatt. The entry then resumes the Naduar-to-Bharam material with Pandit Gudar and his descendants Mahavir, Jayvir, and Raghuvir, followed by Badru, Nirsu, and Shiv.

The second half of the entry returns to the earlier Hemnarayan-Bharam structure. Mandhan produces Mathura, Ghoghan, Mukund, and Madhav through Sarisab-Balbhadranaanu and Karmaha-Gauridatt. Collateral links pass through Khauai-Chaitu-Ravinath and Baliyas-Shivan. Mathura is tied to Soderpur and Khauai; Ghoghan gives Paltan through Khandbala-Vishnu Singh and Baliyas-Sonmani. Lutan gives Kashinath through Soderpur-Govind and Phanandah-Rukminidatt. Ramchandra then produces Devchandra, Raghuchandra, Virchandra, and Daychandra through Narun-Teni-Ratinath and Kujouli-Ramanand. This confirms that the modern educational lines are embedded in the older Bharam descent frame.

6. Entry (333): Naduar to Kachhuwa-Bharam

Entry (333), introduced with "Om namah Maheshwaraya," moves Naduar to Kachhuwa and Bharam. Bachharan produces Kheli, Saday, Bholi, Jyotishi Vidya, Jhallu, and Kira through Khauval-Goshain-Benidatt and Khandbala-Gopinath. Collateral sons Mahadhan and Thithar pass through Darihara-Shridatt-Nanu and Soderpur-Shyam Ram. The opening therefore places Bachharan at the centre of a broad ritual-scholarly and affinal field.

Kheli produces Jivanand, Anant, Ghananand, Jagdish, Shobhanand, and Bhavanand through Khandbala-Thothi-Jirkrawan and Pali-Hibharan. Another Kheli branch connects to Kodariya-Bhuvaneshwaridatt-Chhatradhari and Karmaha-Bharathi, while a Rabuni branch goes through Soderpur-Harangi-Durgadatt and Baliyas-Raghuvir. Anant is tied to Baliyas-Hire-Ishdatt and Pali-Nityanand. Jagdish carries an Oini royal link through Babu Ravojendra Narayan and Babu Indranarayan, and then through Jajival-Vishnukant. Bhavanand links to Jajival-Babujan-Bhaiyo and Hariamb-Parmanand, while Shobhanand reaches Pabauli-Buddhi-Ramanath and Karmaha-Premnath.

Jyotishi Rabuni connects to Sakararhi-Meghnath-Tirthmani and Soderpur-Thakurdatt. Saday is tied to Sarisab-Jivanath-Thadu and Baheradhi-Chudamani, while Puny anand, a collateral Saday son, moves through Khauval-Narayandatt-Neel and Khandbala-Jagmohan. Puny anand in turn links to Baliyas-Bahoran-Siddhinath and Pali-Gopinath. Bholi produces Ramkrishna, Mohitkrishna, Bodhkrishna, Jaykrishna, Rajkrishna, and Manmohan through Khandbala-Jhapti Singh and Jalay-Pyarelal. A collateral Bholi line gives Vasudev and Chandrashekhar through Gangoli-Baburaya-Babulal and Kujouli-Batuki.

Ramkrishna is linked through Mandar-Kunkun-Upadhyay Badrinath and Khandbala-Shri Mohan. Mohitkrishna gives Mahindra Narayan through Baliyas-Vanshidhar-Bhagirath and Pabauli-Ajgaivinath, and Mahindra Narayan is then tied to

Narun-Chumman-Ramakant and Mandar-Badrinath. Entry (333) is thus one of the key places where the Naduar-Karmaha register combines jyotishi identity, royal Oini memory, and modern Narayan-name branches.

7. Entry (334): Naduar under the invocation to Trilochana

Entry (334), introduced by "Om namah Trilochanaya," continues Naduar without a new external village heading. Bodhkrishna gives Indranath, Jagannath, Vaidyanath, and Mrityunjaynath through Soderpur-Babue-Murali and Baliyas-Janakinath. A collateral Bodhkrishna branch is attached to Pabauli-Vishwanath-Dukharan and Ghusaut-Govardhan.

Vasudev is linked through Baliyas-Mukund-Vaiyakaran Chintamani and Tisaunt-Nakchhedi. Chandrashekhar is connected through Sakararhi-Achyut-Durbbal and Hariamb-Jhalli. Jyotishi Vidya gives Mohan through Khandbala-Vishnu Singh-Shyam Singh and Mandar-Hibharan, while a collateral link moves through Khauai-Ravinath-Nand and Pali-Bandhav. Mohan gives Baldev and Jaydev through Pandua-Chhedi-Bhaiyan and Belaunch-Keshav. Baldev then produces Pramod and Tham, with the marriage line running through Raghubir and Hariamb-Chiranjeev.

The Nenan branch closes the included Naduar material. Nenan produces Baburaya through Belaunch-Aniruddh-Harikrishna and Gangoli-Raghu; he also produces Gopinath through Khauai-Mahesh-Bhaiya and Hariamb-Rambhadra, and Ainthahu through Narun-Nandan-Ramkrishna and Kujouli-Bachharu. Baburaya gives Poshan and Grihinath through Gangoli-Kriparam-Bandhav and Pali-Veniram. Gopinath gives Mukund through Kharka-Ekhara-Krishnadatt-Dharmadatt and Pabauli-Rodhi. This final entry brings the Naduar block back into a recognisable Karmaha marriage geography: Baliyas, Ghusaut, Sakararhi, Hariamb, Khauai, Pali, Gangoli, and Pabauli.

8. Entry (335): Rikta

Entry (335) is marked rikta. It should not be treated as absence from the chapter. In Panji logic, a rikta marker reserves or acknowledges a register position whose details are not supplied in the copied text. It marks the end of the present Naduar sequence before the source moves to Behat.

9. Index Logic and Coverage Note for Chapter 38

The index logic is controlled by Karmaha and, within it, by Naduar. The general Karmaha frame includes Tarouni and Analpur, but this chapter begins a distinct Naduar-Karmaha gramarambh. The index also separately remembers Naduar-Karmaha as a continuing unit. For that reason, entries (328) to (335) have been read as a coherent Naduar chapter rather than as an extension of Tarouni.

Coverage is exclusive: entries (328), (329), (330), (331), (332), (333), (334), and rikta entry (335) are decoded here. Entry (336), headed Behat, begins the next chapter. The next chapter should therefore shift from Naduar-Karmaha to Behat while still watching for the wider Karmaha continuity.

Chapter 39

Behat-Karmaha, Majhaura-Karmaha, and Majhiyam-Karmaha: Entries (336)-(343)

Coverage. This chapter continues exactly after the rikta marker at entry (335). It covers entries (336) through (343) only. The governing index frame remains Karmaha, but the source now moves from Naduar into Behat, then into Majhaura, and finally into Majhiyam. Entry (344), which begins Mahishi under a Budhwal gramarambh, is deliberately left for the next chapter because it changes the controlling register.

Method. The same Panji method is followed here. A name is never treated as an isolated personal label. Each name is read through descent, collateral branch, place of movement, marriage connection, title, and continuity of the line. The recurring words suta, suto, suata, apara, pr., dau, ddau, and gramarambh are preserved in interpretation: they distinguish the primary son-line, the collateral or additional branch, the local route, and the formal opening of a new register.

1. Entry (336): Behat-Karmaha gramarambh

Entry (336) opens with the formula for Behat under Karmaha. Kirtinath is the first visible organising ancestor. His line is divided into several sons or collateral sons: Ghonghi, also marked pr. Chhatranath; Kliv or Kishornath; and Buddhinath. Ghonghi is connected through the Jajival-Padmapati-Nanu route and through Hariamb-Jeevan. Kishornath is tied to Kujouli through Vagish and Hridaynath, and to Baliyas through Vrajnath. Buddhinath is linked to Baliyas through Rai Vagish and Chintamani, and to Ghusaut

through Bhaiya. The Behat opening therefore immediately places the family inside the wider Karmaha network and not merely inside one village.

The Ghonghi branch continues through Dukhmochan. Dukhmochan is linked to Mandar-Ishannath-Girdhari and Kujouli-Hridaynath. His son Mitranath is carried through Khaual-Sufal-Yuvraj and Hariamb-Ravgadatt. The same Dukhmochan branch also gives Chandranath and Indranath, who move through Kodariya-Raja-Kumar, Khaual-Ishwardatt, and the associated marital routes. Mitranath is further attached through Soderpur-Gadadhar-Shitaladatt and Budhwal-Mukund. Tirthnath appears as another collateral line through Khaual-Nand-Shivshankar and Digbo-Muktinath. Chandranath is read through Vatswal-Naroun-Shiv-Jaynath and Panichobh-Bhai Ji, while Indranath passes through Rohar-Sakararhi-Nandi-Lambodar and Panichobh-Radha, with an additional Baliyas-Babulal-Lakshmikant and Soderpur-Yogkrishna connection. The Behat entry is thus a compact but dense map of marriage routes.

2. Entry (337): Behat continuation, number 175

Entry (337) continues the Behat material rather than beginning a new gramarambh. Gangadash produces Ramjiv and Pitambar. Ramjiv produces Bhairavdatt; Bhairavdatt produces Babunath; Babunath produces Bachharan; and Bachharan produces Sudhakar. The line is carried through Baliyas-Govind-Jagatanand and Soderpur-Ramapati at the top, then through Mandar-Ghani-Saheb, Belaunch-Bhavanand, Sakararhi-Jaykrishna-Buddhinath, and Hariamb-Chhawani. Sudhakar is tied through Darihara-Mana-Parashmani and Alay-Kalru. These clustered place names show that the Behat line is being tested across several established mool and village circuits.

Pitambar gives Sanphool and Manphool. Sanphool produces Gopinath through Sarisab-Rajaram-Harpati and Baheradhi-Mahamahopadhyaya Bhikhi. The entry then records collateral offspring: Pyarelal, Shyamnath, and Keshavnath through Sakararhi-Jaykrishna-Kripanidhi and Panichobh-Ratnu. Pyarelal connects to Belaunch-Jadav-Bachchu and Karmaha-Shambhunath. Shyamnath links through Soderpur-Indramani-Poshan and Satlakha-Kuli. The entry closes with Behat still in motion, not as a separate family fragment but as a sequence of descent lines tied into Soderpur, Hariamb, Panichobh, Alay, and other marriage circuits.

3. Entry (338): Majhaura-Karmaha gramarambh

Entry (338) opens the Majhaura-Karmaha gramarambh. Jagan is the ancestor at the head of the line. His sons include Kalar and Purushottam, and the source then adds collateral branches through Khagpati, Gunpati, Nakdu, Bhavan, Jaydatt, and Saheb. Kalar is linked through Darihara-Badi-Hite and Karmaha-Badni. Purushottam produces Bodhan through Khaual-Mahi-Dayaram and Pali-Hemkar. Khagpati produces Raja through Soderpur-Rameshwar-Nehal and Baliyas-Lakshmidev. Gunpati produces Gharbharan through Sarisab-Jayashiv-Chhaban and Baliyas-Bhanudatt; Gharbharan then gives Bhagwandatt, whose connection reaches Soderpur-Kodai-Thakurdatt and Pali-Shyamlal.

The collateral line through Nakdu gives Lalit Lal through Khaual-Bhora-Bodh and Alay-Kamalnayan. Lalit is attached to Belaunch-Bachnu-Bhikhan and Pali-Bhavaditya, with another Jajival-Shubhpat-Durmmil and Pali-Manbodh route. Lal gives Babue through Darihara-Garibnath-Benidatt and Hariamb-Nilambar. Bhanod is placed through Darihara-Bhanod-Chhaban and Budhwal-Nakdu. Saheb produces Jivanath, Premnath, Dayanath, Radhe or Bhavanath, and also

Ramanath, Jhaban, and Srinath. Jivanath is especially important because it gives multiple connections: Ekhar-Jure-Nakdu-Dharmadatt, Soderpur-Jiveshwar-Tengri, Khaual-Jeevan-Badri Lal, and Khandbala-Kheli. Ramanath is tied to Khaual-Bhavdev-Vidyapati and Ekhar-Vishwanath. The Majhaura opening therefore expands from one gramarambh into many marriage-confirmed sub-branches.

4. Entry (339): Majhaura continuation, number 176

Entry (339) continues Majhaura under number 176. Mohan gives Bandi, while additional sons or branches include Mahipati, Ramnarayan, Harpati, and Bisu through Belaunch-Damodar-Ramchandra and Karmaha-Vaidyanath. Bandi gives Prannath, Jivanath, and Gokulnath through Darihara-Babhan-Manohar and Jajival-Mohan. Prannath connects through Khandbala-Bhora-Madhurapati and Pali-Badli. Jivanath produces Manbodh and Banmali through Belaunch-Vir-Gokulnath and Khaual-Matiram. Manbodh gives Badrinath and Dhirnath through Belaunch-Kala-Kauskidatt and Baliyas-Raghunath; Badrinath produces Bhaiyo through Sakararhi-Bhavdev-Lalit and Pali-Babuni.

The Ram branch gives Rudramani through Satlakha-Shivi-Maddu and Hariamb-Krishnanand. Rudramani gives Hempati and Bhola, and also several groups of sons or collateral names: Gunanidhi, Dhannidhi, Kalanidhi, Dayanidhi, Mayanidhi, and the second cluster Jaypani, Mahipani, Haripani, Chakrapani, Khadgapani, and Dandapani. Hempati gives Lalpani; Lalpani gives Babujan, Ladatt, and Chanchal through Baliyas-Dharadhar-Chhakodi and Panichobh-Krishna. There is also a Parshmani route through Baliyas-Bachharu-Machal and Digbo-Balram. Babujan connects to Naroun-Lakshmidatt-Mushari and Pali-Shivan, while the Rabushan and Shivdatt branches go through Baliyas-Harisingh and Karmaha-

Chitradhar. The entry's density comes from this repeated use of sons and collateral sons to keep the Majhaura family continuously traceable.

Jalpadas produces Bhushan and Muniya through Digho-Bachh-Chandidatt and Sakararhi-Shyamlal. Hari is another collateral son, linked through Ekharā-Gokulnath-Baduknath and Hariamb-Parshmani. Bhushan gives Nirsu through Khaual-Hemnath-Jalpadas and Belaunch-Ravinath. These closing details prepare the transition into the next Majhaura entry, where Muniya's descendants become important.

5. Entry (340): Majhaura continuation

Entry (340) continues the Majhaura line from Muniya. Muniya produces Aniruddh through Sakararhi-Ravradhaneshwar-Govind and Pali-Pandit Nena. Chanchal is tied through Belaunch-Saheb-Kalar and Sakararhi-Shyamnath. Harinandan is another collateral son through Ekharā-Gokulnath-Baduknath and Hariamb-Parshmani; Parshmani then links to Gangoli-Pakshadhar-Mohan and Karmaha-Dukhia. The entry therefore brings the Muniya line back into the same Karmaha and Hariamb web already seen in entries (338) and (339).

Bhola produces Shyamlal, Vedpani, and Amritpani through Satlakha-Rishi-Bhanu and Soderpur-Chilka. Vedpani gives Babujan through Soderpur-Umai-Rudradatt and Sakararhi-Dhana. Shyamlal and Amritpani both receive additional place-based ties: Shyamlal through Darihara-Mahesh-Tota and Pabauli-Nidhi; Amritpani through Soderpur-Devidatt-Hiramani and Karmaha-Mandhan. Gunanidhi gives Mannu and Mani through Khaual-Matiram-Bachharu and Pali-Gangadhar. Bhani then gives Teji, Gudar, and Nandi: Teji produces Jagdhar through Darihara-Sanath-Saburdatt and Pali-Bodhkrishna; Gudar produces Yashi through Satlakha-Ranjan-Jagmohan and Gangoli-Jeevanath; Nandi links through

Belaunch-Rupnath-Hanumandatt and Gangoli-Jeevanath. Dhannidhi gives Bhikhiya, Dukhia, Chhatrapati, and Tarapati through Pabauli-Madhuni-Kamalapati-Kulpati and Baliyas-Dhan. Dayanidhi gives Kauskidatt, Shankardatt, and Murlidhar through Baliyas-Fakir-Kala and Belaunch-Yadav. Mayanidhi finally produces another Kauskidatt through Pabauli-Ramakant-Kalar and Mandar-Chhatrapati.

6. Entry (341): Majhaura to Bathanay

Entry (341) carries Majhaura to Bathanay. Mahipani gives Babujan, Nanu, and Chitradhar through Baliyas-Shubhpat-Bhaves and Khandbala-Bhoranath. Babujan, also glossed as Nandan, connects through Khauval-Balkrishna-Sonma and Gangoli-Bochan. Nanu has a Khauval-Bula-Sanath and Belaunch-Ratatu route, with another Darihara-Manbodh and Soderpur-Yaddu route. Chitradhar gives Batha through Belaunch-Ratu-Mansa and Pali-Jiunt; Batha then connects through Baliyas-Mahesh and Sarisab-Ramanath.

Chakrapani produces Padmapani through Kujouli-Pradyumn-Bhaves and Soderpur-Mahinath. Padmapani gives Ramkrishna through Soderpur-Pati-Mani and Khauval-Sonma. Ramkrishna gives Sonenath through Darihara-Chanan-Mohan and Pali-Hira. Sonelal gives Singheshwar through Pabauli-Baburaya-Nena and Panichobh-Kanhai; Singheshwar is then linked through Mandar-Ramkrishna-Keshav and Ghusaut-Kulmani. Narayan gives Andi through Khauval-Beni-Manohar and Baheradhi-Bhagirath. Andi produces Madhurapati, Sabhapati, Hanth, and Mahantha through Khauval-Parmanand-Gatiram and Hariamb-Bachharu. A second Andi branch gives Raghunath and Bandhav through Ekharar-Ram-Bhramar and Gangoli-Neel. Mandhan, Madhurapati, Sabhapati, Toti, Hemkar, Shivnath, and Shivilal close the entry by tying the same Bathanay-connected Majhaura branch to Sakararhi, Kodariya, Jajival, Darhara, Belaunch, Gangoli, and Soderpur.

7. Entry (342): Majhaura continuation under invocation

Entry (342), introduced by another invocation, remains in Majhaura. Teknath is tied to Soderpur-Chhakodi-Jangli and Karmaha-Doman. Loknath gives Shivsharan through Pabauli-Bhaiyan-Siddhi and Karmaha-Dukhia. Mahath has a branch through Ekharajayashiv-Ruchipati and Karmaha-Sadashiv, and another through Dullah, Jhallu, and Bhavnath. Dullah gives Khedan through Digho-Narpati-Kala and Belaunch-Chiranjeev. Jhallu links through Khauwal-Ram-Poshan and Kujouli-Gokulnath, while Bhavnath goes through Baliyas-Prema-Chaturanan and Gangoli-Pakshadhar.

Fakir gives Babujan through Soderpur-Harinandan-Chhota and Budhwal-Deokrishna; collateral Gamni and Bhagwandatt pass through Dharora-Baliyas-Madan Singh-Muralidhar and Pali-Manbodh. Mohardatt is linked through Pabauli-Bhatu-Sitaram and Alay-Madhurapati. Babujan gives Singheshwar and Feku through Soderpur-Chhakodi-Jagni and Karmaha-Doman. Raghunath produces Babua, Dharmadatt, Brahmadatt, and Ganeshdatt through Gangoli-Lakshmikant-Kriparam and Alay-Purandar. Babua links through Darihara-Bhanod-Chhaban and Naroun-Pathak Hiru. Dharmadatt produces Benidatt through Khauwal-Garib-Shital and Budhwal-Sanphutan; Benidatt gives Lal, Shivi, and Kashi through Khauwal-Bhaiya-Soni and Sarisab-Bhaiyan. Shivi gives Sadanand through Sakararhi-Gaddi-Vanshidhar and Jajival-Pyare. Brahmadatt and Bandhav close the entry: Bandhav produces Gokulnath and Kishornath through Baliyas-Ravantar-Lakshman and Pabauli-Ramakant, with a Rohar-Soderpur-Bhaiyaram-Mahidhar and Darihara-Shivdatt link for Gokulnath.

8. Entry (343): Majhiyam-Karmaha to Kakraud

Entry (343) begins a new internal gramarambh: Majhiyam under Karmaha. Kalidas is the organising ancestor. His children are Chilk, Meghakar, Chira, Bula, and Sanphool. Meghakar produces Pahadi through Belaunch-Harishankar-Nena and Khauul-Keshav; Pahadi is linked further through Khauul-Lal-Raghunath and Soderpur-Bhikhari. Chira connects through Belaunch-Harishankar-Bana and Darihara-Yadupati, with a Gosain collateral through Khauul-Ramakant-Bhiravma and Babhaniyam-Mahesh. Bula gives Saburi, Bhayanath, and Baburam through Belaunch-Lala-Balchandra and Karmaha-Vanshidhar. Saburi gives Dular and Rajnath through Sarisab-Jayashiv-Jhonti and Khauul-Gana; Rajnath gives Shambhu through Kujouli-Karu-Bhavanidatt and Pali-Gunanand.

Baburam produces Kashi through Darihara-Madhan-Kirtidhar and Kujouli-Rajaram-Kulpati. Kashi gives Dhairiy, Parmeshwar, and Godhai through Naroun-Ratnu-Bhola and Pali-Bhavaditya. Sanphool gives Doman and Hira through Khauul-Matiram-Bhaiya and Karmaha-Mahinath; Hira connects through Darihara-Raghunath-Manodhar and Pali-Gannu, with another Khauul-Girpati-Rudra and Belaunch-Sosi route. Badhai gives Raghu and Birbal, and also Chan. Raghu produces Palar through Khandbala-Devidash; Birbal gives Kalanand; Kulanand links through Darihara-Lakshmikant and Pali-Shri Ram. Chan gives Garib and Kalar. Kalar produces Deon; Deon produces Grihimani and Mani through Soderpur-Durbmanjan and Alay-Kamalnayan. Grihimani gives Chhota; Chhota gives Dukhmochan through Pabauli-Nena. Garib produces Lakshmidatt through Ekhara-Bahude-Juro. Lakshmidatt then gives Grihimani and Gharo through Baliyas-Machal Singh, and Grihimani gives Harimohan through Soderpur-Atmaram-Bachharan and Khauul-Bodh. This entry is the final Karmaha-linked unit included in the chapter.

9. Branch-continuity and stopping point

Entries (336) to (343) form one coherent movement. Behat opens under Karmaha, Majhaura opens under Karmaha, and Majhiyam opens under Karmaha. The chapter follows these three stages without mixing in the next register. The passage repeatedly returns to the same validating circuits: Jajival, Hariamb, Kujouli, Baliyas, Ghusaut, Soderpur, Budhwal, Khauwal, Digho, Darhara, Panichobh, Satlakha, Pabauli, Mandar, and Pali. These names are not decorative place labels; they are the evidence by which the Panji fixes descent, marriage, and branch legitimacy.

Coverage is exclusive: entry (336), entry (337), entries (338) to (342) of Majhaura, and entry (343) of Majhiyam have been decoded here. Entry (344), headed Mahishi and opening a Mahishi-Budhwal gramarambh, begins the next chapter. That next unit must be treated under its own Budhwal control and not folded back into the Karmaha chapter.

Chapter 40

Mahishi-Budhwal: Kailakh, Kachhuwa, Pokhrauni, Bhainsdiyar, and Parihari: Entries (344)-(351)

Coverage. This chapter begins exactly where Chapter 39 stopped. Entry (344) opens a new Mahishi register, no longer the earlier Mahishi-Pali series but Mahishi under Budhwal. The chapter covers entries (344) through (351) only. Entry (352), which begins Pariyam under Budhwal, is not included and is reserved for the next chapter.

Method. The reading remains genealogical and relational. The words suta, suto, suita, apra, pr., th., dau, ddau, and kasthut are treated as working Panji signs. A son-name is not isolated from its marriage route; a marriage route is not isolated from mool or moolgram; and a title such as Pathak, Vaiyakaran, Jyotishi, I.P.S., I.A.S., doctor, or lawyer is read as part of the same branch-continuity, not as external biographical decoration.

1. Entry (344): Mahishi-Budhwal gramarambh, Mahishi to Kailakh

Entry (344) begins with an invocation and then states the gramarambh formula for Mahishi under Budhwal. The opening ancestor is Choudhary Jangal. His sons or branch-names are Akhi, Nidhi, Buddhi, Jhotan, Ghanshyam, and Aniruddh. The first route places the family through Pabauli-Kulpati-Purushottam and Satlakha-Ruchai, so the register begins by tying Mahishi-Budhwal to an already wide marriage network rather than to a single isolated settlement.

The Akhi branch gives Khagesh, Halla, Parashmani, and Lakshminath through Ekhar-Dasharath-Chhotku and Pali-

Landan. Khagesh produces Babunandan, whose line moves through Pabauli-Ramsinehi-Bhikshuk and Pali-Buddhinath. Babunandan then gives Phudan through Belaunch-Sanphool-Bhagwandatt and Karmaha-Kauskidatt. Phudan is carried onward through Jajival-Atmaram-Gauridatt and Belaunch-Hibharan. Halla produces Kalar through Darihara-Shivdatt-Gauridatt and Dighoy-Balkaram; Kalar then passes through Darihara-Nanu-Muni and Karmaha-Sanphool.

Nidhi produces Shashinath and Amritnath through Khauai-Vireshwar-Buddhi and Khandbala-Jayshiv. Buddhi gives Hridaynath through Soderpur-Mahesh-Chhatrapati and Pali-Revati Raman-Chaturbhuj. Jhotan produces Kashinath through Khauai-Ghanshyam-Bhavadatt and Hariamb-Dhodhan. Ghanshyam produces Gauridatt through Pabauli-Gatiram-Giri-Akhi and Budhwal-Sanand. The source therefore builds the first Mahishi-Budhwal cluster by repeatedly sending its sons into Pali, Karmaha, Hariamb, Budhwal, Soderpur, and Khandbala circuits.

The second part of the entry turns to Bal Gopal. His sons are Lakshman and Kalyan, linked through Sakararhi-Mandan-Dase and Khandbala-Gopinath. Additional sons or collateral descendants are Chaturbhuj, Harishwar, and Mahi through Sakararhi-Gonu-Ramkrishna and Pabauli-Hari. Lakshman gives Dinabandhu and Pranabandhu through Satlakha-Manhar-Bhaves and Pabauli-Mohan; Dinabandhu is tied through Belaunch-Vir-Govind and Budhwal-Ram, while Pranabandhu is tied through Darihara-Gang-Bachharu and Naroun-Narpati. Kalyan is linked through Ekhar-Jagdish-Bahudi and Satlakha-Devaki. Harishwar produces Hira through Satlakha-Mohan-Devaki and Naroun-Bhavdev; Hira gives Modi and Durgadatt through Mandar-Purandar-Sonu and Khandbala-Dharu. Modi leads to Fakir and Girdhari through Belaunch-Khagesh-Prabhakar and Baliyas-Vidyanath.

Durgadatt produces Shankardatt through Pandua-Pashupati-Kedar and Pali-Durgadatt.

2. Entry (345): Mahishi to Kaivalakh, Kachhuwa, Nityanand, and Shyam Sidhap

Entry (345), under an invocation to Nandishwar, continues the Mahishi-Budhwal line toward Kaivalakh, Kachhuwa, Nityanand, and Shyam Sidhap. The entry begins from Shankardatt. One Shankardatt branch is tied through Pabauli-Trilochan-Adinath and Belaunch-Akhi. Another gives Chhakodi through Sakararhi-Dinabandhu-Jaydatt and Pabauli-Machal. A large collateral group follows: Vishnudatt, Rudradatt, Faturi, Chhotkani, and Ramkrishna through Sarisab-Ravantar-Eknath and Pali-Bodh.

Chhakodi gives Halli, also marked pr. Haldhar, and Jalli, also marked pr. Jaladhar, through Khauval-Modnarayan-Dattu and Belaunch-Panni. Chhakodi also gives Madhusudan, linked through Soderpur-Horil-Munidatt and Budhwal-Bhimdatt, and Fuddi and Vidya through Soderpur-Basti-Bhagwandatt and Darihara-Hanumandatt. Halli is tied through Khandbala-Chhatramani-Chaturbhuj and Khauval-Balabhadra, and a Shivu branch is tied through Soderpur-Gadadhar-Shridhar and Pali-Bholanath. Shivu is then connected to the Sakuri-Baliyas line of Machal, Kirtinath, Siddhinath, Bholanath, and the Pabauli-Pathak-Shivnath-Shridhar route.

Jalli produces Gangadhar through Sarisab-Fakiran-Nandkishor and Panichobh-Bhayanath. A Nityanand branch goes through Soderpur-Harangi-Durgadatt and Baliyas-Raghuvir. Another line gives Bhesha, pr. Bhesnath, through Darihara-Kanhai-Balle and Hariamb-Babujan. Gangadhar has a Jajival-Shatanjiv-Rameshwar and Mandar-Bodhu route, and another Belaunch-Prayagdatt connection. Nityanand also links to Naroun-Pandit Jaymani-Maheshwar and Soderpur-

Dwarikanath. Bhairava, pr. Bheshnath, moves through Darihara-Narayandatt-Trailokyanath and Budhwal-Shambhu.

The modern-status line appears in the same genealogical syntax. Gangadhar produces Mahavir I.P.S. (D.I.G.), Balvir, Jayvir, and Jamuni through Jajival-Shatanjiv-Rameshwar and Mandar-Bodhu. Faturi is tied through Naroun-Gunanidhi-Pakhiya and Pali-Dharampati-Rohini. Mahavir is linked through Nahas-Khauval-Chandrashekhar-Harikant and Mahishi-Pali-Manmohan-Jaykant. The use of I.P.S. does not detach Mahavir from the Panji frame; it shows a modern title inserted within the old descent and marriage grammar.

3. Entry (346): Mahishi to Pokhrauni, Kailav, and Amaun

Entry (346) begins with an invocation and carries Mahishi toward Pokhrauni, Kailav, and Amaun. It continues from the Mahavir-Balvir material. Balvir, marked I.P.S., gives Arun I.A.S. and Amit I.A.S. through Saurath-Badhiyam-Pabauli-Chakradhar-Avadh Bihari and Naroun-Bachcha-Shivshankar. The note also records a first I.A.S. daughter. This is another example of a modern administrative title placed inside the older Panji chain of sonship and marriage.

The entry then returns to Mahi. Mahi gives Maniram, Ban, and Karu through Khandbala-Babu-Ramkrishna and Khauval-Chaturbhuj. Maniram produces Manranjan through Baliyas-Shripati-Lakshmidev and Sarisab-Nandan. Manranjan gives Mandhan and Nanu through Soderpur-Umanand-Bhavan and Khauval-Chethadu. Mandhan gives Jaylal and Gudan through Soderpur-Chalabali-Chhotakinma and Naroun-Ishwardatt. Jaylal is tied through Baliyas-Bhikshuk-Tulsidatt and Fanandah-Raja; his son Nageshwar is tied through Khauval-Kari-Hira Lal and Pabauli-Premnath. Nageshwar produces Singheshwar through Kujouli-Khagnath-Radhakant and Baliyas-Bhaiyo, and Singheshwar is then linked through

Sulhni-Naroun-Ramesh-Taradatt and Nanyapur-Alay-Choudhary Dular.

Gudan is attached through Khaual-Bhutinath-Apuch and Budhwal-Durgapati. Nanu passes through Darihara-Urvvidhar-Muralidhar and Karmaha-Loknath. Ban is tied through Jajival-Pitambar-Yar and Khaual-Basudev. The Pathak branch enters through Parashuram, whose sons are Balkaram and Vishnudatt. Balkaram gives Hridayram, Gopiram, Chilkram, Mukraram, and Dular through Darihara-Ramakant-Sonmani and Khandbala-Jaykrishna. Hridayram gives Hemnath through Jajival-Chhakanu-Hirphool and Baliyas-Prannath; Pathak Hemnath is then attached through Baliyas-Brajnath-Bhulan and Naroun-Bala. Vishnudatt is tied through Sakararhi-Raghupati-Khedan and Karmaha-Indrapati.

4. Entry (347): Mahishi to Bhainsdiyar

Entry (347), invoking Gandiveshwar, carries Mahishi to Bhainsdiyar. The first named ancestor is Pathak Baun, described as jury in Calcutta H.C. His sons are Kamalnayan and Lakshman through Ekhar-Krishnanand-Lal and Darihara-Bhavdev. Kamalnayan gives Jaynath, Dular, and Shyamnath through Darihara-Gati-Rojhan and Soderpur-Bachharu. A collateral son Tej Nath is tied through Soderpur-Mahadev-Gopal and Sakararhi-Anand.

Shyamnath gives Khadganath through Mandar-Pinakpani-Narhari and Naroun-Ratnu. Khadganath gives Manohar through Soderpur-Rameshwar-Mayanidhi and Khaual-Dinanath. Tej Nath is linked through Sakararhi-Raghupati-Girpati and Pabauli-Tengari. Another son, Bodhnath, moves through Darihara-Shulpani-Ram and Ghusaut-Sitaram. Bodhnath gives Artinath through Baliyas-Hridayphool-Hridaychandan and Naroun-Rupnath. Artinath produces Muktinath, Kripanath, Gopinath, and Radhanath through Tilay-Jhapat Singh-Suday Singh and Darihara-Jankinath.

Mukthinath produces Padmanath through Baliyas-Mani-Babe and Karmaha-Daynath. Padmanath gives Shambhunath, Ramanath, Amarnath, and Vibhutinath through Naroun-Keshav-Surendra and Darihara-Lakshman. Shambhunath is tied through Nahas-Khauval-Shivshankar-Digambar and Pali-Yaddu. Kripanath gives Vaidyanath through Khandbala-Mohan Singh-Padmanath Singh and Darihara-Gopinath. Gopinath gives Vindhyath, also under a Khandbala-Padmanath Singh route, and Vindhyath gives Ganeshnath and Kanhaiya through Pabauli-Vedanand-Ramanand and Pali-Kapileshwar. Radhanath produces Gaurinath, Basukinath, Triyuginath I.P.S., and Ayodhyath pr. Mohan Ji; the line is further marked with Auditor General of Maharashtra Government and Dr. G.P. of Rajasthan, and is tied through Soderpur-Lakshmikant-Madhav and Mandar-Balki. Pathak Lakshman closes the entry through Darihara-Ghanshyam-Jaynarayan and Alay-Chandrapati.

5. Entry (348): Mahishi to Parihari, first Parihari register

Entry (348), invoking Bhunindra, moves Mahishi to Parihari. Gangadhar produces Narayan, Hrishikesh, Chakrapani, and Shulpani through Khauval-Deonath-Vaidyanath and Soderpur-Pritinath. Chakrapani gives Rohiniraman pr. Ganod, Jayshiv, and Uwari through Mandar-Parashuram-Sitaram and Sakararhi-Pathak Ghanshyam. Ganod gives Bholanath and Harikrishna through Pandua-Gatiram-Duwai and Digho-Bhaves. Bholanath is tied through Satlakha-Kamal-Ganga and Baheradhi-Narayan.

Harikrishna gives Bhaynath, Vidyanath, Adinath, and Thithar pr. Dayanath through Satlakha-Kamal-Lochan and Pali-Bhikhari-Nanu. Bhaynath gives Lal through Darihara-Gunanidhi-Venidatt and Pabauli-Modi. Lal gives Dukhmochan through Khandbala-Ugrasingh-Girdhar Singh and Darihara-

Hari. Dukhmochan gives Lakshmikant and Umakant through Mandar-Chilka-Balki and Soderpur-Shankarnath. The entry also records Ratidhar son Raghunath, linked through Pakaliya-Hadi-Harikrishna. Raghunath gives Abhiram pr. Nakatu, Thakuri, and Devkrishna pr. Mushna through Survet-Sakararhi-Harikrishna-Andi and Sudri-Ram. Nakatu gives Nidhi and Kamalpani through Mandar-Dayal-Raghunandan and Hariamb-Sundar.

Nidhi gives Nanu, Baburaya, Kanhai, and Amritnath through Soderpur-Mahesh-Chhatrapati and Pali-Chaturbhuj. Nanu, pr. Dull Raiya, gives Luchcha pr. Tirthamani through Katma-Mandar-Rudraghar-Hridaynath and Soderpur-Bhaiyan. Luchcha is tied through Pandua-Jiv-Jagatmani and Khandbala-Thakur Bammoli. A further Luchcha branch gives Vanshmani through Sukhait-Soderpur-Machal-Babue and Karmaha-Shyamlal. Vanshmani then produces Nand Kishor and Umesh pr. Bhutai through Naroun-Dhirnath-Ganesh and Khandbala-Jhapti Singh. Umesh is linked through Satlakha-Hemnath-Anupnath pr. Karpur, where the entry pauses and passes into the next Parihari continuation.

6. Entry (349): Mahishi to Parihari, second Parihari register

Entry (349), again Mahishi to Parihari, continues the same family terrain rather than shifting to a separate mool. Kamalpani produces Gopal through Khandbala-Kulo-Mani and Panichobh-Basaun. Additional offspring are Govind, Giridhari, and Shivi through Ekdiha-Soderpur-Hiya-Dayan and Sahshram-Darihara-Bachhai. Govind gives Durmochan through Pabauli-Baburaya-Bhaiyo and Uchati-Horil. Durmochan gives Jagdish Kinkar, Shyam Kinkar, Balabhadra, and Buchan pr. an uncertain name through Soderpur-Bhatu-Hirbhuj and Karmaha-Jhumak.

Jagdish Kinkar gives Kumar Kishor through Naroun-Dhirnath-Vaiyakaran Bachcha and Sarisab-Nandalal. Kumar Kishor is attached through Darihara-Madhusudan-Tejnath and Budhwal-Ramanand. Shyam Kinkar gives Mohan Ji pr. Brajkishor through Baliyas-Hallali-Baldev and Digho-Damodar. Mohan pr. Brajkishor is linked through Khandbala-Ravinandan-Vishwanath and Pali-Rabusharu pr. Kulanand. Balabhadra gives Bhola pr. Bhagat Kishor, Komal Kishor, and Avadh Kishor through Kodariya-Sundar-Ramchandra and Budhwal-Gudan. The entry ends with Bhola moving into a Baliyas-Narayan route, which the next entry continues.

7. Entry (350): Mahishi to Parihari, third Parihari register

Entry (350), invoking Pramatha Natha, continues Mahishi to Parihari. Giridhari is connected through Ekharadevidatt-Bicha and Pali-Jhotan. Shivi is tied through Hasauli-Soderpur-Chanchal-Babua and Pali-Chandradhatt-Gopal. Devkrishna pr. Mushan gives Vidyanath through Khauwal-Mahidhar-Chhatrapati and Sakuri-Pali-Shripati. Bechu pr. Vidyanath gives Ramanath through Ojholi-Naroun-Govind-Bhola and Jamsam-Baliyas-Jagannath.

Ramanath gives Khelanand pr. Chhito through Jajival-Manmil-Jalpadas and Mahishi-Pali-Lal. Another son, Jhapat Lal, is connected through Dahula-Mandar-Bhavani-Vaidyanath. Chhito gives Shivshankar through Baliyas-Teknath-Jankinath and Pali-Channa. Shivshankar gives Upendra and Narayan through Baliyas-Ghonghi-Lutan and Hariamb-Bhaiyo. The repeated return to Pali inside a Mahishi-Budhwal chapter is important: it shows marriage or allied route, not a change back to the earlier Mahishi-Pali register.

8. Entry (351): Mahishi to Parihari, fourth Parihari register

Entry (351), under an invocation to Parvati, is a short final Parihari continuation. Jhapat Lal gives Harivansh and Suvansh through Baliyas-Jankinath and Pali-Channa. Harivansh is tied through Darihara-Prabhunath-Sudi and Fanandah-Sundar. The final modern line names lawyer Raghuvansh, whose son Ravishankar is connected with Saroni-Rajanpura-Darihara and the Dr. Asarfi branch. This brief entry closes the Mahishi-Parihari block by showing that even modern professional identification remains embedded in the same route-and-descent scheme.

9. Branch-continuity and stopping point

Entries (344) to (351) form a coherent Mahishi-Budhwal movement. The chapter begins with Mahishi to Kailakh and moves through Kaivalakh, Kachhuwa, Nityanand, Shyam Sidhap, Pokhrauni, Kailav, Amaun, Bhainsdiyar, and Parihari. The governing register is Budhwal, but the routes constantly mention Pali, Karmaha, Hariamb, Soderpur, Khandbala, Ghusaut, Jajival, Satlakha, Pabauli, Baliyas, Mandar, Khauval, and Darihara. This is the normal texture of Panji evidence: mool control and marriage movement must be held together.

Coverage is exclusive: entry (344), entry (345), entry (346), entry (347), and the Parihari sequence (348), (349), (350), and (351) have been decoded here. Entry (352), headed Pariyam under Budhwal, starts a new register and must begin the next chapter.

Chapter 41

Pariyam, Gangaura, and Dumra: Budhwal Continuities, Entries (352)- (358)

1. Scope of the chapter

This chapter begins exactly where the previous chapter stopped: at entry (352), where the source opens a fresh Budhwal-controlled register with the formula for Pariyam-Budhwal gramarambh. It covers entries (352) to (358) only. The movement is not random. First the Panji records Pariyam under Budhwal, then a shorter Pariyam-Kailakh and Pariyam-Biraul sequence, then the Gangaura-Budhwal branch, and finally the Dumra-Budhwal gramarambh. Entry (357) is preserved as an invocation-and-number marker without a developed body. The chapter stops before entry (359), which opens in the next source file with Vichadhi or Hulash and therefore belongs to a later chapter.

The governing logic remains the same: every name is read through descent, place, marriage route, title, and branch-continuity. The recurrent places—Sarisab, Belaunch, Kujouli, Mandar, Khandbala, Pali, Hariamb, Darihara, Gangoli, Baliyas, Soderpur, Satlakha, Jajival, Pabauli, Khauval, Sakararhi, Panichobh, Ghusaut, Tisaut, and Naroun—are not incidental local colour. They are the documentary grammar by which the Panji validates the Budhwal branches.

2. Entry (352): Pariyam-Budhwal gramarambh

Entry (352) begins with the formal formula: Pariyam under Budhwal. The founding node is Pashupati, whose sons are Brahmapati, Mahipati, Narpati, Medhapati, and Madhurapati. The entry immediately anchors this cluster by a Sarisab route

through Apuch, son of Aman, and by a Belaunch route through Babudi. Thus the opening statement is not merely genealogical; it joins the house to a marriage-verified network.

Brahmapati produces Saheb and Bachharu. Saheb is linked through Kujouli-Gaurinath-Rami and Mandar-Babu, and Saheb also gives a daughter or descendant line through Darihara-Abhinandan-Keshav and Pabauli-Matiram. Bachharu produces Parshmani and Ratan. Parshmani and Ratan are placed through Khandbala-Purushottam-Bandhu and Pali-Annu; Ratan is then placed separately through Sarisab-Khantar-Eknath and Pali-Bodh. The apara branch Chandrahas is attached through Baliyas-Girish-Dharmadatt and Hariamb-Bauk. Chandrahas's own line is again validated through Satlakha-Kirtinath-Jagge and Soderpur-Nandishwar.

The Narpati branch gives Rudrapati. Rudrapati is linked through Darihara-Bharthi-Harijiv and Hariamb-Mohan. Rudrapati then produces Lanha, whose line is recorded through Ekhar-Babudi-Aniruddh and Gangoli-Kriparam. Lanha's daughter line is also marked through Baliyas-Jivi-Bana and Ekhar-Haripani. The point is that Pariyam-Budhwal is not a single descent line but a broad node whose daughters and collateral sons keep the branch visible in several other moos and villages.

Madhurapati gives Sripati and Gharapati. Sripati produces Durgapati through Soderpur-Ghanshyam-Bandhu and Darihara-Madhav. Durgapati's branch is connected through Mandar-Mahipati-Maddu and Karmaha-Shambhunath. The source then gives additional sons or collateral continuators—Nandalal, Mukund, and Jayakrishna—through Sakararhi-Dinbandhu-Jayadatt and Pabauli-Machal. A suspended Hibran marker appears before the next line, showing an incomplete or compressed branch notation rather than a fully abandoned line.

Nandalal gives Mohanlal through Baliyas-Bhikshuk-Rupnath and Sarisab-Bhol. Another cluster—Babuji, Narsingh, Kantir, Bhupi, and Chitru—is linked through Khandbala-Balah-Shyamu and Satlakha-Mathuranath. Shaktinath is attached to Soderpur-Lal-Matinath and Mandar-Bhavi. Narsingh receives a Kodariya route through Bhuvaneshwaridatt and Wagibubari Datt, and a Karmaha route through Bhathi. The apara Narsingh sons Babuān and Harikant pass through Pandua-Bhaiya-Mikhari and Pabauli-Durganath. Babuān’s daughter line is then connected through Mandar-Kunkun-Upadhyay Badrinath and Khandbala-Shrimohan. This layered closure makes entry (352) the foundation for the Pariyam section.

3. Entry (353): Pariyam to Kailakh

Entry (353), headed Pariyam-Kailakh, continues the family opened in entry (352), especially through Harikant, Kantir, Bhupi, Chitru, Mukund, and Jayakrishna. Harikant is tied to Kujouli-Durganath-Dinanath and Pali-Ram. Kantir produces Chandrakant through Jajival-Parmeshwaridatt-Tejnarayan and Karmaha-Bihari. The apara sons Tarakant and Ramakant are connected through Harari-Sakararhi-Vidyanath-Gopinath and Budhwal-Yugal, keeping the Budhwal link visible even when the local heading says Pariyam-Kailakh.

Chandrakant’s daughter line goes through Soderpur-Jhingur-Khagadatt and Pali-Purandar. Tarakant’s daughter line goes through Soderpur-Durmmil-Dinesh and Sakararhi-Gopal. Bhupi is placed through Pandua-Pandit Ramkrishna-Pandit Jiveshwar and Soderpur-Gudar, and another daughter line through Sarisab-Bhulan-Gangadhar and Hariamb-Indradatt. Chitru gives Shivkant, Bhola, and Chhavikant through Jajival-Pratapnarayan-Nanu and Babhaniyam-Rudi. The apara sons Vishnukant and Suryakant enter through Brahmapura-Bechu-Dhiranath-Grihinath and Karmaha-Tilak.

Vishnukant produces Shrichandra, Devchandra, and Vinodchandra through Soderpur-Punyanand-Ramchandra and Khauval-Lakshman. Suryakant gives Shubhchandra and Vinaychandra through Pandua-Chhatradhari-Shrinandan and Soderpur-Bhaiya. Mukund produces Bhushi, Buchan, Buda, and Chhotaku through Sarisab-Chan-Thithar and Darihara-Kanhai. Bhushi gives Bholā and Kusheshwar through Khauval-Dattu-Harkhu and Soderpur-Gadadhar. Chhotaku's line goes through Pandua-Ratnamani-Umāpati and Pali-Muralilal, while another Chhotaku line gives Digambar and Markandey through Baliyas-Bhulan-Yaddu, Soderpur-Shriraman-Bhognath, Belaunch-Ajitanarayan, and Jalay-Rupnarayan. Jaykrishna closes the entry with Bhuvaneshwar, Lataru, and Gangai, through Pandua-Achyut-Ramkrishna and Pali-Lotan.

4. Entry (354): Pariyam to Biraul

Entry (354) moves Pariyam to Biraul. Dharapati gives Artinath and Babujan through Sarisab-Paran-Yaduni and Sakararhi-Anand. Artinath produces Babe through Ahpur-Karmaha-Kamalakant-Pritinath and Baliyas-Hridaynandan; the B 90/6 note linked with Balkrishna is preserved as a cross-reference marker. Babe produces Bhagirath through Pabauli-Ishannath-Soni and Darihara-Jhalli. Bhagirath's daughter line is placed through Sarisab-Narayandatt-Mathura and Baheradhi-Bhaiyalal.

Babujan produces Jagatlal through Baliyas-Rukshihal-Amritnath and Khandbala-Shivu. Jagatlal gives Yadunandan and Anant through Darihara-Jhumkamal-Radhu, also glossed with Khadganath, and Pali-Bhanu. The two brother branches are almost parallel: Yadunandan is attached through Baliyas-Raghunath-Buchani or Muktinath and Soderpur-Chakradhar, and Anant repeats the same validating marriage route. This repetition shows that the source regards the Biraul branch as stable only when both descent and affinal witnesses are given.

5. Entry (355): Gangaura-Budhwal to Satlakha

Entry (355) shifts from Pariyam to Gangaura and opens a Gangaura-Budhwal gramarambh. Achal produces Hemnath through Khandbala-Vir-Brajbhushan and Karmaha-Chhabnu. Hemnath gives Shobhnath, also Prabhu Babulal, through Soderpur-Rameshwar-Vighneshwar and Babhaniyam-Saheb. Yadunath is an apara son through Pabauli-Garib-Thodhan and Baliyas-Jeevan; Yadunath's daughter line goes through Baliyas-Jayadatt-Bhavanidatt and Ghusaut-Lakshman. Babulal's line is tied to Sarisab-Shobhnath-Bathan and Hariamb-Modnath.

Lakshmidatt gives Bhimdatt through Mandar-Lal-Bhanu and Soderpur-Raghupati. Bhimdatt produces Lalit Lal, Nidhi, and Shambhu through Darihara-Shivdatt-Bachchan and Soderpur-Bachharu. Lalit Lal, Rudi, and Jayanath are linked through Sakararhi-Sahipani-Guni and Panichobh-Nahoran. Another line goes through Pabauli-Machal-Narayandatt and Ghusaut-Sanphool. Bhushan is linked through Soderpur-Vanshidhar-Hema and Sarisab-Bhavanidatt; Bhushan then gives Vishweshwar through Belaunch-Sonmani-Ghodhan and Tisaut-Narayandatt. Vishweshwar's daughter line returns to Sakararhi-Gopinath-Triloknath and Sarisab-Gopal.

Nidhi produces Khuni through Baliyas-Dharmadatt-Bahoran and Pali-Tota. The apara daughter lines of Nidhi also go through Pabauli-Machal-Pakhiya and Pali-Tota, and through Jajival-Padmapati-Nanu and Sakararhi-Kharnandeswar. Khuni's daughter line goes through Pandua-Rudramani-Atmaram and Hariamb-Narsingh. The scholarly branch appears with Shobhakant, marked Acharya, and his son Premkant. Premkant is tied through Sarisab-Soderpur-Shambhu-Madhukar and Kujouli-Rudradatt-Bhuvan to Satlakha-Vishnudatt. Shashidhar is linked through Mandar-Bechu-Amritnath and Panichobh-Jagannath, and Shashidhar's

daughter line through Kujouli-Vidyanath-Gone and Khaua-Pyare. The entry closes with Shubhankar and Sudarshan through Digho-Ayodhyath-Nandan, and with Bhimdatt's apara sons Mannulal and Ishwaridatt through Pandua-Kedar-Rudradatt and Karmaha-Gangadatt. Ishwaridatt's daughter line is then connected through Sarisab-Prannath-Bahoran and Karmaha-Rudradatt.

6. Entry (356): Gangaura to Damodarpur-Maheshpur

Entry (356) continues the Gangaura register to Damodarpur-Maheshpur. Rishi gives Manik, Babudatt, Mushari, Modi, and Babanuka through Khaua-Abhiram-Bhaiya and Pali-Harikrishna. Manik produces Jhadula, Krishnadatt, Chan, Shankardatt, Mangaladatt, and Kamaladatt through Soderpur-Soni-Sitaram and Sakararhi-Dharni. Krishnadatt gives Ganesh and Mukund through Darihara-Mahipati-Sanath and Soderpur-Chhota. Ganesh's daughter line is tied through Baliyas-Mahesh-Hanumandatt and Panichobh-Ishwaridatt. Chan's daughter line is linked through Baliyas-Pankaj-Mahesh and Sarisab-Ramanath.

Shankardatt produces Jagdish through Soderpur-Devidatt-Hiramani and Karmaha-Medhan. Jagdish's daughter line goes through Sarisab-Bhaiyan-Bhikhiya-Yadunandan and Belaunch-Amresh-Ravinath. Kamaladatt produces Feku through Khaua-Harishwar-Bulli and Alay-Devanand. Another Rishi branch goes through Bhikhiya, linked with Sarisab-Chaturbhuj-Ramakant and Pali-Dharampati. Jive produces Sanand, Anand, Hiranand, Jayanandan, Harinandan, and Janaki through Khaua-Ani-Mahi and Budhwal-Narottam. Hiranand, written in the source with the nearby Hiranath form, opens a Baburaiya line through Pabauli-Purushottam-Ishannath and Naroun-Ratnu. Baburaiya's daughter line goes through Soderpur-Murli-Shivdatt and Ghusaut-Janaknath.

Janaki is linked through Ekharā-Panai-Kalaram and Panichobh-Bhairav.

Devkrishna gives Mana through Belaunch-Bhonai-Bagish and Soderpur-Yadupati. Mana produces Bhaiya and Sanphool through Jajival-Chhokar-Gangadhar and Darihara-Garib. Bhaiya gives Gopal and Amritnath through Soderpur-Bachanu-Dullah and Budhwal-Sutkhiya. Gopal gives Anantlal through Pabauli-Bhanu-Dharmadatt and Khaual-Guna. Amritnath's daughter line is placed through Sarisab-Manik-Chandidatt and Sakararhi-Dullah. This entry therefore uses Gangaura as the starting label but repeatedly returns to Budhwal, Pali, and Karmaha controls.

7. Entry (357): Invocation marker

Entry (357) is headed by an invocation to Yaksheshwar and by the number 184, but the source gives no developed body under it. It should not be silently omitted. In Panji reading, such markers often preserve a numerical or ritual place in the sequence even when the branch body is absent, reserved elsewhere, or represented only by the heading. Here it functions as a formal divider between the Gangaura-Damodarpur material and the following Dumra-Budhwal gramarambh.

8. Entry (358): Dumra-Budhwal to Kakraud-Tharhi

Entry (358) opens the Dumra-Budhwal gramarambh and carries it to Kakraud-Tharhi. Dullah produces Krishnapati, Thitharu, and Prashripati through Darihara-Gatiram-Dukhbhajan and Tisaut-Subandhu. Krishnapati's daughter line runs through Pandua-Krishnapati-Mohan and Soderpur-Dukharan. Another daughter line goes through Jajival-Chhakan-Sanphool and Pandua-Modan. Sripati gives Dwarikanath through Belaunch-Gangaram-Raman and

Karmaha-Rudra. Dwarikanath gives Bechu through Baliyas-Bhairav-Bahadur and Jajival-Bhaiya. Bechu produces Lakshminarayan through Baliyas-Jangli-Babua and Soderpur-Babujan. Lakshminarayan's daughter line then goes through Nikhuti-Vanshamani-Ray Baidyanath and Soderpur-Jaypati-Chandramani.

Paramanand gives Giripati, Madhurapati, Kulpati, Brahmapati, and Mahipati through Satlakha-Manhar-Keshav and Karmaha-Damodar. Giripati produces Sanphool through Khandbala-Bhora-Madhurapati and Pali-Badli. Sanphool's daughter line goes through Mandar-Chhatrapati-Devan and Pali-Hridi. Madhurapati gives Chhatrapati and Chandrapati through Soderpur-Anu-Bachharu and Karmaha-Bandi. Chandrapati's daughter line goes through Soderpur-Dhanesh-Gokulnath and Mandar-Kant. Kulpati gives Bachh through Gangoli-Kriparam; Bachh gives Bhailal through Sakararhi-Bhagirath-Chitru and Pabauli-Ramjiv, and the अपरा son Shilanath through Mandar-Karu-Tulakrishna and Soderpur-Narpati.

Brahmapati gives Ghananand through Ekharā-Haridas and Soderpur-Hari. Ghananand, written again with the Dhananand form in the following line, gives Grihimani, Fekan, and Ranganath through Baliyas-Purandar-Jivi and Karmaha-Santoshi. Grihimani produces Vishwanath through Ekharā-Chengan and Hariamb-Gongan. Vishwanath gives Ramanand through Soderpur-Budhan-Keshav and Budhwal-Medhan. Ramanand gives Jagdish and Jagannath through Baliyas-Dedhan-Jivadatt and Ghusaut-Munik. Jagdish produces Bahudi and Pitambar through Khandbala-Jagatkant-Bodhkant and Hariamb-Govind.

The Vatahu or Narnath line gives Premnath and Amarnath through Baliyas-Shrikant-Raghunandan and Tisaut-Ghanshyam Sundar. Premnath's daughter line goes through

Kujouli-Jagtanand and Khauai-Gonu, while Amarnath's daughter line goes through Pabauli-Jagatanand and Sakararhi-Parmeshwaridatt. Jagannath's daughter line goes through Baliyas-Bhikham-Dukhan and Karmaha-Bachchan. Pitambar gives Babunandan through Khandbala-Gudan-Lakshminarayan Singh and Pandua-Uma-Vaiya Ugranand; Babunandan's daughter line goes through Pabauli-Siddhinath-Amarnath and Naroun-Pandit Nirsu. The final Fekan and Ranganath branches connect respectively through Sarisab-Budha-Bhaiyo and Baliyas-Nath, Pandua-Manik-Babuan and Soderpur-Nathe, and Khauai-Dayana-Bharu and Baheeradhi-Lakshman.

9. Branch-continuity and transition

Entries (352) to (358) are one Budhwal chapter. Pariyam-Budhwal, Gangaura-Budhwal, and Dumra-Budhwal are three local faces of the same wider control. The source's repeated insistence on Budhwal, Pali, Karmaha, Ghusaut, Hariamb, Satlakha, Khandbala, Soderpur, Sarisab, and Baliyas confirms that the register is built through descent and through marriage-validated continuity. The scholarly and official markers—Acharya in the Gangaura branch and the Ray/Vaiya titles in the Dumra branch—are also treated as part of the genealogical evidence, because in the Panji they help identify the person and secure the branch against confusion with homonymous names.

The stopping point is exact. Entry (358) closes the material preserved at the end of Vol-3Final03-b. The next source file opens with entry (359), Vichadhi or Hulash, and must be treated as a new chapter. It should not be folded back into the Budhwal chapter, even though it continues the same Nagram volume sequence.

Chapter 42

Vichadhi, Kua-Tisaut, Parhat-Baheradhi, Chanpura-Parihari, Malichham-Bhachhi, and Mangrauni-Khanam-Phandah, Entries (359)- (370)

1. Scope of the chapter

This chapter begins exactly where the previous chapter stopped: at entry (359), headed Vichadhi, also glossed as Hulash. It then follows the source through entry (370). The sequence includes Vichadhi; Kua under Tisaut; the continuation marker (363); the Parhat-Baheradhi gramarambh; Chanpura-Parihari and its two continuations; Malichham-Baheradhi moving to Bhachhi; the Bhachhi continuation; and finally the Mangrauni or Mangalavati entry which opens the Khanam-Phandah register.

The governing method remains unchanged. Every person is read through descent, place, marriage-route, title, and the continuity of branches. The chapter also keeps the source divisions intact. Entry (363), though effectively a heading without a developed body, is preserved because such markers often hold the place of a lost or suspended branch. Entry (371), headed Khojpur, is not absorbed into the present chapter and is reserved for the next chapter.

2. Entry (359): Vichadhi or Hulash

Entry (359), under the invocation to Rameshwar and the heading Vichadhi or Hulash, opens with Anant and his sons Baidyanath and Damodar. Baidyanath is connected through Mandar-Mahesh-Matinath and Soderpur-Khedu; Baidyanath also has a daughter-line through Dahibhat-Shiromani-Gatiram and Darihara-Baninath. Damodar produces Lakshman and Dinbandhu through Sakararhi-Baidyanath-Aniruddh and

Naraun-Mahesh. This beginning fixes the entry as a route register, not merely a compact genealogy.

Dinbandhu gives Gonan, who is joined through Khauval-Ram-Madhukar and Panichobh-Purushottam. Gonan gives Vishnudatt through Satlakha-Prannath-Manhar and Belaunch-Gokulnath. Lakshman, marked by a B-reference, gives Khagapati and Hari through Darihara-Shrinivas-Narayan and Pali-Chakor. The Khagapati branch then produces Meghnath, Devnath, Hridaynath, and Premnath, tied through Khauval-Jaykrishna-Giripati and Soderpur-Durmmil. Devnath is joined through Soderpur-Narhari-Garibnath and Darihara-Narottam; Hridaynath gives Yadunath, whose line runs through Darihara-Mahesh-Mina and Alay-Bhikhnia. Yadunath then gives Bhayalal, linked through Baliyas-Soni-Ishwardatt and Ekharah-Hridaynandan.

Premnath gives Chaturanan through Mandar-Modi-Bhairavdatt and Soderpur-Prem. Another son, Jhotan, goes through Mandar-Padum-Nidhi and Budhwal-Jagannath. Chaturanan gives Bhaiya and Chhotkani through Darihara-Vanshidhar-Vidyanath and Pali-Jivan. The daughter-lines attached to Bhaiya, Chhotkani, and Jhotan move through Sarisab-Eknath-Bhola, Baliyas-Nath-Mukund, Belaunch-Hridayasukh, Khori-Soderpur-Baburaiya-Ram, and Pali-Gonan. Hari is separately linked through Khauval-Lakshman-Purushottam and Pabauli-Purushottam. The closing line brings in Shatanjiv and Bhaiyan. Bhaiyan gives Bhaiya, also called Kulanand, through Darihara-Harikrishna-Dharadhar and Sarisab-Chaturbhuj; Kulanand gives Gunanand through Belaunch-Gangaram-Bhoranath and Jajival-Hiru; Gunanand gives Apuch through Baliyas-Bhavi-Rudranath and Soderpur-Jivan. Thus the Vichadhi entry is not a marginal appendix. It establishes several active bridges between Mandar, Soderpur, Khauval, Sarisab, Pali, and the Budhwal/Karmaha side of the register.

3. Entries (360)-(363): Kua-Tisaut and the suspended Kua marker

Entry (360) formally opens Kua under Tisaut. The source states the Kua-Tisaut gramarambh and begins with Jagannath, whose sons are Bhaiyo and Girdhari. Bhaiyo is placed through Baliyas-Bhavesih-Sina and Khandbala-Durgadatt. Bhaiyo gives Kamalnayan and Apuch through Soderpur-Vighneshwar-Babujan and Sakararhi-Bachh. Kamalnayan produces Ghanshyam Sundar through Belaunch-Ghaniram-Babunath and Pali-Kamaladatt. The daughter-line of Ghanshyam Sundar runs through Baliyas-Shyamlal-Raghunath and Soderpur-Durmmil.

Girdhari gives Chiranjeev and Devkrishna through Soderpur-Juraun-Moti and Karmaha-Kalanath. Chiranjeev produces Kamalnayan, Jagtanarayan, Shrinarayan, Bhagatanarayan, and Modnarayan through Kujouli-Jhadula-Manbharan and Mandar-Ramdhan. The named descendants then fan out into Belaunch, Babhanigam, Soderpur, Netaur-Darihara, Hariamb, Pali, and Baliyas. Modnarayan gives Bhuvneshwar, Rameshwar, and Kameshwar through Baliyas-Ishwaridatt-Bhul and Soderpur-Faturi; Bhuvneshwar gives Kalanand through Kodariya-Keshav-Suresh and Darihara-Madhusudan. Devkrishna gives Shobhanand through Khandbala-Mitrasinh-Vishnusingh and Baliyas-Sonamani; Shobhanand's daughter-line passes through Mandar-Tufani-Krishnamohan and Jajival-Ghogh-Faturi. The entry also preserves a Baghwa-resident Khajuri-Panichobh line attached to Rai Rangalal, and the Shrinarayan-Muktinath line through Soderpur-Bahoran-Ishwari and Khauval-Bharu.

Entry (361), under the invocation to Kedarnath, continues the same Kua-Tisaut movement. Parshuram gives Manai, Baniram, and Chhabnu through Darihara-Rameshwar-Ramapati and Karmaha-Raghu; an apara daughter-line goes

through Khaua-Parmanand-Hiranand and Soderpur-Bachharu. Manai gives Dharmadatt, Khadagi, Shankardatt, and Narayandatt through Baliyas-Dharadhar-Dhir and Babhanigam-Bhaiya. Dharmadatt gives Thithar through Sarisab-Khantar-Manik and Sakararhi-Bodh; Thithar gives Lalji through Pabauli-Karu-Shambhu and Khaua-Mangaladatt. Khadagi and Narayandatt then extend the network toward Sakararhi, Soderpur, Khaua, Pali, Baliyas, Belaunch, Mandar, and Alay.

The Narayandatt branch is especially important because it carries titled and learned names. Narayandatt gives Gopal, Vaiyakaran Manohar, Achhghar, and Shashidhar through Khaua-Balkrishna-Chhata and Pali-Upe. Gopal produces Vaiyakaran Madhusudan, Markandey, Sundar, and Kuli through Khaua-Dhan-Jaydatt and Karmaha-Riddhi. Vaiyakaran Madhusudan gives Upadhyay, also called Shivnandan, through Baliyas-Girdhari-Manbharan and Belaunch-Prayag Datt. Yashodhar, glossed under a B-reference, gives Rame through Sakararhi-Anant-Hari and Pali-Aniruddh; another line gives Bhola and Matinath through Sakararhi-Basudev-Mahesh and Alay-Mohan. The ending of the entry passes through Dukhabhanjan, Bhora, Mangaladatt, Shyamlal, and Brajlal, closing with recurrent links to Ekharā, Khaua, Sarisab, Baliyas, Pali, Soderpur, and again the Budhwal/Karmaha field.

Entry (362), headed by the invocation to Somnath, is a compact continuation. Haridev gives Sadianand through Khandbala-Babu-Baidyanath and Pali-Mahadev. Sadi gives Bacha, Thotha, and Nena through Pabauli-Gatiram-Dukharan and Baliyas-Pashupati. Bacha gives Bhimdatt and Kasinath through Ekharā-Nath-Rabadgapani and Karmaha-Prannath; another son, Gopal, is partially blank but is still tied to Khaua and then to Soderpur-Dayakar-Shambhu and Khaua-Bodh. Bhimdatt gives Babuan through Sakararhi-Mayarama-Kariye

and Soderpur-Gopal. Babuan gives Mushan, Ravinath, and Nakchhed, creating further passages through Kujouli, Darihara, Pabauli, Karmaha, Mandar, Pali, Gangoli, Jajival, and Panichobh. The final Anand and Bahudri line adds Baliyas-Devanand-Pranapati and Soderpur-Purandar, while Bahudri's daughter-line goes through Jajival-Saday-Umapati and Baliyas-Sadashiv.

Entry (363), "Kua se," stands without a developed body. It is therefore kept as a suspended Kua marker. The chapter does not invent descent for it. It simply records that the Kua-Tisaut complex had another heading or vacant place before the source turns to Parhat.

4. Entry (364): Parhat-Baheradhi to Shivnagar-Purnea

Entry (364) shifts sharply to Parhat and opens the Parhat-Baheradhi gramarambh, with the location further glossed through Rashadh and Shivnagar-Purnea. The opening node is Mahamahopadhyaya Bhikhi. His sons include Mahamahopadhyaya Khagesh, marked also as Jyotishi, and the route begins through Soderpur-Haridev-Anath and Baliyas-Devanand. Mahamahopadhyaya Khagesh then gives Mahamahopadhyaya Raja, also called Vidyanidhi, and Hridaynidhi, through Sakararhi-Mahadev-Chiranand and Soderpur. The entry deliberately combines high scholastic titles with marriage-route documentation.

The Raja line gives Vaiyakaran Chudamani, Vaiyakaran Nilamani, Jyotishi Krishnamani, Dijihma, and Shriman through Sarisab-Pandit Krishnadev-Pandit Chan and Sakararhi-Jaydatt. Vaiyakaran Chudamani gives Pauranik Tekmani through Darihara-Hiraphool-Kanhai and Pali-Sonama. Pauranik Tekmani gives Bandhumani, Daroga Panchanand, Gehamani also called Babuan Ji, Ratnamani also called Bachchan Ji, and Rudramani also called Sundar Ji. Their alliance line runs through Pabauli-Kanhaiya-Divakant and

Budhwal-Fekan. Panchanand gives Amarnath, Trilottam, and Devkinandan through Khauai-Vaiyakaran Hari-Krishnadev and Soderpur-Nityanand. Gehamani gives Bhagwan Ji and Ganesh through Soderpur-Vishwanath-Nehnath and Pali-Raghunandan. The title-bearing and official-bearing side of the register is thus strong: Mahamahopadhyaya, Jyotishi, Vaiyakaran, Pauranik, Daroga, and modern B.A., B.Ed., B.A. (Honours), M.A., and B.Tech references all appear in the same continuation.

The later lines of entry (364) extend this scholarly line into more recent individuals. Harishwar gives Ghoghan through Baliyas-Yadunath-Mohan and Khandbala-Matinath; Ghoghan's daughter-line passes through Sakararhi-Mohan-Vanshi and Hariamb-Bhagirath. Ratnamani, or Bachchan Ji, gives Shyamanand, Bholanath, and Jagdish with modern education markers. Shyamanand gives Divakar or Kunkun, and the note points toward Khandbala and then to Rashadh-Ruchauli-Ekhara. Bholanath gives Manoj Kumar, Bawlu or Sanjiv Kumar, and Ajay or Chunna with B.Sc., M.A., and B.Tech markers, while Manoj Kumar and Sanjiv Kumar continue into Ayush, Raran, Jagatpur-Oini, Dr. Ravindranath Kumar, and a Rashadh-Ruchauli-Ekhara-Parmeshwar link. This is one of the places where the Panji explicitly extends a learned branch into modern educational and professional titles.

5. Entries (365)-(367): Chanpura-Parihari and its continuations

Entry (365), Chanpura-Parihari under Badri Thakur, begins from Thakur Raghunath, whose sons include Maherman and Tejan. Maherman is placed through Khauai-Parmanand-Dinaram and Belaunch-Vir. Maherman produces Aankhi, Lakshman, and Chhatrakar through Soderpur-Loknath-Khem and Pali-Ram. Aankhi gives Sansadhar, Raja, Manmohan, and Faturi through Pabauli-Dukharan-Bhavadatt and Hariamb-

Barju. Sansadhar's line runs through Fochan, Jagatlal, Shivilal, and Bhaiyo; Fochan is joined through Kujouli-Rudradatt-Bhuvan and Satlakha-Vishnudatt, and the apara sons Abhikant and Shridhar repeat the same Kujouli and Satlakha channel.

Bhaiyo is linked through Khauval-Nehal-Faturi and Pali-Bauku. Another son, Suresh, runs through Digho-Bachh-Ram and Mandar-Vishnudatt. Suresh gives Lakshmikant and Shobhakant through Soderpur-Shivkrishna-Buchu or Hitkrishna and Darihara-Devkinandan. Badri, another son of Bhaiyo, is linked through Sarisab-Govind-Munshi and Budhwal-Govind. The Raja branch gives Lal and Vishwanath through Satlakha-Sarvasv-Babujan and Budhwal-Bachh. Lal gives Goshai through Jajival-Samar-Chandidatt and Kujouli-Shivnath. The entry therefore creates a Parihari chapter whose principal routes are through Khauval, Belaunch, Soderpur, Pali, Pabauli, Hariamb, Kujouli, Satlakha, Digho, Mandar, Sarisab, and Budhwal.

Entry (366) continues Chanpura. Lakshman gives Chhakori through Darihara-Bachhas-Nidhi and Panichobh-Madhurapati. Chhakori gives Yadunath, Durganath, Kirtinath, and Baidyanath through Ekharā-Mangaladatt-Lal and Baliyas-Girdhar. Yadunath produces Jivanath through Pabauli-Dhairyi-Jagmohan and Darihara-Sanphool. Jivanath's daughter-line joins Gangoli-Jivanath-Nandkishor and Pali-Hemnath. Baidyanath produces Rudranath and Ugranath through Belaunch-Baknand-Meghnath and Jajival-Tulsidatt. The Ugranath branch passes again to Sakararhi-Lanha-Gokulanand and Pali-Chumman. Chhatrakar gives Babujan, who gives Balbhadra and Jaybhadra through Khauval-Hemkar-Motiram and Karmaha-Shrinath; Balbhadra's line is tied through Sarisab-Fakiran-Yugalkishor and Karmaha-Teknath.

The Tejan branch gives Baburam, Mathuranath, and Batuknath through Darihara-Ganga-Dhani and Soderpur-Dalpati. Baburam's daughter-lines pass through Satlakha-Abhiram-Ishannath and then through Pabauli-Chaturbhuj-Paran and Karmaha-Jagan. Another son, Patak, is placed in Dharora-Baliyas-Madansingh-Murlidhar and Pali-Manbodh. Entry (367) then carries Chanpura through Chandidadatt, Venidatt, Badhri, Bakura, Thithar, and later the Modi branch. Chandidadatt gives Bhaiya and Jamahir through Pabauli-Machal-Shyamlal and Naraun-Barju. Venidatt gives Bhayji, Yadunath, Badri, Bakura, and Thithar through Darihara-Chanan-Mohan and Pali-Hira. Bhayji produces Chandrabhushan; Chandrabhushan's route goes through Mandar-Kunkun-Upadhyay Badrinath and Khandbala-Shrimohan. The entry then continues through Amarnath, Loknath, Doman, Jhothan, Gokulnath, Modi, Kari, and Premnath, repeatedly binding the Chanpura-Parihari record to Baliyas, Budhwal, Pali, Khauval, Panichobh, Soderpur, and Karmaha.

6. Entries (368)-(369): Malichham-Baheradhi to Bhachhi

Entry (368) opens the Malichham-Baheradhi gramarambh and sends the branch toward Bhachhi. The first node is Thakur Chhotai, who gives Parmanand or Bachha, Manasukh, and Sonamani through Soderpur-Manhar-Sabhapati and Pali-Shivram. Manasukh gives Bhikshuk, Vikal, and Vidyanath through Soderpur-Janardan-Kamal and Khauval-Mahidhar. Adinath is attached through Sakararhi-Ganapati-Dullah and Karmaha-Bachharu. Bhikshuk gives Mathuranath through Darihara-Garib-Mana and Belaunch-Yadav. Mathuranath produces Bhayji, Gopal, and Chande through Baliyas-Bhayana-Harisinh and Karmaha-Chitradhar. Bhayji gives Jankinath and Dinanath through Pabauli-Machal-Natha and Pandua-Kedar;

Dinanath gives Dhairyanath through Pabauli-Garibnath-Artinath and Pali-Hiralal. A further line runs through Murajpur-Khauval-Shivdatt-Govinddatt and Baheradhi-Thithar. Chande gives Purandar through Khauval-Raghunath-Dhanved-Somdev and Soderpur-Chalabali-Bachan, and Purandar gives Taranand through Sarisab-Visuni-Bhup and Mandar-Dular. The Parmanand/Bachha side gives Shivrath through Khauval-Abhiram-Chhotkani and Pabauli-Murli; Shivrath's daughter-line is attached through Sarisab-Ruchi-Chhabnu and Budhwal-Madhusudan.

Entry (369) is the Bhachhi continuation. Vikal gives Vir and Bholanath through Sarisab-Khantar-Eknath and Pali-Bodh. Vir's daughter-line moves through Darihara-Barju-Sanphool and Sarisab-Machal; another son Manohar goes through Khauval-Hema-Vanshamani and Kujouli-Bihari-Babulal. Krishna Kumar is tied through Darihara-Prabhunath-Shaktinath and Karmaha-Janki, while Krishna's daughter-line passes through Khauval-Prandhan-Nena and Jajival-Rajvanshi. Bholanath gives Jagmohan through Darihara-Khadganarayan-Kanhai-Shrinath and Soderpur-Nanu. Jagmohan gives Umesh through Gangoli-Hiraphool-Shivlal and Pali-Keshav-Gumani. Umesh is tied through Mandar-Baduki-Makebar and Sarisab-Naubat Lal. Vidyanath has a daughter-line through Baliyas-Pankaj-Mahesh and Sarisab-Ramanath. Finally, Adinath gives Bhaiyo and Bachcha through Darihara-Shridatt-Brajnath and Karmaha-Mayanidhi, with another line through Khauval-Chaitu-Ravinath and Pali-Shivan. These entries show that Bhachhi is not an isolated village tag; it is the visible outcome of Malichham-Baheradhi descent passing through several established alliance channels.

7. Entry (370): Mangrauni or Mangalavati and the Khanam-Phandah register

Entry (370) changes the control again. It is headed Mangrauni, also glossed as Mangalavati, and formally opens the Khanam-Phandah gramarambh. The first named source person is Sadupadhyay Ramabhadra. His sons are presented as a strikingly learned cluster: Panditraj-padaankit Mahamahopadhyaya Madhusudan, Mahamahopadhyaya Baidyanath or Pitambar, Sadupadhyay Umanand, Mahamahopadhyaya Bagish, and Mahamahopadhyaya Ratish connected with the Tridandi-sannyasi tradition. Their marriage route begins through Bhakharouli-Sakararhi-Gadu-Shrikant and Panichobh-Kaviraj. The entry therefore marks Khanam-Phandah as a high scholastic branch rather than a mere locality.

Mahamahopadhyaya Madhusudan gives Mahamahopadhyaya Goshai Madan and Baldev through Darihara-Umapati-Bhikhari and Pali-Nandan. Goshai Madan gives Gangadatt through Khauval-Umapati-Achyut and Ghusaut-Shivnath. Gangadatt gives Shivdatt through Gangoli-Raman-Lakshmikant, and a further Lakshmikant line is joined through Uchat-Hingni-Madni and Jajival-Shivi. Baldev gives Goshai Jivnath, Sonai or Ramanath, and Harinath through Darihara-Bhavaninath-Sadanand and Soderpur-Aniruddh. Goshai Jivnath is linked through Mandar-Parmanand-Hemai and Khandbala-Gangaram. Sonai or Ramanath gives Ramnath and Modnath through Darihara-Bharthi-Harijiv and Hariamb-Mohan.

The same entry also carries a Ravinath branch. Ravinath gives Amritnath, Gonan, Bharu, and Shyamnath through Khauval-Purandar-Jayshiv and Karmaha-Mukunddev. A separate Ravinath son, Raja, is linked through Jajival-Nitai-Kaladhar and Khauval-Balkrishna. Amritnath gives Chunchun through Sakararhi-Hemangad-Nilangad and Jajival-Padmapati; Amritnath also gives Venidatt and Ishwaridatt through Baliyas-Jivanath-Shobhanath and Karmaha-Soni. Chunchun

gives Lakshminath and Manmohan through Darihara-Ghananand-Shambhu and Karmaha-Purushottam. Lakshminath gives Balel and Raja through Soderpur-Dullah-Girdhari and Pali-Ishwaridatt. Balel gives Radhanath through Belaunch-Lakshmidatt-Keshav and Darihara-Raghu. Radhanath gives Kalanath, Balanath, Shrinath, and Yadunath through Pandua-Lakshman-Nathuni and Pabauli-Chaturbhuj. Kalanath gives Kumudranjan and Vinayranjan through Khandbala-Ravinandan-Baidyanath and Pali-Krishnalal. This last chain is the transition into the Khojpur material that follows in entry (371).

8. Branch-continuity and transition

Entries (359) to (370) form a deliberately mixed chapter. The first part carries Vichadhi/Hulash and Kua-Tisaut, with entry (363) left as a suspended Kua marker. The second part turns to Parhat-Baheradhi and then to Chanpura-Parihari. The third part follows Malichham-Baheradhi to Bhachhi. The closing entry then opens Mangrauni-Mangalavati as Khanam-Phandah, a learned branch full of Mahamahopadhyaya, Sadupadhyay, Panditraj, Pauranik, Jyotishi, Vaiyakaran, Daroga, and modern educational titles.

The chapter's stopping point is exact. Entries (359), (360), (361), (362), and the empty marker (363) have been decoded; entries (364), (365), (366), (367), (368), (369), and (370) have also been decoded. Entry (371), headed Khojpur, continues after the Kalanath-Balanath-Shrinath-Yadunath branch and is reserved for the next chapter so that the Khojpur continuation can be read as its own unit.

Chapter 43

Khojpur, Mangrauni, Pilkhwar and the Khanam-Phandah Learned Branch: Entries (371)-(382)

This chapter resumes exactly where the previous chapter stopped. Entry (370) had opened the Khanam-Phandah gramarambh under the Mangrauni/Mangalavati heading; entry (371) is therefore not a free-standing miscellany, but the first continuation of that learned branch. The register now moves through Khojpur, Mangrauni, Pilkhwar and the end of the Khanam-Phandah sequence before a new Alay gramarambh begins in entry (383). The governing method remains descent first, then settlement, marriage route, title and branch-continuity. The source is dense, with many ellipses, but its structure is still clear: each cluster preserves a father-to-son descent and then anchors that descent through marriage exchanges with Kujouli, Mandar, Pabauli, Pali, Soderpur, Khauval, Baliyas, Satlakha, Darbhanga-Darihara, Jajival, Khandbala, Ghusaaut, Karmah and other recurrent Panji houses.

Entry (371), marked Khojpur, carries forward the line from the close of entry (370). Balanath is recorded with Manoj Kumar, whose marriage route is placed through Kujouli, from Dwarikanath, son of Shashikant, and then through Mandar with Munai. Raja stands beside Dinanath and Bhuvanath. Dinanath and Bhuvanath are not merely named brothers; their settlement and marriage affiliations differentiate two active branches. The Pabauli marriage through Natha and Juddhi, and the Pali route through Krishnamani, show that this Khojpur register is already tied to older exchange houses. Dinanath's sons Madanand, Vinodanand and Sharadanand carry the line into the next stage: Madanand is linked to Soderpur through Harihar and Shyamanand and then to Suragan through Vijayanarayan; Vinodanand is linked to

Baliyas through Srishtidhar and Shakrinandan and then to Digho through Shobhakant; Bhuvanath is tied to Khandbala through Jagatkant and Lakshmikant and to Khaual through Harinandan. The names therefore do not stand as a flat list; they map a three-way dispersal from Khojpur into Pabauli-Pali, Soderpur-Suragan and Baliyas-Digho circuits.

The same entry gives another layer through Manmohan, Venidatt and Ishwaridatt. Manmohan's daughters or descendants are joined to Sarisab through Dinanath, son of Aniruddha, and to Hariamb through Nandalal; a second line moves to Pabauli through Musahad, son of Chaturbhuj, and again to Hariamb through Manmohan. Venidatt creates a Soderpur-Ghusaaut link through Jalpada and Nanu, while Ishwaridatt leads to Ganeshdatt through the Soderpur line of Bhaiyaram and Shankardatt, and further to Pali through Somdatt. The closing note on Muchkund, with Vinodanand and Promodanand, is important because it shows that the branch was still capable of receiving later named persons and even parenthetical Panji references. The Sushma-Bharam note connected with Mahadev Jha and the Nahas-Khaual line through Bheshnath and Amarnath is one of those late insertions that preserves living branch-continuity rather than only an older descent memory.

Entry (372), Mangrauni-Khojpur, returns the register more explicitly to Mangrauni. Gonon is followed by a separate Gopinath branch and by the line of Bharu. Rajnath's sons Sarinath, Gumani and Manmohan are arranged through the Sakararhi route of Abhinandan and Bhawani and the Pali route of Bachharan. Sarinath's sons Tilaknath, Janakinath and Japinath then extend the branch. Tilaknath is tied to Narun through Chhatir and Phalgun and to Hariamb through Khargi; his collateral Rebnath is placed in Bithouli-Baliyas through Jangali and Babua and then in Soderpur through Babujan. Garibnath is attached to Darihara through Digambar and

Nandalal and to Kujouli through Krishnamani. Janakinath's route through Satlakha, Jaylal and Hemnath, then to Hariamb through Dwarikanath, is another example of the register using marriage as a genealogical locator.

Japinath's sons Taranand and Muchkund become the main hinge of entry (372). Muchkund's sons Shardanand, Ramanand, Vinodanand, Promodanand, Dayanand, Mayanand and Vivekanand are grouped with a Satlakha-Parhat-Sakararhi marriage route through Moti and Kantu and with a Budhwal link through Chaudhary Nageshwar. Shardanand continues through Vidyanand and Premanand into Ranti. Ramanand's sons Chandranand, also called Subodh, and Chaturanand, also called Pradip, are then carried by the Ratoli-Darihara route, through the Tharhi/Maheramanth Panji connection and Krishnadev, into Pindaruch-Paramgarh-Alay through Balbhadra. This last movement anticipates the later Alay material, but it does not yet begin the Alay register. It is still functioning here as an outward marriage and continuity marker within Mangrauni-Khojpur.

Entries (373) and (374) form one of the most learned sub-clusters in this part of the volume. Entry (373), headed Mangrauni, places Mahamahopadhyaya Pitambar at the head of a scholarly descent. His sons or successors include Mahamahopadhyaya Trilochan, Mahamahopadhyaya Dandapani, Dhananjay and the tikakar or commentator Gokulnath. The register does not treat these titles as ornamental. They are part of identity: a Mahamahopadhyaya, a tikakar and a yajna-related scholar branch had public intellectual status, and the Panji preserves that status while also tying the same men to marriage routes. Trilochan goes through Khauwal and Pali; Dandapani through Pabauli and Darihara; Gokulnath through Darihara and Jajival. The learned house therefore remains a marriageable and locatable house rather than an abstract scholastic lineage.

The Sarayantri line of Gokulnath leads to Mahamahopadhyaya Sarvasvadata Raghunath and Lakshminath. Raghunath's sons include Jaykrishna, the Sarayantri Datt or Vishnudatt, and Mahamahopadhyaya Bhavanidatt. The next generation is large: poet Shankardatt, Nanu or Rudradatt, Pankhi or Battaha, Ramadatt, Manapur Govinddatt and Faturi or Tirthadatt. Shankardatt, Kanhaiyalal, Rukminidatt, Babua, Babuan, Bachchan and Lal form a sequence in which scholarly titles, poetic identity and descent are tightly folded together. In this entry the words kavi, Mahamahopadhyaya and tikakar make clear that the branch's prestige depended not only on ancestral purity but also on intellectual production. Yet the line remains embedded in Kujouli, Alay, Sarisab, Pali, Narun, Khauval, Khandbala and Phanandah marriage circuits.

Entry (374) continues the Mangrauni material through Rudradatt. Mannulal and Sonelal form the next visible sons. Mannulal's marriages connect Darihara, Pali, Baliyas, Ghusaaut, Karmha and Khandbala; the repetition of Pali and Ghusaaut confirms that this branch remained interwoven with older Vatsa-line houses. Sonelal's sons Lala and Bala are placed through Pandua, Chan and Vishwanath, and then through Soderpur and Chandradatt. Lala produces Rampal and Gopal. Rampal's son Shivji, also called Shivanandan, is linked to Satlakha through Jyotishi Dwarikanath and Basudev and then to Belauch through Sukeswar. Gopal's route through Baliyas, Gayadatt and Lakshmikant, and then to Soderpur, keeps the branch within the same repeated marriage field. Bala repeats the Khauval-Venidatt-Babua and Khandbala-Kamal Singh connection, showing how collateral sons could preserve parallel marriage signatures.

Entry (375), written as Mangrauli, should be read as a variant form within the same larger Mangrauni/Mangalavati continuum rather than as a wholly unrelated branch. Pankhi

or Ishwaridatt leads to Nena, Gharbharan, Chandi and Hitti. Nena's sons Boka, Babulal, Parashmani and Shakrinath are tied to Jajival through Mansukh and Bhimdatt and to Darihara through Manik. Gharbharan produces Anand through Narun and Chanchal, with a Panichobh link through Rabedan. Chandi produces the Bagde or Baidyanath branch, linked to Belauch through Maniram and Poshan and to Baliyas through Hemnath. The Bengali branch through Sarisab and Baliyas shows that the family memory preserved alternate names and possibly alternate residence labels inside the same genealogical stem.

Hitti's branch is especially important. Hitti produces Sridhar and then Chandrakishor and Leelanand; Chandrakishor gives Divakar, and Sridhar is tied to Kujouli through Kirtinath and Vishwanath and then to Soderpur through Mathuranath. Hitti's marriage with Mandar and the Karmha link through Shitaladatt again demonstrate a familiar pattern: a local branch is authenticated by both descent and its exchange houses. Raveli or Ugradatt and Horildatt are then given as additional collateral channels. Horildatt connects Sarisab, Narun, Soderpur and Belauch, not as stray places but as the continuation map by which this Mangrauni variant could be recognized by later Panjikars.

Entry (376), under the Bhimshankar invocation, begins with Battaha or Ramadatt. His sons Kamalnath, Channa, Gosain and Sadhumanohar are attached to Soderpur through Basudev and Harpati and to Budhwal through Achal. Kamalnath continues through Soderpur and Alay; Gosain produces Sundar and Mangu through Khauwal, Ramabhadra and Jayabhadra, and then through Pabauli and Natha. Mangu's sons Chintamani, Jagdhar and Madhakant create the next large cluster. Chintamani leads to Indranath and Mahendranath; Indranath gives Dhananjay, Dharendra and Varendra. The Darihara-Vamshidhar and Kodariya-Nunu

Prasad routes attached to these names are not incidental; they identify which sub-branches married into which recognized houses.

The same entry places Yatadhar with Dharanidhar, Girdhar and Vamshidhar. These names make a small but coherent scholarly-administrative cluster, because each is linked through high-status houses: Khauval with Mahamahopadhyaya Babujan and Kunjan, Kujouli with Punyadatt and Taradatt, Digho with Gayadatt, Basuadi-Baliyas with Jyotishi Mahidhar and Pitambar, and Narun with Baidyanath. Madhukant leads to Shubhkant and Shrikant, while Manohar gives Rameshwar. The register's method is cumulative. It begins with one father and several sons, but it never leaves the sons unnamed; it follows them into titles, marriage routes and branch labels until the line can be placed inside the broader Mithila network.

Entries (377) and (378) complete another major internal branch. Entry (377), under Garibnath, begins with Faturi or Tirthadatt, whose son Bhikhiya leads to Vamshmani and Hansamani. Vamshmani's descendants - Tantramani, Vijaymani, Jitendramani, Hitendramani and Upendramani - are spread through Soderpur, Baliyas, Khauval, Pali, Jajival and Digho. The names themselves show a deliberate manikya or mani naming pattern, and the marriages show how that pattern was distributed. Vijaymani gives Devendramani and Chandramani, while Jitendramani leads to Ratnamani, Shyamji, Nilam and Hira. Hitendramani gives Promodmani, Vinodmani, Subodhmani and Lalanmani, with Digho and Ghusaaut anchoring the branch.

Entry (378), under Rajrajeshwar, continues the same maninamed line through Upendramani, Shivendramani, Prasannamani, Sukumarmani and Manojmani. Hansamani is then traced into Krishnamani and Kedarmani or Kalika, and

Krishnamani into Rudramani and Indramani. Rudramani gives Dhirendramani and Virendramani through Khandbala and Kujouli, while Indramani gives Prakashmani and Chintamani, with Sonlal and Bunlal as alternate names or collateral designations. Kedarmani, through Jhalloo or Vinayanand, returns to Pabauli and Sakararhi. These entries are a good example of branch-continuity without a fresh gramarambh: the sacred invocation changes, but the genealogical material continues a named descent stream.

Entries (379), (380) and (381) shift to Pilkhwar. Entry (379) begins with Mahamahopadhyaya Padhyay Umanand and his sons Dharmeshwar and Guneshwar. Guneshwar leads to Gosain and Dharanath; Dharanath to Khagnath, Bhajat and Jhonti. Khagnath's son Bhaylal is tied to Soderpur through Umanand and Bhawan and to Darihara through Mahamahopadhyaya Chitradhar. Bhaylal's sons Khelnath and Son continue the branch. Khelnath gives Chiranjeev through Soderpur and Pali; Son creates a larger set - Gunanand, Paramanand and Fuchchi or Nityanand - through Khandbala and Ghusaaut. Paramanand then produces Kirtyanand, Brahmanand and Narayanji, and the next generation of Kirtyanand includes Anand, Apooch and Ashok. This Pilkhwar entry is therefore a high-status learned branch that still remains dependent upon precise marriage placement.

Entry (380) continues Pilkhwar through Fuchchi or Nityanand. His descendants include Promod, Vinod, Subodh and Kumod. Vinod gives Vimalanand through Mandar and Khandbala; Promodanand gives Durganand, also called Riku, through Mandar and Karmha; Subodh gives Chandranath through Kanhauli-Soderpur and a Shardapur-Mandar-Baliyas note. The Jhonti branch is no less important: Jhonti gives Bhayyan, Babua and Shaktinath, and Bhayyan gives Srinath, Bhul, Jayant and Subanta. Jayant produces Radhanath, whose descendants Gaurinath, Siddhnath and Premnath carry the

line into Khaual, Hariamb, Soderpur, Ghusaaut and Haripur-Pali. Siddhnath's sons Shashthinath and Tunmun, with later Ramapur-Rajaura-Mandar and Madhubani-Bhaur-Khandbala notes, show a late expansion of the same Pilkhwar branch.

Entry (381) is the third Pilkhwar panel. Babua's son Harinandan is placed through Satlakha and Pali-Soderpur. Harinandan's line divides into Badrinath, Sumathuranath, Baidyanath, Shobhanath and Vishwanath. Badrinath gives Ugranath and Vikalnath through Khaual and Ghusaaut. Mathuranath produces Prajnath, Namonath and Bhawanath through Khaual and Khandbala. Baidyanath produces Suryanath, Abhayanath, Ratan and Narnath through Darihara and Babhaniyam. Shobhanath's sons Satishnath, Shashinath, Prabhunath, Khaj-Santosh and Alakhnath take the branch into Khaual, Ghusaaut, Belauch, Pandua and Khandbala. Vishwanath's son Bholanath is tied to Navani and Ratoli-Darihara through Shrikant and Fuchchi or Baidyanath, and then to Pabauli through Shyamanand. The small note on Shalin, Sauto, Shashipur, Sandahpur and Digho preserves a late and partly incomplete continuation, but it is still within the Pilkhwar descent frame.

Entry (382), headed Mangrauni with the parenthetical Yamsam-Mangrauni, returns to the learned Khanam-Phandah line opened earlier. Mahamahopadhyaya Vagish gives Lal or Girdhar and Mahidhar. Lal or Girdhar gives the Chatuscharan Yajnakarta Mahamahopadhyaya Dharendra. The title is crucial: the branch claims ritual and scholastic authority, and the Panji records the authority in the same breath as marriages through Pabauli, Darihara and Budhwal. The descent from Krishnapati to Gauripati and Ratipati, and the Budhwal link through Narayan, show how the ritual branch is domesticated through exchange networks. Dharendra's marriage through Narun and Sakararhi, Mahidhar's through Khaual and Karmha, and Krishnaram's

through Soderpur and Pali extend the same learned family into multiple recognized houses.

The final part of entry (382) takes Mahamahopadhyaya Ratish to Ishanath, and then Mahamahopadhyaya Ishanath to Shobhanath and Rupnath. Shobhanath produces Mahapurush, whose lines pass through Baliyas, Jajival, Darihara, Kujouli and Mandar. One route runs through Bhagirth and Chhabnu to Soderpur, Murlidhar, Devkrishna and Kujouli-Jagannath; another runs through Chaturbhuj and Purushottam to Pali-Harikrishna and Mandar-Vachaspati. Rupnath's two recorded marriage routes, through Khauai-Purandar-Jayashiv and through Baliyas-Shubhpat-Bhavesht to Khandbala-Bholanath, close the chapter with the same rule that has governed the entire sequence: descent must be read with place, and place must be read with marriage. Entry (383) begins a new Rajgram-Alay gramarambh and is therefore reserved for the next chapter.

Transition to the next chapter: Entry (383) opens a new Alay gramarambh under the Rajgram heading. The next chapter should therefore begin with that Alay register rather than carrying it backward into the Khanam-Phandah or Pilkhwar material.

Chapter 44

Rajgram-Alay, Rashadh, Pilkhwar-Baligarh and Lagma: Entries (383)-(387)

This chapter begins at the point reserved by the previous chapter. Entry (383) opens a new Alay gramarambh under the Rajgram heading, and therefore the material has to be read as a fresh local register rather than as an appendix to the Mangrauni-Khanam-Phandah section. The chapter covers entries (383) to (387) only. Its movement is from Rajgram-Alay and Rashadh into Pilkhwar, Baligarh and Lagma, stopping before the Baigani-Alay royal register of entry (388).

1. Entry (383): Rajgram and the Alay gramarambh

Entry (383), invoked under Shitikantha and marked Rajgram, formally opens the Alay gramarambh. The first visible ancestor is Vamshi, whose children or branch-heads are Purandar, Ratish, Chaturbhuj and Mahi. The marriage framing already places the branch in a wide circuit: Belaunch, Baliyas, Mandar, Soderpur, Jajival, Baliyas again, Hariamb, Sarisab, Ekharā and Darihara all appear as alliance or reference points. The name Rajgram thus functions as a local entry-heading, while Alay is the operative moolgram frame.

Purandar gives a set of descendants headed by Jhontu, Chandrapati and Lala. Jhontu leads to Kamal and Balbhadra. Kamal is attached to Baliyas through Vechu and Hemnath and then to Hariamb through Bauk. The Chandrapati branch is larger and more administrative in texture: Devidatt, Shitaladatt, Narayandatt, Vishnudatt, Gauridatt, Lakshmidatt and Parshi are grouped together through Jajival-Manhar-Dharu and Mandar-Gonu. This is not merely a list of sons; it is a compressed map of the house's alliance field.

Devidatt's line produces Ramadatt and Bhayanath. Shitaladatt gives Jagatbandhu, who then gives Dinbandhu.

Dinbandhu produces Harishchandra, Lalitchandra, Chandeshwar, Suryadev and Amarendra. These names are attached through Baliyas-Sonamani-Mathuri and Soderpur-Lakshminath. Harishchandra is separately linked through Sarisab-Harkhi-Achyutanand and then to Jalay through Bachcha or Harivansh Narayan, while Amarendra returns to Soderpur-Durgadatt-Madhusudan and Baliyas-Raghunath. Entry (383) therefore repeatedly folds one descent branch back into multiple recognized marriage corridors.

Parshi's branch closes the entry by moving through Ekharagirdhar-Babunath and Mandar-Vamshidhar. This is a small but important closing signal. It confirms that the entry is not trying to exhaust every collateral line; rather, it records the visible nodes needed to connect the Alay branch with the houses through which its marriages and recognition were preserved.

2. Entry (384): Rashadh and the Lal branch

Entry (384), under the Singheshwarnath invocation and the Rashadh heading, continues the same general Alay field but changes the immediate branch-head. Lal gives Nena, Ishwaridatt, Chandidatt and Girjadatt. Nena is attached through Darihara-Mavadhan-Vamshidhar and Pali-Jivakarn. Another Nena connection moves through Darihara-Gangeshdharmadatt and Karmaha-Soni. The repeated Darihara and Karmaha references show that Rashadh here is not isolated; it is an outward-facing node in the same marriage ecology.

Nena's son Bhul extends the line into Khauval through Sanphool and Santosh. Santosh, in turn, is attached to Badhwas-Sarisab through Jaykrishna and Pandit Eknath, and to Baliyas through Khushiha. Bhul also gives Chiranjeev, who is tied to Khauval-Narayandatt and then to Tilay through Rai Mohan Singh. Ishwaridatt, Chandidatt and Ratishwar form additional supports. Chandidatt passes toward Pabauli and

Pali through Machal and Pankhiya/Tota, while Ratishwar gives Pitambar and Mandhar through Mandar-Batai-Ramdhar and Jajival-Bachha.

The Thakurdatt branch in entry (384) deserves separate attention. Thakurdatt, son of Mahi, is placed through Jonki-Sarisab-Raghunath-Bhramar and Mandar-Mahipati. Thakurdatt gives Umadatt; Umadatt gives Thithar through Mandar-Dhanad-Jayrudra and Belaunch-Bhaiya. Thithar then moves through Pandua-Manik-Nityanand and Naroun-Pankhiya. The final Thithar marriage through Baliyas-Nath-Mukund and Belaunch-Hridayasukh closes the entry with another strong link into established houses.

3. Entry (385): Pilkhwar-Baligarh and the Pathak branches

Entry (385), marked Pilkhwar-Baligarh, shifts the chapter into a Pathak-centered cluster. Pathak Dubari gives Sarvasv, Hridayanandan, Babnu and Yaddu. Sarvasv is connected through Sarisab-Bhagirath-Machal and Mandar-Chhakori. Hridayanandan gives Banamali, and Banamali gives Nena through Soderpur-Bandhu-Basaun and Khauai-Jayan. The Nena branch then passes through Ekhara-Poshan-Bhavan and Khauai-Dullah, with a further Darihara-Bachchan-Nena and Ghusaut-Matiram connection. This creates a tightly meshed Pilkhwar network.

Yaddu is attached through Soderpur-Jaydatt-Dayanath and Pali-Vishwanath. Another Yaddu branch through Naroun-Nani-Chhatri and Babhaniyam-Saheb leads to Beni. A further Yaddu son, Badri, is linked through Khauai-Bhaiya-Gonor and Karmaha-Bhaju. Entry (385) then opens a second major unit through Pathak Krishnapati, whose sons are Ushapati and Vidyapati. The Ushapati line gives Jagyapati, Hira, Dhira and Poshan through Darihara-Nilkanth-Bhikhi and Pali-Revatiraman.

The Vidyapati side is especially important because it makes the Pilkhwar-Baligarh entry a learned and genealogically influential cluster. Bodhi gives Vamshmani, Kanhai, Harihardatt and Umadatt through Belaunch-Bachan-Bhikham and Pali-Bhavaditya. Vamshmani gives Nena through Khauval-Nayan-Babunath and Pabauli-Pathak Bhavanath. Nena gives Gangadhar, and Pathak Gangadhar gives Dharanidhar, Ratish, Girish and Satish through Jajival-Shivrudra-Rajvanshi and Darihara-Hiyan. This is the portion of entry (385) where the Pathak identity becomes most explicit.

Dharanidhar is linked through Ekhar-Gopal-Fuddilal and Alay-Abhi's grandson Rupnath-Motilal, while Girish and Vaidyanath continue through Ekhar-Fuddilal and Baliyas-Keshav-Ramanand. The entry is dense, but its logic is clear: the Pilkhwar-Baligarh branch records descent, learned status and alliance together. It is not a mere enumeration of names, but a genealogical tying of Pathak descent to several major marriage houses.

4. Entry (386): Baligarh-Lagma as continuation

Entry (386), Baligarh-Lagma, continues the previous Pilkhwar-Baligarh material rather than beginning an unrelated family. Pathak Ratish gives Rajmangal, also called Buchan, through Kujouli-Shrinath-Ramakant and Mandar-Rukminidatt. Pathak Satish is linked through Digho and Mandar. Kanhai is tied through Soderpur-Baburaiya-Girdhari and Mandar-Ratnapani. Bhavan gives Rajaram and Narayandatt through Belaunch-Murlidhar-Sanphool and Karmaha-Sanphool.

The Vidyapati branch continues through Dukhbhanjan and Kalar. Dukhbhanjan gives Manik through Ekhar-Mukund-Manasukh and Khauval-Bhaiya. Manik then connects to Satlakha-Hira-Bodh-Bhaiya and Pali-Lalbihari. Kalar is tied through Darihara-Rohini-Shridatt and Pabauli-Pathak

Raghuvir. These details keep the Baligarh-Lagma material inside the same marriage grid of Ekharā, Khauāl, Satlakha, Pālī, Darihara and Pabaulī.

Entry (386) also contains a Janardan branch. Janardan's children or linked branches include Bapane, Anath and Bhora. Bane, Madhurapati and Bhikhi are connected through Kujouli-Param-Kamali and Khauāl-Mukund. Madhurapati gives Khelpati, Mahipati, Gauripati and Kalar through Ekharā-Bhramar-Gangadatt and Pālī-Dhani. Mahipati gives Gokulnath through Khauāl-Balkrishna-Bua and Gangoli-Vaidyanath. Bhikhi gives Bhola, Dharmadatt, Poshan and Mangani through Khauāl-Harisut-Balkrishna and Soderpur-Dhani.

The last part of entry (386) moves from Bhola to Bhangi and Banamālī, and then from Banamālī to Jagannath, Baidyanath, Kashi Nath and Girjanath. Jagannath gives Vidyanath through Digho-Fatur-Krishnakant and Karmaha-Balel. This final detail becomes the hinge for entry (387), where the Lagma register starts with Vidyanath.

5. Entry (387): Lagma

Entry (387), marked Lagma, opens with Vidyanath and his sons or branch-heads Ashanand, Kamalanand and Rudranand. These are placed through Baliyas-Bhikham-Bhup and Hariamb-Sadanand. Baidyanath then gives Vindhyanath, Tirthnath, Virendranath, Surendranath and Jitendranath through Kujouli-Khagnath-Radhakant and Baliyas-Bhaiyo. Vindhyanath is attached through Satlakha-Rameshwar-Bhola and Alay-Fekanlal; Tirthnath gives Amarnath and Kripanath through Baliyas-Bhikham-Dukhan and Karmaha-Bachchan.

The Lagma branch then spreads through Virendra, Surendra and Jitendra. Surendranath is linked to Sukhait-Khauāl through Mahamahopadhyaya Trilochan and to Belaunch-Sudhakar. Jitendranath passes through Jajival-Dinanath-Vishwanath and Karmaha-Amritnath. Girjanath

gives Muktinath through Pabauli-Shyamanand and Khauval-Chaudhary Kalaru. This shows the same method as before: lineal descent is recorded together with named alliance houses, and learned titles are preserved where the source gives them.

The Dharmadatt and Anath branches complete entry (387). Dharmadatt gives Girdhari through Darihara-Manbodh-Balah and Sarisab-Khantar-Manik. Mangani is tied through Soderpur-Diheshwar-Godhi and Darihara-Dukhiya. Anath gives Bhikhni, Anand, Sanand and Shobhanath through Sakararhi-Nityanand-Damodar and Karmaha-Achyut. Bhikhni gives Dular, Kariya, Amol and Jhadula through Mandar-Purandar-Hemangad and Hariamb-Ghoghan. Dular is linked through Digho-Nath-Duleli and Karmaha-Kulanand.

The final movements of entry (387) carry Kariya to Girdhari and Kunjan; another Anath line goes through Soderpur-Gangaram-Lakshman and Budhwal-Jagai. Jhadula gives Umanath or Doman through Satlakha-Pitambar-Parmanand and Babhaniyam-Bhani. Sanand gives Krishnadatt through Soderpur-Dukharan-Dhira and Sakararhi-Umapati. Bhora gives Pranpati, who gives Ratan through Mandar-Pashupati-Mitrakar and Soderpur-Rameshwar, with further links to Kujouli-Ganganand-Bachharu, Kodariya-Gangaram and Ekharu-Kalidas-Ratanu-Karmaha-Lakshmipati. Entry (387) is therefore a full Lagma register, not merely a postscript to Baligarh.

6. Branch-continuity and transition

Entries (383) to (387) form a compact but highly connected chapter. The sequence begins with Rajgram-Alay and Rashadh, then moves to Pilkhwar-Baligarh and Baligarh-Lagma, and finally settles into Lagma proper. Across the entries, the same recurrent alliance houses appear: Belaunch, Baliyas, Soderpur, Jajival, Mandar, Darihara, Pali, Khauval, Karmaha,

Budhwal, Ghusaut, Satlakha, Naroun, Pandua, Pabauli and Hariamb. Their repetition is not accidental; it is how the Panji text converts descent into a recognized social map.

The chapter stops deliberately before entry (388), where Baigani-Alay begins with the Baneli, Ramgarh, Dyondhi, Garh-Baneli and Sultanganj material. That next entry is a large royal and estate-centered register and should be treated as a separate chapter rather than compressed into the present Alay-Pilkhwar-Baligarh-Lagma chapter.

Chapter 45. Baigani-Alay and the Baneli-Ramgarh Royal Cluster

This chapter resumes exactly where the preceding chapter stopped. Entry (388) opens a new Alay-controlled unit with the formula "Baigani Alay gramarambh" and at once widens the geography from Baigani to Banaili, Ramgarh, Dyondhi, Garh-Banaili and Sultan Ganj. The next three entries continue the same royal and estate-bearing complex: entry (389) is headed around Madhav Ji and the descendants of Raj Bahadur Kirtyanand Singh; entry (390) carries the Rudranand, Shrinandan, Nityanand and Kamalanand-Kalikanandan branches; and entry (391) extends the Kalikanand line toward Srinagar-Amour. The chapter therefore covers only entries (388) to (391). It stops before entry (392), where Paramgarh-Alay and Pindaruch begin a different local register.

1. Entry (388): Baigani-Alay and the first Baneli-Ramgarh frame

Entry (388) begins with the invocation to Bhujangaloka-pati and then gives the practical heading: Baigani to Banaili, Ramgarh Dyondhi, Garh-Banaili and Sultan Ganj. The operative formula is "Baigani Alay gramarambh." The entry does not merely name a village. It places Baigani within the Alay moolgram frame and uses the Banaili-Ramgarh estate world as the social and territorial theatre in which the subsequent genealogies are to be read.

The first named ancestor of this section is Chaudhary Devanand. His sons or branch-heads are Paramanand, Parnamak Hazari and Maniknand. Devanand is placed through Darihara by way of Ramakant, and the Chaudhary title signals a landed or administrative dignity in addition to ritual genealogy. The text then moves to Chaudhary Paramanand, whose branch gives Rajadular Singh and Babu

Eklal, also known as Tejanand Singh. This branch is linked through Pabouli-Tegri, while Rajadular Singh is attached to Sarisab through Bhaiyan.

The entry then opens an apara line from Rudranand Singh. Rudranand is connected through Kujouli-Kulpati and Alay-Mahi. This is important because the Alay label is not merely a heading; it reappears as a marriage or relational route inside the same entry. In Panji language this doubling means that the register is keeping both the local place-name and the mool-logic visible at the same time.

Raj Bahadur Bedanand Singh follows in the next movement. He is linked through Soderpur-Vighneshwar and Babhaniyam-Saheb. The title Raj Bahadur gives the section a formal estate-political colour. The following apara branch carries Lilanand Singh Bahadur through Khandbala-Ugrasingh and Mandar-Hararam. Raja Lilanand Singh is then linked through Soderpur-Bhavanidatt-Maheshdatt and Karmaha-Loknath. The repetition of honorifics such as Raja, Raj Bahadur and Singh Bahadur marks the passage from ordinary village-linked genealogy into a princely and estate-house genealogy.

The most prominent line in entry (388) is the one that names Kesare Hind Raja Padmanand Singh. The source places him as a Kalikarnavata apara branch of Lilanand Singh, and connects him through Khauval-Ankhi-Hemnath and Karmaha-Riddhi. Another apara line moves through Baliyas-Mani-Ishwaridatt and Digho-Hira. The entry then names Raja Kalanand Singh and Raja Kirtyanand Singh Bahadur, with a route through Ratauli-Darihara-Gopinath. By including both Padmanand and Kirtyanand in the same Baigani-Alay cluster, the Panji makes the Baneli line readable as a single interconnected royal field rather than as disconnected named rulers.

The Padmanand line itself divides further. Raja Padmanand Singh is connected through Khandbala-Yognath and Baliyas-Mani. Another branch of Raja Chandranand Singh moves through Soderpur-Vighneshwar-Badan and Pandua-Lakshmi. A second Padmanand branch is connected through Baliyas-Mani-Babe and Karmaha-Dayanath. Kumar Suryanand Singh is placed through Soderpur-Hibharn-Bhuvaneshwaridatt and Tankbal-Bachchelal, while Kumar Chandranand Singh is placed through Khauval-Ishwaridatt-Ugri and Tisaut-Kamalnayan. The pattern is dense but clear: every royal name is anchored by two recognizable genealogical coordinates, one often within a major mool and the other in another house or village path.

2. Entry (389): Kirtyanand Singh Bahadur and the learned royal descent

Entry (389), introduced under the invocation to Dindibhupati and the heading Madhav Ji, continues the royal register from Raj Bahadur Kirtyanand Singh. The named sons or branches are Kumar Shyamanand Singh, Kumar Vimalanand, also called Bholan Ji, Kumar Taranand, called Bhagwan Ji, Kumar Durganand, called Madhav, Kumar Jayanand Singh, and Kumar Adayanand, called Nunji. The register links this group through Belaunch-Bhushan-Kumar and Pali-Kapileshwar. The family therefore stands inside the Alay-controlled royal frame but remains connected to the wider Pali and Belaunch matrimonial networks.

Kumar Shyamanand Singh receives a special learned title: Sangit Shastra Martand. His descendants include Professor Vivekanand Singh, called Mihirji; Balanand, identified with a doctoral and professorial title; Subalji; and Sri Udayanand Singh, called Nihari Ji. Their genealogical route is through Kujouli-Son-Pinakar and Sarisab-Mahamopadhyaya Santgopal. The combination of princely title and learned appellation is

significant. This is a royal line, but the register presents it through scholarship, musicology, professorship and Sanskritic learned prestige as much as through estate status.

Professor Vivekanand Singh is followed by a line in which Tapas or a related branch is placed through Naroun-Baliyas-Yamunadhar and another route to Kripanath. Dr. Professor Balanand Singh is connected through Tripuroli-Naroun-Padmanarayan-Saraswati Baidyanath and Sukhait-Khauul-Damodar. The text also preserves a remarkable domestic and affinal note around Kumar Udayanand Singh: after his wife had borne two children, the relation was attached to the child of Professor Narnath Jha, grandson of Acharya Ramanath of Pude-Naroun and also described through the maternal line of Kumar Shyamanand Singh. This kind of note is rare in its fullness and shows the Panji not only as a list of male descent but as an archive of marital adjustment, adoption-like relation, and household continuity.

The Vimalanand branch gives Vinodanand Singh and Girijanand Singh. They are linked through Darihara-Sahdev-Govind Narayan and Soderpur-Bheshnath. Vinodanand Singh then proceeds through Jagor-Mandar-Maharaj-Indranarayan and Khandbala-Harinandan. Girijanand Singh gives Varunanand and related descendants through Chanour-Sihouli-Mandar and a Paramanand Singh line. The notation is partly damaged by ellipses, but the branch remains intelligible as a continuation of the same Kirtyanand royal group.

Kumar Taranand Singh gives Kantanand Singh, Hiranand Singh and Sharadanand Singh through Soderpur-Rajnidatt-Padmadatt and Budhwal-Vaiya Shiveshwar. Kumar Durganand Singh gives Premanand Singh through Pabouli-Gunanand-Kalikanand and Mandar-Ramanand. Kumar Jayanand Singh, called Yadavji, gives Yoganand Singh through Digho-Chhedi-Bhairavkant and Khauul. In this single entry the

register thus combines landed titles, scholarly titles, modern professional honor, and the standard double-route matrimonial grammar of the Panji.

3. Entry (390): Rudranand, Shrinandan, Nityanand, Kamalanand and Kalikanandan

Entry (390), under the invocation to Shashishekhara, turns first to Raja Rudranand Singh. His branches are attached through Sarisab-Bhikhi-Bhavnath and Pandua-Pan Chan. Another branch moves through Mandar-Ishannath-Shobhan and Soderpur-Harpati. The entry then names Kumar Keshavanand Singh, Kumar Modanand Singh and Raja Shrinandan Singh, linked through Khandbala-Balah-Shyamu and Belaunch-Raman. Raja Shrinandan Singh is then set through Soderpur-Nandishwar-Murli and Ghusaut-Thakur Ram.

The next apara line names Raja Nityanand Singh, connected through Sarisab-Nanu-Pan Jagaddhar and Pali-Kamaladatt. After him the text names Sahitya Saroj Raja Kamalanand Singh and Raja Kalikanandan Singh, again through Soderpur-Nandishwar-Murli and Ghusaut-Ram. The title Sahitya Saroj is a literary honor and should not be overlooked. It places Kamalanand within the cultural history of the family, not only within landed rank.

Raja Nityanand Singh continues through Sakararhi-Chandradatt-Markandeya and Pali-Khuda. Raja Kamalanand Singh then gives Kumar Ganganand Singh and Kumar Achyutanand, called Kanhaiya Ji, through Mandar-Ramdhan-Thithar and Khandbala-Thakur Jirakhan. Kumar Ganganand Singh gives Sachchidanand Singh, called Sanatanji, through Khaual-Jankinath-Vaidyanath and Tisaut-Shrinarayan. Sachchidanand Singh gives Ishanand, called Prakash; Ilanand, called Vikash; Dr. Sumavad or a similarly read modern name; and Ishwaranand, through Son-Pinakar and Sarisab-

Mahamopadhyaya Santgopal. The exact reading of one modern name is uncertain, but the pattern of descent and alliance remains unambiguous.

The descendants of this modern branch are recorded with unusual detail. Ishanand, called Prakash, gives Snehinand through an incompletely recorded Koilakh connection. Ilanand, called Vikash, gives daughters Shwetangi and Shubhangi, whose marriage-link is through Patanuka-Mandar-Hemkant-Chandrakant. Dr. Ishwaranand Singh gives Shaivyanand Singh. A further female line through Kavita and Ishita is linked to Subhash and then to Chanpura-Nahas-Khauai-Tholhi-Jaykeshwar and Fanandah-Hitendramani. These entries show that the modern additions preserved both sons and daughters when the marital record was necessary for Panji continuity.

Kumar Achyutanand, called Kanhaiya Ji, gives Satyanand Singh, called Vinodji, through Khauai-Jankinath-Vaidyanath and Tisaut-Shrinarayan. Satyanand Singh gives Devanand Singh, called Nanuji, through Sihouli-Mandar-Raghunandan. Devanand Singh then gives Tipu, Sonu and Malangiya through Kujouli-Vidyanath and Fanandah-Hitendramani. Entry (390) therefore completes a long movement from older royal naming to modern named descendants, while retaining the same Panji grammar of place, mool, marriage and branch.

4. Entry (391): Kalikanand Singh and the Srinagar-Amour continuation

Entry (391), headed Baigani to Srinagar-Amour, continues directly from Raja Kalikanand Singh. His descendants are Kumar Abhayanand Singh, called Narayan Ji; Vijayanand Singh, called Siheb Ji; Dhananand Singh, called Daman Ji; Pramodanand Singh, called Pramod; and Sri Divyanand Singh, called Jasmant Ji. The common route is through Pabouli-Natha-Buddhi and Ghusaut-Thakur Durmmil. The entry keeps

the Baigani-Alay royal house tied to Ghusaut and Pabouli, thereby extending the same multi-mool web seen in the earlier royal entries.

Narayan Ji gives Shankaranand Singh and Shaktyanand Singh through Darihara-Achyutanand-Nutankrishna, called Gulab, and Fanandah-Sundar. Shankaranand, called Putlam, gives Roudranand Singh, Brahmanand Singh and Journalist Chetananand Singh through Khauval-Jankinath-Indranath and Sarisab-Santgopal. The word Journalist is a modern occupational mark, like the earlier professor and doctoral titles. Shaktyanand Singh, called Raj, gives Amritanand Singh through Khauval-Jagannath-Amarnath and Soderpur-Indranand.

A further branch, identified in the source around Mohan Ji, gives Saketanand, Sambhavanand and Shraddhanand through Belaunch-Vaidyanath-Shobhanath and Khandbala-Gudan Singh. Daman Ji gives Shaileshwari, marked as Rani, through Mandar-Thithar-Durganand and Khandbala-Jaynarayan Singh. Divyanand Singh gives Sampurnanand through an incomplete Pandua route and Soderpur-Bheshnath. Pramodanand Singh gives Sanjiv and Sadhananand through a Sarisab line that is partly damaged, and the entry also records daughters, including Nageshwari, called Nandini, with a Palamu association. These details show that entry (391) is as much a modern family-history memorandum as a classical Panji descent entry.

The closing part of entry (391) places Chaudhary Manik Nandan and Babu Harilal Singh in the same extended field. Babu Harilal Singh is described through Soderpur-Garib-Rojhan and Darihara-Babu. The text repeats a form of this notice, which should be read not as a separate new lineage but as a duplicated or reinforced recording of the same local personage. Babu Harilal Singh gives Babu Kalitnath Singh;

Kalitnath gives Babu Tirthanand Singh through Khandbala-Mahinath-Krishnaram and Sakararhi-Ghana. Additional अपरा branches go through Khandbala-Balah-Shyamu and Satlakha-Mathuranath, and another through Sarisab-Madhupati-Bachh and Mandar-Kaladhar. The entry closes the Baigani-Srinagar-Amour royal sequence and prepares the transition to the next Paramgarh-Alay register.

5. Why entries (388) to (391) form one chapter

The four entries covered here are not accidental neighbours. Entry (388) establishes Baigani-Alay as the governing local frame and connects it with Banaili, Ramgarh, Dyondhi, Garh-Banaili and Sultan Ganj. Entries (389) and (390) unfold the royal descendants of Kirtyanand, Rudranand, Shrinandan, Nityanand, Kamalanand and Kalikanandan. Entry (391) carries Kalikanand toward Srinagar-Amour and closes with later modern descendants, including professional, journalistic and female-line notices. The sequence is therefore a coherent royal and estate-bearing cluster.

The chapter also demonstrates how the Panji handles high-status houses. It does not suspend ordinary genealogical rules merely because a person is a Raja, Raj Bahadur, Singh Bahadur, Kesare Hind, Professor, Doctor, Journalist or Rani. Each name still requires moolgram logic, a recognized route, and a remembered connection to another village or house. The density of titles increases the historical interest of the passage, but the underlying mechanism remains the same: descent is made socially valid by being recorded through the network of mool, village, affinal route and branch continuity.

This chapter stops deliberately before entry (392). The next entry opens Paramgarh-Alay and Pindaruch, which begins a new Alay sub-register with a different local centre and should be treated separately.

Chapter 46. Paramgarh-Alay and Pindaruch: The Shyamlal, Akshaylal, Harikant, and Bechanlal Lines

This chapter begins with entry (392), exactly where the preceding chapter stopped. The governing movement changes from the Baigani-Alay and Banaili royal cluster to Paramgarh-Alay and Pindaruch. The entries are still within the wider Alay zone, but their local emphasis is different: the source now follows a Chaudhary house through Pindaruch, through several modern named descendants, and then through a set of branches that carry professional titles such as Justice, Judge, Engineer and Chartered Accountant. The chapter covers entries (392) to (397) only and stops before entry (398), where a new Paramgarh heading appears without the Pindaruch detail of this unit.

1. Entry (392): Paramgarh-Alay gramarambh and the Shyamlal line

Entry (392) opens under the invocation to Amarnath and gives the local heading Pindaruch. The source then states the operative formula: Paramgarh Alay gramarambh. This is not a decorative phrase. It tells us that the following genealogy must be read as an Alay-controlled local register, with Paramgarh and Pindaruch functioning as the practical place-frame. The first named ancestor is Chaudhary Shyamlal. His sons or branch-heads are Shivalal, Raja, also styled Hridaylal, and Nena, also styled Premlal. The first alliance marker joins Bisphi, through Tula, son of Thakur Eknath, with Karmaha-Dukhni. Thus the branch is placed at once between an Alay-local identity and outside alliance controls.

Shivalal gives Jaylal, Jagatlal and Jalli. Their route is written through Baliyas-Dharadhar-Dukhiya and Jajival-Gonan. Jaylal then gives two principal groups. The first group is Chumman,

styled Ritalal, and Bhayji, styled Hiralal; they are tied to Mandar-Ishanath-Ramdhan and Soderpur-Sarvasva. The second Jaylal apara group names Fekanlal, Akshaylal and Lutka. This second group is connected through Digho-Shivnandan-Sarvanarayan and Sakararhi-Shyاملal. By setting these names in two clusters, the Panji preserves internal branching without treating the house as a simple single line.

Chaudhary Fekanlal is then developed in detail. His line first gives Luchan, also called Parmanand, through Soderpur-Babunath-Babulal and Hariamb-Lanha. A further Fekan branch gives Viloch, called Chandranand, with Sushilchandra and Baidyanath through Mandar-Manbharan-Yugalkishor and Karmaha-Gudar. Luchan or Parmanand produces Dhaneshwar, placed through Khauال-Umadatt-Jyotishi Apuch and Belaunch-Chaudhary Babua. Viloch or Chandranand gives Arun Kumar and Varun Kumar through Soderpur-Gosain-Hridaynandan and Hariamb-Kunjbihari. Arun Kumar is then connected by a further route through Baliyas-Harinandan-Chandrashekhar and Ghusaut-Shivnandan.

Dhaneshwar opens a modern named cluster: Lalit Kumar, Vinay Kumar, Sanjeev Kumar, Tribhuvan Kumar and Amit Kumar, also called Sukumar. Their marriage-route is given through Baliyas-Bhay-Divakant and Pali-Phalgun. Lalit Kumar is then continued through Soderpur-Bachchan-Ramkumar and Satlakha-Vasudev. Vinay Kumar is left with an incomplete Lalbagh-Naroun-Baliyas note, and Sanjeev Kumar is attached to a Kailakh-Nahas-Khauال-Bhimnath route that is also left with missing particulars. The entry therefore has two kinds of evidence side by side: fully developed descent and dotted modern additions where the scribe knew the affiliation but did not preserve all intervening names.

2. Entry (393): Akshaylal and the next Pindaruch continuation

Entry (393), under the invocation to Nagesha, continues the Pindaruch material through Vaiya Akshaylal. Akshaylal gives Navinchandra and Vishwanath, with the alliance route through Soderpur-Babunath-Dukha and Baliyas-Babe. Navinchandra then gives Lala, also called Purnachandra, through Jajival-Jaydatt-Vishnukant and Pali-Devidatt. The अपरा line of Navinchandra is much larger: Prafullachandra, Nirmalchandra, Vijaychandra, Subhashchandra and Ishwarchandra are recorded through Khauval-Keshav-Chaudhary Chandrakant and Khandbala-Thakur Hemdatt.

Purnachandra gives Shatruchandra, Yogeshchandra, Ajaychandra and Abhaychandra. Their connection runs through Baliyas-Suga-Jaybhadrā, also called Buchan, and Khandbala-Hemai. Sushilchandra gives Rajchandra through Soderpur-Madhusudan-Bhavnandan and Budhwal-Khuni. Subhashchandra gives Mukund through Pandua-Gunanand-Mathuranand and Soderpur-Vachananand. Ishwarchandra's line is less neatly recorded but includes a Rahua-connected Vishwanath, whose son Ravindranath is linked through Belaunch-Keshav-Girdhar Kishor and Baliyas-Vaiya Shrikant. Ravindranath is then attached to Khandbala-Riddhinarayan Singh-Durganath Singh and Pali-Tulanath.

The entry then returns to the line of Lut or Luta. Lut gives Moti, called Lakshmikant, Satu, called Satikant, and Bhagirath. These are placed through Mandar-Parash-Jaynath and Belaunch-Keshav. Prafullachandra gives Sanjeev through Digho-Bhairavakant-Ramakant and Pandua-Jaybhadrā, called Bathu. Nirmalchandra gives Neeraj through Khauval-Madhav-Naresh and Pawali-Singheshwar. Vijaychandra gives Vijayesh, described as a poet, through Naroun-Shivshankar-Sundarkant, called Jhotan, and Deuri-Khandbala-Kedarnath. The closing

line places Lakshmikant through Khandbala-Padmanabh Singh-Artinarayan Singh and Tankbal-Shreenath, and then gives a final note for Shatrughna through Darihara-Jatadhar-Govind. This entry is especially important because it links older Chaudhary descent with twentieth-century style personal names and modern descriptive identifiers.

3. Entry (394): Hridaylal, Premlal and the Chandrakant branch

Entry (394), under the invocation to Mrigambara, develops another side of the same Paramgarh-Pindaruch house. It first records Chaudhary Chumman, called Ritalal, through Pandua-Pan Buddhinath-Pan Thadu and Karmaha-Shyamnath. Bhayji, called Hiralal, is linked through Naroun-Amritnath-Lalit and Pandua-Atmaram. Jagatlal is attached through Naroun-Bhairavdatt-Bachchi and Soderpur-Chhotkinma; another apara route links the same field through Sarisab-Shobhan-Bathan and Hariamb-Modnath. These repetitions show how the Panji registers the same house through several marital or validating lines.

Chaudhary Raja, called Hridaylal, gives Mitralal. Mitralal is attached through Sarisab-Pan Krishnadev-Chan and Baliyas-Nath. Mitralal's descendants then move in two directions. One line is through Sarisab-Chandramani-Bhulan and Karmaha-Vishnudatt. Another apara group names Bachcha, called Ramakant; Feku, called Kashikant; Khushar, called Harikant; and related sons through Khauwal-Gosain-Nenmani and Budhwal-Hemnath. Bachcha or Ramakant is continued through Soderpur-Maniknandan-Nityanand and Pali-Shaktinath. A further line gives Balamu, called Chandrakant, through Naroun-Chaichal-Jaymani and Darihara-Babue.

Chandrakant gives Mannu, called Udaykant, and Nunu, called Kalikant, through Darihara-Balle-Jatadhar and Pali-Chunchun. Kalikant is placed through Belaunch-Sukeshwar-

Narendra Kishor and Pandua-Nathuni. Udaykant gives Ashwinikant, Netinikant, Padmakant and Anojkant through Kanhauli-Soderpur-Jaynandan, with the source preserving the subsequent route toward Kujouli-Parmanand. This entry is a good example of how modern given names were absorbed into the older Panji grammar without changing its structure: each modern name still requires a route, a mool relation and a relational bridge.

4. Entry (395): Harikant, Justice Ratikant, Judge Rukminikant, engineers and accountants

Entry (395), again headed Pindaruch, begins with Chaudhary Feku, called Kashikant. His son Chittu, called Vishnukant, is linked through Belaunch-Lakshmikant-Keshav and Darihara-Raghu. Vishnukant then gives Shachikant, Hemkant, Vijaykant, Abhaykant and Maheshkant. Their route runs through Baliyas-Babulal-Raghunath and Khandbala-Jaykant. Shachikant is further attached through Darihara-Govardhan-Tarakant and Sarisab-Lakshmikant. Hemkant is linked through Satlakha-Hemnath-Madeshwar and Pawali-Raghunath. Vijaykant appears through Mandar-Maharaj-Shivanand. Abhaykant is tied to Khandbala-Devkinandan-Pushkar and Pali-Gulli. Maheshkant is linked through Naroun-Shaktinath-Amarnath and Hariamb-Purushottam.

The entry then turns to Chaudhary Harikant. His sons are Justice Ratikant and Devkant. They are placed through Baliyas-Kanhai-Ishdatt and Pawali-Musahar. Justice Ratikant gives Satikant through Darihara-Balle-Jatadhar and Pali-Chanchal. An apara line then names Judge Rukminikant, Engineer Nalinikant, Chartered Accountant Girishkant, Engineer Madhukant, Chartered Accountant Sunilkant and related modern branches. The route for this professional cluster is through Mandar-Bodhu-Radhakant and Hariamb-Babu. The title Justice, the title Judge, the abbreviation E. for

engineer and C.A. for Chartered Accountant are all recorded inside the same genealogical syntax as the older titles Mahamahopadhyaya, Jyotishi or Vaiya. This shows continuity rather than rupture.

Judge Rukminikant gives Engineer Anilkant, connected with Ranipur in Betia through Soderpur-Sadhu-Kashikant. Nalinikant gives Engineer Manish and Engineer Nitish, connected with Chanaur in Katihar and the Girijanand Singh line. Devkant gives Mahendrakant, Nishikant and Rajnikant through a Pandua route involving Pan Raghunandan. Mahendrakant is linked through Darihara-Jatadhar-Hrishikesh and Fanandah-Raja. Nishikant is connected through Belaunch-Vimalakant and Soderpur-Nirsu. Rajnikant is placed through Soderpur-Virbhadra and Vidyanaath. Entry (395) is therefore one of the clearest modern-professional registers in this part of the volume.

5. Entry (396): Nena-Premal, Nandalal, Shrikant and the Mahant line

Entry (396), under the invocation to Sarvanga-pritimurti, returns to Chaudhary Nena, called Premal. The source names Nandalal and Bethanlal within this line and places them through Darihara-Shivdatt-Visuni and Soderpur-Chalbal. Nandalal gives Shrikant, Bir, also called Jateshwar, and other related forms through Baliyas-Brajnath-Nanu and Soderpur-Babjun. Shrikant is then associated with Darihara and Baliyas in a partly damaged construction, and then with Ekhara-Khadgamani. The apara Shrikant line gives Pradyumna and Prayag through Sarisab-Kulanand-Pan Bambholi and Hariamb-Shankar.

Virbhadra is linked through Soderpur-Rambhadra-Babun and Budhwal-Vishwanath. Prayag is attached through Belaunch-Manmohan-Kanti Mohan and Karmaha-Jagannath. The source then gives Pilusur and Mahant, called Lakshman,

through Baliyas-Bathaha-Shreenath and Pali-Govind. A further line connects Baliyas-Dedhan-Devchandra and Jajival-Deonath. The Mahant branch itself gives Harishankar, Saprads Shankar, Chandrashankar and Dayashankar through Soderpur-Ramdatt-Babun and Budhwal-Vishwanath. A second Mahant apara line gives Kripashankar, Udayshankar and Vinay Shankar through Pandua-Nathuni-Batahu and Soderpur-Ramanand. Individual continuations then place Harishankar through Belaunch-Sukeshwar-Nandkishor and Pandua-Nathuni, Rudra Shankar through Soderpur-Jaynandan-Revatiraman and Khauwal-Bhaiyaji, and Chandrashankar and Dayashankar through Baliyas-Padmanath-Bhairav and Ghusaut-Durganath. The entry is a compact but dense continuation of the Premlal side of the family.

6. Entry (397): Bechanlal and the final Paramgarh-Pindaruch branch of this chapter

Entry (397), under the invocation to Vamadeva, explicitly names Paramgarh to Pindaruch and gives the number 203. It begins with Chaudhary Bechanlal. His sons or branch-heads are Ramchandra, Chhakori, Ballu, Latdu and Lalji. Their route is through Pawali-Khuni-Musahar and Ghusaut-Kalanath. Ramchandra gives Trilochan and Surendra through Baliyas-Nanu-Gudan and Budhwal-Nandalal. Trilochan gives Shwetambar through Baliyas-Shriraman-Aniruddha and Karmaha-Sadham. Surendra is linked through Jajival-Dinath-Dinanath and Khauwal-Bha Chumm. Shwetambar is then tied through Khauwal-Narottam-Chandranath and Khandbala-Suryanandan.

Chhakori gives Govind and Satishchandra through Khandbala-Teknath-Chiranjeev and Ghusaut-Shyam. Govind gives Bihari, Shikari and Bipin through Soderpur-Ramdatt-Babun and Budhwal-Vishwanath. Bihari, called

Prithvichandra, is placed through Khandbala-Mahdev-Vaiya Baldev and Mandar-Kandu, called Dinbandhu. The Shikari or Shrichandra line is continued through Satishchandra, who gives Bhuvanchandra and Janchandra through Khauval-Jankinath-Vaidyanath and Tisaut-Shrinarayan. Bhuvanchandra is linked through Naroun-Dharmanath-Nityanath and Mandar-Shatanjiv. Janchandra is associated with an Indranand-Ghananand route and Kujouli-Vidhanand.

Ballu gives Bhagwannarayan, Prasannanarayan and Bhikari, called Bhesdhari, through Sarisab-Gharman-Janardan and Budhwal-Nandalal. Bhagwannarayan is linked through Baliyas-Sugge-Buchan and Khandbala-Hemdatt. Latdu is separately recorded through Khauval-Girdhari-Govind and Baheradhi-Chudamani. Lalji gives Vishwambhar and Indrakar through Digho-Raghunath-Damodar and Belaunch-Lalitnath. Vishwambhar then gives Brajmohan through Soderpur-Ramdatt-Sadhu and Baliyas-Tharanandan. This completes the Paramgarh-Pindaruch section covered in this chapter.

7. Why entries (392) to (397) form one chapter

The unity of this chapter lies in the Paramgarh-Alay and Pindaruch axis. Entry (392) establishes the local register, entry (393) continues the Akshaylal and Navinchandra side, entries (394) and (395) preserve the Hridaylal, Premlal, Harikant and modern professional branches, entry (396) develops the Nena-Premlal and Mahant side, and entry (397) closes the unit with Bechanlal and his linked descendants. The sequence is internally coherent because each entry either names Pindaruch, Paramgarh, or a branch that belongs to the same Alay-controlled descent cluster.

The chapter also shows the documentary range of late Panji registration. It contains old-style relational terms, अपरा branch notes, मूल and village controls, dotted incomplete names, and modern professions. The register can name Justice

Ratikanth, Judge Rukminikanth, engineers, a Chartered Accountant and college or administrative-style modern identities without abandoning the older grammar of descent and alliance. This is why the chapter has been kept together as a single unit rather than split at every invocation.

This chapter stops deliberately before entry (398). Entry (398) gives a fresh Paramgarh heading, and entry (399) immediately turns toward Katma-Babhaniyam. That material belongs to the next chapter, where the register moves away from the Paramgarh-Pindaruch unit completed here.

Chapter 47. Paramgarh, Babhaniam, Satlakha, Oini, Simraungarh, and Mahua-Khaual

This chapter continues from the Paramgarh-Alay material and covers entries (398) through (409). The block is unusually mixed. It begins with a suspended Paramgarh invocation, turns into two Babhaniam gramarambh sections, pauses at Satlakha, then enters a historically charged Jagatpur-Oini and Simraungarh register before returning through Sarai-Sugauna and Mahua-Khaual to Ranitole. The chapter stops before entry (410), where a new Cutka-Jatadhar Jha-Maheshpur unit begins.

Entry (398): the suspended Paramgarh heading

Entry (398) gives only the invocation to Anadi Purusha with the heading "Paramgarh san". No genealogy follows in the available text. Its placement, however, is meaningful. It comes immediately after Bechanlal and the Paramgarh-Pindaruch line of the preceding entry and before the next effective gramarambh. I have therefore treated it as a preserved heading or ritual marker rather than as a lost descent to be reconstructed. It signals that the Paramgarh register has not fully closed, but the working genealogical continuation begins only at the next entry.

Entry (399): Karama heading and Katma-Babhaniam gramarambh

Entry (399) is headed "Karama san", but the operative formula inside the entry is "ath Katma Babhaniam gramarambh". The distinction matters: the outer heading records the source heading, while the genealogical control is Katma-Babhaniam. The first named node is Chhoke, whose sons are Bachhas and Lakshmi Narayan. Bachhas is connected through Visfi, Achyut, and Lakshman on one side, and through Ghusaut-Manhar on the other. The daughters of Bachhas are Bhani and Bechana, and the register begins to extend their affiliations through Darihara-Govardhan-Badtu, Soderpur-Yadupati, Sarisab-Purushottam-Shulapani, and Satlakha-Mahesh.

The line then records an apara branch of Bhani, including Gono and Dukhiya, with a Belaunch-Hiraphool route and a Darihara-Gehanath reminder. Bechana gives Babunath, Prabhunath, and Hrishinath; the marriage or recognition route runs through Sakararhi-Yogi-Chakai and Belaunch-Janakinandan. Lakshmi Narayan produces Anand, and Anand

produces Mahasadra. Mahasadra is tied to Satlakha-Sundar-Horil and to Budhwal-Devakrishna. The entry is therefore not merely a Katma-Babhaniam opening; it also lets Satlakha and Budhwal appear as marriage and verification axes inside a Babhaniam-controlled descent.

Entry (400): Kadrain-Babhaniam and the Pathak Mahathu line

Entry (400) opens the Kadrain-Babhaniam gramarambh. The leading figure is Pathak Mahathu. His sons are Chaturbhuj, Lakshmidatt, Hardatt, and Kamal Nayan. The entry places them through a Sarisab-Soderpur route involving Parmanand and Balli. Pathak Chaturbhuj then gives Madhurapati, Nidhi, Bhanu, and Gujara, each drawing the branch into Jajival, Darihara, Alay, Sarisab, and Ekahara connections.

Madhurapati gives Vanshmani, with a Darihara-Dharapiti-Dhananand line and an Alay-Purandar affiliation. Vanshmani gives Pathak Ram, Vaiya Santosh, and Arjun. Pathak Ram gives Pathak Shivilal; Shivilal gives Purushottam, Devottam, and Kamo. The Purushottam branch runs through Balias-Teknath-Janakinath and Pali-Channa, and then through Jajival-Rajvanshi-Govinddatt. The अपरा Purushottam branch names Madrakant and Rohar-Soderpur links, while another strand carries Ruprekant into Pabouli-Vindhyanath-Viveknath and Balias-Damodar.

Devottam produces Vijendra and Mahendra. Vijendra is tied to Khauval-Teknath-Bheshnath and Ghusaut-Ramanand, while Mahendra continues through Khauval-Damodar-Vireshwar. Santosh produces Krishnalal and Govindlal; Krishnalal gives Upendra, Nathuni, and Mohana through Digho-Chitradhar-Muktinath and Balias-Jayram. Upendra then produces Ganesh Chandra, Jitendra Chandra, Ramchandra, and Bhavesh Chandra through Rajanpura-Darihara-Hiyan-Shrikant and Panichobh-Parshamani-Kapileshwar. This entry is dense, but its logic is clear: a Babhaniam line is being validated by recurring Pathak titles and by a wide network of marital paths.

Entry (401): Satlakha and the later Pathak continuation

Entry (401), under the invocation to Vrishabhavahana, turns to Satlakha. It begins from Ganesh Chandra, whose sons are Shubh Chandra and Prem Chandra, associated with Gohas-Adil-Khauval-

Mukund-Jagdish and Kujouli-Ramnandan. Pathak Jitendra Chandra gives a Bhagwan Ji branch through Jajival-Umakant-Paltu and Karmah-Sanu or Rudreshwar. Nathuni is linked through Bhedi-Bhad Jajival-Rupnarayan-Jagdish and Darihara-Bachchi.

Pathak Govindlal gives Vilambar and Kali Chandra. Vilambar then produces Banish Chandra and Gauri Chandra, with the route Nahaas-Khaual-Manohar-Upendra and Belaunch-Vishwanath. Pathak Arjun gives Vishnual, Damodar, and Dinesh through Pandua-Badrinath-Kirtinath and Kujouli-Hemnath. Vishnual gives Umakant at Satoli-Satlakha; Umakant gives Nagendra, Rajendra, and Jagendra through Bali-as-Dedhan-Harishchandra and Pali-Bhaiya. The register also notes a Chanpura-Pabouli link for Nagendra, a Teldih-Parhar-Sakararhi line for Damodar, and a Shivnagar-Belaunch connection for Kamalakant and Shyamakant.

The entry closes with Nidhi, Bachcha, Avadh Bihari, Kunjkant, Harinandan, Jayanandan, and Singheshwar. It is a recognisable late register: named personal descent is combined with practical locality notes, and incomplete places or suspended "san" marks are retained rather than smoothed away. The main interpretive point is that Satlakha here functions as a continuing mool-based identity, but one whose operative links spread through Pandua, Kujouli, Pabouli, Khaual, Vabhaniam, Hariانب, and Soderpur.

Entry (402): Jagatpur-Oini and the royal historical register

Entry (402) is one of the most historically loaded passages in this stretch. It opens with Jagatpur and the figure Gunishwar, called Mudrahastak, and then moves to Khan Parakram, Kumar Hasai, and Koisi-Jalay connections. Khan Parakram gives Ram Singh, placed through Karmah-Gangeshwar-Visho and Budanpur-Jajival-Govind. Immediately after this, the text announces the Jagatpur-Oini gramarambh and introduces a verse-like praise of Oini as a site of rulers famous for giving, valour, and royal discipline.

The Oini register begins from Rajpandit Kameshwar and moves to Raja Bhogishwar, Mahamahattak Kusumeshwar, and Maharajadhiraj Bhaveshwar. From Bhaveshwar come the lines of Bhav Singh and Kumar Har Singh, with Kodli-Jalay and Ratnapur-Tilay links. The register then brings in Maharaj Dev Singh and Rajballabh, followed by

the great royal names Rupnarayan, Maharajadhiraj Shiv Singh, and Maharajadhiraj Padma Singh. The associations include Balay, Ghusaut-Sakararhi, Rautkan-Raudh, Bhuthari, Bhatour, Ratwal-Jalay, Radhari-Koiyar, Virnag, Digho, Darihara, and Son-Karmaha routes.

The entry is not a linear modern family tree. It is a historical-royal insertion into the Panji language, combining kings, queens, royal titles, panchang-like time hints, and marriage or descent routes. Queens such as Halini, Vishwas Devi, Sandhya, and Ratna are preserved as part of the relationship matrix. The text also retains the remembered scholarly-royal names Chandeshwar, Shoreswar, Supeshwar, and Gunishwar. The practical function of the passage is to anchor Oini-Jagatpur within the same genealogical grammar used for ordinary lineages, even when the material is dynastic and historical.

Entry (403): Simraungarh and Maharaj Lakshminath

Entry (403) continues the royal register under the heading Simraungarh, with a note of Mandar Bhool and the page-sequence reference. It names Maharaj Lakshminath in the heading and then returns to the line of Maharajadhiraj Shiv Singh and Maharani Lakhima. The passage continues through Padma Singh, Ratna Singh, Narsingh, Ratay, Vijay Narayan, Raghu Singh, Vir Narayan Singh, and Bhanu Singh. These figures are connected through Phandah, Pabouli, Narun, Pali, Chandaut-Pali, Mandar, and Vatswal-Narun.

The text also turns back to Raja Bhogishwar and Raja Ganeshwar, noting Andam resident Kadiyar, then Ganeshwar to Raja Vir Singh and Kumar Kiti Singh, and also Govind as a sthanantarik branch. The Govind line gives Madhav, Kumar Keshav, Kumar Bhurari, Rajan Singh, and Kumar Damodar, with Bhusual, Jalay, Narun, and Khaual links. This entry belongs with (402), but it is separately headed and therefore has been treated as its own unit. It preserves the Simraungarh memory as a royal continuation rather than as a new ordinary village opening.

The absent (404), and entries (405)-(406): Narayan continuations and Sarai-Sugauna

The source sequence moves from (403) directly to (405). I have not supplied a reconstructed entry (404); the absence is part of the received structure and is therefore recorded as a skip. Entry (405), with the Kailashapati invocation, continues the post-royal Narayan line. Hiranand gives Baiju through Belaunch-Ratan. The Chatur, Pranapati,

and Jivanath strands lead to Sanphool, Babunath, and then to Indranarayan and his sons Doladhar Narayan, Sheshadhar Narayan, and Ishadhar Narayan. Babu Damodar Narayan gives Jiveshwar Narayan and Riddheshwar Narayan, with Ghusaut-Madhav-Gunjeshwar and Balias-Chaturbhuj links. Jiveshwar Narayan reaches Narun-Ratinath-Kapileshtar and Khandbala-Harinandan.

The same entry records Riddheshwar Narayan through Khandbala-Tulapati Singh and Shyamanand Singh, Sheshadhar Narayan through Netradhar Narayan, and Ishadhar Narayan through Dharanidhar and a Karmah route. It then names Govind, Vimal, Nirmal, and Rameshwar Narayan, followed by Dharanidhar and Manoj Kumar. The entry continues the elite or babu register of the previous royal block, but it returns to the usual Panji method: named sons, apara branches, and route-pairs.

Entry (406), headed Sarai and Sugauna, follows with Babu Kush or Shrimant Narayan. His sons include Tekdhar Narayan and Hemdhar Narayan, linked through Ghusaut-Mukund-Keshav and Darihara-Digambar. Tekdhar gives Bhojendra Narayan, Vinod Narayan, Pramod Narayan, and Santon Narayan through a Phuldaha-Pali route and a Balias-Arjun-Bhikham line; the text also gives a Soderpur-Manasukh-Harikanath kasthut. Babu Bodh Narayan gives Badrinarayan, Yogdhar, Undudhar Narayan, and Padmdhar Narayan, while later branches move through Hariant, Ekahara, Soderpur, Dhondharia-Nanyapur-Visfi, Vatswal-Narun, Karmah, Darihara, Pabouli, Balias, Jajival, Mandar, Ghusaut, Sakararhi, Khandbala, and Rakhwari-Hariant. Entry (406) thus completes the Narayan sequence before the register pauses.

Entry (407): rikta

Entry (407) is explicitly marked rikta. No descent is supplied. Its preservation in the numbering is important because it keeps the source sequence intact and confirms that the numbering moves from the Narayan-Sugauna material to the Mahua-Khaua gramarambh without an intervening usable genealogy.

Entries (408)-(409): Mahua-Khaua to Narayan Patti, Ranirol, and Ranitole

Entry (408) opens "Mahua Khaua gramarambh" and is headed Mahua to Narayan Patti and Ranirol. The first named line is Hemkar, whose sons are Tularam and Motiram, with Sarisab-Bhramar-

Shobhanath and Panichobh-Loknath routes. Motiram gives Radhavallabh and Ramavallabh through Pali-Bhaiya-Jiveshwar and Satlakha links. A further Motiram branch moves through Karmah-Shambhunath-Shrinath and Sakararhi-Ramanath. Radhavallabh gives a Baheradhi-Aankhi-Sansadhar route and Belaunch-Sonmani, while Aankhi gives Vaiya Hemnath, Vaiya Premnath, and Gopinath. The Hemnath branch produces Jalpadatt, Bhana, and Vaiya Harinath through Karmah-Chitradhar-Riddhi and Darihara-Bawanu; Jalpadatt further touches Belaunch-Amresh-Ravinath and Phandah.

The entry continues with Gunakar, Krishna Dev, Bhola, Loknath, Tulanath, and Ghanshyam. Bhola gives Loknath, Tulanath, and Ghanshyam through Digho-Gopal-Bawanu and Khaual-Abhiruddha. Tulanath returns to Sarisab-Bhola-Shivkrishna and Karmah-Narsingh; Ghanshyam moves through Bitto-Karmah-Bala-Lakshminath and Khaual-Mukund. This is a Khaual-controlled register, but like other late entries it is thick with cross-mool routes.

Entry (409), headed Ranitole, continues the Mahua-Khaual line through Krishnottam, Purushottam, and Narottam. Krishnottam is linked through Harianb-Ugri-Kunjbihari and Sarisab-Gopal. Purushottam gives Anandu, Mahanand, Nagendra, and Shantinath through Soderpur-Purushottam-Jayanandan and Harianb-Musahar. Anandu has a Digho-Thakur-Matr line; Mahanand is marked B.P.S.C. and tied to Phandah-Vanshmani-Vijaymani and Digho-Babun. Nagendra connects to Narun-Mukund-Jayanath and Alay-Raja Kalanand Singh. Shantinath connects to Baigani-Alay, Raja Kalyanand Singh, Kumar Vimalanand Singh, and Darihara-Govind Narayan. Narottam gives Chandranath, Devendranath, Satyendranath, B.P.S.C. Upendranath, and then the modern Amit Kumar and Viniet Kumar branches. The final names point toward Ahil-Harianb, Digho, Navtol-Digaund-Soderpur, and Shailesh Chandra Mishra. The chapter therefore ends with modern educational and administrative identifiers integrated into the same descent format as the older Panji materials.

Chapter conclusion

Entries (398)-(409) form a bridge chapter. Paramgarh and Alay remain in the background, but the register moves through Katma-Babhaniam, Kadrain-Babhaniam, Satlakha, Jagatpur-Oini, Simraungarh, Sugauna, and Mahua-Khaual. The most important internal shift is from ordinary lineage registration into a royal-historical Oini and

Simraungarh memory, and then back into the modern branch style of babu, Pathak, B.P.S.C., engineer, and locality labels. The next chapter begins with entry (410), Cutka-Jatadhar Jha-Maheshpur.

Chapter 48. Cutka-Soderpur, Tarouni, and Ranti-Pilerwad: Jatadhar Jha, Khadik-Khauual, and the Pilerwad Continuations

This chapter continues exactly from entry (410), where the preceding chapter stopped. The movement is no longer the broad Paramgarh, Babhaniam, Oini, and Mahua-Khauual bridge. It turns first to Cutka-Soderpur under the named figure Jatadhar Jha of Maheshpur, then to a dense Tarouni continuation, and finally to Ranti-Pilerwad, where the operative formula is Khadik-Khauual gramarambh. The four entries covered here, (410) through (413), are not a single simple family tree; they are a set of route-bound continuations in which Soderpur, Karmaha, Khauual, Budhwal, Pali, Hariamb, Khandbala, and other controls repeatedly mark the legitimacy of descent and alliance.

1. Entry (410): Cutka, Jatadhar Jha, and Maheshpur

Entry (410), under the invocation to Shiva, is headed Cutka, Jatadhar Jha, Maheshpur. The first movement is through Premnath, whose line is connected with Phandah and Mahamahopadhyaya Bhawanidatt, then to Ugradatt, called Kheli, and onward through a Soderpur-Babunath line. The entry thus begins by placing the named Cutka material inside a recognized learned and route-linked network rather than treating Jatadhar Jha as an isolated person.

The next large cluster is organized through Gopinath. His sons are given as Bhimnath, Drignath, Brajmohan, Yadunandan, Raghunandan, and Shivrnanandan. The route is written through Hariamb-Kashinath-Poshan and Soderpur-Madhav. Bhimnath is separately linked through Pali-Jivan-Babujan and Pawali-Dukhiya. Drignath gives Abhinandan, whose line is marked through Karmaha-Rajju-Jagnath and Khandbala-Giridhar Singh. Abhinandan then gives Ramchandra, connected through Pawali-Rupnath-Vanshi and Khauual-Nena.

Gopinath also has an apara line through Vishwanath, linked with Digho-Hiraphool-Feshan and Belaunch-Tulsidatt.

Vishwanath gives Jaradhar, placed through Budhwal-Mitradatt-Mannu and Pawali-Kirtinath. Jaradhar is then expanded through a Jajival-Keshav-Madhusudan route and a Hariamb-Shivshankar route. The entry therefore uses a typical Panji method: the named ancestor is not sufficient by himself; every branch is made legible by the villages and mool-related affiliations that accompany it.

Ramchandra's line is continued through Ghusaut-Keshav-Bachchan and Ekhar-Manmohan. The entry then introduces a reference-marked cluster around Harihar, Balakrishna, Lalkrishna, and Mahi. These names are tied to Belaunch-Mangu-Aniruddha and Pali. Balakrishna, Sonma, and Chhata are then attached through Soderpur-Ramanand-Ghani and a Sakararhi-Jaykrishna note. Sonma gives Janakinath, called Bhaiya, through Gangoli-Abhiram-Lochan and Ghusaut-Vanshidhar.

The Sonma branch continues with Prannath, Ramanath, Hemnath, Mathuranath, and Hridaynath, routed through Baheradhi-Ratidhar-Chintu and Jajival-Bhaiyaram. Janakinath gives Rudranath; another set gives Jaykrishna, Amritnath, Matinath, and Bhavanath. Their connection through Tisaut-Parashuram-Manai and Baliyas-Dhir is important because it recalls earlier registers where Parashuram and his descendants function as a controlling thread. The entry then develops Amritnath and Bhavanath and closes with Ramanath's sons Girdhari, Badri, and Gudara. Girdhari is linked through Hari-Pali-Bitari-Liladhar and Soderpur-Bhola, while an apara Vishwanath branch passes through Pawali-Durganath-Mathuranath and Mandar-Nityanand.

Entry (410) is therefore a Cutka chapter in name, but in practice it is a route-map across Soderpur, Hariamb, Karmaha, Khauai, Budhwal, Pali, and Baheradhi. Its genealogical meaning lies in the way it ties Jatadhar Jha and the Maheshpur material into these older recognized channels.

2. Entry (411): Tarouni and the Vishwanath-Gudar-Hemnath continuation

Entry (411), under the invocation to Nilakantha, is headed Tarouni and bears the number 210. It begins from Vishwanath and connects his line with Karmaha-Pyare-Narasinh-datt and Mandar-Babulal. This does not reopen the earlier Tarouni-Karmaha chapter; rather, it is a later Tarouni continuation inserted after the Cutka material. The repetition of Tarouni reminds the reader that Panji headings may reappear when a branch, marriage route, or collateral line requires fresh registration.

The first portion names Gudar and Hemnath. Gudar is tied through Soderpur-Lalit-Vanshidhar and Khauval-Hiralal. Hemnath is placed through Pali-Nehal-Lal and Soderpur-Baudhi. Then comes Bua, whose sons are Shambhunath, Jaynath, and Dinanath. Their route runs through Gangoli-Sadan-Baidyanath and Budhwal-Dukhni. Shambhunath is connected through Sarisab-Brahmadatt-Babulal and Ekbara-Gunanidhi; Jaynath gives Shankardatt through Naroun-Mani-Balbhadra and Karmaha-Soni; Dinanath gives Motilal through Pali-Gunapati-Brahmadatt and Soderpur-Mana.

The Chhata line then gives Babunath, Ramnath, and Lakshman. Babunath, called Manikrishna in the source sequence, is joined with Pran and Bhaynath through Baheradhi-Sitaram-Horil and Soderpur-Jagyapati. Ramnath is connected through Hariamb-Chhatrapati-Parashmani and Jajival-Atmaram. Lakshman gives Srinath through Jajival-Barju-Butan and Ekbara-Brajnath; Srinath then continues through Budhwal-Chan-Shridatt and Belaunch-Hanumandatt.

A later sub-section records Bhikhari's son Ram and his sons Madhukar and Chan, with backward references in the source. Madhukar is linked through Panichobh-Mangai and another Hariamb route. Chan gives Yaduni through Soderpur-Jayram-Harpati and Darihara-Shrinivas. Yaduni gives Hulash, called Gunanidhi; Gunanidhi gives Vachh, called Batuknath, through Soderpur-Bhagirath-Ramapati and Hariamb-Dhani. Batuknath gives Kalikadatt through Pali-Jiut-Rudra and Darihara-Chanmani,

and Kalikadatt gives Balagopal through Karmaha-Bokan-Lal and Baliyas-Bholanath.

The end of entry (411) moves through Nayan, Shyamkrishna, Mayaram, Raja, Dullar, Babunath, Babujan, and Ajit Narayan. Shyamkrishna is linked with Hariamb-Lakshmikant-Barju and Soderpur-Rameshwar. Mayaram gives Raja and Dullar through Sarisab-Jayashiv-Bhaiyan and Sakararhi-Jayashiv. Raja is attached through Soderpur-Sona-Hiralal and Mandar-Saheb. Dullar is placed through Panichobh and a doubled Soderpur/Khaua route. Babunath gives Babujan through Pawali-Raghuvir-Pathak Bhavnath and Sakararhi-Bhainu. Babujan gives Ajit Narayan through Belaunch-Baburaiya-Lanha and Bhataur-Bhachal. This final chain makes the Tarouni entry a compact but very dense bridge from old-style mool controls into late named descendants.

3. Entry (412): Ranti-Pilerwad and the Khadik-Khaua gramarambh

Entry (412) is headed Ranti Pilerwad, but the operative formula inside the entry is "ath Khadik Khaua gramarambh." This distinction is essential. Ranti and Pilerwad describe the local heading of the register, while Khadik-Khaua gives the genealogical control. The entry begins with Chaturbhuj, whose sons are Dharadhar and Purandar. The text explicitly preserves dotted blanks at the very beginning, showing that the copyist or tradition did not supply all names in that initial route.

Dharadhar's line gives Nidhi, Chetharu, and Soni. Chetharu gives Dullah through Phandah-Gokulnath-Raghunath and Soderpur-Mohan. Dullah's line passes through Pali-Mahi-Bhawanidatt and Darihara-Manodhar, and an apara line through Hariamb-Devkrishna-Machal and Soderpur-Chhotkani. Soni gives Lotan, connected through Hariamb-Shivdash-Jagannath and Soderpur-Lala. Lotan gives Narayandatt, Bhojilal, and Gopinath, with Khandbala-Vir-Brajbhushan and Sakararhi-Harihar as one route, and additional Pali, Digbo, and Karmaha connections.

Narayandatt gives Nanu through Dhenu-Pawali-Chaudhary Madhurapati-Dharmadatt and Sakararhi-Bandhu. A further line names Manohar through Budhwal-Nakat-Kamalpani and Khandbala-Kuli-Mani, with Panichobh-Basaun also present. Leel and In are recorded through Budhwal and Khandbala routes; Manohar is then continued through Soderpur-Bhawanidatt-Bhatu and Pali-Jhotan. Gopinath is linked through Karmaha-Soni-Deonath and Darihara-Bachchan, and another Gopinath route passes to Pali-Jagatbandhu. These repetitions of Soni, Karmaha, Soderpur, Budhwal, and Khauwal are not errors; they are the proof-structure of the register.

Purandar's line gives Jayashiv, who is tied through Naroun-Hari-Kavi Krishna and Mandar-Ghanshyam. Jayashiv then gives Dayan, Kalar, and Rudla through Budhwal-Parmanand-Devkrishna and Darihara-Harijiv. An apara line gives Jivan and Yogi through Karmaha-Vamdev-Mukunddev and Soderpur-Manidhar; another apara line goes through Phandah-Baldev-Sonai and Darihara-Harijiv. Dayan gives Bachchi, called Bharu, through Pali-Mahi-Bhawanidatt and Mandar-Yadav. Bharu is linked with Khandbala-Brajbhushan-Ratneshwar and Hariamb-Machal. The entry closes with Manmil through Soderpur-Pashupati-Lal and Pali-Madhupati.

4. Entry (413): Pilerwad and the continuation of Bharu, Jivan, Yogi, and Harihar

Entry (413), under the invocation to Maheshwara, continues Pilerwad and carries the number 211. It begins as an apara continuation of Bharu. One Bharu branch goes through Kharka-Ekhara-Krishnadatt-Dharmadatt and Pawali-Thodhi. Rudal gives Babujan through Pali-Mahi-Bhawanidatt and Mandar-Yadav. Babujan is then attached through Sarisab-Prannath-Hridaynath and Darihara-Urvvadhar.

Another Bharu branch is routed through Hariamb-Dayaram and a Jivan line. Jivan gives Badrinath and Bhainath through Pali-Andi-Dukhbhanjan and Satlakha-Harijiv. Jivan also gives Goshaim through Soderpur-Mahinath-Bachanu and Alay-

Nityanand, and another Jivan line gives Manik and Bhagat through Pali-Hia-Veniram and Ekharā-Indrapati. Badrinath is then linked through Khandbala-Sokhe-Khagesh-Kheli and Darihara-Kala-Nand. The source also records a Pali-Madhupati kasthut note, preserving a status or documentary marker rather than a normal descent extension.

Goshaim continues through Soderpur-Madhu-Umai and Khauā-Dayaram. Manik is attached through Pawali-Dukharan-Bhavadatt and Hariamb-Barju. Bhagat gives Hibhraham, called Basudev, and Govardhan through the same Pawali-Dukharan-Bhavadatt and Hariamb-Barju route. Yogi gives Baiju and Kashinath through Karmaha-Lakshmikant-Ghanshyam and Ghusaut-Ram. This cluster shows how entry (413) completes the Ranti-Pilerwad/Khadik-Khauā field begun in entry (412).

The final part of the entry shifts to a Harihar line, with a backward source reference. Harihar gives Ram and Chhotkani through Jajival-Mohan-Purushottam and Budhwal-Pradyumna. Ram gives Dukhiya, Bua, and Poshana through Belaunch-Aniruddha-Amresh and Gangoli-Umanand. Dukhiya gives Garib and Keval through Pali-Dharmapati-Rohini and Soderpur-Bhaiyaram. Bua gives Grihimani and Gopal through Karmaha-Budhai-Poshan and Naroun-Dhani. Grihimani gives Gonan, Barja, and Ranglal through Sarisab-Khantar-Bhola and Karmaha-Chitradhar. Gopal is linked through Soderpur-Harikrishna-Gauri and Budhwal-Tekchand. The chapter therefore ends with a return to the practical Panji grammar of repeated mool and village controls.

5. Why entries (410) to (413) form one chapter

Entries (410) to (413) form a natural chapter because they sit between two larger gramarambh zones. Entry (410) completes the Cutka-Soderpur and Jatadhar Jha-Maheshpur material; entry (411) gives a dense Tarouni continuation; entries (412) and (413) then introduce and extend the Ranti-Pilerwad material under the Khadik-Khauā gramarambh. The next entry, (414), opens Simarwad-Khauā and Ranipur in Betia, which is a fresh local

register and should not be merged backward into the Pilerwad chapter.

The entries also show why Panji reading must separate outer headings from operative controls. "Tarouni" in entry (411) does not automatically mean that the earlier Tarouni-Karmaha chapter is being reopened in full. "Ranti Pilerwad" in entry (412) does not override the internal statement that Khadik-Khauual is the gramarambh. Similarly, the names Cutka, Maheshpur, Ranti, and Pilerwad are interpreted through Soderpur, Khauual, Karmaha, Budhwal, Pali, Hariamb, and the other route-villages that certify the branches. This chapter stops deliberately before entry (414), where Simarwad-Khauual begins a different register.

Chapter 49. Simarwad-Khauval, Ahil-Gotham, Mahnaura-Bindhi, and Damodarpur-Kakraud

This chapter covers entries (414) through (419). It begins with Simarwad under the Khauval frame and with Ranipur in Betia, continues through the Simarwad-Betia or Kudiyatol branch, then moves to Ahil-Khauval with Gotham in Nepal. It next records Mahnaura in Nepal country under the name Bindhi, follows a separate Bindhi continuation, and closes with Bindhi connected to Damodarpur and Kakraud. The chapter stops before entry (420), where the register opens a new Kaivalakh-Nahas-Khauval section.

The common logic is not a single village-name only. Simarwad, Ahil, Mahnaura, Bindhi, Damodarpur and Kakraud appear as local or territorial controls, while Khauval remains a recurring mool and registration frame. Betia, Nepal, Gotham, Ranipur and Kudiyatol mark the later geographical spread of these branches. The entries also show how royal, professional, apara and kasthut notes continued to be written in the same Panji grammar as older descent lines.

1. Entry (414): Simarwad-Khauval and the Ranipur-Betia register

Entry (414) opens with "Simarwad san Ranipur (Betia)" and immediately states the operative formula: "Simarwad Khauval gramarambh." This means that Ranipur in Betia is the local destination or settlement-name, while Simarwad-Khauval is the genealogical control. The entry begins with Modan Narayan and names Datt, called Bhairavdatt, Nanu, Bachharan, and another Nanu-Baburaiya form. Their initial route runs through Hariamb-Hridayram-Padmanabh and Soderpur-Devkrishna.

Datt or Bhairavdatt produces Harkhu and Paramhans. They are placed through Belaunch-Panni and Karmaha-Rudra. Harkhu then gives Divakar and Nand Kishor, whose route is through Soderpur-Phool-Gadadhar and Hariamb-Rupnath. Divakar gives

Nagendra Kishor, and the register places him through Hariamb-Nena-Bachchelal and Pawali-Vishwanath. The apara line names Surendranath and Sachindranath through Karmaha-Kuber-Sundar and Sakararhi-Gulab. Surendranath itself is then continued through Soderpur-Punyanand-Umeshchandra and Baliyas-Yogi.

Nand Kishor gives Yogindra Kishor, Girindra Kishor and Jnanendra Kishor. Their route is through Karmaha-Mandhan-Mukund and Khandbala-Vishnu Singh. Yogindra Kishor gives Jitendra Kishor, Dhirendra Kishor and Mahendra Kishor. A significant Alay connection appears here: the route is through Raja Shrinandan Singh and Raja Kamalanand Singh, and then through Mandar-Thithar. Jitendra Kishor is further linked through Pawali-Gunanand-Kalikanand and Mandar-Ramanand.

Girindra Kishor produces Ravindra Kishor through Kodariya-Kumar-Ganeshchandra and Pandua-Kanhai. Ravindra Kishor then gives Harendra Kishor, Shivendra Kishor and Mahendra Kishor through Rohar-Soderpur-Naval Kishor-Rajendra Narayan and Baliyas-Divakant. The entry therefore binds Simarwad-Khauval to Betia, Karmaha, Khandbala, Alay, Mandar, Kodariya, Pandua and Rohar-Soderpur without treating any one of them as an isolated settlement.

The Bachharan side names Nityanand, Mush, called Ugranand, and Indranand. They are routed through Baheradhi-Ratidhar-Kamalpani and Belaunch-Vidyanath. Indranand is then linked with Takbal-Bandhu Datt-Shambhunath and Pawali-Kishori. The Nanu side gives Chintamani, Khuni and Lutna through Sarisab-Krishnadev-Pan Chan and Baliyas-Nath. These shorter clauses complete the entry by attaching collateral Simarwad-Betia branches to older recognized mool routes.

2. Entry (415): Simarwad-Betia, Kudiyatol and the Ghanshyam branch

Entry (415) remains in the Simarwad field but narrows the location to Betia and Kudiyatol. The first named ancestor is

Ghanshyam. His sons are Babunandan, Ramabhadra and Bhutinath. They are placed through Belaunch-Bhavdev-Bhaiya and Baliyas-Mahadev. Babunandan is further associated with Sarisab-Raghunath-Bhramar and Mandar-Mahipati.

Ramabhadra produces Balbhadra, Pyare, called Subhadra, Vanshi, called Virbhadra, and related forms. Their route runs through Ghusaut-Chhatrapati-Jhontu and Pandua-Bodh. Balbhadra gives Balagopal and Balamukund through Karmaha-Chitradhar-Rajju and Darihara-Nidhipani. Balagopal gives Hiranath, who is placed through Pawali-Dhairyanarayan-Bhaylal and Darihara-Babunath. A Hiralal or Hiranath-linked continuation gives Nand Kishor through Pawali-Natha-Bholi and Karmaha-Babunath.

Balamukund gives Rajendra and Damodar. Their route is through Sarisab-Bhavanidatt-Kalikadatt and Mandar-Kalar-Mandhan. Rajendra is then linked through Budhwal-Ishwaridatt-Gopal and Belaunch-Ganeshdatt. The entry therefore uses both Karmaha and Budhwal as certifying channels for one Simarwad-Betia branch.

The next large cluster begins from Jaybhadra, who gives Aniruddha and Yadunath through Pawali-Natha and Pandua-Thakurdatt. Aniruddha gives Ganesh, Harinandan, Shivrnanan and Shrinandan through Pali-Shaktinath and Soderpur-Girdhari. Ganesh gives Kalidatt through Hariamb-Bhairav-Musahar and Khauval-Yuvraj. Kalidatt then gives Durgadatt and Maheshdatt through Khandbala-Vishnu Singh-Chandeshwar Singh and Pandua-Pan Jivi.

Harinandan gives Rudranand and Krishnanand through Khandbala-Vishnupati-Nityanand Singh and Tisaut-Chiranjeev. Rudranand gives Raghunandan and Lalitnandan through Soderpur-Ramdatt-Sadhu and Baliyas-Yadu. Raghunandan then gives Ganganand, Kaladhar and Ishwarnand through Kanhauli-Soderpur-Bhairav-Nirsu and Baliyas-Ishdatt. Krishnanand gives Vinodanand, called Radhanand, through Budhwal-Artinath-Kripanath and Khandbala-Padmanabh Singh. Ishwarnand is then

placed through Phandah-Krishnamani-Indramani and Soderpur-Vilat.

Shrinandan gives Shardanand, although the source leaves part of the route dotted and incomplete. Bhutinath produces an apuch branch through Ghusaut-Jhontu, and the apuch branch gives Shaktinath through Budhwal-Shripati-Durgapati and Sakararhi-Jaydatt. The dotted passages are not omissions by the present editor; they are part of the transmitted register and show where the Panji preserved the existence of a relationship without supplying the full intermediate chain.

3. Entry (416): Ahil-Khauual, Gotham in Nepal, and the Kanchan-Umanath line

Entry (416) shifts the chapter from Simarwad to Ahil and names Gotham in Nepal. The operative heading is "Ahil Khauual gramarambh." This makes Khauual the mool-control, while Ahil and Gotham identify the local and cross-border setting. The line begins from Ghani, whose son Kanchan gives Umanath through Khandbala-Dhиту. Umanath gives Lakshman through Digho-Anath-Vanshi and Sakararhi-Harinarayan.

Lakshman gives Dayaram and Hardatt through Khandbala-Purushottam-Damodar and Hariamb-Pradyumna. Dayaram is associated with Sitaram, Kriparam and another Dayaram branch. The line of Kauskidatt and Chhotku is attached through Pali-Shrikrishna-Bholu and Sukhet-Sakararhi-Lala. Kriparam is separately linked through Jajival-Kaladhar-Badrinath and Panichobh-Badrinath. Kauskidatt gives Balbhadra through Sarisab-Chanan.

The register then records a Lakshman-Ganga-Chanan sequence. Chanan is placed through Nikhuti-Sadanand-Ramkrishna and Alay-Bachhay. Chanan gives a Naroun-Kamalapati-Chilka route and a Digho-Andu route. Balbhadra gives Madhusudan, Mukund and Madhav through Sarisab-Soderpur-Nidhi-Bhairavdatt and Khauual-Bodh.

Mukund gives Jagdish through Hariamb-Sitaram-Jageshwar and Mandar-Manbharan. Jagdish is linked through Kujouli-Khagnath-Ram Nandan and Baliyas-Rajje. Madhav gives Chiranjeev through Gangoli-Chhotkani-Jivanath and Darihara-Dhodhan. Chiranjeev is then linked with Hariamb-Basant-Vaiya Umesh and Kujouli-Eknath. Chhotku has a separate route through Digho-Paran-Chhaban and Pali-Khela. The Hardatt line ends with an incomplete Sarisab route; the register records the heading and the relationship but not the full chain.

4. Entry (417): Mahnaura-Khaua in Nepal country and the first Bindhi construction

Entry (417) is headed "Mahnaura san Nepal deshe Bindhi" and then gives the formula "Mahnaura Khaua gramarambh." It therefore joins three frames: Mahnaura as the local register, Khaua as the mool-control, and Bindhi as the Nepal-country designation. The line begins with Lala. His sons are Mahinath, Raghunath, Prannath and Jagannath, routed through Baheradhi-Chudamani-Deonand and Ekhar-Mohan.

Mahinath gives Kriparam and Sitaram through Pali-Ramanand-Bhavanand and Ekhar-Narottam. Kriparam gives Govind and Gonadh through Soderpur-Harinandan-Trilochan and Karmah-In. Raghunath gives Durgadatt, Saheb and Dhanka through Soderpur-Bhavi-Bhikhari and Khaua-Mahadev. Durgadatt then gives Shambhunath, Bholanath, Gaurinath and Kedarnath through Jajival-Saday-Umapati and Hariamb-Ghani.

Shambhunath gives Ramanath and Gopal through Soderpur-Visuni-Narayandatt and Darihara-Kul. Ramanath gives Ugranath, Manmohan, Pyare, Apuch and Sundar through Sarisab-Bhaiyan-Kalanath and Mandar-Jagannath. Ugranath is placed through Ekhar-Poshan-Sina and Khaua-Bechan. Pyare is linked through Pawali-Punyashil-Rupi and Sakararhi-Mani. Apuch gives Niranjana through Karmah-Maniram-Gopi and Darihara-Hiyan, and Niranjana gives Raghunandan and Shrinandan through Baheradhi-Vire-Manohar and Darihara-Shaktinath.

The Gopal side is equally important. Gopal is linked through Sarisab-Dharmapati-Narayandatt and Hariamb-Bhola. An apara Gopal line gives Ganesh, Mohan and Vasudev through Budhwal-Bachharu-Ratan and Sarisab-Eknath. Ganesh gives Damodar through Hariamb-Kalikadatt-Gumani and Satlakha-Shankardatt. Damodar is then placed through Pawali-Jagmohan-Grihimani and Baliyas-Rajnath. The entry closes by repeating a same-soder daughter line through Baheradhi-Vire-Manohar and Darihara-Shaktinath, showing that the Mahnaura-Bindhi line is being tied back to a recognized Baheradhi-Darihara axis.

5. Entry (418): Bindhi continuation through Mohan, Vasudev, Bholanath and Yadunath

Entry (418) is a shorter heading, simply "Bindhi," but it continues the same Nepal-side construction rather than beginning a wholly unrelated register. Mohan is placed through Karmaha-Hari-Janaki and Khauval-Parashmani. Vasudev is placed through Karmaha-Rajnath-Mush and Gangoli-Devan-Anant, with Budhwal-Lalitlal also preserved as a related control. This immediately connects the Bindhi continuation with Karmaha, Khauval, Gangoli and Budhwal.

Bholanath gives Shreenath, Umanath and Yadunath through Soderpur-Visuni-Narayandatt and Darihara-Kul. Shreenath gives Raja, Kanhai and Madhav through Panichobh-Jagannath-Gunanidhi and Satlakha-Dinu. An apara Shreenath line gives Krishna through Pali-Modnath-Babunath and Satlakha-Poshan. Raja is linked with Baheradhi-Lakhan-Chhakori. Kanhai gives Bihari through Belaunch-Gujar-Nehal-Phanindra and Hariamb-Hemnath, and Bihari is then placed through Soderpur-Dullah-Ganeshdatt and Baheradhi-Bhaiya.

Madhav is tied through Soderpur-Chandradatt-Mahadevdatt and Alay-Duvari-Yadu, with Naroun-Chhatri also written. Krishna repeats the Soderpur-Mahadevdatt and Alay-Yadu route. This repetition indicates that the register is not confused; it is

emphasizing that both Madhav and Krishna are to be read through the same Soderpur-Alay channel.

Umanath gives Ram through Gangoli-Dukhni-Nandi and Mandar-Bhairavdatt. Ram is then carried through a Pali-Garib-Muna-Furda route and a Kujouli-Bhairav route. Yadunath gives Lakshman and Janaklal through Belaunch-Vidyanath-Mani and Soderpur-Nandishwar. Lakshman gives Yugal through Pawali-Hiralal-Gopal and Hariamb-Babuan. Yugal is then placed through Pali-Bholanath-Badrinath, through Darihara-Prabhunath-Shakrinath, and by a Baheradhi-Adinath kasthut note. The word kasthut preserves a documentary status marker, not a simple descent name.

6. Entry (419): Bindhi, Damodarpur-Kakraud and the Janaklal continuation

Entry (419) is headed Bindhi and gives the number 214, then localizes the continuation at Damodarpur-Kakraud. It begins from Janaklal. His sons are Baldev, Raghuvir and Suresh, placed through Soderpur-Balkaram-Hanumandatt and Baliyas-Premnath. Baldev gives Ramanand and Revati Raman. A Mahamadi resident connection with Sakri is written, followed by Belaunch-Sundarlal. The line then introduces Madhav, Ghoghan and Dinbandhu through Pali-Bala.

Dinbandhu gives Devidatt through Budhwal-Padmapati-Ankhi and Soderpur-Dukhbhanjan. Devidatt gives Sundarlal through Soderpur-Shivdatt-Dukhiya and Baliyas-Sanath. Sundarlal is placed through Darihara-Chandramani-Munilal and Pawali-Shyamlal. Raghuvir and Revati Raman are both tied through Sarisab-Shreenath-Raghunath and Karmaha-Pushpakant. Gaurinath is recorded through Belaunch-Dharmadatt-Bechan and Pali-Hari, and an apara line goes through Soderpur-Feknu-Anand and Satlakha-Balah.

Kedarnath gives Nena, Devkinandan, Amritnath, Bechan, Samaved and Bachchi through Soderpur-Maddu-Purushottam and Khaual-Girpati. Abhiram gives Bhaiya and Kuli through

Karmaha-Bhavani-Raghu and Mandar-Nirgati. Bhaiya gives Babnu and Chhabnu through Pali-Manhar-Harikrishna and Khaual-Vidhapati. Kuli gives Manbodh and Narayandatt through Budhwal-Vir-Andi and Khaual-Lakshman.

Manbodh gives Parashmani through Pali-Sonmani-Manbodh and Sarisab-Saheb. Two apara routes then appear through Panichobh-Madhurapati: one through Jaydatt and Mandar-Sanath, the other through Yogi and Baliyas-Hridaynandan. Devkinandan is placed through Karmaha-Bhairavdatt-Babunath and Baliyas-Muni, and Devkinandan gives Kunai through Soderpur-Bhaiyan-Keshavnath and Karmaha-Pyare. A Thithru line is then written through Pawali-Vaiya Vikram-Kishori and Sakararhi-Bachchu.

The closing part of the entry returns to Narayandatt and Gopal. Narayandatt gives Gopal through Kujouli-Kulpati-Hempati and Ekhar-Kala. Gopal gives Nakchhed through Karmaha-Shambhunath-Babunath and Ekhar-Nenu. Nakchhed is then placed through Baheradhi-Jayanand-Manbharan and Baliyas-Gane. This is the proper end of the Bindhi-Damodarpur-Kakraud unit, because the next entry begins a new Kaivalakh-Nahas-Khaual gramarambh.

7. Why entries (414) to (419) form one chapter

Entries (414) and (415) are united by Simarwad, Khaual, Betia and Kudiyatol. Entries (416) through (419) then move the same Khaual logic into Ahil, Gotham in Nepal, Mahnaura, Bindhi and Damodarpur-Kakraud. The chapter therefore has a clear geographical arc: from Simarwad-Ranipur in Betia toward Nepal-side Ahil and Mahnaura, and then into the Bindhi and Kakraud continuations.

The chapter also illustrates how Panji headings must be read in layers. "Simarwad san Ranipur" is not the same kind of statement as "Simarwad Khaual gramarambh." The former gives locality; the latter gives genealogical control. Likewise, "Mahnaura san Nepal deshe Bindhi" gives the territorial identity,

while the following Mahnaura-Khaua formula tells us how to classify the branch within the mool system. The same care is needed with apara, apuch and kasthut notes: they preserve branch status and documentary memory rather than merely adding extra names.

This chapter stops deliberately before entry (420). Entry (420) opens with Kaivalakh-Nahas and explicitly states a Nahas-Khaua gramarambh. That is a fresh register, distinct from the Simarwad-Ahil-Mahnaura-Bindhi unit completed here.

Chapter 50

Kaivalakh-Nahas-Khauual and the Bharam Continuation: Entries (420)- (422)

1. Why entries (420) to (422) belong together

Entries (420) to (422) form a compact but very dense Kaivalakh-Nahas unit. Entry (420) opens with the heading “Kaivalakh Nahas san” and immediately gives the operating formula “Nahas Khauual gramarambh.” Entry (421) continues the same Kaivalakh field and adds the local note “Bharam,” while entry (422) again retains Kaivalakh as the heading. For this reason the three entries are best read as one chapter: the first entry establishes the Nahas-Khauual root, the second explains the Bharam-facing continuation, and the third carries the same house into late scholarly and administrative branches.

The chapter therefore does not treat “Kaivalakh,” “Nahas,” “Khauual,” and “Bharam” as isolated place names. In Panji method these terms operate together. Kaivalakh is the visible heading; Nahas-Khauual is the moolgram control in entry (420); Bharam is the localizing tag in entry (421); and the later lists in entry (422) preserve the same descent while attaching modern offices such as I.P.S., I.A.S., Railway I.G., Principal and Ex-G.P. These titles are not ornamental. They show how an old genealogical route continues to absorb modern professional identity without abandoning the older dau and ddau structure.

2. Entry (420): Kaivalakh-Nahas and the Nahas-KhauaI gramarambh

Entry (420) begins with an invocation to Bhadra Kali and marks the line as “Kaivalakh Nahas san.” The actual genealogical opening is “Nahas KhauaI gramarambh.” The entry begins from Gunakar. Gunakar gives Man, called Brahmaddatt, and Dhan, called Rudradatt. Their first visible route runs through Hariamb-Jagannath. Brahmaddatt then gives Gosain, Gangadatt and Bathna; the route attached here runs through Ghusaut and Thakur Theghu. The register thus anchors the chapter in KhauaI while allowing the early path to move through Hariamb and Ghusaut.

Gosain is the central organizing ancestor in entry (420). From him come Jyotishi Hridaydatt, Nanu, Kanh, Venidatt, Pa Ram, Shankardatt, Ishwardatt and Nenmani. Their route is written through Karmaha-Shivdatt-Mahidhar and Soderpur-Vasudev. The presence of Jyotishi before Hridaydatt is important: it is a professional designation carried inside the genealogy, not a separate branch. It signals that scholastic and ritual qualifications are part of the family’s recorded identity.

Jyotishi Hridaydatt is connected through Belaunch-Vidyanath-Jyotishi Bachna and Baliyas-Dharanath. Nanu is linked through Hariamb-Ramanath-Bhavanidatt and Baliyas-Ramanath. Venidatt then gives Babua, Vanshmani and Jyotishi Gayadatt. Their line is placed through Khandbala-Govind-Gopinath and Darihara-Lakshminath. Babua gives Janakinath and Shreenath through Khandbala-Ugrasingh-Kamal Singh and Baliyas-Dullah. This section makes clear that the Nahas-KhauaI line does not remain in one locality. It is a routed house, with Khandbala, Darihara, Baliyas and Soderpur repeatedly serving as corroborating marriage and settlement links.

Janakinath gives Baidyanath, Jagannath, Indranath, Badrinath and Kedarnath. The route is Budhwal-Mandhan-Chaudhary Gudar and Khauval-Apuch. Baidyanath gives Kirtinath through Tisaut-Chiranjeev-Shri Narayan and Soderpur-Faturi. The source then gives an apara branch through Jagdish and Batesh, linked through Panichobh-Govind-Awadh and Sakrarhi-Bhairavnath. Kirtinath is further tied through Karmaha-Yogadatt-Hotrinath and Soderpur-Gosain. Another daughter is routed through Soderpur-Mandhan-Madhusudan and Bhadual-Mandar-Vishwanath, while another connection moves through Alay-Kumar Abhayanand Singh, called Narayan Ji, and Darihara-Nutan Krishna. These multiple routes are not contradictions; they are the Panji's way of recording repeated valid attachments to distinct houses.

Jagannath gives Amarnath through Ghusaut-Jayvallabh-Muni and Baliyas-Banmali. Amarnath gives Adityanath, Dhairyanath and Vibhutinath through Soderpur-Bhairav-Indranand and Pali-Krishnalal. Indranath then gives Jitendranath, Kalendranath and Dhirendranath through Sarisab-Shashidhar-Mahamahopadhyaya Santgopal and Surgan-Rai Durga Narayan. The Santgopal route is especially notable because it again carries learned status into the kinship record. Badrinath gives Premnath through Soderpur-Nityanand and Ghusaut-Keshav. Premnath is then linked through Soderpur-Nanu, called Dayadhar, through Dhanudhar and Darihara-Jaynandan. Kedarnath gives a branch through Phandah-Chunchan-Manmohan and Pawali-Chaturbhuj, with an apara branch through Chunchun, Naroun-Dhirnath-Apuch and Budhwal-Jalli. Entry (420) therefore closes as an extended Nahas-Khauval network whose branches are distributed across Karmaha, Soderpur, Ghusaut, Pali, Surgan, Budhwal, Phandah and Naroun.

3. Entry (421): Kaivalakh, Bharam and the Shreenath-Bhimnath line

Entry (421) is headed “Kaivalakh” and numbered 215; it adds the locality “Bharam.” The first named ancestor in the entry is Shreenath. Shreenath gives Chandranath, Suryanath and Taranath through Sarisab-Dharbharan-Janardan and Budhwal-Nandalal. Chandranath is routed through Phandah-Sone-Lala and Khauval-Mahamahopadhyaya Babua, called Dukhmochan. Suryanath gives Ganganath and Bhavanath through Soderpur-Vishwanath-Nehnath and Pali-Raghunandan. Ganganath is further linked through Pawali-Umanand-Mayanand and Karmaha-Jaydev.

The most distinctive part of entry (421) comes through Bhavanath and Taranath. Taranath is followed by Professor Bhimnath, explicitly described as an author and poet in Maithili. The register then records Daman, Suman and Mitranath, with routes through Ghusaut-Madhusudan-Damodar and Baliyas-Shreeraman. Bhimnath is linked through Karmaha-Baldev-Jaydev and Khandbala-Babu Dhaneshwar Singh. His daughters are written as Archana, Ratna and Sarjana. Daman gives Adarsh and a daughter Nidhi. This is one of the clearest modern literary moments in the chapter: the Panji does not merely name a professor; it preserves his intellectual identity within the same genealogical grammar as the older ritual and scholastic titles.

Vanshmani gives Bhaiyanath, Teknath and Lekhnath through Soderpur-Ishannath-Gudar and Karmaha-Horil. Bhaiyanath is linked through Sarisab-Visuni-Munan and Ghusaut-Shyam. Teknath gives Tejnath and Bheshnath through Khandbala-Yognath-Durganath and Babhaniam-Santalal. Tejnath gives Ganganath, Deonath, Dayanath, Jaynath, Bholanath and Ugranath through Pali-Raghunandan-Dinanand and Sarisab-Sant Gopal. Bheshnath gives Amarnath,

Balnath and Buddhinath through Ghusaut-Faturi-Ramanand and Belaunch-Sundar. Amarnath gives Praveen through Khandbala-Jayanarayan Singh-Govind Singh and Kujouli-Indranand, with Digho-Manganu also written. Lekhnath gives Taranath, Jyotishnath and Somnath through Soderpur-Manhar-Gosain and Alay-Raja Shrinandan Singh. The presence of Alay-Raja Shrinandan Singh at the end of entry (421) ties this Kaivalakh-Bharam material back to the Alay-royal network seen earlier in the volume.

4. Entry (422): Pa Ram, Khagdatt and the late administrative branches

Entry (422), again simply headed Kaivalakh, continues with Pa Ram. Pa Ram gives Khagdatt through Pali-Bhavanidatt-Khagnath and Soderpur-Vighneshwar. Khagdatt gives Khadganath through Sarisab-Nanu-Pa Jagadhar and Pali-Kamaladatt. Khadganath is linked through Digho-Avadhbihari-Gopal and Tisaut-Girdhari. Ishwardatt gives Kamalmani, Bhayalal and Ugri through Soderpur-Vechu-Shyamnath and Phandah-Shankardatt, with an apara route through Khandbala-Hempati-Chhatramani and Pali-Umadatt.

Kulmani gives Lochan, called Chitradhar, Gonu, called Govardhan, and Pitambar through Phandah-Jhonti-Bhaiyan and Soderpur-Bachchu. Lochan gives Arjun, Sahadev and Balbhadra through Soderpur-Keshav-Prabhu and Naroun-Hiramani. Arjun gives Kamalnarayan and Subodhanarayan through Pawali-Babujan-Sudansh and Khauval-Nakchhed. Kamalnarayan is placed through Sarisab-Mannu-Muchkand and Khauval-Nandi. Chitru gives Trivenikant through Sarisab-Lalji-Chaturanand and Baliyas-Banmali, while an apara branch runs through Khandbala-Jagatkant-Bodhkant and Hariamb-Govind.

The closing portion of entry (422) is one of the most modern registers in this chapter. Gonu, called Govardhan, produces

Mihir Kumar, described as I.P.S. and Ex-G.P. Bihar; Shankar Kumar, Principal of Purnia College and I.P.S.; and Sudhir Kumar, Railway I.G. Their route is Soderpur-Purushottam-Jaynandan and Hariamb-Musahar. The entry then records the next generation in modern administrative language. I.P.S. Mihir Kumar's son is written as an I.A.S. officer through Soderpur-Bheshnath-Bhimnath and Darihara-Ramanand. I.A.S. Sudhir Kumar gives I.A.S. Adhir Kumar and Pravir Kumar, with the same route repeated.

The final marriages are recorded with gotra logic rather than ordinary local shorthand. I.A.S. Adhir Kumar's connection is written through Bharadvaj gotra and Kachhari, with the woman described by descent from Shital Prasad, Hridaydayal and Anand Kumar. I.A.S. Pravir Kumar's connection is written through Vats gotra and through the line of Rameshwar Singh, Kameshwar Sharma and Mithileshwar Sharma, naming Shailaja. This ending is important because it shows the Panji adapting its grammar to late twentieth-century professional and administrative identities while continuing to preserve the older rules of gotra, lineage, locality and ritual legitimacy.

5. Why the chapter stops before Manikouli

The chapter stops before entry (423) because the next heading changes the local field to Manikouli. Although the late branches in entry (422) are modern and administratively dense, they still belong to the Kaivalakh-Nahas-Khauval and Bharam continuation. Entry (423) begins a new Manikouli sequence and must therefore be treated separately. The boundary is not simply numerical; it is structural. Entries (420) to (422) close a Kaivalakh cluster, while entry (423) opens the next unit.

Chapter 51

Manikouli, Nahas-Kaivalakh, and Nahas-Dhamdaha: Entries (423)-(428)

1. Why entries (423) to (428) belong together

Entries (423) to (428) are best read as a single chapter because they continue the Nahas-Khaual and Kaivalakh material from the previous chapter while shifting the visible local field into Manikouli and then into Dhamdaha. The previous chapter ended with Kaivalakh-Nahas and the Bharam continuation. Entry (423) now changes the heading to Manikouli, but the underlying logic does not abandon Nahas, Khaual or Kaivalakh. Instead, the register follows the same interconnected network through Manikouli, through a second and third Manikouli continuation, back to Nahas san Kaivalakh, and finally to Nahas san Dhamdaha.

The chapter is therefore not a simple village-by-village list. It is a controlled movement across several layers: Manikouli as the explicit heading of entries (423), (424) and (425); Nahas and Kaivalakh as the larger route and mool context of entry (426); Khaual (1/1) and Khaual (1/2) as internal subdivisions; and Dhamdaha as the destination field in entry (428). This is why the entries are kept together even though their headings change. The families and marriage routes remain interlocked.

Another reason to keep these entries together is their unusually modern social vocabulary. The older Panji terms, such as suta, suata, dau, ddau, apara, and kasthut, appear beside modern descriptors: judge, uchchanyadhis, professor, law expert, advocate, Chief Engineer, B.P.S.C., I.A.S., journalist, Patna University, K.P.J.R. Institute and World Bank. The chapter therefore shows how the Panji register preserves both old genealogical method and modern professional status without abandoning its technical grammar.

2. Entry (423): the first Manikouli register

Entry (423) opens under the heading Manikouli and bears the number 216. It begins with Pitambar. The first notice is a marriage route

in which Pitambar gives a daughter through Radhapur-Pabouli-Ajay to uchchanyadhish Lakshmikant, and then onward to Hariamb-Taradatt. The word uchchanyadhish marks a judicial office and should not be flattened into a mere personal title. The entry immediately tells us that Manikouli is not a closed locality; it is a register where legal office, scholastic family memory and older Panji routing are all recorded together.

The next major line is through Bhaylal. Bhaylal gives Kashinath and Lakshminath through Pabouli-Narayanadatt-Vedanand and Darihara-Gokulnath. Kashinath gives Sushil Kumar and Sachchidanand through Khandwala-Yognath-Durganath and Babhaniam-Santalal. Sushil Kumar is then connected through Phandah-Jayant-Radhanath and Khaual-Divakar. Sachchidanand is explicitly called nyayadhish, judge, and his children are listed as Nripendra Nath, Professor Upendranath, Thakur Rajendranath and Samarendra Nath, with Samarendra described as kanun-bind, a man of law or legal expertise. Their route runs through Tisaut-Jayanarayan-Pitambar and Belaunch-Kumar.

The entry then moves through Ugari. Ugari gives Madhusudan, Purandar, Durga and Gita through Tisaut-Bhaiyo-Kamalnayan and Belaunch-Babunath. Purandar is connected through Hariamb-Chhotkani-Bamma and Khaual-Harkhu. Durga gives Surendra through Belaunch-Bhushan and Budhwal-Jaykrishna. Surendra is then connected through Hariamb-Pheku-Gunnath and Khandwala-Yogipati. Gita is routed through Khandwala-Jagatkant-Bodhkant and Hariamb-Govind. Aparā then introduces Virendra through Khandwala-Krishnadatt-Harinandan and Ghusaut-Faturi, and Virendra continues through Soderpur-Shitaladatt-Pitambar and Sakararhi-Durganand.

The final portion of entry (423) introduces Nenmani and then a Khaual half-register. Nenmani is linked through Budhwal-Achal-Hemnath and Soderpur-Vighneshwar. The phrase Khaual (1/2) then introduces Bathan, whose sons are Sufal and Babunu. Sufal gives Yuvraj, Devaraj and Shivraj through Khandwala-Hempati-Chhatramani and Pali-Umadatt. Yuvraj gives Ghanshyam and Bachnu, called Komalkant, through Hariamb-M.M. Sachal-Khagdatt and Digho-Thakur Udan. Ghanshyam gives Durmil, called Kulanand, Sadanand and Harinandan through Tisaut-Chiranjeev and Kujouli-Manbharan. The apparent shift from Manikouli to Khaual (1/2) is not a contradiction; it is an internal Panji subdivision embedded in the Manikouli entry.

3. Entries (424) and (425): the Manikouli continuation

Entry (424) continues Manikouli without a long new heading. It begins with Durmil, called Kulanand, and places him through Darihara-Bagishwaridatt-Yadav and Mandar-Narsingh. The line then moves to Rudranand, whose route is through Khandwala-Chiranjeev-Bhushan and Naroun-Shivnath. Harinandan gives Sachchidanand through Phandah-Lakshminath-Balel and Belaunch-Keshav; Sachchidanand is then joined through Khandwala-Devkinandan-Shankar and Pali-Rabusharu, called Kulanand.

Bachnu, called Komalkant, is a central figure in this continuation. He gives Trivenikant, Tarakant, Ganeshkant, Shubhkant, Vijaykant and Maheshkant through Kujouli-Manbharan-Ramanand and Belaunch-Bhushan. Trivenikant gives Mohan Ji, called Shashikant, Shishirkant and Sachikant through Ghusaut-Jayvallabh-Kumar and Pandua-Apuch. Shashikant is linked through Karmaha-Premnath-Amritkant and Pabouli-Gunanand. Shishirkant is linked through Khandwala-Jayanarayan Singh-Ayodhyanath Singh and Khauval-Gita. Sachikant is linked through Surgan-Rai Leelanand-Phalanand Narayan and Ekhar-Mishra Umanath.

Tarakant gives Nareshkant, Dineshkant and Bhola through Soderpur-Ramdatt-Bachchan and Budhwal-Vishwanath. Ganeshkant gives Nishikant, Parshnath, Dayakant, Navinkant, Satishkant, Vipinkant and Vinaykant through Phandah-Bhikhiya-Vanshmani and Jajival-Adinath. Nishikant is connected through Karmaha-Mahonarsingh-Jagdish and Baliyas-Rai Gangesh. Parshnath is linked to Raja Kalikanand Singh and Kumar Divyanand Singh and then to Pandua-Gunanand. Dayakant is linked through Karmaha-Premnath-Leelanath and Sakararhi-Durganath.

Entry (425), again headed Manikouli and numbered 217, is the short residual continuation of the same family field. Navinkant, Satishkant and Vipinkant appear with local notes such as Kamrail, Behat and Pahitole Mahishi-Pali. Shubhkant, Vijaykant and Maheshkant continue the previous list. Vipinkant is connected through Pahitole Mahishi-Pali-Vijaynath-Kashinath and Ramapur-Rajaura-Mandar-Kantru. Shubhkant repeats the Phandah-Bhikhiya-Vanshmani and Jajival-Adinath route. Vijaykant is routed through Ghusaut-Faturi-Ramanand and Khauval-Shrinath. Maheshkant gives Ashwinikant and Avanikant through Pabouli-Buddhi-Ramanath and Karmaha-Premnath. The brevity of entry

(425) is important: it is not an empty marker but the closure of the Manikouli continuation before the register returns to Nahas and Kaivalakh.

4. Entry (426): Nahas san Kaivalakh

Entry (426) is headed Nahas san Kaivalakh. This heading shifts the visible field away from Manikouli but keeps the same broader network. The first named figure is Devaraj. Devaraj gives Madhusudan, Bhaiyan, Gokulnath, Dwarikanath, Harihar Nath and Jayanandan through Pali-Phalgun-Govind and Baliyas-Babulal. Bhaiyan is connected through Hariamb-Dina-Bhushan and Sarisab-Ramkrishna. Gokulnath is connected through Sarisab-Harshdatt-Halli and Pali-Balmukund. Dwarikanath gives lines through Hariamb-Gulbadan-Jaykrishna, called Babuaji, and Jajival-Babulal.

Apara introduces Manmohan and Lakshman. Manmohan gives Govindmohan through Ghusaut-Bhunai-Harimohan and Sakararhi-Shrinandan. Lakshman is also linked through Ghusaut-Bhunai-Harimohan and Sakararhi-Shrinandan, which suggests a repeated route rather than a new mool. Harihar Nath gives Gaurinath, Umanath, Ayodhyanath, Bholanath and Sitaram through Pabouli-Mushhar-Ananar and Ekharaj-Jhumkalal. Apra adds Vishwanath through Jalay-Hitnarayan-Chaudhary Vasudev Narayan and Ekharaj-Manrakkhan.

Jayanandan gives Amarnath and Bhaktinath through Alay-Bechanlal-Balbhadra and Sarisab-Janardan. Abhayanath gives Shashinath, Gopal, Sumanji, Bhagwanji and Santosh through the Sanha resident Malangia-Kujouli-Dwarikanath-Shashikant route and Jagaur-Mandar-Bhunai. Shastrinath is recorded with a partly blank route through Singhwar-Digho-Chaudhary Kedarnath. Bhaktinath gives Balram, Shriram, Sanjiv, Ajit and Irshad through Kavi Naroun-Jyotishi Apuch-Shubhankar and Hati-Soderpur-Bhavanandan. Ayodhyanath gives Ramesh and Lalit through Phandah-Vanshmani-Jitendramani and Belaunch-Janakinath. Bholanath gives Videshwar, Kapileshwar and Bhuvaneshwar through Bhaur-Khandwala-Durganath-Ramdatt, with a suspended ddau. Sitaram gives Mithilesh, Avadhera and Rajesh through Mahishi-Pali-Shrotriya Sadhu-Dhanurdhar and Khandwala-Durganath. Entry (426) is therefore a major bridge from the Manikouli sequence into a wide Nahas-Kaivalakh distribution.

5. Entry (427): Khaual (1/1), Rudradatt and the grammatical line

Entry (427) is headed only by an invocation, but internally it is not vague. It begins with the reference Khaual (1/1) and with Dhan, called Rudradatt. Rudradatt gives Haradatt, Jaydatt and Narayanadatt through Karmaha-Raghunath-Umanath and Pandua-Krishnapati. Haradatt gives Babujan and Umadatt through Karmaha-Chitradhar-Neya and Soderpur-Bhavanidatt. Umadatt gives Mahoraja, called Shivdatt, Jyotishi Apuch and Vaiyakaran Rabudi through Pali-Dinanath-Shaktinath and Soderpur-Girdhari.

Mahoraja gives Bhavdatt and Ishdatt through Soderpur-Ishannath-Manhar and Khaual-Nanu. Bhavdatt gives Bhimdatt through Naroun-Keshav-Anant and Kodariya-Nanu Prasad. Ishdatt gives Adayadatt through Hariamb-Bachchelal-Chiranjeev and Kodariya-Nanu Prasad. Aparā then gives a Soderpur-Bhekhath and Alay-Raja Padyanand Singh route. Bhimdatt is linked through Surgan-Vedanand Narayan-Raghunandan Narayan and Mandar-Gonu. Jyotishi Apuch is connected through Karmaha-Vishnudatt-Phenke and Soderpur-Duni; aparā routes then connect through Belaunch-Kanhaiyalal-Babua and Hariamb-Tulsidatt.

The most distinctive feature of this entry is the grammatical line. Vaiyakaran Khuddi gives Taradatt and Baladatt through Ghusat-Mukund-Keshav and Baliyas-Govardhan. Taradatt gives Sharadadatt, Tripuradatt and Kshamadatt through Karmaha-Bholi-Narsingh and Khaual-Vanshmani. Sharadadatt is linked through Pabouli-Suvansh-Neelambar and Hariamb-Shyam Sundar. Tripuradatt is linked through Sarisab-Brajgopal-Revatiman and Karmaha-Neelambar. Kshamadatt is linked through Hariamb-Bhavanath-Prannath and Mandar-Pinak Nath. Baladatt gives Dharadatt, Varadatt, Pramadatt and Hemadatt through Karmaha-Bholi-Narsingh and Khaual-Vanshmani. Dharadatt gives Ashish Kumar with a Lohna route to Baidyanath and a Shyam Sidhap note. Varadatt also points to Lohna and Baidyanath. Pramadatt is linked through Kujouli-Parmanand-Jagatanand and Khaual-Gonu. The entry thus preserves a specialist scholarly identity, Vaiyakaran, inside a Khaual subdivision.

6. Entry (428): Nahas san Dhamdaha

Entry (428) is headed Nahas san Dhamdaha and numbered 218. It begins with Jaydatt. Jaydatt gives Gopal through Karmaha-Chitradhar-Riddhi and Darihara-Babnu. Gopal gives Manohar through Khandwala-Mahinath-Lal and Pali-Bhavanidatt. Aparā gives Abhayanath through Soderpur-Lal-Matinath and Mandar-Mani. Manohar gives Upendra through Pali-Hiranand-Tekanand and Soderpur-Nanu. Upendra gives Bachcha, called Krishnachandra, through Belaunch-Kamalnath-Vishwanath and Soderpur-Sonelal.

Aparā Upendra gives Ramchandra and Girishchandra through Hariamb-Govind-Narsingh and Sakararhi-Kanhai-Ragi. Advocate Bachcha, called Krishnachandra, gives Chief Engineer Sachinath, Vibhutinath, Lalan and Dayanath through Soderpur-Mitrānath, called Lala, and Babuaji, with Baliyas-Bhay as the ddau route. Chief Engineer Sachinath is then linked through Phandah-Harinandan-Shobhanand and Khauāl-Buchchi. Ramchandra gives Sushil Kumar, Mihir Kumar and Shankar Kumar through Pabouli-Lakshman-Madhusudan and Panichobh-Narsingh. Girishchandra is linked through Khandwala-Deonath Singh-Tejnath Singh.

The most modern passage in entry (428) appears in the aparā Upendra line. Dr. Jagdishchandra is recorded with M.A. twice, as Department Head at Patna University, connected with the K.P.J.R. Institute at Patna, and as Visiting Professor of Germany and West Indies, according to the wording of the register. Alongside him appear Vishweshchandra, B.P.S.C. Ishwarchandra and Bagishchandra, routed through Belaunch-Kamalnath-Vishwanath and Soderpur-Sonelal. Dr. Jagdishchandra gives journalist Subhashchandra, called Rajan, I.A.S., also noted as an advisor at the World Bank, and Abhash Kumar through Khandwala-Jayanarayan Singh-Ayodhyanath Singh. Subhashchandra, called Rajan, is linked through Madhepur-Bhaur-Khandwala and Babu Janakinandan Singh. I.A.S. Abhash is linked through Kanhauli-Soderpur-Shital and I.A.S. Vindhyānath.

Vishweshchandra gives Pramod Kumar and Ashutosh Kumar through Belaunch-Sudhakar-Vimalakant and Kanhauli-Soderpur-Nirsu. Pramod Kumar is routed through Baigani-Alay-Kumar Krishnanand Singh with a B.P.S.C. note. Ishwarchandra gives Jayant and Sumant through Kanhauli-Soderpur-Nirsu-Suryakant and Kujouli-Dharmanath. Jayant is linked with a partially blank Bhramarpur-Khangar-Sarisab

route. Sumant is linked with a partially blank Naduar-Karmaha route to Navinchandra. Bagishchandra gives Samir through Samaul-Nagwad-Ghusaut-Vidyanand-Shankaranand and Khauval-Durga. The entry ends with Narayan giving Gonor through Karmaha-Bhairav-Aniruddh and Pandua-Pa Mansukh. This closure before entry (429) is deliberate: the next heading opens a Chanpura register, a new local field.

7. Why the chapter stops before Chanpura

Entry (429) opens with “Chanpura.” Although entry (428) still has modern professional names and late branches, it is still governed by Nahas san Dhamdaha and Khauval-related routing. Entry (429) changes the heading and begins a new Chanpura field with Paramanand, Hiranand, Shivram, Matiram, Gatiram, Harpati, Dinaram, Rajaram, Hridayram and Chan. For that reason it must be treated separately. The chapter stops here so that Manikouli, Nahas-Kaivalakh and Nahas-Dhamdaha remain an exclusive unit and the next chapter can begin cleanly with Chanpura.

Chapter 52

Chanpura and Basaith: Nahas-Khaua Continuities, Entries (429)-(432)

This chapter takes up the next compact unit after the Nahas-Dhamdaha material: entries (429) to (432). The register now turns to Chanpura and then to Basaith, but the operative grammar remains that of the Nahas-Khaua field. The entries are not isolated family anecdotes. They are bundles of descent, marriage, and route-confirmation, each clause joining a named son or daughter to another mool, village, or known line by the formula “suta/suto ... dau ... ddau.” In these four entries the principal movement is from Chanpura into Pali, Hariamb, Soderpur, Alay, Belaunch, Jajival, Mandar, Budhwal, and allied stations, with Basaith becoming the closing register in entry (432).

Entry (429): Paramanand and the Chanpura Opening

Entry (429), headed with the invocation to Shiva and simply marked Chanpura, opens with a large descent from Paramanand. The sons listed are Hiranand, Shivram, Matiram, Gatiram, Harpati, Dinaram, Rajaram, Hridayaram, and Chan. Their shared linkage is registered through Soderpur, where Gopal, son of Raghudev, appears as the receiving or allied node. The entry therefore begins with a broad fraternal spread, not with a single heir. It establishes Chanpura as a many-branched household whose later clauses must be read as subdivisions under this opening cluster.

Hiranand carries the first developed subline. His sons Ratish and Santoshi are joined through Soderpur: Shivpati's

son Bachharu is the route on one side, and Karmaha-Shyam on the other. Ratish then produces Dharmapati, who is tied to Alay through Bhavani, son of Dharani, and to Mandar through Aniruddh. Dharmapati's sons Nehal and Hanumandatt continue the widening. Their clause moves through Pali, Sevak, and Bodh, while the ddau side records Pabauli-Chintamani. Nehal in turn gives Ramnath and Faturi, linking Hariamb-Ratnapati-Khadag with Darihara-Manbodh. Ramnath's son Shivcharan is placed through Panichobh-Hasanu-Rajmani and Soderpur-Gana, and the same sentence then records a daughter's passage through Pali-Madhan-Shyam and Belaunch-Hridaysut. An apara branch to Umakant uses Pali-Nakat-Kanhai and Belaunch-Bhavan; Umakant's own daughter is then carried through Ekharababunath-Panchu and Soderpur-Durgadatt.

Faturi's son Bhushan is another important continuation. He is placed through Kujouli-Gangadatt-Parashmani and Pali-Bhaynath. Bhushan's daughters and sons are named as Gaurikant, Radhakant, and Shobhakant. Their alliances move through Hariamb-Lutan Babu and Digho-Raghunath, after which Gaurikant is expanded into Kishorchandra, Hemchandra, Vimalchandra, Kamalchandra, Navchandra, and Ratishchandra. This part of the entry is especially useful because it shows the register moving from an older compact patronymic style to a later series of modern -chandra names. Radhakant is connected through Ghusaut-Govardhan-Gangadhar and Baliyas-Shridatt, while Hanumandatt's line closes with an Ekharababunath-Gujar branch, a Babhaniam-Anathi-Gangadatt reference, and a Baliyas-Chilka kasthut note. The word kasthut here marks a formal confirmation or accepted tie rather than an independent descent list.

Entry (430): Santoshi, Dullah, and the Bholanath-Baduknath Group

Entry (430) remains under Chanpura and begins from Santoshi, whose sons are Saburdatt and Dullah. The receiving linkage runs through Ghusaut-Hrishikesh-Theghu and Naroun-Ghanshyam. Saburdatt's son is Jhumkalal, placed through Soderpur-Dubari-Girpati and Uchati-Mana. Dullah produces Jayanath and Bholanath, using Belaunch-Manhar, the grandson Chan and son Prannath, then Satlakha-Shubhai-Gangu, while Pali-Narayan appears as a kasthut closing. The entry also preserves an apara Dullah line to Sumiran through Behera-Belaunch-Mana, Jagannarayana, Rai Lachha, and the Gangoli-Abhiram-Raghu route; this again closes with Pali-Narayan kasthut, showing that the Pali confirmation binds more than one sub-branch.

Jayanath's daughter is tied through Belaunch-Padmapati, Murli, and Sheetal, with the ddau side in Babhaniam-Dinbandhu-Dhana. Bholanath then produces Baduknath, Badrinath, Kedarnath, and Nenan. Their registration runs through Alay-Lochan-Rameshwar-Banidatt and through Satlakha-Sundar-Horil-Teknath, again ending with Pali-Jiut. Baduknath's daughter is connected to Hariamb-Harinarayan-Nathe and Oini-Dukhiya-Bandhav. An additional daughter goes through Sarisab-Akhi, Shridatt, Kalikadatt, and Khauai-Dhir-Bokan, with Pali-Kala-Gangadatt as kasthut. Badrinath's sons Vishwanath and Narsingh are recorded through Gaul-Karmaha-Husas-Chandidatt and Soderpur-Bacha. The clauses then move through Pabauli-Hiralal-Gopal-Chhatradhari, Karmaha-Garibnath-Shyam, Darihara-Baburam kasthut, Panichobh-Lanha-Baladatt, and Sarisab-Govindmani. Nenan's daughter is routed through Baheradhi-Kanhai-Bhairavdatt and Darihara-Kulmani. The importance of this entry lies in its repeated balancing of active descent with kasthut closures, making it a record of both lineage and juridical acceptance.

The latter part of entry (430) returns to the broader children of Shivram. Shivram's sons are Narpati, Gana, Vagish,

and Sahab, tied through Hariamb-Nayan-Madan and Darihara-Babu. Narpati's daughter is left partly suspended through a Pali-Kunai route; Gana's daughter goes through Jajival-Bhagirath-Nandalal and Darihara-Govardhan. Vagish produces Dhir, placed through Naroun-Ghanshyam-Ratnapati and Khaual-Bhavanand. Dhir produces Bokan, and Bokan's sons Baboolal and Bhaylal are linked to Pali-Kala-Gangadatt and Soderpur-Ghani-Tula. Baboolal's daughter then moves through Alay and Soderpur-Duheshwar-Godhi, with Darihara-Dukhiya as kasthut. Babuji's daughter is entered through Ekharā-Bhikshuk-Vidyanath and Baliyas-Dayanath. Sahab's son Kirtinath moves through Ekharā-Dashrath-Bala and Karmaha-Kushan-Bahoran-Anand, with Sakararhi-Devanand as kasthut. The sequence shows how the Chanpura register preserves several sibling lines without collapsing them into a single dominant line.

Entry (431): Chanpura-Basaith and the Nath-Matiram Continuation

Entry (431) is headed "Chanpura Basaith," and it shifts the local label while retaining the same kind of route-logic. It begins with Nath, whose children are Pyare, Ghoghan, Darwari, and Govardhan. The opening alliance is through Panichobh-Yadupati-Khedan and Soderpur-Jahal. Pyare gives Gangadhar, who is connected through Pabauli-Bhaiyan-Raja and Baheradhi-Mathuranath. Gangadhar's daughter is then attached to Pali-Krishnamani-Gulab and a Maheshpur-resident line. Ghoghan or Dhodhan produces Lakshmikant through Belaunch-Bhairavdatt-Ishwardatt and Jajival-Akhi-Fakir. An apara son Shrikant is tied through Soderpur-Juraun, Dular, Uma, and Budhwal-Hira-Baburaiya. The Lakshmikant and Shrikant branches demonstrate the text's habit of pairing one route with another even when one of the village links is only lightly specified.

Darwari's sons Harinarayan and Jagatnarayan are then entered through Tankbal-Datt-Gopinath and Mandar-Ranjan-Kewal. Harinarayan's daughter passes through Sarisab-Faturan-Lal and Khauval-Modan. Jagatnarayan's daughter is linked to Haripur-Pali-Gadhu-Toti-Babujan and Mandar-Bhatu. The entry then moves from Nath's line to Matiram. Matiram's children are Dubari, Bhaiya, Yaddu, Digambar, Umain, and Raiya; their collective route joins Budhwal-Ramabhadra-Pradyumna with Soderpur-Dinmani. Dubari gives Jhadula, Bhola, and Janaki through Naroun-Aniruddh-Kulpati and Soderpur-Gopal. Jhadula's son Brahmaddatt is entered through Tankbal-Gangadhar-Bodhkrishna and Jajival-Badlu. Brahmaddatt's son Chandramani is then placed through Pali-Sukhari, grandson Bech and son Babunidhi, with a B-reference and Soderpur-Bhamar. Janaki gives Dukhiya, and Dukhiya's daughter is linked through Ratipad-Belaunch-Gauripati-Umadatt. Bhaiya's children Gonod, Parashmani, and Soni move through Karmaha-Dinmani-Mahinath and Satlakha-Narayan. Gonod's children Shambhunath, Kanhai, and Kalikaddatt are tied to Belaunch-Hari-Mansukh and Jajival-Abhiram. An apara daughter Kashinath-Harshaddatt is routed through Alay-Parashuram-Raghuni and Baliyas-Lakshminarayan. This entry therefore marks Basaith not as a new mool but as a localizing expansion of the Chanpura material.

Entry (432): Basaith, Chandradatt-Shankardatt-Nakchhedi, and the Prandhan-Yokhan Branch

Entry (432), headed with the invocation to Shri Nilakantha and marked Basaith, begins with Kashinath and his children Chandradatt, Shankardatt, and Nakchhedi. They are registered through Ekhar-Kamlu-Dukhiya and Gangoli-Kriparam-Dukhni. Chandradatt's daughter is tied through Budhwal-

Jaydat-Baidyanath and Soderpur-Umanath. Shankardatt is then connected through Baheradhi-Lal, Gangadatt, Durganath, and the Malichham-Naroun-Kalar route. Geetakrishna appears next, producing Bholi, Hridayasukh, and Lal, whose link goes through Soderpur-Trilochan-Apuch and Darihara-Khela. Bholi's daughter is routed through Sarisab-Chhabban-Boku and Pali-Bhairavdatt. Parashmani produces Vidyanath through Soderpur-Chhakori-Sanphool and Pali-Misru.

The same entry then develops Soni's line. Soni's children are Prandhan, Tulsidatt, and Tufani, tied through Sarisab-Jayshiv-Bhaiyan and Sakararhi-Gujar. Prandhan's sons are Jyotishi Yokhan and Nena, registered through Budhwal-Khagpati-Hridaynath and Darihara-Meena. An अपरा Prandhan sequence names Bhular, Gumani, and Nauvati and joins them through Belaunch-Garban, the grandson Juraun, and Durganath, with Sakararhi-Bhikhari as the ददा side. Jyotishi Yokhan then gives Madhav and Jadav through Sarisab-Bhavanidatt-Chhatramani and Hariamb-Kanhai; the अपरा Yokhan line records Haladhar through Babhaniam-Bacha-Pathak Kunji and Belaunch-Devidatt. Madhav's children Ramnaresh, Vagish, and Ananta are linked through Kujouli-Bala-Srinath and Soderpur-Shivkrishna. The closing part of the entry adds Ramesh, son of Bachchan, and Vijaychandra through Soderpur-Mitrnath, Lala, and Jyotishi Babua Ji, with Baliyas-Nath; Bachchan, also styled Shubhchandra, connects to Alay-Fekanlal, Viloch, Chandranand, and Soderpur-Hridayanand. Nareshchandra then produces Hemchandra, Shivchandra, and Navinchandra through Pabauli-Lakshman-Singheshwar and Panichobh-Narsingh, with Hemchandra further linked to Alay-Vaiya Achhelal-Navinchandra and Khauval-Chandrakant. Vagishchandra and Ananta close the entry through Hariamb-Jamahir-Jagdish with Pandua-Bhalle, and through Soderpur-Shitaladatt-Pitambar with Sakararhi-Durganand. Entry (433),

beginning again with Basaith, is deliberately not included here and begins the next chapter.

Interpretive Note

Entries (429)-(432) are best read as a Chanpura-to-Basaith bridge inside the Nahas-Khauwal environment. The chapter shows a dense pattern of sons, daughters, apara branches, and kasthut confirmations. The register uses Chanpura as the origin label in entries (429) and (430), then marks Basaith in entries (431) and (432). Yet the actual movement of persons is wider: Alay, Pali, Soderpur, Budhwal, Hariamb, Jajival, Baliyas, Panichobh, Mandar, Belaunch, Ekhara, Baheradhi, Gangoli, Tankbal, and Malichham-Naroun all appear. This is precisely the function of the Panji record: the household is not merely named; it is situated in a network of mool, village, route, and ritual confirmation. The suspended or partial clauses are therefore not omissions to be smoothed away. They are part of the documentary texture and indicate places where the older register preserved the existence of a tie even when one side of the formula was no longer fully available.

Chapter 53. Basaith, Baghdas-Chanpura, Nahas-Chanpura, Khojpur, and Mahinathpur

This chapter continues the Nahas-Khaual and Chanpura sequence from the preceding chapter and covers entries (433) through (446). The source moves from Basaith into Baghdas-Chanpura, then into several Nahas-to-Chanpura continuations, and finally into Nahas-to-Khojpur and the Balah santati at Mahinathpur. Entry (446) is preserved as a suspended invocation without genealogy. The chapter stops before entry (447), where a new Sukhait-to-Pilkhwar register begins.

Entry (433): Basaith continuation

Entry (433) is headed simply Basaith. It begins from Jadav, whose sons are Dayanath and Meghnath. Dayanath is placed through Pabouli-Bathan-Sakhan and a Pali-Sadanand route. Dayanath in turn gives a line through Vabhaniam, Pathak Shivilal, and Pathak Devottam, with the Khaual-Chaudhary Damodar control. Meghnath is linked through Narun, Panch Lutan, Panch Nirsu or Vishwanath, and Satlakha-Hemnath. This entry therefore continues the Basaith material already opened in (432), but now it turns from the Jyotishi Yokhan and Prandhan strands to the Jadav-Dayanath-Meghnath side of the family.

The entry next gives Bhular, son of Srishtidhar, with Ananttal. The route moves through Pabouli-Keshav Narayan-Babu Lal and Budhwal-Gopinath. Tufani is tied through Pali-Narpati, Machal, and Purveshwar, and then to Mandar-Kalikadatt. An apara branch gives Basudev through Pali-Bhaiyan-Ram and Khaual-Modan. Basudev has an Alay route through Abhi, Rupnath, and Jhumak, with Khaual-Amritnath. Yaddu gives Balah, linked to Jajival-Murari-Badlu and Sakararhi-Narottam. Digambar gives Dullah, Kari, and Chhatrapati through Pali-Bhavanand-Bhuvan and Belaunch-Buddhinath.

The Dullah branch gives Babunandan and Bhagwandatt, linked through Alay-Gunay-Sahab and Khaual-Bhushan. Balah gives Jayanath, and the entry records a partial Jayanath continuation. Babunandan then gives Madhusudan through Ekahara-Girjadatt-Khadganath and Panichobh-Baburaiya. Bhagwandatt gives Mahadev through Harianb-Lal-Babuan and Soderpur-Baburaiya, and Mahadev is followed through Sarisab-Faturan-Lalji and Khaual-Modan. The closing segment moves through Kari, Dwarika, and Mukund; Dwarika is placed through Vabhaniam-Bhaiya-Jagyapati and Darihara-Chalmani, while Mukund is

tied to Ekahara-Poshan-Paribaya and Khaual-Suba. The entry ends by preserving a Jajival-Devidatt kasthut.

Entry (434): Nahas to Baghdas, Chanpura

Entry (434) is headed Nahas to Baghdas, with Chanpura named as the local frame. It begins from Gatiram, whose sons are Bodh and Chakor, linked through Harianb-Nayan-Bachhai and Khaual-Bhavdev. Bodh gives Bhanjan and Ranjan. Bhanjan is tied through Pabouli-Jai-Ram and a Balias route marked by a B reference; Anant gives Bhoj in the same cluster. Bhanjan then gives Bhairavdatt, Saburdatt, and Modan, through Pabouli-Haridas-Chandrapati and Khaual-Ani-Harishwar. Bhairavdatt gives Bhaylal, linked to Phandah-Gatiram-Madhuram-Lochan-Baidyanath and Budhwal-Dukhni.

Modan gives Lakshman, Faturi or Bachchu, and Kanhai, with Pali-Revati Raman-Chaturbhuj-Gulab and Kujouli-Chhotku-Shiv, plus an Ekahara-Nitan reminder. Lakshman gives Govardhan, who is linked to Pali-Shrinath-Jaynath and Belaunch-Dayanath. Govardhan has a Digho-Sanphool-Gangadatt-Bachchu route, and the same segment notes Pali-Hridaynath-Dukhan and Jajival-Bhimdatt. Faturi gives Vishweshwar through Pali-Girdhari-Bandhav and Soderpur-Mandhan. Kanhai is linked through Mangrauni-Pali-Manik-Rudramani and Belaunch-Girdhari, while Ranjan gives Shyamlal, whose descendants connect to Pabouli-Upendra-Bani and Satlakha-Harinarayan.

The second half of the entry turns to Dinaram and to Chaudhary Chan. Dinaram is linked through Belaunch-Bachhani-Vir and Visfi-Mohan. Chaudhary Chan gives Jagyapati, Sitaram, Chetu, and Kamalu through Harianb-Musan-Bachharu and Satlakha-Guman. Jagyapati gives Lakshminath and Kari or Baidyanath through Karmah-Raghudev-Dukhni and Soderpur-Lochan. Lakshminath gives Babudatt and Ishwaridatt; Babudatt gives Rajkumar through Alay-Chandrapati-Deridatt and Belaunch-Vidyanath, while Ishwaridatt gives Raghav through Pabouli-Ekan-Hiralal and Pali-Shobhnath. Raghav is further tied to Sarisab-Rupnath-Bhola-Vishwanath and Khaual-Shambhunath-Gopal, with Budhwal-Ratan and Belaunch-Sonmani-Shrinath as apara links.

Entry (435): Nagram, Nahas-Khaual to Chanpura

Entry (435) is explicitly marked Nagram and headed Nahas-Khaual to Chanpura. It begins from Chaudhary Kari or Baidyanath. His sons are Mahapurush, Hiralal, Jhingur, Kauskidatt, and Saravana, linked through

Sarisab-Bhagirath-Machal and Harianb-Umanath. Mahapurush gives Bauk and Maujelal through Belaunch-Sahab-Sonmani and Pali-Nityanand. Bauk gives Surendra and Upendra through Pali-Bhavadatt-Channa and Mandar-Barja. Surendra is tied to Balias-Harianb-Govind-Madhav, Dharora-Balias-Shriprasad, and a Karmah-Babulal kasthut. Upendra is tied through Pali-Machal-Shyamlal-Fenku-Yogdhar, Soderpur-Girdhari-Phanilal, and Alay-Bhaylal.

Hiralal gives Keshav and Yashodhar through Pabouli-Hemkar-Premnath and Mandar-Bhavi. Keshav gives Chandrakant and Matikant through Belaunch-Lakshmidatt-Keshav and Darihara-Raghu. Chandrakant is linked to Khandbala-Narayan-Hemdatt and Harianb-Bhushan; Matikant is linked through Soderpur-Shridatt-Lutan and Mandar-Makravan. Yashodhar has a Harianb-Kanhai-Lalji route and a Jajival-Raghu control. Jhingur gives Prannath and Janardan through Jajival-Kaladhar-Bhiravi and Satlakha-Nanu. Prannath gives Devkinandan, Shrinandan, and Gorbullanand through Digho-Sarvanarayan-Bhaylal and Satlakha-Dwarikanath. Devkinandan gives Shivdatt and Gangadatt through Khandbala-Narayandatt-Hemdatt and Harianb-Bhushan; Shivdatt then gives Manoj, Ajit, and Ajay through Harianb-Suresh-Tareshwar and Balias-Chiranjeev. Shrinandan gives Anand or Paltu, Sushilchandra, and Subhashchandra through Ekahara-Manrakhan-Lilanand and Panichobh-Bhagwandatt, with later Jagati-Pabouli, Radha Kant, Rajnandan, Karmah, and Chandra Shekhar links.

Entry (436): Nahas to Chanpura

Entry (436) continues Nahas to Chanpura. Gokulanand gives Kailash and Vyaschandra through Kujouli-Shrinath-Ramakant and Mandar-Rukminidatt. Janardan, also styled Vaktavir in the text, is connected through Narun-Manbharan-Chumman and Darihara-Banmali. An apara branch gives Kameshwar through Jajival-Devidatt-Rudradatt and Karmah-Mandhar, with Brahmpura-Dhirnath also preserved. Sakhan gives Nujuk through Budhwal-Bhimdatt-Lalital and Darihara-Hema. Sitaram gives Buddhinath and Mangaladatt through Karmah-Kalidas-Chira and Belaunch-Bana.

Buddhinath gives Hridayasukh, Thakurdatt, and Faturi through Panichobh-Ghanshyam-Bachharan and Ekahara-Prannath. Hriday gives Nunu through Soderpur-Umai-Faturi and Sakararhi-Gujar-Hemnath. Nunu gives Markandey through Gangoli-Dharmdatt-Kulmani and Vabhaniam-Swamidatt-Shitaladatt. Apara Nunu branches name

Haldhar, Chakradhar, and Jagaddhar through Karmah-Hemkant-Pushpakant and Soderpur-Diheshwar-Godhi, with Pali-Mahangi. Jagaddhar is also tied to Jajival-Atmaram-Devidatt-Kedardatt, Ghosaut-Ghan-Vishwanath, and Mandar-Amritnath.

The same entry follows Thakurdatt to Yadunandan and Raghunandan through Pabouli-Karu-Kishori and Pali-Manik. Faturi gives Jayanandan through Analpur-Karmah-Poshan-Grihinath and Soderpur-Pashupati-Madhav, with Mandar-Ramakant. Mangaladatt gives Nityanand through Kujouli-Gokulnath-Gangadatt and Karmah-Chhatrapati. Poshan gives Lal and Gulab through Pali-Sevak-Bodh and Pabouli-Chintamani. Lal gives Apuch and Raja through Digho-Nath-Buleli and Karmah-Kalanand; Raja is linked through Joki-Sarisab-Karu-Bhaiyo and Khaua-Saburdatt. Gulab gives Bhikhiya through Budhwal-Juraun-Kalanath and Pabouli-Gangadatt. Bhikhiya gives Muktinath and Shaktinath through Sarisab-Soderpur-Vanshidhar-Bhaylal and Pali-Sanphool. Muktinath then gives Vilat through Tarouni-Karmah and Bindhi-Khaua, proving that the Chanpura block remains tied to the larger Khaua and Nahas framework.

Entries (437)-(439): Vaidyanath, Shankar, and Nahas-Khaua continuations

Entry (437), under the invocation to Vaidyanath, begins from Chaudhary Chetu. Chetu gives Ravinath and Shambhunath through Kujouli-Murli-Dharmu and Pali-Shivram. Ravinath gives Babainand and Bamma through Pali-Manbodh-Shivan and Balias-Kunja. Babainand gives Babua, Singheshwar, and Rajeshwar through Harianb-Mannu-Kalikadatt and Ekahara-Bawanu. Babua or Vishweshwar gives Chandrashekhar, Damodar, and Aniruddh through Karmah-Manik-Babulal and Pabouli-Horil. Chandrashekhar gives Lakshmikant, Harikant, and Shobhakant through Phandah-Goshai-Mangu and Sarisab-Mukund.

The entry then records several modern residential and professional strands. Harikant gives Shravan Kumar through Mahishi-Pali-Manohar-Jaykant. Shobhakant gives Shrikant, Sudhakar, Prabhakar, Nilambar, and Pitambar through Kujouli-Haridev-Ramdev and Jajival-Harikant. Shrikant gives Shivkumar at Haripur-Majarhi through Kua-Tisaut-Mukul-Yugeshwar; Sudhakar gives Vishnu Kumar through Ranti and a Shukdev route; Vishnu Kumar is localized at Lavapur near Hajipur. Prabhakar gives Pranesh through Bhairav-Balia-Radhepura-Pabouli-

Shobhakant-Narayanji. Nilambar gives Navneet and Neelamani through Kanakpur-Ujan-Ruchauli-Karmah-Divakar. Harikant also gives Dr. Shravan, whose son Manish or Rinku is tied to Gajhara-Raiyam-Soderpur and Dr. Umesh, with Mishra Krishnakant. Damodar gives Parmakant through Karmah-Benidatt-Vishweshwar and Darihara-Bachchi. Parmakant has a Pabouli-Narsinghdatt-Chakradhar-Avadhbihari route, a Narbal-Rai Bahadur Shivshankar route, an Alay-Raja Kirtyanand Singh-Kumar Shyamanand Singh route, and a Pali-Ramashankar-Vindhyanath route.

Entry (438), headed Shankaraya and Nahas to Chanpura, begins from Kalar or Singheshwar. Tholhi, son of Singheshwar, is tied through Harianb-Kauskidatt-Manmohan and Pandua-Jagatmani. Tholhi gives Bhairav, Harikeshwar, Bhageshwar, and Jaykeshwar through Pali-Jaleshwar-Gulli and Balias-Ram. Bhairav is linked to Pabouli-Gunanand-Kalikanand and Mandar-Ramakant. Harikeshwar is linked through Kanhauli-Soderpur-Nirsu-Suryakumar and Malang-Kujouli-Dharmnath. Jaykeshwar produces Nandlal and Brajlal, and the entry records both Ghusaut-Lakshmikant-Padmakant and Naduar-Karmah-Rudranath-Ramanath routes. Rajeshwar gives Dhananjay and Jaykant through Karmah and Darihara. Dhananjay is further tied to Soderpur-Govind-Kishor and Khaual-Mahamahopadhyaya Chumme, with an apara Pabouli-Vedanand-Nityanand and Alay-Chaudhary Shrikant route.

Entry (439), again Nahas-Khaual to Chanpura, follows the sons of Chaudhary Nand: Shivshankar and Devshankar, plus the apara Bhaiye or Bande branch. Shivshankar gives Padmakar and Indrakar through Digho-Ram-Bachkan and Ekahara-Panchu; another branch gives Digambar and Bhalchandra through Digho-Chitradhar-Muktinath and Balias-Jayram. Devshankar gives Vishwambhar through Pabouli-Janaki-Nandlal and Visfi-Thakur Phanilal. The Bhaiye or Bande branch gives Bachcha or Harishankar, Suryanarayan, Shyamshankar, Ramshankar, Kartik, and Pradyumna through Karmah-Deonath-Doman and Balias-Raja. Harishankar gives Abhimanyu, Dukharan, and Divakar, and Divakar is tied to Soderpur-Bachchelal-Chakrapani and Darihara-Madhusudan. Suryanarayan produces Umeshchandra, Sureshchandra, Dharmeshwar, and Ratneshwar through Pali-Shaktinath-Madhav and Balias-Ram. Umeshchandra gives Arun Kumar or Babuji through Panichobh-Bhagwandatt-Radhakant and Darihara-Raghavar-Lala; Arun Kumar gives Deepak Kumar through Saurath-Malichham-Narun and Balias-Harishchandra. The entry closes with Shyamshankar-Kashinath,

Ramshankar, Kartik, and the Bande-Jaybhadra line through Digho-Chitradhar-Raghunath and Mandar-Ishannath.

Entries (440)-(442): Nahas to Chanpura and the short modern closing

Entry (440) continues Nahas to Chanpura from Chaudhary Bamma. Bamma gives Madhusudan, Chunni, Babu Anant, Lokyanath, and Dukhmochan through Karmah-Bhola-Amritpani and Soderpur-Hiramani. Madhusudan gives Pushkar, Dasharath, Arjun, Ganesh, Bhairav, Jayshankar, and Janak through Belaunch-Mani-Lalital and Soderpur-Balkaram. Pushkar gives Jit Narayan and Hit Narayan through Pabouli-Gopal-Babuan and Karmah-Naina. Dasharath gives Dharanidhar through Ghusaut-Mukund-Babujan and Sakararhi-Jaylal. Arjun gives Shobhakant through Vabhaniam-Pathak Santoshi-Pathak Krishnalal and Digho-Muktinath. Bhairav, Jayshankar, Gopikant, Ramendra Narayan, and Janak extend the entry through Ghusaut, Sakararhi, Harianb, Digho, Khandbala, Pali, Pabouli, Alay, Mandar, Jagati-Pabouli, and Khaual routes.

The same entry also records Chunni and Trilokyanath. Chunni gives Dinanath through Digho-Chandidatt-Baidyanath and Balias-Jayram. Dinanath has a Bhuri-resident Garhu-Khandbala route and a Belaunch-Chandramani route. Trilokyanath gives Mannu and Dayakant through Soderpur-Hanumandatt-Keshav and Pandua-Lakshman. Dayakant gives Ganganath and Srishtinath through Sarisab-Jaynath-Harinandan and Vabhaniam-Krishnalal, while Ganganath is linked to Ghusaut-Banmali-Krishnakumar and Khaual-Devkinandan.

Entry (441), under Rameshwaraya, continues Nahas to Chanpura through Dukhmochan. Dukhmochan gives Gandiveshwar through Ghusaut-Ram-Nidhi and Balias-Jayram. Aparā Dukhmochan gives Maheshwar and Chandeshwar through Harianb-Lakshminath-Shrinath and Soderpur-Barbedi. Gandiveshwar has a Raiyam-Soderpur-Poshan-Bhavanand route and a Panichobh-Pujegari route. Maheshwar is tied to Alay-Abhi-Rupnath-Jhumkalal-Dhanushdhari and Balias-Ramlal. The same entry records Chaudhary Shambhunath, whose sons include Grihinath, Banmali, Nakchhedi, and Mohan. Nakchhedi gives Vishweshwar and Rameshwar through Pabouli-Ratnapati-Durganath and Sakararhi-Amritnath; Vishweshwar gives Someshwar, Maheshwar, and Dineshwar through Sarisab-Narayandatt-Thithar and Harianb-Shashinath. Rameshwar gives Chandeshwar, Bhavneshwar,

Mukteshwar, Harikeshwar, and Jaykeshwar through Alay-Nena-Bhul and Khaual-Chan.

Entry (442), headed Nahas to Chanpura, is brief and modern in style. It records Bhagirath to Chintamani and then to Vashishtha Narayan, whose children are Parameshwar, Rajeshwar, and Jiveshwar. It notes Singhya and the Budhwal-Bhagwat Jha line. Jiveshwar gives Santosh and Minitosh, associated with Dhanga-Haripur-Hati-Pali-Raghuvar-Vishwanath and Pursholia-Shrikeshwar. The entry also preserves two daughter references, Poonam of Pindaruch and Rupam, with one marriage line explicitly tied to Rameshwar and Manoj. Its value is not volume but closure: it marks the late modern tail of the Nahas-Chanpura block before the source turns to Khojpur.

Entries (443)-(445): Nahas to Khojpur and Balah santati at Mahinathpur

Entry (443) opens the Nahas to Khojpur sequence. It begins from Bhora, whose sons are Harikrishna, Shrikrishna, Balkrishna, and Chintamani. The route runs through Vabhaniam-Parmanand-Dharani and Sakararhi-Aniruddh. Harikrishna gives Sahab and Ravedan through Harianb-Pitambar-Nath and Katai-Kheli. Sahab gives Rupnath, Bhavnath, and Mannu through Jajival-Manhar-Dharu and Mandar-Gonu. Rupnath gives Ramkrishna, Kevalkrishna, Jagatmani, and Lalka through Phandah-Vishwanath-Mahipani and Darihara-Harijiv-Manbodh, with Vidual-Shubhpat also noted. Bhavnath gives Shivdatt, Gangadatt, and Gopal through Budhwal-Devkrishna-Mana and Jajival-Gangadhar. Gopal gives Bhaiyo and Nandi through Soderpur and Panichobh/Tisaut routes. The Bhaiyo branch gives Chunchun, Ramakant, and Lakshmikant; Chunchun is linked to Soderpur-Mani-Bahoran-Balbhadra and Karmah-Bhaiyaram-Nanulal. Ramakant and Lakshmikant then carry the line through Sarisab, Pali, Harianb, Jajival, and Karmah. Nandi gives Gokulnath, Umakant, Yugeshwar, Bachcha, and Radhakant, and thereby extends the Khojpur block through Pabouli, Pali, Soderpur, Tisaut, Budhwal, Sarisab, and Harianb.

Entry (444), again Nahas to Khojpur, begins from Shrikrishna. Shrikrishna gives Juraun through Pali-Mahesh-Gangadhar and Balias-Bachharu. Juraun gives Babunandan through Alay-Vanshi-Mahi and Darihara-Dhani. Babunandan gives Govinddatt, Bhagwandatt, Shambhudatt, and Rudri through Khandbala-Brajbhushan-Chiri and Darihara-Rajnu. Govinddatt gives Jaynath through Sarisab-Gunanidhi-

Chandidatt and Khandbala-Durbhirav; an apara branch gives Banu and Indrajit through Narun-Barju-Dular and Khaual-Shivdatt. Jaynath is connected to Khandbala-Ishwardatt-Chiranjeev and Karmah-Kalar-Paribaya, with Darihara-Madan also preserved. Bachanu has a Jamdoli-Pali-Prandhan-Mukund route and Satlakha-Janaki.

The Rudri branch in (444) gives Rameshwar, Bhirvar, and Vishweshwar through Sarisab-Narayandatt-Panchanand and Harianb-Kanhai. Rameshwar is tied to Karmah-Lal-Thothan, Belaunch-Babunandan-Jaynath, Harianb-Parshamani, and Jajival-Atmaram. Bhirvar gives Harinarayan and Maheshwar through Karmah-Shridatt-Babujan and Satlakha-Arjun-Lal, with Pali-Yadurai. An apara branch gives Kameshwar through Soderpur-Shivkrishna-Buchchu-Hitkrishna and Darihara-Devkinandan. Kameshwar gives Shivnarayan through Pali-Panch Gudar-Kamalu and Satlakha-Lal; Shivnarayan is tied to Ghusaut-Damodar-Brajmohan and Jajival-Loknath. Vishweshwar gives Indranarayan through Harianb-Ugranath-Adinath, while the apara Jivan-Ugranath line moves through Katai-Lakshmikant-Ranjan and Pabouli-Chhabnu. Adinath is further tied to Balias-Dharmdatt-Yogdhar and Pali-Bhaiya. The entry closes with the Balkrishna and Chintamani daughter routes, the latter through Jajival-Manhar-Dharani and Tisaut-Parshuram.

Entry (445) is specifically headed Nahas to Khojpur, Balah santati, Mahinathpur. It begins from Bula, whose sons are Bhaiyaram, Hridayram, and Thad or Atmaram. The route is Harianb-Krishnapati-Harishwar and Belaunch-Naro. Bhaiyaram gives Dullah, Balah, Gujan, and Saravana through Pali-Revati Raman-Bhupati and Soderpur-Govardhan. Hridayram is tied through Pali-Mahtha-Dina and Soderpur-Harinandan. Balah gives Nenmani through Budhwal-Khedan-Maddu and Soderpur-Dhir. Nenmani gives Shrinath and Babua through Digho-Sanphool-Gangadatt and Panichobh-Jhadula. An apara Nenmani branch gives Raja through Ghusaut-Bhairavdatt-Jalpadatt and Balias-Bhola. Shrinath is tied through Karmah-Ganeshdatt-Manmohan and Mandar-Prandhan. Babua has an Alay-Dharmdatt-Kanhaiya route and a Darihara-Babunath control, plus an apara Khandbala-Jayan-Ravangi route, Darihara-Badan-Modnath, and Belaunch-Neya. This entry converts the general Khojpur sequence into a named Balah santati and localizes it at Mahinathpur.

Entry (446): suspended Kapileshwaram invocation

Entry (446) contains only the invocation to Kapileshwaram and gives no genealogy in the available text. I have treated it as a preserved suspended marker, not as a lost line to be reconstructed. Its placement is important because it separates the Balah santati of Mahinathpur from the next effective unit, entry (447), where the register begins Sukhait to Pilkhwar.

Chapter conclusion

Entries (433)-(446) complete a long Chanpura and Khojpur passage inside the Nahas-Khaua frame. The chapter begins with Basaith, passes through Baghdas and Chanpura, and then develops multiple Nahas-to-Chanpura lines before turning to Khojpur. The final Khojpur segment is not generic: it is specifically narrowed to Balah santati at Mahinathpur. The important editorial point is that all dots, apara marks, kasthut notes, partial modern localities, and suspended headings have been preserved as evidence of how the register itself works. The next chapter begins with entry (447), Sukhait to Pilkhwar.

Chapter 54. Sukhait-Pilkhwar and the Learned Khaual Line: Entries (447)-(450)

This chapter takes up the sequence after the suspended Kapileshwaram marker and covers entries (447) through (450) only. The governing movement is from Sukhait to Pilkhwar, but the operative village frame inside the first entry is Khaual gramarambh. The register therefore does not merely shift locality; it opens a learned Khaual-centred branch in which M.M. titles, Jyotishi and Vaiyakaran designations, modern academic style, and repeated apara routes are woven into one Sukhait-Pilkhwar passage.

Entry (447): Sukhait to Pilkhwar, Khaual gramarambh, and M.M. Nenan

Entry (447), under the invocation to Vasuki Nath, begins the Sukhait-to-Pilkhwar section and announces a Khaual gramarambh. The ancestor is M.M. Nenan. His recorded children are Lanhi, Jyotishi Dhurttaraj, Bhana, M.M. Babujan, Jani, Gyani, and Dhyani. The opening route links this group through Soderpur-Bandhu-Jivan on one side and Hariamb-Umanath on the other. The combination is important: the section is locally labelled Sukhait-Pilkhwar, but its first genealogical logic is Khaual, and its first social register is learned, with M.M. and Jyotishi markers placed at the head of the branch.

Lanhi is entered through Karmah-Chitradhar-Rajju and Darihara-Nidhipani. The apara Lanhi line is also preserved and is tied through Soderpur-Atmaram-Ratu and Darihara-Nanu. The source thus records Lanhi not as a single linear descent but as a branch with a second pathway, marked apara, for a collateral or alternate marriage-route. Dhurttaraj and Jyotishi Bhana are then represented through Bachchu. Bachchu is connected by Belaunch-Medhan-Hridaybhurav and

Karmah-Shitaladatt, and his children are Jivanath, Buchchi, and Gangadhar, whose route passes through Pali-Lal-Kalaru and Pandua-Hridaymani.

Buchchi gives Kalikant through Ghusaut-Mukund-Hiramani. Kalikant is then tied through Jajival-Jaydev-Vijaykant and Mandar-Thithar-Munai. Jivanath gives Shrinandan; here the record deliberately keeps some fields blank, using the dotted style rather than supplying a complete marriage-route. Shrinandan's own continuation includes an incomplete Pandol-resident line and a Saraya-resident Jamdauli-Pali notice. Gangadhar gives Tarakant, connected through Alay-Mitralal-Harikant and Balias-Ishdatt. The entry therefore moves across named scholarly and village channels while preserving partial data where the Panji does not give full detail.

The M.M. Babujan segment records M.M. Babua, styled Dukhmochan, M.M. Chumme, and Kunjan. Their route passes through Karmah-Hemnarayan-Mandhan and Sarisab-Nanu. M.M. Babua continues through Panichobh-Srishtidhar-Shital, with Shital himself tied through Darihara-Hirphul-Kanhai and Pali-Sonma. Aparā issue then includes Chandranand, Nityanand, and Vaiyakaran Trilochan, placed through Sarisab-Pa Bachharan and Belaunch-Nehnath. This is a dense learned node: M.M., Vaiyakaran, and Jyotishi titles all appear inside the same register, and the source uses them as identifying titles, not as decorative honorifics.

Chandranand gives Shivanandan and Shashinandan through Hariamb-Bhushan-Mushai and Khauāl-Devaraj. Shivanandan gives Anil Kumar and Arival Kumar through Alay-Chhakori-Govind and Soderpur-Bachchan. Shashinandan's branch is represented through Badhiyam-Pabouli-Suvansh-Dinambar and Hariamb-Shyamsundar. Nityanand then gives Vidyanand and Shardanand through

Jajival-Babujan-Bhaiyo and Hariamb-Parmanand. Vidyanand gives Mihir Kumar through Shilanath-Gangadhar and Kujouli-Chandrabhooshan, while Shardanand gives Aditya Kumar through Alay-Chhakori and Shashi. The entry's ending shows the same mixture of older learned titles and modern personal names that characterizes this stretch of the register.

Entry (448): Vaiyakaran Trilochan and the Chumme branch

Entry (448), again under Sukhait to Pilkhwar, continues with a short Khaual-related closing notice and then develops the line of Vaiyakaran Trilochan. Trilochan's children are Baidyanath, Amarnath, and Dharmnath. Their route is through Belaunch-Bhushan-Sudhakar and Satlakha-Rameshwar. Baidyanath is tied through Soderpur-Indranand-Chandranand and Ghusaut-Durganath. Amarnath passes through a Gangoli-resident Mahishi-Pali line, named with Bhekhanath and Mokshanath, and is then linked to Sakararhi-Lakshman. The entry thus preserves both learned identity and residential qualification.

The next major figure is M.M. Chumme. His children are Pitambar, Damodar, Vaiyakaran Gunakar, and Lakshmidhar. They are connected through Hariamb-Thedani or Chhotakni and Balias-Bhulan. Pitambar gives Mahavir and Bhagwanji through Ghusaut-Madhav-Gunjeshwar and Balias-Chaturbhuj. Mahavir gives Acharya Dr. Shankar and Shubhe through Pali-Balmukund-Umanand and Balias-Shrikant. Shankar's line is then tied through Malichham-Narun-Lootan-Pa Nirsu and Balias-Harishchandra. Bhagwanji, also styled Jayvir, is connected through Tripuroli-Narun-Leelanath-Saraswati Premnath and Alay-Kumar Krishnanand.

Damodar gives Rajeshwar, Vireshwar, and Gangeshwar through Pali-Balmukund, Khushru or Kulanand, and Balias-Dedhan. Rajeshwar gives Ganesh through Khandbala-

Harinandan-Suryanandan and Tisaunt-Bhagwat Narayan. Vireshwar is tied through Belaunch-Manmohan-Shanti Mohan and Ghusaut-Vidyanand, while Gangeshwar is placed through Pabouli-Dukharan-Neelambar. The entry then returns to Vaiyakaran Gunakar. Gunakar is connected through Ekharajhumkalal-Parmanand and Pandua-Bhaiyan; an apara Gunakar branch gives Divakar, Prabhakar or Ramakar, Hemkar, Padmakar, and Umakar through Ghusaut-Kumar-Shripati and Jajival-Bhaiyo. Prabhakar receives a Ghusaut-Damodar-Jaymohan and Belaunch-Shobhanath route, while Divakar is left with a Behat-Hariamb-Narsingh pathway and dotted blanks.

Entry (449): Lakshmidhar, Kunjan, Jani, Gyani, and Yashodhar

Entry (449) continues the Sukhait-to-Pilkhwar frame through Lakshmidhar. Lakshmidhar's children are Dannu, styled Vanshidhar, Bhavan, Sajjan, Mohan, Manu, and Binu. Their route is through Fanandah-Jayant-Radhanath and Khauval-Divakar. Dannu's own continuation is tied through Khandbala-Durgeshwar-Jagdish and Karmah-Ramnarayan. The entry then develops Kunjan, whose children are Janardan, Lakshman, and Sudarshan. Their route runs through Ghusaut-Kalanath-Jayvallabh and Baliash-Kanhai. Janardan is linked through Sarisab-Mukund-Kamalnath and Baliash-Shrikant, and Sudarshan gives Kameshwar through Alay-Nandalal-Shrikant and Sarisab-Pa Bambholi.

Jani gives Vasant through Sarisab-Babunath-Dinanath and Narun-Babunath. Vasant gives Purushottam and Digambar through Karmah-Dayanath-Chetnath and Belaunch-Nehanath. Purushottam's issue is named as Suryanand, Kameshwar, and Sushila, linked through Ghusaut-Mukund-Hiranand. Digambar is connected through Alay-Bechan Lal-Balbhadra and Sarisab-Janardan. This portion is especially useful for showing how

the source carries forward the Sukhait-Pilkhwar line through a sequence of personal names while repeatedly returning to the stable village-route grammar.

Gyani gives Batur, styled Dasharath, and Jagdish through Baheradhi-Aankhi-Raja and Satlakha-Babujan. Batur gives Ramchandra through Soderpur-Jegi-Bala and Satlakha-Kirtinath. Ramchandra gives Udaychandra through Belaunch-Keshav-Girdhar Kishor and Balias-Shrikant, and Udaychandra is then tied through Fanandah-Vanshmani-Jitendramani and Belaunch-Janakinath. Jagdish is placed through Soderpur-Son-Devkinandan and Darihara-Luchmani. The entry also records an apara Gyani branch through Soderpur-Brajdatt-Kirtinath and Sakararhi-Lal. Finally, Gyani gives Yashodhar through Pali-Ramnath-Govind and Sarisab-Pa Govind. This closes the substantive Sukhait-Pilkhwar genealogy of the chapter.

Entry (450): suspended Sukhait-Pilkhwar invocation

Entry (450), under the invocation to Gashutoshaya, is headed Sukhait to Pilkhwar and numbered in the source, but it gives no additional genealogy in the available line. I have therefore treated it as a preserved suspended marker. Its presence is meaningful because it confirms that the Sukhait-Pilkhwar section continues as an indexed Panji unit even when this particular numbered item carries only an invocation and heading. The next substantive movement begins only at entry (451), where the register shifts to Nahar and then to Parhat-Sakararhi gramarambh.

Chapter conclusion

Entries (447)-(450) form a compact but important learned Sukhait-Pilkhwar chapter. They begin with M.M. Nenan and a Khauai gramarambh, then develop the lines of Lanhi, Dhurttaraj-Bhana, M.M. Babujan, M.M. Babua, Chumme, Vaiyakaran Trilochan, Gunakar, Lakshmidhar, Kunjan, Jani,

and Gyani. The record is dense with scholarly titles, अपरा branches, modern personal names, and dotted incomplete routes. The chapter ends at entry (450), preserving the suspended Sukhait-Pilkhwar invocation and deliberately stopping before the Nahar and Parhat-Sakararhi sequence of entry (451).

Chapter 55. Nahar and Parhat-Sakararhi: From Tharhi-Satlakha to Teldihā-Munger, Entries (451)-(460)

This chapter continues immediately after the suspended Sukhait-Pilkhwar marker and covers entries (451) through (460) only. The source first names Nahar, but then explicitly opens the Parhat-Sakararhi gramarambh. The chapter therefore follows the register as it moves from Nahar into Parhat, then through Tharhi-Satlakha, Satlakha, Tedhra, Patwaha-Bargaon-Irshad, Jhaua, Kachhua, Teldihā-Munger, and Parhat-Teldihā, before closing on the suspended Parhar marker of entry (460).

Entry (451): Nahar and the Parhat-Sakararhi gramarambh

Entry (451), headed Nahar, is the effective opening of the Parhat-Sakararhi register. The source states ath Parhat Sakararhi gramarambh and begins with Haridev, whose sons are Abhinandan and Basudev. Abhinandan gives Umapati through Hariamb-Yadupati-Damodar and Satlakha-Padum. An apara Abhinandan line is connected through Pali-Shriram-Lakshmikant and Darihara-Kishai. Another Abhinandan branch gives Vanshidhar and Pa Bhavani through Jajival-Dhanpati-Pathak Mahthu and Soderpur-Balli. The entry thus uses Nahar as the surface heading but Parhat-Sakararhi as the working gram-frame.

Umapati gives Jyotishi Khakhnu and Tekan through Pali-Ramkrishna-Shulpani and Darihara-Govardhan. Jyotishi Khakhnu gives Harangi and Mohan through Soderpur-Ghanshyam-Bandhu and Darihara-Madhav. Apara Umapati gives Muni through Belaunch-Yadupati-Jiveshwar and Budhwal-Dandpani. Tekan gives Bhikham through Ekharā-Abhiram-Nehal and Soderpur-Kamalnayan. Bhikham gives

Jaydev through Alay-Baidyanath-Damodar and Soderpur-Janaki; an apara Bhikham branch runs through Jajival-Munshi-Gopali and Sakararhi-Shridhar. Jaydev gives Madhukar through Soderpur-Parshuram-Umanath and Khaual-Vanshidhar.

The Madhukar portion then extends into Tejnath and Lootan. Tejnath is linked through Panichobh-Feku-Babue and Satlakha-Hibharan. Apara issue includes Lootan through Sarisab-Modnath-Gopal and Karmah-Babue, and another Lootan, Rumanji of Singhwad, through Hariamb-Narottam with blanks left in the opposite route. Tejnath also gives a Narun-Chhatri-Tufani-Madhav line and a Hariamb-Lekhnath line. Lootan gives Raghuvansh and Pitambar through Ghusaut-Mukund-Mathura and Soderpur-Bachche Lal. Raghuvansh is tied through Karmah-Narsingh-Khatrup or Videshwar and, with the B reference, through Darihara-Vijay. Pitambar is linked through Ahik-Am-Gunanand-Nageshwar and Sukhait-Khaual-Pitambar. The entry therefore introduces Parhat-Sakararhi by laying down both descent and long-range route attachments.

Entries (452)-(453): Parhat to Tharhi-Satlakha and the Satlakha continuation

Entry (452) narrows the frame to Parhat to Tharhi-Satlakha. Pa Bhavani gives Bahadur and Nanu through Pali-Shulpani-Bachharan and Sarisab-Shyamram. Bahadur gives Pa Duribaya through Karmah-Nakar-Lal and Soderpur-Benidatt. Pa Duribaya gives Vaiyakaran Shrinandan, Pa Harinandan, and Bhalchandra, also styled Kantira, through Takbal-Hridaynath-Babulal and Balias-Udavi. Vaiyakaran Shrinandan is connected through Karmah-Bachharan-Bholi and Gangoli-Babulal; an apara line gives Umesh and Ramesh through Kujouli-Punyadatt-Ishdatt and Soderpur-Govinddatt. Pa Harinandan is tied through Karmah-Chhota-Dukhmochan and

Ekhara-Babulal. Bhalchandra gives Rameshwar through Jajival-Premnath-Gopal and Satlakha-Ugri. Rameshwar is further linked to Jajival-Jaldhar-Gayadatt and Mahishi-Budhwal-Babunandan. Nanu gives Pa Yadunath through Gangoli-Dukhni-Nandi and Hariamb-Kushal.

The same entry then returns to Basudev. Basudev gives Devkrishna through Vabhaniam-Dhanpati-Pathak Mahthu and Soderpur-Balli. Devkrishna gives Shyamlal through Hariamb-Hedu-Dharmpati and Pandua-Nandishwar. Shyamlal gives Bokan, Guni, and Thithar through Hariamb-Bhaiya-Ramnath and Darihara-Rohini. Bokan gives Babu Motilal, Hitlal, Chhotakni, Mohanlal, Lalit, and Balli through Karmah-Rajju-Bhardhi and Soderpur-Nandishwar. Aparā Bokan gives Japlal through Digho-Madhurapati-Shivnandan and Darihara-Chitradhar; another aparā Bokan line is linked to Baheradhi-Maherman-Lakshan and Darihara-Nidhi. Jaylal, Moti, Kantu, Markandey, Yugal, Brahmadev, and the Shastri Gopalji line continue the entry through Ekharā, Sarisab, Ghūsaut, Budhwal, Kujouli, Pali, Khauāl, Hariānb, and Baliās. The detail shows how a single Satlakha-heading carries both Pa Bhavani and Basudev sub-branches.

Entry (453), Parhat to Satlakha, continues from Guni. Guni gives Maujilal, Bachanu, Faturi, Pacham, and Rajendra through Jajival-Gonan-Dharmdatt-Chalbal and Pali-Bhavadatt. Maujilal is linked through Pali-Shankardatt-Banmali and Sarisab-Pa Bhola. Bachanu has an Alay-Bhola-Banmali route and a Baliās-Fakiran route, while Faturi and Govind are both tied through Pali-Krishnamani-Gulab and Khauāl-Chaudhary Nandi or Nand. Lalit gives Upendra, and Upendra gives Yugpaltan through Hariamb-Vedanand and Soderpur-Mangu; Yugpaltan then passes through Panichobh-Bhagwandatt-Radhakant and Darihara-Lala. Thithar gives Lochan, Govardhan, and Bunai through Narun-Saheb-Thakurdatt and Karmah-Raja; Bechan gives Bachcha through Karmah-

Babujan-Rabushan and Khauval-Radhavallabh. Govardhan gives Banmali through Jajival-Devidatt-Rudradatt and Pandua-Chhatradhari. Bunai is again tied to Pali-Krishnamani-Gulab and Khauval-Chaudhary Nand.

Entry (453) then resumes the Basudev side through Dinbandhu, Dukhni, Bhagirath, and Ram. Dinbandhu and Dukhni are linked through Digho-Mahesh-Ram and Vabhaniam-Chhatrakar. Bhagirath is tied through Pali-Jyotishi Nilkanth-Badal and Sarisab-Shyam. Ram is tied through Budhwal-Hingu-Haridash and Mandar-Bhagirath. Dinbandhu gives Jaydatt through Karmah-Damu-Jagan and Satlakha-Purandar. Jaydatt gives Bhaiyo or Keval Krishna through Pabouli-Kaladhar-Machal and Balias-Bechu. An apara line passes through Hariamb-Haripani-Dayaram and Karmah-Narpati. Bhaiyo gives Doman, Madhukar, Babunandan, Harinandan, and Grihinandan through Soderpur-Parmeshwar-Tufani and Khauval-Rambhadra. Madhukar gives Ganesh through Pali-Sonma-Kulmani and Belaunch-Jivanath, while another Madhukar branch gives Bhola through Hariamb-Babunath-Abhayanath or Bhaiya and Mandar-Gana. This closes the Satlakha continuation and prepares the source for Tedhra.

Entry (454): Tedhra and the extended Bhaiyo-Harinandan lines

Entry (454), marked Tedhra, begins with an apara Bhaiyo branch. Bhaiyo gives Sinalal, Badrinath, and Anantalal through Belaunch-Bechan-Chhota and Soderpur-Juri. Sinalal gives Muktinath through Ekhar-Thakurdatt-Bhaiyan and Balias-Shobhnath, with Karmah-Kanhai also recorded. Muktinath is linked through Soderpur-Ram-Shrinath-Gopi and Satlakha-Jayanand-Janaki. Badrinath is tied through Karmah-Kamlakar-Pritinath-Gopal and Badgam-Darihara-Manik-Bholanath. Anantalal is placed through Karmah-Ahpur-Saule-

Lal-Dinanath and Satlakha-Ratnu-Badri. These entries demonstrate the register's ability to append a second Tedhra channel while keeping the preceding Satlakha lineage visible.

The chapter then follows Babunandan, Harinandan, and related modern branches. Babunandan gives Shyamsundar through Hariamb-Santoshmani-Babujan and Jajival-Chalbal. Aparā Babunandan gives Gunadev through Alay-Chaudhary Shivnath-Jagatlal and Sarisab-Bathan; a second aparā branch gives Badrinath through Karmah-Mangniram-Radhanath and Mandar-Barja. Shyamsundar gives Umakant through Pali-Shaktinath-Madhav and Balias-Ram. Gunadev is connected through Hariamb-Dina-Bhushan and Darihara-Bachchu. Yadunath is tied through Soderpur-Banmali-Madhusudan and Budhwal-Shambhu. Harinandan gives Jahuri and Shrikrishna through Belaunch-Bhushan-Harihardatt and Balias-Durmil. Jahuri gives Vaiyakaran Gangadatt and Shubhchandra through Jajival-Babujan-Bhaiye and Hariamb-Parmanandan; an aparā Jahuri branch gives Keshavchandra and Yadavchandra through Ghusaut-Chandrashekhar-Kalishankar and Pabouli-Parshamani. The source also records Shyam, Shambhu, Shiva, Kamalanand, Chandranand, Suryanand, Vidyanand, Vakil Damankant, Shubhkant, Bhuvankant, Grihinandan, and Ratnamani routes, including Digaun-Gangoli, Alay, Jalaya, Pandua, and Tisaunt connections. The professional marker Vakil is preserved as an identifying title, not translated away.

Entries (455)-(457): Parhar to Patwaha-Bargaon-Irshad, Jhaui, and Kachhua

Entry (455) is headed Parhar to Patwaha-Bargaon, with Irshad-aparā Kajhi. It first adds an aparā Shrikrishna branch giving Dharendra at Bargaon. Dharendra gives Neelendu, marked M.A., connected to Bawalal at Chainpur-Kujouli, and Neelendu gives Nilesh through Babubabhani and Ramji-

Mahendra Narayan Jha. A daughter of Dhirendra, Sujata, is placed through Sadahpur-Digho-Durganand-Dilip Kumar. The entry then turns to Bhagirath, whose children are Chitradhar, Pankhi or Vidyadhar, Pannu or Pakshadhar, and Yashodhar through Baheradhi-Sundar-M.M. Bhikhi and Soderpur-Anath. Aparā Bhagirath gives Gangadatt through Belaunch-Lakshmipati-Bandhu, with a B-reference and Darihara-Dhani. Chitradhar gives Krishnakant through Pabouli-Chaturbhuj-Ramjiv and Karmah-Jagan. Pankhi or Vidyadhar gives Vaiyakaran Akshdhar and Shridhar through Soderpur-Bachharu-Juraun and Ghusaut-Ram. Vaiyakaran Akshdhar gives Babulal through Pali-Manbodh; the subsequent Babulal-Ramlal-Deolal-Jaydev-Jyotishi Sachchidanand sequence is largely dotted and is therefore preserved as incomplete rather than reconstructed.

Entry (456), Parhat to Jhaua, continues Gangadatt's line through Ramadatt. Ramadatt is linked through Budhwal-Parshamani-Mahipati and Khauāl-Tulakrishna. Aparā issue includes Meghanath, Kanhai, and Chhota through Ekharā-Panai-Hira and Soderpur-Keshav. Meghanath gives Kulmani and Tirthmani through Karmah-Jagan-Gunpati and Sarisab-Chhaban. Kulmani gives Yugeshwar through Pali-Nena-Gudar and Sarisab-Bhaiya. Yugeshwar has both a Baheradhi-Sansardhar-Bhaiye-Digho-Ram route and a Jalaya-Avadhinarayan-Raghuvar Narayan-Mandar-Sonmani route. Tirthmani is tied through Soderpur-Kodai-Thakurdatt and Pali-Machal-Shyamlal. Kanhai is tied through Hariamb-Jivan-Thakurdatt and Pabouli-Bathan. Ramadatt also has a Karmah-Jagan-Mahapurush and Jajival-Tota line. Ram's sons Lekhnath, Horil, and Hridaynath continue through Soderpur-Harjiv-Kuli and Pali-Bacha. Lekhnath has both Apuch through Pali-Bachharu-Poshan and Soderpur-Nehal, and Babue through Hariamb-Dayaram-Jivan and Kanhai-Ranjan. Hridaynath gives Bachchu and Doman through Pali-Bachharu-Poshan and

Soderpur-Nehal; Bachchu gives Gayadatt and Prayagdatt, while Doman gives Mahadev, Kashinath, Vaiyakaran Lakshminath, and Jaynath. Horil is tied to Majhaura-Karmah-Jivanath-Manbodh and Belaunch-Kauskidatt, with an apara Hridaynath branch through Karmah-Pitambar-Sanphool and Balias-Bhairav.

Entry (457), Parhat to Kachhua, is explicitly associated with Achchhdhar Jha. Gayadatt is linked through Soderpur-Musahar-Gatinath and Pali-Girdhari. Prayagdatt is tied through Pabouli-Trilochan-Hridaynath-Bhupnath and Budhwal-Chaudhary Halla-Kalar. Mahadev has a Soderpur-Gopal-Shrikrishna route and a Darihara-Muni-Madhusudan route; an apara line runs through Ghusaut-Chitradhar-Vaiyakaran Tejnath and Balias-Rai Chumman. Kashinath gives Bharath through Kujouli-Babulal-Mukund and Soderpur-Bholi. Lakshminath is connected to Belaunch-Tulsidatt-Jivchh-Sadanand and to Khauval-Shrinath-Kanhai, with another Belaunch-Phanindra notice. Gangadhar gives Bachh through Fanandah-Umanand-Gunishwar and Khauval-Purandar. Apara issue includes Ghana and Chhabnu through Pali-Lakhu-Yashodhar and Darihara-Harinath. Bachh gives Gopal and Gadi through Narun-Sudarshan-Sukhni and Khandbala-Bhoranath. Gopal, Gadi, Vanshidhar, Ghana, Narayandatt, and Badnu then carry the line through Budhwal, Khandbala, Soderpur, Pali, Jajival, Ekhar, Kujouli, Karmah, Sakararhi, Panichobh, and Balias. The entry preserves Kachhua as a route label while keeping the internal lineage attached to Achchhdhar Jha.

Entries (458)-(460): Teldihā-Munger, Parhat-Teldihā, and the suspended Parhar marker

Entry (458), Teldihā-Munger, begins from Jaykrishna. His issue is Buddhimath, Vireshwar, Kripanidhi, Dinesh, and Mahesh through Jajival-Nilkanth-Achyut and Hariamb-

Bhagirath. Buddhimath gives Dullah, Hira, and Sanphool through Hariamb-Anandi-Chhabani and Mandar-Digambar. Dullah gives Shankardatt, Hanumandatt, Khadganath, Nanu, and Hiya through Panichobh-Narayan-Dharmapati and Soderpur-Dukhbhanjan. Aparā Dullah gives Premnath and Gopinath through Narun-Bhairavdatt-Anhi and Uchati-Hiranand. Hira gives Durganath through Budhwal-Nand-Kaladhar and Baliās-Raghudev. Durganath gives Vanshmani through Fanandah-Ravinath-Godan, and the same passage preserves Shatshastri Naiyayik Darshanshastragya Udaykant through Takbal-Gopinath-Durvamjan and Jajival-Gauridatt. This learned title is left intact because it is part of the Panji's identification of the person.

The same Teldihā-Munger entry continues with aparā Lakshmikant, Matikant, and Udaykant's descendants. Aparā Lakshmikant is linked through Panichobh-Bhikhari-Goni-Sonelal and Khauāl-Shivdatt-Govinddatt. Matikant is tied through Jagati-Pabouli-Nandlal-Bauk and Darihara-Murlidhar. Udaykant gives Vijaykant, Krishnakant, and Vinaykant through Budhwal-Jagatlal-Yadunandan and Baliās-Muktinath. Krishnakant gives Atal Bihari and Lal Krishna, with blank routes preserved. Vinaykant gives Jaymat, Hemant, and Remant. Sanphool gives Dharanath through Panichobh-Govind-Bawanu and Mandar-Anant-Shambhunath, with Ekharā-Mahi also noted. Dharanath gives Bhairavnath and Chandrashekhar through Karmah-Bhola-Bedpani and Pabouli-Baburaiya. Bhairavnath gives Harshanath and Keshavnath through Mahishi-Budhwal-Chaudhary Halli-Kalar and Darihara-Muni. Harshanath gives Baidyanath through Ghusaut-Amoldatt-Babua and Sakararhi-Kallu. Baidyanath is tied through Digho-Bachkun-Umesh and Baliās-Lootan. Kedar Nath gives Dharmnath through Chanpur-Malangia-Kujouli-Bachchelal; Dharmnath is tied to Ghusaut-Yashodhar-Babuan and Sakararhi-Shrinandan.

Entry (459), Parhat to Teldihā, continues from Chandrashekhar. Chandrashekhar gives Gangadhar through Soderpur-Saburdatt-Musahar and Kujouli-Punyadatt. Gangadhar gives Mush through Jajival-Atmaram-Gauridatt and Belaunch-Hibharan. Aparā Gangadhar gives Srishtidhar through Pabouli-Vikram-Nandlal and Takbal-Bachchelal. Mush is tied through Sarisab-Dhithar-Markandey and Hariamb-Bhagirath. Srishtidhar has a dotted Sakuri-Pali-Suvansh-Devi route, and an aparā Srishtidhar branch gives Rajshekhar and Balshekhar, with the note that Devi is in the first-aparoksha position. Rajeshwar is linked through Mangrauni-Pali-Ramanath or Ravharu-Premnath and Baliās-Neelambar. Kripanidhi gives Bhavanidatt, Subodh, Jaydatt, and Shridatt through Panichobh-Purushottam-Ratnu and Ekharā-Bahuri. Subodh is tied through Fanandah-Ravinath-Godan and Baliās-Premnath. Jaydatt gives Bhikshuknath and Gokulnath through Budhwal-Raiya-Latun and Soderpur-Kalar-Brahmadatt. Bhikshuknath gives Rajnath, Sarvanand, Girjanand, and Mukund through Jajival-Durgadatt-Pakshadhar and Budhwal-Bhaiya. Mukund gives Rangnath, Prannath, and Umanath through Kahka-Soderpur-Kodai-Vishweshwar-Damodar and Belaunch-Lal. Gokulnath gives Yadadhar through Belaunch-Saheb-Mannu-Babujan, Darihara-Dhanaram-Asharam, Karmah-Machal-Bhikham, and Baliās-Hridaynandan. Dinesh gives Poshan through Ekharā-Ramsut-Bhramar and the Gangoli-Nil B-reference; Poshan gives Shashinath and Rohinidatt through Budhwal-Yadupati-Gonar, Ekharā-Dharni-Nath, and Khauāl-Gatiram. The chapter closes with entry (460), headed simply Parhar, where the source supplies no additional genealogy in the available line. I have therefore retained it as a suspended Parhar marker and stop before entry (461), where a new Hadari-Saurath movement begins.

Chapter conclusion

Entries (451)-(460) form a coherent Parhat-Sakararhi chapter. They begin with Nahar as the visible heading but immediately declare Parhat-Sakararhi gramarambh, then move through Tharhi-Satlakha, Satlakha, Tedhra, Patwaha-Bargaon-Irshad, Jhaua, Kachhua, Teldihā-Munger, and Parhat-Teldihā. The chapter preserves the Panji's technical texture: apara pathways, dotted incomplete routes, B-number cross-notes, learned titles such as Jyotishi, Vaiyakaran, Shatshastri and Naiyayik Darshanshastragya, professional titles such as Vakil, and locality-embedded identities such as M.A. Neelendu or Teldihā-Munger. Entry (460) is retained as a suspended marker, and the next chapter begins with entry (461), Hadari to Saurath.

Chapter 56. Hadari-Sakararhi, Batsar-Munger, Lohna-Sakararhi and Rohar-Haripur: Entries (461)-(466)

This chapter continues from the suspended Parhar marker and covers entries (461) through (466) only. The source first turns to Hadari within the Sakararhi frame and then carries that Hadari material through Saurath, Kakraud, and Batsar. It then shifts to Lohna-Sakararhi and finally to Rohar-Haripur. The index confirms the Hadari-Sakararhi control and also records Rohar-Soderpur and Lohna-Sakararhi as independent routing frames, so I treat this chapter as a boundary passage in which one local Sakararhi register gives way to other village-route registers.

Entry (461): Hadari to Saurath

Entry (461), headed Hadari to Saurath, explicitly opens with ath Hadari Sakararhi gramarambh. The first ancestor is Pa Yogi, whose son is Pa Tarapati. Tarapati is joined through Baheradhi-Raghunath-Manhar and Balias-Saday. Tarapati gives Pa Ramanath and Pa Bhikhi through Belaunch-Dharu-Janakinandan and Sakararhi-Nenu. Pa Ramanath gives Pa Krishnadatt and Pa Shyamlal through Jajival-Saday-Shubhupati and Sakararhi-Hari.

Pa Krishnadatt gives Pa Chandradatt through Karmah-Shambhunath-Prannath and Sarisab-Shobhnath. Chaudhary Chandradatt gives Sundar and Pa Kumar; the register links this section through Khandbala-Vitan and Bachharu-Baidyanath. Bhavnath is then tied through Alay-Narpati, and Kala is placed through Khauval-Ram-Dulli and Nikhuti-Raghunath. The source is therefore not only listing sons; it is

showing how the Hadari branch is made acceptable through repeated cross-village anchors.

The Kala and Vitan lines further stabilize the entry. Vitan is linked through Sakararhi-Baburam and through a Mangni-Ratnapati continuation. Baburam gives a Budhwal-Harishiv-Jivanath connection and a Mandar-Lochan route. Vitan's apara line moves through Khauai-Bauku-Kalmani, Ganpati, Garib, and Bauku again, and then into Belaunch-Haldhar. Kumar gives Bodhkrishna and Harikrishna through Ahpur-Karmah and Mahamahopadhyaya Baksi Mukund. Mukund's son is Vaiyakaran Jaykrishna, and the source then follows the Mandar-Mandhan-Govind and Hariamb-Jagatbandhu lines.

The entry closes by retaining several learned and teacher-like signals. M.M. Mukund, Vaiyakaran Jaykrishna, and the later Govind strand make this a learned Sakararhi-Hadari cluster rather than a simple residential list. Pa Bhikhi, at the end of the entry, gives Venidatt through Vabhaniam-Chaturbhuj-Pathak Madhurapati and Darihara-Ghananand. This is the hinge into the next Hadari continuation.

Entry (462): Hadari to Kakraud

Entry (462) is headed Hadari to Kakraud. It begins from Narpati, who gives Pa Jagannath, Pa Raghunandan, and Pa Kamalnayan through Alay-Ravikar-Vibhakar and Pabouli-Madhav. Pa Jagannath gives Vighneshwar through Panichobh-Harinath-Kashinath and Visfi-Vishwanath. The source then brings in Pa Vishweshwar, whose issue includes Pa Bhramar or Dasharath, Pa Lakshmipati, Ratidev, and Mohan through Belaunch-Parmanand-Babudi and Khaual-Babu.

Pa Lakshmipati gives Dharmanand, Durgadatta, and Jayadatta through Gangoli-Vishwanath-Jaykrishna and Baliash-Ramchandra. Jayadatta is linked through Vabhaniam-Pitambar-Bandhav and Baliash-Raghupati. Pa Ratidev gives Ghanshyam through Vabhaniam-Kangali-Pitambar and Ekbara-Jagati. Ghanshyam gives Pa Bachha, and Pa Bachha gives Kirtinath through Sarisab-Hedu-Dharmapati and Pandua-Nandishwar.

The second side of (462) follows Pa Raghunandan and Pa Kamalnayan. Pa Raghunandan gives Kashinath through Ghusaut-Mukund-Jagdish and Soderpur-Vishwanath. Kashinath gives Jivanath and Nathe through Panichobh-Ramdev-Lakshman and Belaunch-Churamani. Pa Kamalnayan gives Pa Gopal and Mahamahopadhyaya Shubhankar through Hariamb-Vitu-Hardatt and Baliash-Raghav. Pa Gopal gives Pa Dhare or Dharadhar and Mahopadhyaya Lakshmidhar through Panichobh-Mangai-Lakshman and Mandar-Gosain Das.

Pa Dhare gives Pa Banai, Pa Basudev, and Shatanjiva. Pa Banai gives Jayanand through Panichobh-Pashupati-Dhani and Satlakha-Purandar, with an apara branch through

Vabhaniam-Pakshadhar-Medani and Satlakha-Bhoranath. Jayanand gives Nityanand through Soderpur-Pogal-Chalbal and Pali-Manbodh. Nityanand has both Budhwal-Ghananand-Grihimani and Ekhar-Chedan links, and an apara link through Soderpur-Balkaram-Hanumandatt and Balias-Premnath. Pa Basudev gives Bachha through Karmah-Dukhan-Kalanath and Sarisab-Balbhadra, with another Jajival-Sada-Umapati and Ekhar-Jiv route. This closes the Kakraud subsection.

Entry (463): Hadari to Batsar, Munger

Entry (463) shifts the register to Hadari to Batsar in Munger. The line begins from Yashodhan and Chakrapani, leading to Pitambar. Pitambar gives Bhoranath through Pabouli-Chan, and Bhoranath is linked through Talhanpur-Jagannath-Mahinath and Karmah-Damodar. Bhoranath gives Mandhan and Nilkanth through Alay-Bhikhi-Shivanandan and Kujouli-Bhavani. Mandhan gives Vishweshwar and Raghav through Soderpur-Mani-Bhramar and Khaua-Kamal.

Nilkanth gives Vaidyanath through Alay-Vishnuhari-Panchu and Belaunch-Bhavani. Vaidyanath gives Bhavnath and Naresh through Budhwal-Lakshmidev-Shankar and Darihara-Chhitar. Bhavnath gives Brahmaddatt and Chandradatt through Pali-Ganesh-Bhikhari and Balias-Dhani. Naresh gives Vidyanath through Soderpur-Maddu-Purushottam and Khaua-Girpati. Vidyanath's sons are Lal, Gopinath, and Bhayalal, linked through Pali-Manbodh-Modnath and Darihara-Shridatt.

The entry then follows Lal and Gopinath. Lal gives Badrinath, Vishwanath, Rajnath, and Dwarikanath through Pabouli-Baburaiya-Bhaiyo and Uchati-Horil. Badrinath gives

Lakshmikant, Chunchun, and Kunjan through Jajival-Durgadatt-Pakshadhar and Budhwal-Bhaiyaram. Vishwanath gives Bambhola, Harikant, Shivshankar, and Dukhmochan through Pali-Sonma-Hridaynath and Khandbala-Ishwardatt. Gopinath gives Triloknath through Budhwal-Ramkrishna-Yugal and Mandar-Dharmeshwar-Premnath; Triloknath gives Basudev and Ugramohan. Thus the Batsar-Munger entry connects older Hadari movement with Batsar and Munger-associated residence.

Entry (464): Hadari to Batsar-Mangrauni

Entry (464) continues Hadari to Batsar, now explicitly adding Mangrauni. Bhayalal gives Babulal, Jaykant, Muktinath, and Shyamsundar through Pabouli-Janaki-Raja and Baheradhi-Mathuranath. Jaykant gives Manilal, Kirtinarayan, and Chitradhar through Takbal-Hridaynath-Bachchenath and Balias-Mukund. Manilal gives Aniruddh, Govind, and Janardan through Pali-Chhotku-Sundar and Khaual-Gopal. Muktinath and apara Manmohan are also preserved; Manmohan gives Purushottam and Subodh through Ghusaut-Gopal-Harivansh and Pabouli-Kirtinath.

Purushottam's issue is Navneet, Vineet, and Gandhary, tied through Ahil-Hariamb-Kalikadatt-Badrinath and Nahas-Khaual-Devkinandan. Shyamsundar gives Jagdish, styled Munindra, through Pabouli-Babunandan and Pali-Girdhari. The apara side gives Upendra and Bhupendra through Pabouli-Artinath-Banmali and Panichobh-Govinddatt. Bhupendra is tied through Karmah-Kheli and Jyotishi Khuni or Sudhakar, with Sakararhi-Tirthmani. Subodh gives Vivek, and the record leaves a residential fente through Jamdauli-Pali and Shashinath.

The second half of (464) adds an अपरा Dalu line. Dalu gives Vidyapati, Rudrapati, Ganapati, Vidyupati, Lakshmipati, and Sarayuti through Budhwal-Suryakar-Babu and Surgan-Keshav. Rudrapati gives Jor, Pa Parakhu, and Dubeka through Sakauna-Gangeshwar-Raghu and Dih-Darihara-Govind. Jor gives Vishwanath, Harinath, and Bhavnath through Kujouli-Murli-Bage and Pakaniya-Gangu. Vishwanath gives Chiku or Ratinath and Siddhnath through Uchit-Dube-Dinu and Darihara-Ravi. Chiku or Ratinath gives Pa Arjun, Pa Madhav, Pa Kona, and Narayan through Pabouli-Rupdatt-Surpati and Narun-Surpati.

Pa Arjun gives Shankar through Alay-Devnath-Balbhadra and Soderpur-Kumar. Pa Shankar gives Mitrakar, Pa Hemangad, and Bandhu through Soderpur-Vamdev-Shivdev and Baliyas-Mahojagdish. The record also preserves Pa Yashodhar and Pa Madhav's descendants: Pa Madhav gives Pa Purushottam, Nandu, and Gatiram through Soderpur-Raghunath-Rami and Narun-Shrihari. Purushottam gives Devkrishna and Bachha through Hariamb-Arjun-Krishnanand and Baliyas-Rati. This completes the Batsar-Mangrauni complex.

Entry (465): Lohna-Sakararhi to Sakhua, Supaul

Entry (465) leaves the Hadari sequence and opens at Lohna Sakararhi gram. The heading names Lohna-Sakararhi to Sakhua in Supaul. Raghupati is linked through Karmah-Hingu-Lal and Sakararhi-Shyam. Aparar Raghupati gives Girpati through Budhwal-Kamalakant-Bachharu and Darihara-Ramakant. Girpati gives Premnath through Pabouli-Nanu-Tegari and Sakararhi-Gopal. Premnath gives Achyut through Soderpur-Juraun-Lal and Budhwal-Brajnath.

Achyut gives Durbal, styled Shri Narayan, through Pali-Sonmani-Hridaynath and Khandbala-Ishwaridatt. Durbal is linked through Hariamb-Dular-Jhalli and Khandbala-Hardatt. The entry then adds Jagdish to Mahadev through Kujouli-Umapati-Mangai and Sakararhi-Mathura. Mahadev gives Chiranand through Ekhar-Saraswati-Manhar and Alay-Purushottam. Chiranand is linked through Soderpur-Abhinandan-Hari and Darihara-Abhinandan. The short Lohna entry is therefore a compact Sakararhi-to-Supaul bridge.

Entry (466): Rohar to Haripur

Entry (466), headed Rohar to Haripur, begins from Narsingh. Narsingh gives Bhavesh and Pati through Panichobh-Gop-Ram and Soderpur-Mohan; an apara son is Thegh through Pali-Hariram-Lakshman and Khaual-Lakshman. Bhavesh gives Chilka through Alay-Parashuram and Mandar-Pradyumna. Pati gives Manbodh through Alay-Janardan-Anath and Soderpur-Lakshman. Manbodh gives Kanhai, Horil, and Bhavnath through Soderpur-Mahinath-Bachan and Takbal-Mahidhar.

Kanhai gives Narayandatt through Ekhar-Bhora-Somdatt and Soderpur-Umai. Narayandatt gives Anuplal through Sarisab-Bhaiyan-Muni and Pali-Devan. Anuplal gives Jaykant through Pabouli-Bathan-Harihardatt and Karmah-Batah. Jaykant is linked through Hariamb-Govind-Narsingh and Sakararhi-Rangi. Horil is placed through Belaunch-Dunanand-Hridaynath and Hariamb-Dulli. Theghu has a Belaunch-Purushottam-Rit and Soderpur-Yogi route, and Pitambar gives Nenu through Pali-Hariram-Pudhai and Mandar-Shrikrishna.

Nenu gives Anantaram, Bhayaram, and Purandar through Pali-Shivdas-Vaidyanath and Ekhar-Manhar. Anantaram gives Mansukh through Alay-Janardan-Anath and Sakararhi-Damodar. Mansukh gives Lalit through Soderpur-Chhabnu-Bhavanidatt and Alay-Gangadatt. Lalit gives Faturi and Hira through Alay-Hiya-Thakurdatt and Nahas-Khaual-Gonod, and apara Lalit gives Pyare and Ajandatt through Jajival-Hira-Chira and Pali-Bodh. The branch then follows Bhayaram to Kariye and Ghana. Kariye gives Amritnath and Gokulnath through Soderpur-Dharani-Gokulnath and Khaual-Bodh; Amritnath gives Hridaynath, and Hridaynath gives Kailash. Ghana gives Prannath and Vidyannath, while an apara line

gives Jagmohan through Pali-Vishnupati-Bhushan and Soderpur-Vaishnav. This closes the Rohar-Haripur section.

Chapter conclusion

Entries (461)-(466) form a transitional chapter. The first four entries complete a Hadari-Sakararhi arc that moves through Saurath, Kakraud, Batsar, Munger, and Mangrauni. Entry (465) opens Lohna-Sakararhi toward Sakhua in Supaul, and entry (466) closes with Rohar-Haripur. The source file itself ends after this entry; I have not treated that container boundary as an end of the Nagram material, but only as the stopping point for this chapter before the next source segment begins.

Chapter 57. Rohar-Jhanjharpur, Tatail-Sakararhi and Chhamu-Sakararhi: Entries (467)-(474)

This chapter begins a new source file after the Rohar-Haripur close and covers entries (467) through (474) only. The movement is from Rohar into Jhanjharpur, then into the Tatail-Sakararhi register, and finally into the Chhamu-Sakararhi gramarambh, where Kanhouli, Mohana, and Nagram controls appear. The next heading, Bhakhraul to Ramnagar, is not absorbed here; it begins entry (475) and is reserved for the following chapter.

Entry (467): Rohar to Jhanjharpur

Entry (467) is headed Rohar to Jhanjharpur and begins from Bandhu. Bandhu gives Jagannath, Vedi, Bhanjan, and Chalbali. The opening route is through Soderpur-Bhagirath-Dhanesh and Panichobh-Babudi. Vedi gives Kanhai, Thethan, and Bhikhiya through Soderpur-Bhavdev-Saheb and Tisaunt-Anand, showing that the Rohar branch is being attached to both a Soderpur line and a Tisaunt stabilizing reference.

Kanhai gives Durganath, Rangi, and Nandi through Baheradhi-Maherman-Pankhi and Pabouli-Bhavadatt. Durganath is tied through Karmah-Soni-Shyamlal and Sarisab-Bhavanidatt. Rangi gives Chiranjeev and Markandey through Hariamb-Nidhi-Dular and Balias-Girdhar. Markandey then gives Thakkur, Punyanand, and Chhedi through Hariamb-Nena-Govind and Darihara-Hiyan. Thakkur is linked through Jajival-Rajvanshi-Govinddatt and Khauai-Chaudhary Yokhan, while Chhedi is linked through Ghusaut-Luchche-Mahesh and Sarisab-Siddhinath.

Nandi gives Lambodar through Ghusaut-Babu-Krishnadatt and Balias-Vinma. The apara Nandi line is preserved through Jajival-Chira-Tulsidatt and Alay-Mahi. Lambodar is then

connected through Panichobh-Juraun-Radha and Darihara-Dular. The same entry closes by following Thethan to Mayanath and Govind through Baheradhi-Tejan-Mathuranath and Mandar-Jivan, Bhikhiya through Jajival-Kamalnayan-Atmaram and Karmah-Atmaram, and Chalbali through Soderpur-Chhatu-Machal and Baliash-Purushottam-Matinath.

Entries (468)-(470): Tatail-Sakararhi to Nanaur-Pilerwad, Dhankouli, Bharam-Pindaruch and Jamshedpur

Entry (468) opens the Tatail-Sakararhi gramarambh under the heading Tatail to Nanaur-Pilerwad, Tharhi. The first ancestor is Mohan. Mohan gives Dandpani through Pali-Yaddu-Anant and Belaunch-Damu. Dandpani gives Umapati through Hariamb-Kamdev-Vedu and Darihara-Apuch. Umapati gives Bachharu, Kantikar, and Shivanandan through Pabouli-Mohan-Kulpati and Hariamb-Bachhai. Shivanandan gives Premnath and Vaidyanath through Belaunch-Purushottam-Sudarshan and Hariamb-Mahesh.

The entry then turns to Premnath and Vaidyanath. Premnath is tied through Soderpur-Dukharan-Jaydev and Satlakha-Ravantar-Tarapati. Vaidyanath gives Raghunath, Babujan, and Babunandan through Pali-Dhanmani-Dhir and Pabouli-Ramjiv. Babunandan gives Anantalal through Sarisab-Bhaiyan-Radhe and Baliash-Benidatt. Bhavdu gives Bandhu and Devdatt through Soderpur-Aniruddh-Govinddas and Pali-Govind. Bandhu gives Prannath, Rojhan, Jinda, and Chhatrapati, while Prannath leads to Khedan and Dullah and Jinda leads to Nanu and Lala.

The apara and collateral portions of (468) continue through Devdatt, Nenu, Chhitri, Kunkun, and Khushihal. Devdatt gives Bhaiya and Raiya through Pali-Ram-Purandar and Soderpur-Ghoghan. Bhaiya gives Rudranath and Hiya through Gangoli-Abhiram-Ishannath and Fanandah-Andi. Nenu gives Chhitri,

Kunkun, and Khushihal through Pali-Shivdas-Nath and Pabouli-Ramchandra. Chhitri gives Kariya through Alay-Lakshmiddev-Kamalnayan and Belaunch-Vir-Lala. Kariya gives Chanddatt through Vabhaniam-Nand-Gonor and Visfi-Tula, and Chanddatt gives Apuch through Panichobh-Madhurapati-Sanphool and Kujouli-Aankhi.

Entry (469), Tatail to Dhankouli, continues from Kamalapati. Kamalapati gives Bhainu, Sudhakar, and Bhola through Karmah-Bachhai-Virvan and Ekhar-Lanhu. Sudhakar gives Krishnaram, Poshi, Amritnath, Vanshmani, and Ishwardatt through Panichobh-Ramkrishna-Pritam and Khaual-Bhangi. Krishnaram gives Raja through Hariamb-Shubh-Subodh and Satlakha-Manu. Poshi is tied through Kujouli-Karu-Gauridatt and Balias-Kunja. Ishwardatt gives Keshav through Sarisab-Tula-Revatiraman, and Keshav gives Shatanjiv, Shaktinath, and Muktinath through Jajival-Mushari-Gopali and Sakararhi-Shridhar.

The Muktinath side in (469) is a substantial modernizing branch. Muktinath gives Shubhankar, Lambodar styled Lalit Kumar, Shyamchandra, and Ramchandra through Hariamb-Vasant-Vaiyakaran Suresh and Mandar-Narsingh. Shubhankar gives Uday Shankar, Vijay Shankar, and Abhay Shankar through Digho-Thakur Mangnu-Thakur Kedarnath and Fanandah-Gunanand. Lambodar or Lalit Kumar is tied through Alay-Lalji-Vishwambhar and Soderpur-Sadhu. Shyamchandra gives Sudhir Kumar and Manoj Kumar through Belaunch-Sudhakar-Vimalkant and Soderpur-Nirsu. Ramchandra gives Vikas Kumar and Manindra Kumar through Pali-Umanand-Suryanand and Khaual-Trivenikant.

Entry (470), Tatail to Bharam-Pindaruch-Jamshedpur, resumes from Chhitri. Chhitri gives Hemangad and Bhainu through Hariamb-Nilkanth-Yashodhar and Soderpur-Shivdev. Hemangad gives Nilangad through Panichobh-Mahadev-

Kangali and Pabouli-Pashupati. Nilangad gives Lokangad through Jajival-Ramdi-Padmapati and Balias-Bandhu. Lokangad gives Lakshman and Sonmani through Sarisab-Jayshiv-Balbhadr and Darihara-Rohini. The Jamshedpur signal appears inside this entry, while the genealogical movement remains controlled by the same Tatail-Sakararhi network.

The same entry carries a modern technical line. Sonmani gives Manbharan through Digbo-Shivanandan-Fakiran and Alay-Babanu. Bhainu gives Ravandanandeshwar, Vacha, and Muni through Kujouli-Rami-Chhotku and Khandbala-Bhoranath. Someshwar gives Kusheshwar through Pabouli-Bathan-Lakshman and Ekhar-Sanphool. Kusheshwar gives Shobhanand through Fanandah-Babua-Nanu and Soderpur-Phanilal. Shobhanand gives Engineer Ashanand; Ashanand gives Engineers Rajesh and Rupesh. The source explicitly preserves these engineering titles, making this one of the places where late professional identification is embedded into an older Panji route.

Entries (471)-(472): Tatail to Rahika

Entry (471) moves Tatail toward Rahika. Jaydev gives Harikrishna, and Harikrishna gives Shatanjiv and Vir through Alay-Ghanesh-Lakshmi and Khau-Raghu. Shatanjiv gives Andi, Gauripati, and Madhar through Jajival-Damodar-Aravind and Pali-Matinath. Andi gives Khagesh, Lal, Khadganarayan, Mohar, and Rabushihal through Soderpur-Badni-Raghunath and Pali-Pradyumnath. Khagesh is tied through Karmah-Raghu-Palat and Pabouli-Narottam.

The Gauripati and Vir lines make (471) dense. Gauripati gives Nathi, Aankhi, Vihari, and Santoshi through Soderpur-Krishnanand-Raghunath and Mandar-Mishra Raja. Nathi gives Kamaladatt, Nakat, Chhotku, and Krishnadatt or Durgadatt through Belaunch-Lala-Ratnapati and Mandar-Nityanand. Vir

gives Nitān, Chan, Raiya, Deve, and Ghanai through Soderpur-Basudev-Mohan and Mandar-Jagdish. Nitān gives Bhikhiya and Jagyapati through Hariamb-Hari-Bhagirath and Jajival-Shivni. The record then follows Bhikhiya to Vacha, Vacha to Babunandan, and Babunandan to Gudar, before adding several apara Gudar connections and a Babuji line through Parhi-Pali and Satlakha.

Entry (472), also Tatail to Rahika, continues through Chan. Chan gives Ganapati and Khagpati through Jajival-Shivni-Bhagirath and Darihara-Mohan. Ganapati gives Dullah through Budhwal-Parmanand-Devkrishna and Darihara-Bagesh. Dullah gives Datti through Karmah-Harinandan-Bachharu and Khauwal-Parshuram. Khagpati is tied through Karmah-Raghudev-Juraun. Raiya gives Harinarayan through Sarisab-Parmanand-Shyamram and Darihara-Apuch. The entry is brief but important because it closes a Rahika subsequence without merging into the following Chhamu section.

Entries (473)-(474): Chhamu-Sakararhi to Kanhouli, Mohana and Nagram

Entry (473) begins a new Chhamu-Sakararhi gramarambh and is headed Chhamu to Kanhouli, Mohana-Nagram. The ancestor is Damodar. Damodar gives Gujar and Banmali through Karmah-Gopinath-Achyut and Mandar-Apuch. Apara Damodar gives Jagannath and Babi through Pabouli-Basudev-Sadanand and Suduri-Mangni. Gujar gives Bhavnath and Janakinath through Ekharā-Shivi-Dasharath and Pali-Govind Das. Hemanath gives Fakiran through Karmah-Andi-Mahant and Darihara-Indrapati, while Banmali gives Hridaynath through Narun-Ghanshyam-Ratnapati and Khauwal-Bhavanand.

Hridaynath gives Rudranath, Lakshminath, Ishannath, and Durganath through Karmah-Parshuram-Bhaiya and Balias-Bhagirath. Lakshminath gives Gulab through Budhwal-Madhurapati-Dharapati and Sarisab-Yaduni. Durganath gives

Babulal through Belaunch-Jivanath-Indrapati and Sarisab-Khushi. Babulal gives Pyarelal, Pyarelal gives Viharilal, and Viharilal gives Kanhaiyalal and Tribhuvan Lal through Mangrauni-Pali-Sonphul-Bhagwandatt and Khauul-Lakshminath. The apara Jagannath branch gives Aankhijan and Bhavdev through Karmah-Mohan-Havi and Belaunch-Shrilal-Gorhai, then Aankhi gives Narayandatt, Manikala, Amritnath, and Kirtinath through Ghusaut-Hrishikesh-Theghu and Narun-Ghanshyam.

Entry (474), Chhamu to Mohana, continues from Gyan. Gyan gives Parash and Jivat through Pali-Ganesh-Dharu and Balias-Pashupati. Apara Gyan gives Lalit and Mani through Vabhaniam-Bhagirath-Pakshadhar and the Madari-Balias route. Parash gives Jhadula, Krishnadatt, and Kanhai through Ghusaut-Lakshmipati-Vishnupati. Kanhai gives Jagaddhar through Ekbara-Haripani-Hridaypani and Budhwal-Ghananand, and Jagaddhar gives Thakkan through Pali-Gana-Nityanand and Mandar-Jhotan.

The later part of (474) continues through Jivan, Thothan, Fekan, Chhitan, Bhavdev, Lalit, Govind Lal, Mathuranath, Rangnath, and Tufani. Thothan is tied through Kujouli-Bhikhi-Garib and Panichobh-Vireshwar. Bhavdev gives Lalit and Mani through Vabhaniam-Bhagirath-Pakshadhar and Balias-Pitambar. Lalit gives Govind Lal, Mathuranath, Rangnath, and Tufani through Pali-Chandrakar-Babuni and Khauul-Manai. Rangnath gives Yadunath through Pabouli-Karu and a Son branch through Pali-Shyamdatt-Grihimani, while the final Mohan and Babi continuations use Soderpur, Karmah, Balias, Ekbara, Khandbala, and Pabouli routes. This entry closes the chapter's Chhamu material and prepares the next distinct Bhakhrauli-Ramnagar opening.

Chapter conclusion

Entries (467)-(474) form a compact transition from Rohar-Jhanjharpur into two Sakararhi-based registers. Entry (467) completes a Rohar line around Bandhu, Vedi, Kanhai, Nandi, Lambodar, Thethan, Bhikhiya, and Chalbali. Entries (468)-(472) build a Tatail-Sakararhi cluster that passes through Nanaur-Pilerwad, Dhankouli, Bharam-Pindaruch, Jamshedpur, and Rahika. Entries (473)-(474) then open Chhamu-Sakararhi and carry it through Kanhouli, Mohana, and Nagram. The next entry, (475) Bhakhrauli to Ramnagar, begins a new gramarambh and is therefore reserved for the next chapter.

Chapter 58. Bhakhrauli-Ramnagar and the Rajanpura Cluster: Entries (475)-(485)

This chapter continues immediately after the Chhamu-Mohana material and covers entries (475) through (485) only. It begins with the Bhakhrauli-Sakararhi register at Ramnagar, then moves through a long Rajanpura cluster: Mailam and Dhamdaha, Kailakh, Saurath, Rajgram, Mangrauni-Tharhi, an incomplete Rajanpura marker, and finally Shashipur-Vasant. Entry (486), Rajanpura to Kaivalakh, begins the next unit and is not included here.

Entry (475): Bhakhrauli to Ramnagar

Entry (475) opens with ath Bhakhrauli Sakararhi gramarambh and places the branch at Ramnagar. The first named ancestor is Budhai, whose son is Lakshman. Lakshman gives Yogi through Karmah-Govind-Yadai and Narun-Jagdish. Yogi gives Mahipani, Abhiram, Chakai, and Machal through Belaunch-Baliram-Bachharu and Mandar-Dhani, and there is also an apara Yogi route through Ghusaut-Manhar-Lakshmpati and Khaual-Nilkanth. The opening therefore establishes Bhakhrauli not as an isolated name but as a Sakararhi branch proven through Karmah, Narun, Belaunch, Mandar, Ghusaut, and Khaual links.

Mahipani gives Gani or Guni and Raved through Sarisab-Chaturbhuj-Shyamram and Belaunch-Gokulnath. Guni gives Bhai through Panichobh-Ramkrishna-Bahoran and Darihara-Indrapati. Bhai gives Doman and Bachha through Soder-Garibnath-Venidatt and Sakararhi-Ramanath. Bachha is then tied through Belaunch-Bhairavdatt-Ishwaridatt, Pali-Shyamdev-Grihimani, and Belaunch-Bhavnath. The Khendan

line gives Govind through Karmah-Soni-Rudranath and Darihara-Shridatt.

Abhiram gives Babua and Balah through Narun-Kulpati-Ratnapati and Jajival-Nandalal. Babua gives Lal and Nena through Karmah-Santoshi-Maniram and Satlakha-Ganga. Lal gives Bhairav and Ram through Belaunch-Fakiran-Manilal and Balias-Harinath. Ram is tied through Pali-Chhabna-Shyamlal-Dwarikanath and Sarisab-Ramvallabh. Nena gives Garibnath through Khandbala-Hardatt-Ratan-Shridatt, with additional Belaunch-Saheb-Sonmani and Balias-Dharmadatt support. Nena also gives Kalari and Madhusudan through Baheradhi-Chhotai-Manasukh-Vidyanath and Pabouli-Dukhbhanjan. Madhusudan gives Barji or Vaidyanath through Karmah-Vedpani-Kanhaiya, Darihara-Brajnath-Babulal, and Gangoli-Dukhni-Kari.

The Balah strand adds Jamahir, Bute, and Bengali through Uchati-Bodh-Horil and Sakararhi-Karia. Jamahir is linked through Pali-Shiv-Devi-Vanshi, Satlakha-Lanha-Bachharan, and Belaunch-Kuli. Chakai gives Dharmadatt through Belaunch-Dharu-Janakinandan, Vithual-Pradyuman-Bana, and Mandar-Dharani. This completes a compact but densely cross-linked Bhakhrauli-Ramnagar unit.

Entry (476): Numeric or suspended marker

Entry (476) contains only the number marker (282) and the figure 76, without a separate genealogical body. I preserve it as a suspended or pagination-style marker rather than creating an invented lineage. The next genealogical body begins with entry (477).

Entry (477): Rajanpura to M.M. Chitradhar Jha, Mailam Bachhi Jha and Dhamdaha

Entry (477) opens a Rajanpura line associated with Mahamahopadhyaya Chitradhar Jha, Mailam Bachhi Jha, and Dhamdaha or Dharmdih. The principal learned ancestor is Mahamahopadhyaya Theghu, styled Vanshidhar. His sons are Mahamahopadhyaya Chitradhar, Mahamahopadhyaya Manodhar, and Mahamahopadhyaya Rudradhar, linked through Hariamb-Kamdev-Mohan and Pabouli-Kalidas. M.M. Chitradhar is joined through Jajival-Nitai-Lakshmidhar and Takbal-Bandhu. M.M. Manodhar is tied through Belaunch-Bachha-Bhavnath and Jajival-Nitai.

M.M. Dharanidhar gives Yogdhar and Urvvidhar through Pali-Harikrishna-Ramnath and Mandar-Vachaspati. Yogdhar gives Taradhar through Khandbala-Vir-Brajbhushan and Karmah-Chhabnu. Taradhar gives Rajje, Halli, Ballu, and Malhana through Soderpur-Lakshmidatt-Kirtinath and Khaual-Dayaram. Rajje then gives Nena, Bhula, Bachhi, and Luchmani through Soder-Deonath-Badri and Satlakha-Chhakkan. Bachhi gives Vidyadhar, Srishtidhar, Kirtidhar, and Muktidhar through Karmah-Lalpani-Jalpadatt and Digho-Chandidatt. Vidyadhar gives Kedarnath, Kashinath, and Indranath through Kujouli-Khagnath-Radhakant and Balias-

Bhaiyo; an apara Vidyadhar line gives Nirsu through Khandbala-Lal-Bachharan.

The entry then follows several sub-branches. Kedarnath is tied through Alay-Chaudhary Feku-Vishnukant and Balias-Raghunath; Kashinath through Soder-Bhairav-Indranath and Pali-Krishnalal; Indranath through Soderpur-Prabhunandan-Bhavdev and Kujouli-Dinanath. Nirsu gives Rajkumar, Mahesh, and Dinkar through Belaunch-Babua-Sudarshan and Ghusaut-Hiramani. Dinkar is placed through Baheradhi-Thakur Rudramani-Pramod Kumar and Khauval-Nagendranath. Muktidhar gives Dharmnath through Kujouli-Khagnath-Radhakant and Balias-Bhaiyo. The entry closes with further branches from Mani, Babuwa, Halli, and a partially continued Punyashil trace.

Entry (478): Rajanpura to Mailam

Entry (478) continues the Mailam material. It begins with the fragmentary “son Son” and moves through Baheradhi-Lakshman, then Banu or Banu/Banu’s line to Bholi through Soder-Nehal-Thothi and Pali-Dharam. Apara Nanu is routed through Soderpur-Dharam-Vishram and Darihara-Garib-Nanu, with Pali-Nidhi. The entry then follows Bholi through Narun-Amritnath-Manbharan and Balias-Lakshman, and Malhan through Karmah-Rudranath-Shitaladatt and Narun-Vitu. Another line goes through Alay-Thakurdatt-Uma Datt and Pandua-Nityanand.

Urvvidhar gives Avaniidhar and Prithvidhar through Vabhaniam-Krishnanand-Saheb and Narun-Bhikhi. Avaniidhar links through Karmah-Gauripati-Loknath and Balias-Brajnath; Prithvidhar is also tied to Karmah-Loknath. The note explicitly identifies M.M. Rudradhar as a barshakrit author and links his line through Karmah-Dukharan-Vaidyanath and Balias-Girish.

The entry also preserves Harijiv and his descendants through M.M. Ramabhadra, Sadupadhyaya Umanand, Khauval-Achyut, and a large Shivdatt line. Shivdatt gives Banu, Gauridatt, Vishnudatt, and Narayandatt; अपरा Shivdatt gives Hir, Bachan, and Sachna; and another अपरा son Khadgapani is linked through Pabouli-Raghunath-Kavi Hatthi and Sakararhi-Pa Dhare.

The close of entry (478) introduces Baban or Bawan's sons: Jyotishi Kanhai, Bathan, Ramdhan, Girdhari, and Judaun. Kanhai gives Balle through Pali-Bhavanidatt-Arjun and Soderpur-Bhavan. Balle gives Babua or Madhusudan, Damodar, Jatadhar, Jagadhar, and others through Hariamb-Santosmani-Babujan and Jajival-Chalbal. Madhusudan gives Tejnath through Budhwal-Chhakori-Halli and Khandbala-Chaturbhuj. Tejnath gives Shankar through Budhwal-Vishwanath-Ramanand and Balias-Dedhan. This prepares the transition to the Kailakh entry.

Entry (479): Rajanpura to Kailakh, Hrishikesh Jha, Akaur Padmanam Jha and Kailakh Yoganand Jha

Entry (479) continues from the अपरा Madhusudan line. Jaydev is linked through Khandbala-Thothi-Jirakhan and Alay-Jaylal. Jaydev gives a Hariamb-Govind-Uma route and a Balias-Harshanath route, while Alay-Mitralal is also retained. Damodar is linked through Soderpur-Manikanandan-Nityanand and Belaunch-Ajit Narayan. Jatadhar gives Kartikeya and Hrishikesh through Pali-Muktinath-Chunchun and Khauval-Balgopal. Kartikeya gives Vachaspati through Soderpur-Dukhi-Garja and Balias-Shriraman.

Hrishikesh gives Vidyapati, Surpati, Prajapati, Ganapati, Dhanpati, and Janapati through Fanandah-Lakshminath-Raja and Pabouli-Yuddhi. Vidyapati is tied through Khandbala-

Jayanarayan Singh-Govind Singh and Mandar-Indranand. Surpati is tied through Hariamb-Madhusudan-Buddhinath and Mandar-Dinbandhu. The entry then follows Bathan's descendants: Latad and Yashodhar through Soder-Chalbal-Bachhu and Pali-Arjun; Ramdhan gives Feku through Pabouli-Ratnapati-Khelpati and a Nagram-Ghusaut-Babanu route. Girdhari gives Dular through Ghusaut-Viku-Babulal and Darihara-Manik, and an apara line through Raghunandan and Bechan. Dular gives Padmanath through Pabouli-Bhaiyan-Siddhi and Nagram-Ghusaut-Baban. Padmanath gives Shashidhar through Karmah-Babujan-Shivdatt and Pandua-Ramsevak.

Raghunandan gives Shrinandan through Soderpur-Jagi-Baba and Satlakha-Kirtinath, with an apara Hariamb-Nena-Govind and Soder-Nanu route. Shrinandan gives Yoganand, expressly called a litterateur, through Hariamb-Gulbadan-Jaykrishna and Jajival-Babulal. Yoganand's line is tied through Pabouli and High Judge Lakshmikant. Bechan gives Radhakant and Umakant through Khandbala-Lal-Bachharan and Balias-Fakiran. This entry is unusually rich because it combines Rajanpura routing with scholarly, judicial, and named literary identity.

Entry (480): Rajanpura-Saurath, Govardhan Jha

Entry (480) is headed Rajanpura-Saurath and names Govardhan Jha. Vishnudev's line is first handled through Sarisab-Krishnadev-Chan and Sakararhi-Jayadatt. Aparas include Kanhai through Soder-Pogal-Chalbal and Pandua-Kedar, Gonod and Hemnath through Pali-Bachharu-Chhabna and Sakararhi-Ram, and another Pabouli-Garib-Ratnapati and Karmah-Soni route. Kanhai is tied through Budhwal-Ghananand-Fenkan and Sarisab-Bhaiyo. Hemnath gives Dukhan through Jajival-Dharmnath-Babujan and Pali-Horil, with a further Karmah-Bokan-Bhai and Sarisab-Narayandatt route.

Gauridatt gives Lakshman and Babue through Sarisab-Mohan-Prannath and Balias-Nilambar. Aparas connect the same line to Pali-Bhavanidatt-Arjun and Soderpur-Bhavan; another Gauridatt line passes through Sarisab-Jayshiv-Bhaiyan and Satlakha-Manik. Hanumandatt is also listed through Digho-Paran-Balkaram and Nagram/Pali-Manbodh. Lakshman gives Yognath through Sarisab-Bhiriv-Bhavnath and Pandua-Chan. Yognath then leads through Jajival-Saburdatt-Bhikshuk and Mandar-Vanshidhar. Babue gives Gulli through Pali-Mansukh-Chandradev and Soder-Nathe; an aparas son Manohar goes through Hariamb-Nidhi-Rudradatt and Satlakha-Gauripati. Manohar gives Purushottam and Jaykant, and the entry ends by opening Bhagwandatt and a brief Dullah-Nena-Kujouli-Eknath line.

Entry (481): Rajanpura to Saurath, Shashinath Jha

Entry (481) continues Rajanpura-Saurath through Shashinath Jha. The preceding Govardhan line gives Jaidev through Pali-Bhikhiya-Shrilal and Mandar-Bodh-Mani, with Karmah-Mani also noted. Apra sons are Umakant, Yugalkant, and Ramakant. Yugalkant is tied through Kujouli-Ganeshdatt-Dwarikanath and Jajival-Chandidatt. Tarakant gives Tirthakant and Prasannakumar through Sarisab-Janardan-Lakshmikant and Alay-Chaudhary Shrikant.

Shashinath gives Kamalakant, Suryakant, Chandrakant, Tejkant, Bhanjakant, Indrakant, and Trivenikant through Digbo-Raghunath-Damodar and Nagram/Alay-Motinath. Halli gives Hemnath through Hariamb-Bhagirath-Jangal and Soder-Hridi. Kul gives Hirphul through Belaunch-Bachha-Bhavnath and Jajival-Nitai; apra Kul branches go to Soderpur-Pitambar-Raghuvir, Fanandah-Ishannath, and to Bhaiya, Chonha, Bacha, Bengali, and other collateral lines. The entry repeatedly uses numbered apra markers, so I treat it as a layered expansion rather than a single direct succession.

Hirphul gives Ghoghan and Mohan through Ghusaut-Chanan-Bacha and Balias-Dukhiya. Apra Hirphul gives Kanhai, Nand, Jayanand, Santosmani, and Rajmani through Alay-Purandar-Chandrapati and Jajival-Dharu. Kanhai gives Luch or Sufal and Durmil through Pali-Bhavadatt-Sonma and Khauval-Brahmadatt. Sufal gives Jaydev through Jamdauli-Pali-Manikanandan-Bhagwatnarayan and Balias-Rudranath, with several apra Sufal lines through Pali, Soderpur, Panichobh, Babhaniam, and Oini. The entry closes with Durmil and Indranath links, keeping the Saurath-Shashinath branch open toward Rajgram.

Entry (482): Rajanpura to Rajgram

Entry (482) begins with Indranath, whose son is Triveni or Radhakant. Triveni/Radhakant gives Ratnakant, Nareshkant, Pramodkant, Dayakant, and Premkant through Pabouli-Natha-Buddhi and Alay-Bechan Lal. Ratnakant is tied through Alay-Jagannath-Vidyanath and Balias-Bhup. Jayanand gives Nanu through Jamdauli-Pali-Dukhbhanjan-Manikanandan, Belaunch-Chilka-Aankhi, and Soderpur-Mahinath-Bachnu. Bhaiya gives Thithar through Khandbala-Fakir-Hempati and Balias-Vidyanath. Thithar gives Sudhakar and Divakar through Khandbala-Ugrasingh-Kamalsingh and Balias-Dullah. Divakar is tied through Karmah-Chitradhar-Kanhai-Bhulan and Pandua-Hridaymani, with another Soderpur-Gadadhar-Shridhar and Pali-Bholanath route.

The Chonha branch gives Musahadh through Khandbala-Fakir-Hempati and Balias-Vidyanath. Aparā Chonha gives Harshadatt through Ratipar-Belaunch-Jiveshwar-Nanu and Pabouli-Raghu. Musahadh gives Mukund, Madhav, and Madhusudan through Sarisab-Bodhan-Srishtidhar and Belaunch-Raman. Mukund gives Babunandan through Jajival-Sanphul-Premnath and Darihara-Prayagdatt. Harshadatt, Madhav, and other apara lines continue to Sarisab, Vabhaniam, and Balias. The entry functions as a Rajgram consolidation of the preceding Rajanpura-Saurath lines.

Entry (483): Rajanpura to Mangrauni-Tharhi, Dharanidhar Jha

Entry (483) is headed Rajanpura to Mangrauni-Tharhi and names Dharanidhar Jha. It begins from Bacha, whose line includes Shyamlal, Jhumkalal, Khedu, and Rajkumar through Soder-Bhairav-Mansukh and Darihara-Krishnapati. Apra branches move through Budhwal-Raghav-Brajnath and Nar-Gunai. Jhumkalal gives Khadganath or Sadhu, Kunjunath, and Rupnath through Pabouli-Tengari-Sukhai and Budhwal-Kamalnayan. Sadhu gives Tirthnath and Nidhinath through Pali-Arjun-Mannu and Balias-Hridayandan.

Rajballabh Tirthnath gives Raghunath, Dayanath, and Ramanath through Soder-Tufani-Jaynath and Hariamb-Shyamnath. Raghunath gives Radhanath through Soder-Govind-Kishor and Khaua-M.M. Chumme; an apra Raghunath line gives Pramod Kumar through Dighe-Bachkun-Umesh and Balias-Lutan. Pramod Kumar is connected through Alay-Harikant-Justice Ratikant and Mandar-Radhakant, a modern professional marker that links this entry back to earlier Harikant-Ratikant material. Dayanath is linked through Mukhiya Ji, Gaurinath, and Bebi, with a Narun-Shivnath-Balli and Karmah-Jagannath route, and another Ghusaut-Madhav-Gunjeshwar and Balias-Chaturbhuj route.

Ramanath, Khedu, Narayandatt, and Kamalpani are then used to extend the Mangrauni-Tharhi register. Ramanath has Budhwal-Nandishwar-Parmeshwar, Pabouli-Jhalhan, Narun-M.M. Sadde-Batesh, and Khaua-M.M. Babua routes. Khedu is tied through Jajival-Mansukh-Bhimdatt and Darihara-Manik. Narayandatt gives Girdhari, Kamalpani, and others through Hariamb-Jagannath-Umanath and Sakararhi-Pa Dhare. Kamalpani gives Pyare through Pali-Naresh-Brajlal and

Sarisab-Mana. Pyare gives Murlidhar and Dharanidhar through Dumra-Budhwal-Premnath-Jhotan and Soder-Ram. Dharanidhar gives Shrutidhar through Baligarh-Alay-Nena-Gangadhar and Jajival-Rajvanshi. This is the core Dharanidhar Jha line named in the heading.

Entry (484): Rajanpura continuation

Entry (484) is headed simply Rajanpura with number (247), and continues through Rohini. Rohini gives Lakshminath, Badan or Hemnath, and Revathinath through Hariamb-Pati-Bhavkrishna and Jajival-Nitai. Several अपरा Rohini lines are then enumerated: Kujouli-Rami-Chhotku to Pali-Hira; Alay-Bhavdev-Gangadhar to Balias-Rameshwar; Karmah-Raghudev-Juraun to Darihara-Bhramar; Hariamb-Hrishi-Hridayram to Belaunch-Khagesh; and Gidsu or Dharmadatt-Jhau through Soderpur-Pitambar-Raghuvir and Fanandah-Ishannath. More अपरा lines include Dullah, Manik, Akali, Nanu, and others through Karmah-Das-Narayan and Mandar-Chakrapani.

The entry then returns to Badan/Hemnath and Bhagwatnarayan. Hemnath gives Janu through Sarisab-Krishnadev-Pa Chan and Sakararhi-Jayadatt. Modnath is linked through Dighe-Madhurapati-Bachha and Pandua-Viku. Bhagwatnarayan is tied through Ghusaut-Ram-Viku and Belaunch-Dharmadatt, and another line through Ekharadevidatt-Chhatrapati and Pabouli-Chandrapati. Bhagwatnarayan gives Harivansh through Hariamb-Rameshwar-Santosmani and Balias-Dharmadatt. Harivansh gives Basudev through Panichobh-Yadupati-Khendandwarikanath, Soder-Chhakori-Kashinath, and Mandar-Premnath. Basudev is finally tied through Pabouli-Amritnath-

Babujan and Khaual-Nakchhed. Entry (484) is a complex continuation, dominated by multiple apara clauses.

Entry (485): Rajanpura-Shashipur, Vasant Jha

Entry (485) closes this chapter with Rajanpura-Shashipur and Vasant Jha. Janu gives Radhanath through Khandbala-Ugrasingh-Kamal Singh and Balias-Dullah. Apara branches connect through Chitradhar-Riddhi, Sarisab-Ratinath-Bachan, and Bharav-Kujouli-Rayanand-Rai Shivdatt, with Ekhara-Shivram-Vishwanath and Darihara-Dadani. Radhanath is tied through Khandbala-Chhatramani-Chaturbhuj and Khaual-Balbhadra. Bhagwatnarayan gives Raghuvansh, Yaduvansh, and Harivansh through Hariamb-Rameshwar-Santosmani, Balias-Girish-Dharmadatt, and Kodariya-Akhiya.

Raghuvansh gives Vani or Basundhar, Bhavsundar, Soni, Chintamani, Nenu, Sadashiv, and Chandrashekhhar through Malichham-Baheradhi-Bhikshuk-Mathuranath and Balias-Harisingh. Yadunath is tied through Karmah-Chitradhar-Jalpadatt-Vanshi and Belaunch-Gujar-Balbhadra. Modnath gives Maujelal, Rabubalal, and Phuddilal through Baheradhi-Maherman-Aankhi and Pabouli-Bhavadatt. Maujelal is linked through Pali-Mandhan-Shyam and Balias-Gangadhar. Bubalal gives Vasant through Pali-Shyam; Phuddilal gives Vilat through Kujouli-Hemnath-Gangadhar and Balias-Dullah-Kirtinath. An apara Sadanand line then goes through Karmah-Bachharan-Kheli, Soderpur-Harangi-Durganand, and Balias-Raghuvir. This completes the Rajanpura-Shashipur/Vasant Jha closure and stops before entry (486), Rajanpura-Kaivalakh.

Chapter conclusion

Entries (475)-(485) are best read as a two-part transition. First, Bhakhrauli-Ramnagar completes a Sakararhi branch through dense Karmah, Khauval, Satlakha, and Mandar controls. Second, the Rajanpura cluster expands outward through Mailam, Dhamdaha, Kailakh, Saurath, Rajgram, Mangrauni-Tharhi, and Shashipur. The recurrence of Mahamahopadhyaya, Jyotishi, Kavi, Justice, and named literary or professional markers shows that this section is not merely a pedigree list; it also records learned status, social mobility, and the long-range village routes by which the Nagram Panji authenticates each branch.

Chapter 59. Rajanpura-Kaivalakh, Shivipatti, Kanhouli, Navani, Ratauli, and Bhatsimari-Tharhi: Entries (486)-(497)

This chapter continues the Rajanpura register from the point where the previous chapter stopped. It begins with the Rajanpura-Kaivalakh continuation at entry (486), passes through the Shivipatti and Ranti branches, follows the Kanhouli and Navani extensions, and then turns to the Ratauli-Darihara material. The coverage is deliberately limited to entries (486)-(497). Entry (498), which opens a fresh Ratauli-to-Dhadhi sequence, is left for the next chapter so that the Ratauli material is not divided carelessly in the middle of a new register heading.

The source here is marked by repeated shifts of territorial control. Rajanpura is the dominant point of entry in entries (486)-(494), but the lines repeatedly move outward by marriage and recorded descent into Kaivalakh, Shivipatti, Ranti, Kanhouli, Navani, Amerkila in Rajasthan, and several older nodes such as Alay, Soderpur, Pali, Babhaniam, Oini, and Khauval. From entry (495), the control changes to Ratauli-Darihara, and the chapter closes at the Tharhi continuation of the Ratauli-Bhatsimari line. The genealogical value of these entries lies not only in father-son succession but also in the way the Panji records migration, affinity, occupational title, learned status, and apara-side branching.

Entry (486): Rajanpura to Kaivalakh

Entry (486) is headed Rajanpura to Kaivalakh. It resumes a Rajanpura cluster through Revatinath, Amritnath, Gokulnath, and the Bokna line. The first part is typical of a continuation entry: it does not reset the whole family from a remote ancestor but attaches the current branch to the earlier Rajanpura structure. Revatinath is connected through Sarisab

and the Jaydatt route to Sakararhi-Jaydatt; Amritnath is tied through Pali and the Jaydatt-Rohan route to Baliyas-Dharmadatt; and Gokulnath is carried toward Pandua and Achyut. These are not separate biographies; they are route-and-descent markers, each preserving a chain of recognized relationship.

The central body moves through Gokulnath to Bokna and then into several apara branches. Bokna is followed by a Raja branch; Jaynidhi is attached through Takbal-Bachha-Ravinath and Mandar-Kaladhar-Nandipati; Babulal is followed by Shridhar and Musai; and a Manai branch is separately preserved through Soderpur-Harpati-Janakinath and Karmaha-Soni-Rudranath. The line also keeps the older formula of *kasthut* for points where a relationship is remembered but not fully expanded. This is important because *kasthut* marks a validated but compressed genealogical node rather than an omission by the compiler.

The latter portion of the entry is organized around Gidru or Dharmadatt and the Jhau group. Gidru/Dharmadatt leads to Baburaiya, Shankardatt, Hari, and Shammu; Jhau generates Luchai or Babunath, Thothan, Jamahir, Dhodhan, and the Maharaj-Prema line. The apara clauses show several parallel social routes: Pali-Purushottam-Bhaiya, Belauch-Bhavnath-Judaudan, Ghusaut-Janakinath-Poshan, Hariamb-Chhatrapati-Parashmani, and Sarisab-Prannath-Kamaladatt. The entry ends by keeping Shaktinath under Maharaj and Prema under Naraun-Hridaydatt-Girju and Mandar-Nanu. Thus entry (486) is a compact but highly branched Kaivalakh register, anchored in Rajanpura but distributed through multiple village and marriage circuits.

Entries (487)-(488): Rajanpura to Shivipatti and Shivipatti-Ranti

Entry (487) opens with the Rajanpura-to-Shivipatti heading and a strikingly compressed notice: Mahendra is linked through Alay-Harikant-Devkant and Pandua-Pandit Ramkrishna. The body then turns to Shridatt and presents an unusually wide set of sons and apara sons. Nanu, Jhalhu, Brajnath, Modnarayan, Bhaiya, Bhola, Kashinath, Vidyanath, Jaynath, Kirtinath, Chandidatt, and Thadu are all preserved in a single field of descent. This is the kind of Panji entry where the grammar of succession is more important than narrative; each name marks a valid branch, while the village routes specify how the branch was recognized and where it was linked.

Nanu is developed through Lal, Faturi, and Tufani. Lal produces Vanshidhar and Nandakumar; Vanshidhar leads to Nena, Keshav, and Dharadhar; Nena then gives Lakshmikant and Sushil Chandra. Govind produces Baidyanath and Jagannath; Nandakumar gives Raghuvir and Jagdish. These modern or semi-modern names do not erase the older Panji structure. Instead, they show how the same register continues into a later period while retaining the older idiom of routes: Ghusaut, Jajival, Kodariya, Mandar, Bhadual, and other nodes remain active.

Entry (488) continues the Shivipatti section but adds Ranti. It begins with Mahavir, Ahil-Hariamb, Tufani, and Dhan, and then passes through Kanhaiyalal and Virbhad. The Jyotishi Jhalhu line is especially significant because it shows a professional title inserted inside a descent structure, not as a separate honorific note. Brajnath produces Grihimani, Yogmani, and Rajmani; Grihimani leads to Hiramani; Hiramani produces Umanath, Shashinath, and Shyamsundar; Shashinath produces Ghananand, Gunanand, and Punyanand;

Shyamsundar produces Ramanand, Vedanand, Kirtyanand, Nityanand, and Jayanand. Vedanand's line reaches M.M. Dr. Umesh, showing the continuation of the learned-title tradition inside a modern learned branch.

The same entry also carries Mukund, Parshi, Bhaylal, Narsingh, and Triloknath. These appear after several *apara* and *kasthut* clauses. The editor should read the dots and suspended portions not as lost meaning but as deliberate compression: the Panji often records the connection and route while leaving the secondary branch incomplete because the principal purpose is to prove the link, not to narrate every descendant.

Entries (489)-(491): Rajanpura-Kaivalakh, Kanhouli, and the open Rajanpura continuation

Entry (489) returns to Rajanpura-Kaivalakh. It begins with the Kira line and then passes through Ishwardatt, Kanhai, and Babunath. The structure again works by parallel listing: Ishwardatt produces Banmali and Faturi; Kanhai is followed by Dharanidhar and Avaniidhar; Babunath gives Devanath, Kishori, and Yadunath. The Devanath line is developed through Gulab and Nena; Nena produces Bholi; Bholi leads to Thakkan. A separate Devanath *apara* goes to Sakuri-Budhwal-Gunanand, while the Dullah-Vishnudatt and Bhirwari sections preserve another lateral branch. The entry closes with Manik, Akali, Nanu, and Bhaylal, ending in the Dhohi-Chintamani-Singheshwar cluster. The effect is that Kaivalakh is not treated as a single straight line but as a multi-branch field with several recognized *apara* channels.

Entry (490), headed Rajanpur-Kanhouli, changes the territorial focus without leaving the same family environment. Bhavan produces Bachh, Devanath, and Keshavnath. Devanath is linked with Pali-Bhavanidatt-Ramanath and Soder-Vidwaneshwar, while the Keshavnath line gives

Dhodhai and Lalit. Dhodhai leads to Yadu; Yadu produces Indrakant and Vishnukant; Indrakant produces Nandakumar. The entry then turns to Manbodh and its extensions: Grihinath, Vanshmani, Babue, Bhavan, Dullah, and other apara branches. Here the Kanhouli line is not merely a locality label; it functions as the point at which several older relations are gathered and revalidated.

Entry (491) is headed only Rajanpura, a sign that it continues the preceding register without narrowing the branch to a new village subtitle. Subodh produces Nidhipani and Vedpani; Bhavadatt is held as another son. Nidhipani gives several branches, including Fakir, Shrinath, and Thithar; Shrinath gives Dhathur; Thithar gives Jhulan, and Jhulan gives Yadav. Bhavadatt produces Kanhai, Ramani, Chandidatt, and Taranidatt. Kanhai leads to Bachchu and then Ramchandra; Chandidatt gives Hiramani and Tirthamani. The entry is valuable because it preserves a Rajanpura continuation in which the same family line is simultaneously connected with Kudjuali, Pali, Soderpur, Ghusaut, Oini, Baliyas, and Sakararhi.

Entries (492)-(494): Rajanpura to Navani, Amerkila, and the suspended Rajanpura marker

Entry (492) is headed as Rajanpura to Navani and Amerkila in Rajasthan, with Dausa district explicitly indicated. It is one of the clearest examples in this section of the Panji registering an outward movement beyond the immediate Mithila village map while still maintaining the Mithila descent grammar. The entry follows Mahesh through Meena, Dullah, and Toti. Meena gives Bhaiya, Hiyan, and M.M. Parmeshwari Datt; Bhaiya leads to Bhagirath, Raghuvar, and Devkinandan. Lala produces Shaktidhar, and Shaktidhar produces Natwar. The later Devkinandan line gives Babuji and Harinandan; Babuji produces Srinandan; and Srinandan gives Shankaranand, Acharya Bouanand, Shivanand, Chaturanand, and Mahanand.

The use of Acharya and M.M. here is not decorative: it records learned distinction as part of the genealogical identity.

Entry (493) continues Rajanpura to Navani. Hiyan produces Shrikant and Manu. Shrikant produces Baidyanath, called Duva, while the line also remembers M.M. Padhyaynath Parmeshwari Datt. Nityanand, Lakshman, and Dullah-Jagannaryan continue the branch, and the Toti-Bhavanidatt line brings in further Pali, Jajival, and Soderpur routes. This entry is followed by entry (494), which is only a Rajanpura heading with no developed body. As in earlier chapters, a heading-only entry should not be read as error. It is a suspended marker: the scribe preserves the register point but leaves the actual body to the surrounding or subsequent entries.

Entries (495)-(497): Ratauli-Kakraud, Ratauli-Bhatsimari-Tharhi, and the Tharhi continuation

Entry (495) shifts the register to Ratauli-Kakraud and explicitly begins the Ratauli-Darihara gramarambh. Bhagirath produces Dharmapati, Madhan, and Adhari. Dharmapati produces Ghananand; Ghananand produces Manik, Shivan, Shambhu, and Yaddu. Manik gives Rudi; Rudi produces Ramakant and Vishwanath; Ramakant gives Harshanath. The Madhan branch leads to Vanshidhar and Kirtidhar; Vanshidhar gives Hridaynath and Hema. The Hema side preserves Raghunath, Prabhunath, Giridhari, Shaktinath, and Muktinath. This entry is a strong example of the Panji's gramarambh function: the village heading is not ornamental but marks the beginning of a local genealogical register tied to a broader descent network.

Entry (496) continues Ratauli toward Bhatsimari-Tharhi. Kirtidhar produces Chengan and Jhontu; Jhontu produces Udan; Udan leads to Ramkrishna; Ramkrishna produces Nilakantha and Govardhan. The Govardhan and Raghunath

lines then divide into Vidyanath, Lekhnath, Buddhinath, Bauku, Bomannu, Hemanath, Teknath, and others. Vidyanath gives Prabhunath and Kailan, while the entry also preserves Vishnudev, Jagannath, and related apara lines. This is a dense continuation and should be read as a compact register rather than a prose narrative.

Entry (497) is headed simply Tharhi. It continues the Ratauli-Bhatsimari material by developing the Shambhunath, Shashinath, and Buddhinath lines. Buddhinath gives Digambar and Latad; Digambar gives Vaiya Shivshankar, Vaiya Harishankar, Nandlal, Shastri Vishnulal, and related branches. Vaiya Shivshankar gives Vaiya Lambodar, and Lambodar gives Narayan and Govind. Vaiya Harishankar gives Professor Divakar and Vishwambhar; Professor Divakar gives Hemkar, Jaykar, and Prabhakar. The entry closes with Professor Chandradhar and associated routes. This chapter therefore ends at the last fully developed Tharhi continuation before the next register heading, entry (498), which begins Ratauli to Dhadhi and should be treated separately.

Interpretive note on the chapter

The logic of entries (486)-(497) is one of controlled accumulation. Rajanpura, Kaivalakh, Shivipatti, Kanhouli, Navani, Ratauli, Bhatsimari, and Tharhi do not replace one another; they create layered reference points through which the same descent universe is mapped. The repeated apara clauses are therefore essential. They prevent the book from reducing the register to a single eldest-son line and instead preserve the side branches that carry marriage, migration, scholarship, and local settlement history.

The chapter also contains several learned and professional markers: Jyotishi, Mahamahopadhyaya, Acharya, Shastri, Professor, and modern academic titles. These titles should be preserved because they show how the Panji records social

capital across time. The register is not only a chart of birth; it is also a record of recognized learning, office, and prestige as attached to families and routes.

Finally, the blanks, dots, and *kasthut* references must remain visible in interpretation. They mark compressed or partially remembered connections, not disposable gaps. In this chapter, the scribe frequently gives enough route information to validate a relation while withholding a full descendant list. That is why each entry has been explained as a genealogy of controlled routes rather than as a modern narrative family history.

Chapter 60. Ratauli-Dhadhi, Dih-Darihara, Bargam-Pilkhwar, and Sihouli: Entries (498)-(508)

Opening note

This chapter continues directly after the Rajanpura-Kaivalakh and Tharhi material and covers entries (498) through (508) only. It begins with Ratauli-Dhadhi and the Ratauli routes through Betia, Ranipur, Kakraud, and Tharhi; it then turns to the Dih-Darihara gramarambh, including Baisi Chakla, Dhanga, Rashady, Malapur, and Chakauti; it next follows Bargam-Darihara into Pilkhwar; and it closes with the Sihouli-Mandar cluster through Sugauna, Ranitole, Nahar, Yamsam, Manikouli, and Janad. Entry (509), Rajoura-Sahpur, opens a new Mandar-Rajoura sequence and is reserved for the next chapter.

Entry (498): Ratauli to Dhadhi

Entry (498) is headed Ratauli to Dhadhi and bears the internal number (254). It resumes the Ratauli-Darihara environment through Nandalal, whose descendants include Vachaspati or Nirsu, Lakshmipati or Khokha, Pashupati, and Rajendra. The register immediately proves these men by route-pairings: Kujouli-Bhuvan-Krishnamani to Sarisab-Aniruddha; Karmah-Radhanath-Shashinath to Jajival-Bhaiyo; Karmah-Kheli-Bhavanand to Jajival-Bhaiyo; Fanandah-Balel-Radhanath to Pandua-Nathuni; and Narun-Pa Lutan-Pa Nirsu or Vishwanath to Balias-Harishchandra. The entry is not simply a list of names. It is a compact proof of Ratauli-Dhadhi descent by repeated checks across Kujouli, Karmah, Jajival, Fanandah, Narun, Pandua, and Balias.

The entry then turns to Shastri Vishnulal. His line is carried through Hariamb-Basant-Vaiyakaran Suresh and Mandar-

Narsingh. Apra sons include Khelan or Kameshwar and Gyan, connected through Soder-Raghunath-Shrikant and Bali-as-Babua. Kameshwar is tied through Hariamb-Ram Manohar, while Teknath gives Harshanath, Deonath, and other sons through Tisaunt-Bacha-Kashinath and Satlakha-Gonan. Harshanath gives Ganganath through Hariamb-Nenan-Jamahir and Soder-Lal. Ganganath is further routed through Pali-Ram-Haridev and Kujouli-Krishnadev. The tail of the entry preserves Manodhar and Chitradhar branches through Khaual-Sonma, Karmah-Chitradhar, Pabouli-Upendra, Ahpur-Karmah-Gokulnath-Mangni, and Narun-Vanshidhar. The effect is to join old Ratauli-Darihara substance with later scholar-styled and Shastri/Vaiyakaran identities.

Entry (499): Ratauli to Betia, Ranipur and Kakraud

Entry (499) shifts the same Ratauli stream toward Betia country, Ranipur, and Kakraud. The head of the entry is Indranand, whose sons are Achyutanand and Nandalal. Achyutanand gives Nutankrishna or Nena through Soderpur-Phul-Gadadhar and Hariamb-Rupnath. Nutankrishna gives Harikrishna through Fanandah-Gosain-Sundar and Bali-as-Mathuri. Harikrishna is then connected through Hariamb-Abhayanath-Manmohan and Sarisab-Kulanand. This part shows a movement from Ratauli into the Betia/Ranipur area without abandoning the older proof-villages.

A second strand begins with Vishnudatt, whose sons are Gehnath and Bacha. Vishnudatt is tied through Sarisab-Krishnadev-Chan and Sakararhi-Jayadatt. Gehnath gives Gulab through Sarisab-Vishram-Kariye and Bali-as-Brahmadatt; an apra Gehnath line goes through Ghusaut-Bacha-Thothan and Mandar-Chilka. Gulab gives Shatanjiv, Khataru or Satyadev, and related descendants through Karmah-Rajju-Jaynath and Bali-as-Lanha. Additional apra Gulab lines go through Alay-Shivlal-Jagatlal and Narun-

Bachhi, through Ghusaut-Kalanath-Mukund and Pabouli-Siddhi, and through Jamdauli-Pali-Bholanath-Lal and Pabouli-Bathan. Bacha is then tied through Soderpur-Parmeshwar-Tufani and Vabhaniam-Ranjan, with another Hariamb-Ramanath-Bhavanidatt and Oini-Babu Jagatnarayan route. Satyadev gives Janakdev, Nilu, and Haridev through Belaunch-Lakshmidatt-Mukeshwar and Mandar-Bhairavdatt. This entry therefore builds a Betia-Ranipur-Kakraud extension from both Achyutanand and Vishnudatt lines.

Entry (500): Ratauli to Tharhi

Entry (500) returns to Ratauli-Tharhi. Garib is the first focus, with Kirti, Medhakar, and Chanan connected through Karmah-Bhavani-Budhai and Darihara-Hari. Aparas Garib lines are numerous. One gives Ishannath through Pali-Shivdas-Yaduram and Balias-Pashupati. Another gives Mana and Nanu through Jajival-Bhagirath-Nandalal and Darihara-Govardhan. A further apara Garib line repeats the Pali-Ramkrishna-Shulpani to Darihara-Govardhan route, and another goes through Alay-Narottam-Nityanand to Satlakha-Keshav. Chanan gives Mohan through Pali-Ganapati-Harinandan and Pandua-Kamalnayan; Mohan is tied through Pali-Bhikhari-Hira and Balias-Hridaynandan.

Ishannath's descendants carry the theological and Sanskrit naming pattern. His sons include Tulsidatt, Parmeshwaridatt, Bhagwandatt, and a line reading Ishwaridatt. They are proved through Karmah-Raghudev-Juraun, Ekharal-Lakshmidhar, Dighoy-Narpati-Khushihal Singh, Ekharal-Chhatrapati, Tisaunt-Manai-Khadgi, and Sakararhi-Kariye. Mana gives Girjadatt through Khandbala-Doni-Shyam and Khauval-Balkrishna, and an apara Mana line gives Parshamani through Belaunch-Bhavdev-Jadav and Pali-Paran. Nanu gives Nayan and Muni through Pali-Gangadhar-Nidhi and Belaunch-Rohini Raman. Muni gives Madhusudan

through Karmah-Juraun-Sanphul and Ekhar-Haripani. Madhusudan gives Markandey and Chhedhi through Ghusaut-Mahindhar-Amoldatt and Belaunch-Neya. The final Jyotishi Tulakrishna line continues through Batuknath and Mathuranath, linking Ekhar-Jyotishi Harishwar-Sona to Soderpur-Abhiram and then Ghusaut-Mansukh-Barja to Soderpur-Kishornath. Entry (500) is one of the clearest Tharhi continuations because it preserves a branching tree rather than only a short marriage chain.

Entry (501): Dih-Darihara to Baisi Chakla, Dhanga and Rashady

Entry (501) opens a new unit with “ath Dih Darihara sam gramarambh.” The first ancestor is Gang, whose descendants include Abhiram, Dhani, and Bachharu through Alay-Babu-Maddh and Sakararhi-Vishwambhar. Abhiram is connected through Soderpur-Haridev-Anand and Darihara-Manhar. Dhani is tied through Jajival-Shivani-Murali and Ekhar-Aniruddha, with apara Dhani lines through Pali-Sundar-Bhaves and Pabouli-Mahesh, and through Soderpur-Bachhai-Dalpati and Khauai-Ani. Bachharu gives Bhoranath and Bhairavdatt through Narun-Manhar-Narpati and Pandua-Jiveshwar. An apara Bachharu line goes through Karmah-Budhai-Sadashiv and Jajival-Saday; another gives Nidhi through Ekhar-Balli-Panai and Baheeradi-M.M. Bhikhi.

Bhoranath gives Dharmnath, Manik, and Moti through Belaunch-Lala-Balchandra and Karmah-Vanshidhar. Dharmnath is routed through Gangoli-Kriparam-Sarvasva and Darihara-Ghananand. Manik gives Jalpadatt, Ram, and Lakshman through Ekhar-Bhavadatt-Bhaiyan and Gangoli-Sarvasva. Jalpadatt is tied through Hariamb-Loknath-Venidatt and Darihara-Gauridatt. Ram gives Gulli or Shri Narayan through Karmah-Deonath-Doman and Balias-Raja. Gulli or Lakshminarayan is then linked through Soderpur-Jagi-Bab

and Satlakha-Kirtinath, while an apara Gulli line gives Satyadev, Suresh, and Jagdish through Karmah-Bachharan-Saday and Sarisab-Yadu. Nidhi gives Narayandatt and Shankardatt through Panichobh-Mahadev-Madhurapati and Satlakha-Vaidyanath. Narayandatt gives Damodar and Trailokyanath through Pali-Bodhi-Girdhari and Belaunch-Saheb. Trailokyanath gives Harinandan through Budhwal-Bhimdatt-Shambhu and Kujouli-Shambhu. This entry is a full Dih-Darihara gramarambh with a wide Dhanga/Rashady control field.

Entry (502): Dih to Malapur-Chakauti in Uttar Pradesh

Entry (502) continues Dih into Uttar Pradesh, specifically Malapur-Chakauti. Modi gives Mansukh and Prayagdatt through Soderpur-Raghunath-Devidatt and Ghusaut-Vanshi. Mansukh is routed through Belaunch-Shulpani-Dharmeshwar and Panichobh-Prannath. Prayagdatt gives Jwaladatt, Ganeshdatt, and Kirtidatt through Belaunch-Shulpani-Dharmeshwar and Panichobh-Prannath. Jwaladatt gives Murlidhar through Hariamb-Prannath-Rupnath and Balias-Bhavnath. Murlidhar gives Chandranarayan and Rupnarayan through Budhwal-Bhimdatt-Parmeshwaridatt and Jajival-Fakiran. Apara sons Suryanarayan and Shrinandan are tied through Hariamb-Bhulan-Kunjan, Dighoy-Chitradhar-Shashinath, and Alay-Babulal. Chandranarayan is linked to Mahishi-Budhwal-Keshav-Harinandan and Mandar-Mukund; Ganeshdatt goes through Karmah-Buddhinath-Dharmnath and Soderpur-Sheshdhar.

The Umakant line adds Sita and Dhira through Narun-Vishnupati-Sadhu and Kurumal-Ghasiram. Sita gives Devidatt through Sarisab-Bhanjan-Hirai and Pali-Babi. Devidatt gives Babue through Karmah-Soni-Deonath and Darihara-Bachan. Babue then branches to Narsingh, Bhikhiya, Shatrughna, Harishchandra, and Soni through Ekharah-Haripani-

Hridayapani and Budhwal-Ghananand. Shatrughna gives Yogeshwar through Pali-Shyamlal-Rubi and Kujouli-Bhaiyalal. Dhira gives Bhagwandatt, Gopal, and Raja through Gangoli-Jagannath-Chonha and Khauval-Prannath. Bhagwandatt is tied through Hariamb-Kashinath-Poshan and Sakararhi-Ramanath; Gopal through Alay-Jhontu-Kamal and Balias-Harshanath; and Raja through Alay-Dubari-Yadu and Narun-Chhatri. Balbhadra and Shriraman conclude the entry through Dighoy-Shivnandan-Sarvanarayan and Sakararhi-Shyamlal. This entry is important because it explicitly carries the Nagram Panji outside Mithila into a Uttar Pradesh place-name while preserving the same formulaic proof system.

Entries (503)-(504): Bargam-Darihara to Pilkhwar

Entry (503) begins the Bargam-Darihara gramarambh and moves toward Pilkhwar. Narottam gives Purushottam and Musan through Pali-Nahar-Dharani and Satlakha-Devki. Purushottam gives Devidatt, Gauridatt, Shambhudatt, and Ishwaridatt through Babhaniam-Chhoke-Bachharu and Darihara-Badlu. Devidatt is linked through Soderpur-Dharani-Gokulnath and Darihara-Bachharu. Ishwaridatt gives Kalikadatt through Karmah-Jagan-Purushottam and Khauval-M.M. Dayaram. Kalikadatt gives Lakshmikant through Soderpur-Gokulnath-Shambhu and Belaunch-Prabhakar, with apara sons Madhusudan, Kantir/Yashodanand, Luch/Devkinandan, and others through Hariamb-Rameshwar-Bhikhan and Darihara-Nanu. Vaiyakaran Lakshmikant is tied through Pali-Vishnudatt-Gopal and Soderpur-Maheshdatt.

Madhusudan is routed through Hariamb-Kauskidatt-Manmohan and the Soder/Pakshadhar-Babulal route. Apara sons Paramanand and Ghananand pass through Digho-Chitradhar-Shashinath and Satlakha-Arjun. Ghananand gives Gokulanand through Ghusaut-Muni-Ganges and Darihara-Trailokyanath. Kantir or Yashodanand gives Jivanand through

Pabouli-Natha-Juddhi and Pali-Krishnamani, while apara Lokanand goes through Kujouli-Bhuvan-Durganath and Ghusaut-Lutan. Luch/Devkinandan is tied through Gangoli-Vishwanath-Harihardatt and Alay-Aami-Deonath-Artinath. Jivanand is then routed through Soderpur-Bhairav-Nirsu and Balias-Ishdatt, with a Sarisab-Mushari-Jaykrishna and Karmah-Pitambar apara line. Musan gives Ishannath through Budhwal-Parmanand-Madhurapati and Soder-Bachharu. Ishannath gives Nena, Jhingur, and Raghu through Pali-Rakni-Keshav Narayan and Darihara-Khushihal. Nena gives Durmil through Baheradhi-Maherman-Aankhi and Pabouli-Bhavadatt. Durmil gives Dukharan through Ghusaut-Jhontu-Tarapati and Mandar-Vanshamani. Jhingur gives Gopal and Jaypal through Pali-Bhavanidatt-Ramanath and Darihara-Bhavdatt. Entry (503) thus carries Bargam-Darihara into Pilkhwar through multiple collateral proof routes.

Entry (504) continues Bargam-Pilkhwar with Gangesh. His descendants include Dullah, Manik, and Dharmadatt through Soder-Abhinandan-Hari and Darihara-Abhinandan. Dullah gives Bachha and Girjadatt through Sarisab-Bhramar-Shobhnath and Panichobh-Loknath. Manik gives Bholanath, Digambar, and Mathuranath through Sarisab-Shobhnath and Panichobh-Loknath. Bholanath gives Parmeshwaridatt, Someshwar, and Nena through Fanandah-Raja and Sakararhi-Bhavani; apara lines include Narsingh through Pali-Upe-Chhota and Sarisab-Matinath-Nanu, as well as Khauval-Gonau and Hariamb-Ratnu controls. Parmeshwaridatt, Someshwar, Nena, and Digambar continue through Budhwal, Balias, Tisaunt, Khauval, Hariamb, and Ekhar checks. Mathuranath gives Basudev and Phul through Pali-Dharu-Chhabna-Fakiran and Satlakha-Vishnudatt; Basudev also receives a Mahia-Soder-Gopinath-Premnath and Ekhar-Thakurdatt-Bhaiyan connection. The entry closes with Sadavarti Nand, Purandar, and Umapati, and then follows Nehal, Barju, Vanshamani,

Hiramani, Sanphul, Badan, and Lutan through Babhaniam, Mandar, Kujouli, Pali, Jajival, Alay, Khauval, Ekhar, and Narun. The numerous kasthut notes show the panchayat-like memory of proof and restriction that accompanies this branch.

Entries (505)-(506): Sihouli-Sugauna-Ranitole and Sihouli-Ranitole-Mandar-Nahar

Entry (505) opens the Sihouli-Mandar gramarambh and places the branch through Sugauna and Ranitole. Bhavdev gives Dharmeshwar through Khandbala-Dharmapati-Chaturbhuj and Mandar-Yashodhar. Dharmeshwar gives Soni through Pali-Yogi-Chhabnu and Kodariya-Andi. Aparas are Premnath and Durganath through Budhwal-Gosain Das-Chintamani and Gangoli-Ishannath. Premnath gives Brajlal through Pali-Virsut-Krishnanand and Khauval-Chhotkani. Rameshwar gives Chakrapani and Shulpani through Karmah-Babu-Raghuram and Khauval-Gonai. Chakrapani is connected through Karmah-Mohan-Yadunath and Khauval-Ramkrishna. Shulpani gives Bechan and Rajiv through Tarauni-Karmah-Mahi-Tulakrishna-Devkrishna and Soder-Harihar. An apara Shulpani line gives Nanu through Tisaunt-Ghanshyam-Mahipati and Pandua-Ghani. Bechu gives Fekan and Amritnath through Budhwal-Mahesh-Sanath and Sarisab, while Fekan gives Meghnath through Tisaunt-Manai-Dharmadatt and Sarisab-Manik. Vaiyakaran Amritnath gives Bhuli, Buddhinath, and Lakshminath through Panichobh-Dharmapati-Jagannath and Satlakha-Lochan.

The second half of entry (505) follows Kaladhar, whose descendants include Shambhunath, Ishwaridatt, and Nandipati through Hariamb-Bhavkrishna-Prannath and Shivdatt. Shambhunath gives Govardhan through Jajival-Chhaknu-Sanphul and Pandua-Mohan. Govardhan gives Shrikant and Lakshmikant through Sarisab-Bhavnath-Adinath

and Khaual-Venidatt. Shrikant gives Divakant, Chandrakant, Kamalakant, Lalitkant, and related descendants through Karmah-Haldhar-Janardan and Soder-Murali. Divakant gives Gopalji or Gaurikant through Tisaunt-Kamalnayana-Ghanshyam Sundar and Balias-Raghunath. Gaurikant is tied through Hariamb-Gangadhar-Hemdhar and Khandbala-Badu Thakurpati Singh. Chandrakant gives Ugrakant, Rudrakant, Lakshman, Raman, and Jadav through Hariamb-Parmanand-Vedanand and Digho-M.M. Kulanand. This entry is a richly layered Mandar-Sihouli register with Sugauna and Ranitole endpoints.

Entry (506) continues Sihouli into Ranitole, Mandar, and Nahar. Kamalakant leads to Bhagwanji through Pali-Balmukund-Umanand and Balias-Shrikant. Lalitkant links through Karmah-Harinath-Kamalnath and Khaual-Ghanshyam. Lakshmikant has Pabouli-Vedanand-Ramanand to Pali-Kapileshwar. Aparā lines include Motikant through Pali-Sadanand-Raghunandan and Kujouli-Krishnalal, and Sarisab-Bhulan-Gangadhar to Budhwal-Nandalal. Motikant is further tied through Hariamb-Manmohan-Anandi and Balias-Bhai. Hakaru gives Avadhinarayan through Digho-Naraivatilal and Alay-Chumman/Ritalal, with an aparā Narayan line through Ghusaut-Babujan-Lakshminarayan and Satlakha-Manohar.

Ishwaridatt and Nandipati then carry the entry forward. Ishwaridatt is linked through Pali-Bhavanidatt-Deonath and Soder-Nandishwar. Nandipati gives Shripati through Khandbala-Krishnaram-Chunnilal and Khaual-Bathan. Shripati gives Yash and Gonu through Soder-Vighneshwar-Badan and Pandua-Lakshi. Yash gives Gitanand and Firangi/Vinodanand through Sarisab-Kalidatt-Gopal and Mandar-Bhaiyo. Gitanand gives Bhimanand and Rudal through Hariamb-Brajbihari-Ghaneshwar and Khaual-Ganesh; Bhimanand is tied to Khandbala-Krishneshwar-Durgeshwar

and Karmah-Narnath. Vinodanand moves through Soder-Gopiraman and Karmah-Ramchandra. The end of entry (506) also inserts Mahesh and his descendants Bhavesh, Gonga, Bachnu, Chudamani, Vanshamani, and Rudramani, with Budhwal, Jajival, Belaunch, Balias, Pali, and Pabouli checks. It ends with Bachnu, Jhadula, Sudhakar, and Gopal, the latter tied through Karmah-Jagan-Khagpati and Soder-Nehal.

Entries (507)-(508): Sihouli-Yamsam-Manikouli-Janad and Sihouli continuation

Entry (507) shifts the Sihouli line to Yamsam, Manikouli, and Janad. Shobhakar gives Batuknath and Hiyan through Pabouli-Krishnapati-Garib and Karmah-Gunakar. Batuknath gives Pa Raghunath through Sarisab-Hemangad-Dahireswar and Ekhar-M.M. Gunishwar, with apara lines through Budhwal-Shatanjiv-Bhaiyan and Darihara-Dharadhar, and through Sarisab-Mahadev-Ratinath and Karmah-Dukhan. Hiyan gives Sadupadhyaya Bholanath, Pa Dayanath, Pa Bhavnath, and Teknath through Budhwal-Shatanjiv-Bhaiyan and Darihara-Dharadhar. Another line gives Yadunath through Ekhar-M.M. Gunishwar and Pandua-Pa Dhireswar, and Yadunath is tied through Soderpur-Basudev-Harpati and Fanandah-M.M. Bhavanidatt. The entry also preserves a Babhaniam-Saheb-Ranjan to Khaual fragment, showing an incomplete but still meaningful proof trail.

Sadupadhyaya Bholanath gives Siddhanath and Barja through Budhwal-Ram-Lakshmidatt and Mandar-Manu. Siddhinath gives Babe and Narsingh through Karmah-Jahli-Mahapurush and Darihara-Badan. Babe is tied through Kujouli-Rudradatt-Hemnath and Karmah-Rama; Narsingh through Soder-Ste/Babue and Sakararhi-Bokan. An apara line gives Chintamani or Bhuli through Rakhwari-Hariamb-Horil-Bhagwandatt and Nagram/Soder-Lal. Pa Dayanath gives Khagnath through Pali-Moti-Venimadhav and Kujouli-Dhir;

Khagnath returns to Khandbala-Krishnaram-Chunnilal and Khaua-Bathan. Pa Bhavnath gives Pa Govind, Pa Shividatt, and Vishnudatt through Sarisab-Ghanshyam-Shyamnath and Khaua-Ghan. Pa Govind is tied through Soder-Nandishwar-Badri and Kujouli-Jhadula; Pa Shividatt through Soder-Phul-Gadadhar and Hariamb-Rupnath; Vishnudatt gives Kedarnath through Soderpur-Manikanandan-Vidyanand and Belaunch-Ajit Narayan. Kedarnath is then tied through Sarisab-Vishuni-Bhup and Mandar-Dular.

Entry (508) is a short Sihouli continuation. It begins with Purandar, whose descendants include Vedik Gonu and Vaiyakaran Hemangad through Soder-Kamalnayan-Ramchandra and Pali-Indrapati. Vedik Gonu gives Gangadatt, Dharanidhar, Sanphul, and Hirphul through Khandbala-Matinath-Dharu and Haripradyuman. Gangadatt is tied through Karmah-Harinandan-Bachharu and Khaua-Parshuram. Vaiyakaran Hemangad is then connected through Hariamb-Yashodhar-Ghogan and a Nagram-Soder-Dukharan route. The entry adds Mahiram, who gives Jivan through Kujouli-Yadunandan-Mahadev and Pabouli-Gatiram. Jivan is tied through Tisaunt-Sudarshan-Yashodhar and Sakararhi-Madresh. Finally, Mahipati gives Manbodh or Hareram, Maddu, and Aankhi through Soderpur-Mahadev-Banmali and Pali-Maddu; Maddu gives a Karmah-Jivanath-Shambhunath and Khaua-Bhaiya line. This short entry closes the Sihouli sequence and leaves the next Rajoura entry for the following chapter.

Chapter conclusion

Entries (498)-(508) move from the Ratauli-Darihara world into Dih-Darihara, Bargam-Darihara, and finally Sihouli-Mandar. The internal geography is therefore not random: Ratauli and Dih share the Darihara frame, Bargam extends that frame toward Pilkhwar, and Sihouli shifts to the Mandar

frame while still keeping Khauval, Soderpur, Pali, Sarisab, Karmah, Belaunch, Budhwal, and Jajival as recurring control points. The chapter also preserves status markers such as Shastri, Vaiyakaran, Sadupadhyaya, Mahamahopadhyaya, and M.M.; these are not decorative titles but part of the genealogical memory of the Panji. The next chapter begins with entry (509), Rajoura-Sahpur, where the Mandar cluster starts a new phase.

Chapter 61. Rajoura-Sahpur and Rajoura-Tharhi: The Mandar Gramarambh

Opening note

This chapter begins where the preceding Sihouli-Mandar sequence stopped. The source now opens a fresh gramarambh with the formula “ath Rajoura Mandar gramarambh.” That formula is important: the chapter is not merely a list of Rajoura persons, but a controlled Mandar mool register in which Rajoura is the operative branch-name and Sahpur and Tharhi mark the village-facing extension of the line. The chapter covers entries (509) and (510) only, and stops before the separate Rajoura-Pindaruch entry (511).

The two entries should be read together. Entry (509) gives the Rajoura-Sahpur base and entry (510) continues Rajoura into Tharhi under the invocation to Digambara. The recurring routes through Budhwal, Soderpur, Karmah, Pali, Jajival, Sarisab, Alay, and Darihara show how the Rajoura-Mandar house is validated through cross-mool marriage routes rather than by a single locality alone.

Entry (509): Rajoura to Sahpur

Entry (509) is headed “Rajoura to Sahpur” and opens with the gramarambh declaration for Rajoura-Mandar. The first named ancestor is Devai. Devai gives Dhani, Gonu, and Ananta. Dhani is tied through Budhwal-Kamdev-Shubhankar and Soder-Madhav, and then gives Saheb and Chilka through Pali-Hingu-Haridash and Mandar-Lakshman. Chilka produces Buddhinaath through Karmah-Ghanshyam-Badni and Jajival-Dukhni. This first movement establishes a Rajoura house whose legitimacy is secured at once by Budhwal, Soder, Pali, Mandar, Karmah, and Jajival routes.

A second, fuller strand begins with Ratipati. His descendants include Chhatrapati and Karu through Soder-Vamadev-Shivdev and Balias-Rai Vishwanath. Chhatrapati gives Devan through Budhwal-Badi-Ram and Soderpur-Bachhai. Devan is then expanded in multiple apara directions: one route through Pali-Gonu-Hridi and Sarisab-Bana; another through Hiranand and Ratnanand via Pali-Bhavanand-Bhuv and Belaunch-Buddhinath; another through Jayadatt, Rudi, and Bhavi via Budhwal-Paramanand-Madhurapati and Soder-Bachharu; another through Kalikadatt and Mani via Pali-Ganesh-Bhikhari and Pabouli-Ramakant; another through Bachhar via Alay-Anu-Mahesh and Soder-Kamalapati; and another through Vanshmani via Soderpur-Jai-Pati and Alay-Anath. The repeated apara marking is therefore not a mistake. It is the register's method of keeping parallel recognized lines in the same Rajoura-Sahpur frame.

The Hiranand line supplies a compact but significant scholarly-looking cluster. Hiranand gives Bani, Phani, and Shankardatt through Jajival-Bhagwati-Hira and Sakararhi-Uman. Bani gives Ramnath through Babhania-Bhaiya-Jagyapati and Darihara-Chalbal. Apara Bani gives Chhakka and Amritnath through Ekhar-Gunapati-Harinarayan and Pali-Machal. Chhakka then gives Kishori, Janardan, and Mahadev through Sarisab-Matinath-Chalbal and Balias-Jhaui; Kishori is further tied through Alay-Bodhi-Kanhai and Soderpur-Girdhari. Amritnath is represented by the Buchek line through Hati-Pali-Chhatri-Madhurapati and Sarisab-Durmmikh. Shankardatt closes the entry through Alay-Bhikhi-Dharmadatt and Darihara-Balah.

Entry (510): Rajoura-Tharhi

Entry (510) is introduced by “Om Digambaraya namah” and is headed Rajoura-Tharhi. The entry begins with Jayadatt, whose descendants include Mathuranath, Gopinath, and

Pritinath. Their route is Kujouli-Bachharu-Jayanand, with Uchati-Thedhi as the corresponding ddau route. Mathuranath then gives Siddhinath through Pali-Manbodh-Janaki and Pabouli-Balli. This opening links the Tharhi continuation to the same Rajoura-Mandar base but shifts the operative village field from Sahpur to Tharhi.

The Rudi branch gives the main body of entry (510). Rudi gives Babudatt, Manrakkhan, and Kunja through Hariamb-Dayaram-Jivan and Katai-Rakkan. Aparā Rudi continues through Malichham-Baheradhi-Chhotai-Mansukh and Soderpur-Kalar. Another Rudi line gives Jalpadatt through Karmah-Juraun-Chhatrapati and Kujouli-Karu. Vaiya Babudatt gives Vaiya Ravinath through Soder-Chhakori-Jagni and Karmah-Doman; Vaiya Ravinath is then linked through Hariamb-Kauskidatt-Mushi and Soderpur-Raghunath. The repeated use of Vaiya here should be preserved because it marks internal relational or title nuance within the same branch, not a mere personal-name embellishment.

Bhavi carries the remainder of the entry. Bhavi gives Barja through Belaunch-Bhavanath-Vidyanath and Mandar-Moti. Aparā Bhavi is also tied through Pali-Ganganand-Gunarnad and Khandbala-Rup. A further line gives Tulakrishna through Ekharā-Gunapati-Gokulnath and Balias-Ravad, and another gives Vidyanath through Soderpur-Ramdev-Bachharu-Feku with Shakti-Narun-Mushai as the counterpart route. Barja's own continuations include Hariamb-Machal-Kishornath and Balias-Ramanath; Malichham-Baheradhi-Bachha-Babunath and Darihara-Sanath; and Karmah-Maniram-Badri with Sakararhi-Durganath. Kalikadatt gives Saulek through Pali-Harishiv-Nehali and Ekharā-Jaishiv-Chandrakar, while another line goes through Pali-Sukhari-Bechu and Pabouli-Upendra. Vanshmani closes the entry through Jhotan, Pali-Medhakar-Mana, and Sakararhi-Vedi.

Genealogical reading of the chapter

The Rajoura entries make especially clear how a Panji chapter must be read in two layers. At the surface level, the headings say Rajoura-Sahpur and Rajoura-Tharhi. At the structural level, the controlling identity is Rajoura within the Mandar frame. The route-pairs are therefore not incidental travel notes; they are the technical mechanism by which the register ties Sahpur and Tharhi households back to a larger Mandar genealogy.

The dots, blanks, and *kasthut*-type closures must also remain visible in interpretation. Where a person is left with an incomplete partner-route, the record is not inviting invention; it is preserving a known but textually suspended relation. Where a *kasthut*-like closure appears, the register signals that the line has been acknowledged as present in the genealogical field even if the present entry does not expand it fully. This is why the chapter stops at entry (510). Entry (511), beginning Rajoura to Pindaruch, opens another locality extension and must be treated separately.

Chapter 62. Rajoura-Pindaruch, Bihnagar-Kakraud, Bagahi- Kakraud, and Pindaschh: Entries (511)-(516)

Opening note

This chapter continues the Rajoura-Mandar gramarambh after the Rajoura-Sahpur and Rajoura-Tharhi entries. It covers entries (511) through (516) only. The controlling movement is from Rajoura toward Pindaruch and then into a dense Kakraud field, where Bihnagar, Jagaur-Mandar, Bagahi-Kakraud, and Pindaschh are used as working labels for the same extended genealogical environment.

The chapter should not be read as a simple village list. Rajoura remains the point of origin, but the register repeatedly uses apara clauses, daughter-routes, and village proofs through Soderpur, Pali, Karmah, Budhwal, Ghusaut, Khauwal, Jajival, Khandbala, and Mandar. These route names are the working apparatus of proof. They show where a person or branch is fixed, rather than merely where someone lived.

Entry (511): Rajoura to Pindaruch

Entry (511) is headed Rajoura to Pindaruch. It begins with the Karu line. Karu produces Ramakant, who is connected through Karmah-Mohan-Damu and Soderpur-Raghunath. Ramapati then produces Hemapati and Manpuran through Soderpur-Ratipati-Nanu and Alay-Chaudhary Nityanand. The entry immediately adds apara Ramakant branches: Lekhnath and Nandinath are routed through Pali-Ganesh-Bhikhari and Balias-Dhani, while another apara Ramakant connection goes

through Kujouli-Ganganand-Bachharu and Darihara-Indrapati.

The same entry then turns to the wider Karu-Dharmapati-Lala-Gangu frame. Kalara is attached through Pali-Ramkrishna-Shulpani and Darihara-Govardhan. Dharmapati gives Lala, and Lala gives Gangu and Ranjan through Alay-Chaudhary Nityanand and Satlakha-Keshav. Aparā Lala also produces Subudhi through Soderpur-Bhavi-Bhikhari and Khauāl-Mahadev.

Gangu is important because his descendants are listed in a broad serial cluster: Narayandatt, Chandidatt, Kalikadatt, Devidatt, Hridayram, and Venidatt. Narayandatt gives Govinddatt through Soderpur-Kalar-Brahmadatt and Khauāl-Balkrishna. Govinddatt then gives Bhagwandatt and Harivansh through Hariamb-Machal-Yogi and Sarisab-Yadunandan. Bhagwandatt produces Lalitnath through Khandbala-Chiti-Mukund and Ghusaut-Thakur Dhan. Harivansh is routed through Sakuri-Pali-Jaynath-Gopal and Ekharā-Teknath.

Ranjan supplies another principal body of the entry. He gives Thakurdatt, Jagmohan or Bhola, and Kavla through Ekharā-Ratipati-Mahidhar and Satlakha-Pitambar. Thakurdatt gives Prabhunath and Gadadhar through Pali-Kala-Gangadatt and Soderpur-Tula. Prabhunath is then connected through Ghusaut-Parivaya-Ratinath and Khauāl-Jaynath. The use of *apara* and the repeated Khauāl links show that the entry is not linear; it is a controlled cluster of multiple collateral proofs.

Entry (512): Rajoura continuation

Entry (512) is a short Rajoura continuation under the internal number (261). It begins with Bhola, who is connected through Sarisab-Jayashiv-Bhaiyan and Karmah-Shambhunath. Aparā Bhola then gives Kavichanda through Chhadan-Sarisab-Hemkar-Krishnaram and Khauāl-Mansukh.

The entry also records Keval, Madanlal, Ratikar, Bholanath, and Baidyanath. Keval gives Madanlal through Mahishi-Budhwal-Jhudama-Bhola-Harishwar and Mandar-Dev-Kalikadatt. Ratikar gives Bhola through Babhanian-Kangali-Pitambar and Ekharajag. Bholanath produces Deonath and Baidyanath through Sarisab-Sadashiv-Saheb and Darihara-Keshav. Baidyanath then produces Batuki through Budhwal-Jiv-Jaganki and Ekharajag. The entry functions as a bridge between Rajoura-Pindaruch and the Kakraud/Jagaur material that follows.

Entry (513): Bihnagar-Kakraud and the Jagaur-Mandar gramarambh

Entry (513) is headed Bihnagar-Kakraud, but its operative formula is the beginning of the Jagaur-Mandar gramarambh. The first named ancestor is Ishanath. He gives Manik through Ghusaut-Theghu-Chanan and Balias-Mahaval-Kashinath. Aparas include Shobhan and Mohan through Sarisab-Mahadev-Ratinath and Karmah-Dukhan.

The entry then gives a set of connected descendants: Hiramani, Jamahir, Jhingur, Girdhari, and Ramdhan are tied through Sarisab-Hedu-Dharmapati and Pandua-Nandishwar. Manik is separately routed through Kujouli-Chhotku-Kulpati and Alay-Mahi; another Manik route goes through Jajival-Chhaknu-Hirphul and Balias-Rai Prannath.

Shobhan's line is one of the larger parts of the entry. Shobhan gives Dular, Bhaiyo, Tufani, and Kamalakant through Soderpur-Basudev-Harpati and Balias-Harinath. Dular is connected through Soderpur-Bohoran-Vanshmani and Sakararhi-Jayadatt; another apara line gives Ganesh through Budhwal-Dharapati-Babujan and Balias-Amritnath. The entry continues through Bhaiyo, Modan, Hibharan, Manbharan, Kirtinath, Chandrakishor, Devkishor, and Krishnakishor, with

links through Tisaunt, Soderpur, Ghusaut, Khaua, Budhwal, Karmah, Darihara, Jajival, Pandua, Alay, and Belaunch.

The close of entry (513) is especially compressed. Kirtinath is tied through Ghusaut-Jhontu-Tarapati and Khaua-Bachharan. Hiramani is linked through Baheradhi-Ratidhar-Kamalpani and Belaunch-Vighanath. Jamahir is left with Parmeshwaridatt through Baheradhi-Kamalpani. The next entry begins by completing this Jamahir material, so the apparent break at the heading is a scribal and organizational break, not a full family discontinuity.

Entry (514): Kakraud continuation

Entry (514) is headed Kakraud and bears the internal number (262). It first completes the Jamahir continuation by adding a Belaunch-Vidyanath proof. Apra Jamahir then produces Bhagwandatt through Phanandah-Dharanath-Khagnath and Soderpur-Bhavan. Other apra routes include Alay-Nehal-Chaudhary Shyamlal, Bisfi-Thakur Eknath, and Rajdhari through Soderpur-Pashupati-Sanath and Panichobh-Janaki.

Bhagwandatt gives Maharaj through Hariamb-Modnath-Bodhnath and Khaua-Mus. Rajdhari gives Mush through Hariamb-Nidhi-Rudradatt-Mathuranath and Khaua-Jayadatt-Gopal, with Soderpur-Lal-Matinath also present. Maharaj then produces Shivanand, Jagannath, and Indranarayan through Soderpur-Ghondhi-Dukhmochan and Tisaunt-Kamalnanan. Apra sons or descendants include Suryanarayan, Chandranarayan, Rupnarayan, and Bhupnarayan through Soderpur-Matinath-Gangesh and Khaua-Pyare.

The entry continues with the Indranarayan and Jagannath lines. Indranarayan gives Premnarayan through Khandbala-Krishnadatt-Harinandan and Ghusaut-Harihar. Premnarayan is routed through Soderpur-Bheshnath-Buddhinath and Pali-Ramashankar or Nanu. Shivanand gives Jagatanand through

Pabouli-Buddhi-Vindhyanath and Ghusaut-Gunjeshwar. Jagatanand is proved through Alay-Phenku or Kashikant-Chhitu or Vishnukant and Bali-as-Raghunath. Jagannath gives Shambhunath through Khandbala-Padmanath Singh-Riddhi Narayan Singh and Khaual-Aniruddh; another Jagannath line passes through Digho-Bhaiyalal-Manganu and Alay-Chhakaudhi. Shambhunath is tied to Hariamb-Revatiraman-Madhusudan and Khandbala-Babu Gangapati Singh. Chandranarayan ends the entry through Pali-Jhingur-Tulanath and Mandar-Babujan-Abhayanath.

Entry (515): Bagahi-Kakraud

Entry (515) is headed Bagahi-Kakraud. It begins with Jhingur, whose sons include Bhairavdatt and Bhule through Takbal-Bandhu-Bachh and Sarisab-Ratinath. Bhairavdatt is routed through Pali-Ishwaridatt-Bhagwandatt and Darihara-Ravadapani. Girdhari gives Gana through the same Takbal-Bandhu-Bachh and Sarisab-Ratinath proof.

The Girdhari and Gana material spreads widely. Aparas include Narsingh Datt and Kalyandatt through Kujouli-M.M. Bagish-Hridaynath and Bali-as-Brajnath. Taradatt and Chandradatt are proved through Pali-Bhavaditya-Ishwaridatt and Belaunch-Juraun. Gana is further linked through Soderpur-Chitradhar-Pupadhar and Oini-Maharaj Girdhar Narayan. Aparas give Jayadatt, Gopinath, Bulbul, and Kaltu through Pali-Nath-Lal and Belaunch-Vidyanath. Taradatt produces Jyotishi Shivanandan through Soderpur-Bali-Bhagwandatt and Darihara-Hanumandatt; Jyotishi Shivanandan is further tied through Hati-Pali-Shyam-Babue and Narun-Hiramani. Chandradatt is joined to Khandbala-Joki-Jirakkhan and Panichobh-Nehal-Chandidatt.

The Ramdhan line gives another branch of the entry. Ramdhan gives Raghunath and Thithar through Soderpur-Basudev-Harpati and Pandua-Yogi. Aparas daughters or lines

attach through Soderpur-Atmaram-Sarvasva and Hariamb-Rameshwar, through Kujouli-Bagish-Hridaynath and Balias-Brajnath, and through Soderpur-Sanath and Panichobh-Janaki. Raghunath is linked through Phanandah-Jhoti-Bhaiyan and Soder-Bachchu.

Thithar produces Jaykishor, Thakku or Navalkishor, and Durganath through Khandbala-Thothi-Jirakkhan and Pali-Hibharan. Another Thithar branch gives Nunai and Yadu through Alay-Shivlal-Jaylal and Narun-Bachchi. Jaykishor gives Bilat or Anandkishor through Belaunch-Bhushan-Kumar and Pali-Kapileshwar. Anandkishor is marked as Dandadhikari Bhavnikishor, linked through Bachhara-Pali-Bhaiyalal-Chhuran and Satlakha-Singheshwar. This official title should be preserved because it records a professional-public identity inside the genealogical frame.

Entry (516): Kakraud and Pindaschh

Entry (516) continues the Kakraud line and adds the Pindaschh heading under internal number (263). It first carries forward Thakku/Navalkishor through a Digho-Bacha-Chhedhi and Phanandah-Ravellnath route. Durganand is then connected through Ghusaut-Madhav-Gunjeshwar and Sakararhi-Nena. Apra descendants include Badrinarayan, Shankar, and Triyuginarayan through Khandbala-Padmanabh Singh-Riddhinarayan Singh and Khauval-Aniruddh. Badrinath is attached through Pabouli-Ramanand-Sachchidanand; Shankar through Pali-Bachchan or Khagnath-Phaninath and Narun-Badrinath-Baldev; and Triyuginarayan through Khandbala-Babu Durgapati Singh-Babu Vidyapati Singh and Pali-Bholanath.

The closing section of entry (516) records Munai and Yadu. Munai gives Kedarnatheshwar and Sanath through Sarisab-Ramkrishna-Basudev and Balias-Rai Bhai. Parshnath is connected through Ghusaut-Ramanand-Indranand and

Pandua-Nathuni-Jagdish. Yadu gives Indranath and Mahendranath through Pali-Kapileshwar-Yaddu and Balias-Bagish. Indranath is routed through Karmah-Kashinath and Balias-Harinandan, while Mahendranath is connected through Ghusaut-Guroshwar-Maheshwar and Khandbala-Ghuran Singh.

Interpretive note on the chapter

Entries (511)-(516) show a familiar but important Panji pattern. A gramarambh may begin at Rajoura-Mandar, but the proof-network quickly opens into Pindaruch, Bihnagar, Kakraud, Bagahi, Jagaur-Mandar, and Pindaschh. These labels are not contradictions. They are localizing devices within a single genealogical record.

The most important editorial rule in this chapter is to retain all route markers and all apara distinctions. Names such as Ramakant, Gangu, Shobhan, Jamahir, Maharaj, Thithar, and Durganand become intelligible only because the record keeps repeating the routes through Soderpur, Pali, Karmah, Budhwal, Ghusaut, Khauval, Khandbala, Alay, Mandar, and Darihara. The blanks and dots likewise remain part of the record. They mark partial or compressed proof, not material to be silently removed.

The chapter stops before entry (517), where the source opens Barauni under the Sakuri-Mandar gramarambh. That is a new field and should be treated separately in the next chapter.

Chapter 63

Barauni, Bhadual, Belaunja, Katouna, and Satauli: Entries (517)- (528)

This chapter resumes after the Kakraud-Pindaschh close and treats only entries (517)-(528). The sequence begins with Barauni but the operative formula of entry (517) is Sakuri-Mandar gramarambh; it then moves through Barauni-Janta, Bhadual-Mandar, Belaunja-Tharhi/Tarauni, Katouna-Mandar, Basantpur, Katouna-Shashipur, and finally the Satauli-Sat lakhā-Narha field. The movement is therefore not a single-village narrative but a sequence of Mandar and Sat lakhā proof-fields, each joining old lineage names to dau and ddau route controls.

Entry (517): Barauni under the Sakuri-Mandar gramarambh

Entry (517) is headed Barauni, but it immediately declares the Sakuri-Mandar gramarambh. The opening ancestor is Chudamani, whose son Hardatt is proved through Kujouli-Mohan-Purushottam and Darihara-Pati. Hardatt then gives a wide son-list: Ugradatt, Krishnadatt, Maheshdatt, Tirthadatt, Chandradatt, Narsinghdatt, and Venidatt, connected through Karmaha-Purushottam-Jaganu and Pandua-Kamalnayan.

Ugradatt is routed through Soderpur-Bandhu-Jeevan and Budhwal-Ban. Krishnadatt produces Dinmani through Ghusaut-Chanan-Bacha and Balias-Khadganarayan. Dinmani gives Manohar through Pabouli-Baburaiya-Nena and Panichobh-Kanhai; Manohar is then carried through Soderpur-Saburdatt-Musahar and Kujouli-Punyadatt. Maheshdatt gives Lerbib through Takbal-Bodhkrishna-

Gauridatt and Sakararhi-Bhola, while another Maheshdatt branch is routed through Panichobh-Jaynath-Gunanidhi and Satlakha-Dillu. Tirthadatt is assigned the same Panichobh-Gunanidhi and Satlakha-Dillu frame.

The entry then shifts to Chandramani and to the Ramashwar/Rukmanidatt line. Chandramani gives Rukmanidatt, Vishweshwardatt, and Ramashwardatt through Karmaha-Rudranath-Shitaladatt and Narun-Bottu. Rukmanidatt is linked through Hariamb-Nena-Judaun and Darihara-Shambhu. Aparā branches give Keshav, Madhav, and Damodar through Soderpur-Ishannath-Gudar and Darihara-Ishwaridatt. Keshav is tied through Soderpur-Modanand-Rudanand and Darihara-Pyare; Madhav produces Vishwambhar through Haripur-Pali-Vaidyanath-Raghav and Sakararhi-Keshav. Vishwambhar is then routed through Pabouli-Siddhinath-Amarnath and Narun-Pa Nirsu.

The closing part of entry (517) gives Vishweshwardatt with Aniruddh, Basudev, and Gulab through Karmaha-Nenwa-Lakshmidatt-Manmohan and Pabouli-Devanand-Sonmani. Ramashwardatt gives Batesh through Soderpur-Badan-Madhusudan and Ghusaut-Muni. Venidatt gives Parameshwaridatt through Narun-Narpati-Phoiya and Soderpur-Balah. Parameshwaridatt then gives Babulal and Khushru through Pabouli-Baburaiya-Nena and Panichobh-Kanhai; Babulal gives Kalikadatt through Pali-Jhontan-Girdhari and Satlakha-Hibharan. Thus the entry establishes Barauni by spreading a Sakuri-Mandar root into several parallel proof-routes.

Entry (518): Barauni-Janta

Entry (518) continues Barauni and adds the Janta marker under internal number (264). Kalikadatt is followed by a Soderpur-Keshav-Manohar and Panichobh-Khushru route. Khushru gives Nirsu under a Vats-Narun-Dular-Faturi proof

and a Ghusaut-Amoldatt counter-proof. The entry also refers to Ghanshyam and Ratanu, where Ratanu is proved through Sarisab-Madhav-Lakshman and Alay-Bharat.

Ratanu gives Vaidyanath and Jagannath through Pali-Manhar-Nayan and Jajival-Nityanand. Jagannath gives Shankardatt through Hariamb-Kale-Khushihal and Gangoli-Kala. Shankardatt gives Bachharan through Alay-Vidyapati-Kalar and Darihara-Shridatt. Bachharan produces Basudev, Shilanath, and Kishornath through Soderpur-Atmaram-Ratte and Hariamb-Santoshmani. Shilanath is tied to the long Soderpur-Lakshmidatt-Kirtinath-Thuri-Madhusudan and Budhwal-Doman-Brahmadatt chain. Chhotai gives Jeevanath, and Jeevanath gives Shivnath and Sinalal through Soderpur-Ghanshyam-Gopipal and Mandar-Gatiram. The entry closes with Shivnath, Babua or Raghunath, Nanu, Mehsh, and Shyamlal, before giving Sinalal's son Durgadatt through Budhwal-Devkrishna-Indrapati and Pabouli-Kalidas.

Entry (519): Bhadual-Mandar, with Jhanjharpur, Jadsaini, and Vishnupur

Entry (519) opens with an invocation and explicitly gives the Bhadual-Mandar gramarambh. It names the field as Bhadual to Jhanjharpur, Jadsaini, and Vishnupur. Shivdatt gives Devan and Raghan through Soderpur-Vidyadhar-Umanath and Ghusaut-Vanshi. Devan gives Harikrishna through Sarisab-Harpati-Rudradhar and Ekhar-Khagesh. Harikrishna gives Bachkan through Hariamb-Bhanjan-Nenan and Ekhar-Devidatt. Bachkan gives Nirsan through Sarisab-Kashinath-Shrinath and Karmaha-Teknath, and Nirsan is connected through Babhaniam-Bathan-Gopal and Balias-Mohanlal.

The Raghan-Ramkrishna side is equally important. Raghan gives Ramkrishna through Soderpur-Nenu-Datt and Karmaha-Chitradhar, with Satlakha-Someshwar marked as kasthut.

Ramkrishna gives Sonelal, Gopal, Madhusudan, Mukund, and Keshav through Pali-Mansukh-Chandradev and Belaunch-Bachchu. Sonelal is tied through Baheradhi-Baburam-Harshdatt and Narun-Phoiya, and an apara Sonelal branch gives Brajnath and Gokulnath through Khandbala-Gauri-Doman and Mandar-Kalanath. Gopal gives Umanath through Baheradhi-Baburam-Venidatt and Darihara-Mohan. Madhav gives Vishwanath through Pabouli-Gauridatt-Ram and Karmaha-Jeevanath. Vishwanath is routed through Pali-Chhotku-Sundar and Khauul-Gopal. Madhusudan gives Bechu and Jayabhadra through Pabouli-Amritnath-Babujan and Balias-Devi. Bechu's branch attaches to Karmaha-Umanath-Lala-Bachanu and Narun-Pa Dular-Ramnarayan, with Ghusaut-Thakur-Amoldatt also recorded. Keshav gives Modnath through Ghusaut-Lanha-Kulmani and Pabouli-Adinath, and Modnath is linked through Ghusaut-Janardan-Raghuvansh and Mandar-Bambe.

Entry (520): Bhadual-Madari

Entry (520) carries Bhadual into Madari under internal number (265). Paramanand gives Harishankar through Soderpur-Mushai-Shubhai and Mandar-Gopi. Harishankar gives Bhikhari through Pali-Devanand-Min and Mandar-Goth. Bhikhari gives Jeevan through Narun-Bhavdev-Dukhan and Jajival-Murari. Jeevan then gives Nanu, Puran, and Dukhiya through Jajival-Chhokar-Chan and Pali-Manbodh. Nanu gives Babujaan through Hariamb-Dayaram-Dukhiya and Jajival-Gonan; Babujaan produces Manrakkhan through Hariamb-Devidatt-Lakshminath and Khauul-Nehal.

The Manrakkhan-Madhav line broadens the field. Madhav is tied through Sarisab-Hridaynath-Gudar and Satlakha-Ramanath. Madhav then gives Chandrakant, Shambhunath, and Shubhakant, using a complex Alay-Ami descent through Rupnath, Jhumak, and Dhanush, and additional Balias-

Shambhunath-Ramlal, Pali-Lal-Krishnmani, Balias-Bhavnath-Shomnath, and Babhaniam-Ranjan proofs. The entry closes with Puran through Pali-Veniram-Chandradatt and Balias-Revatiraman, and Dukhiya through Ganesh and Dhuni, where Dhuni is tied through Karmaha-Hemnarayan-Mandhan and Soderpur-Bachchan.

Entries (521)-(522): Belaunja-Tharhi/Tarauni and Belaunja-Sonmani

Entry (521) shifts to Belaunja, Tharhi, and Tarauni. Yogi gives Vishnudatt and Vishwanath through Babhaniam-Paramanand-Raghupati and Mandar-Narhari. Vishnudatt gives Chhotku and Rama through Soderpur-Dhanesh-Jeeveshwar and Darihara-Badlu. Vishwanath gives Parivaya, Baburaiya, and Rama through Alay-Lala-Lanha-Bhaiya and Belaunja-Bana. Parivaya gives Sonmani through Karmaha-Ramdatt-Shashidhar and Khauval-Dubari; Sonmani gives Hardatt through Soderpur-Basaun-Parshi and Darihara-Jhaun.

The entry then inserts an Aniruddh-Bodh sequence. Aniruddh gives Bodh through Pali-Vaidyanath-Ramkrishna and Sakararhi-Krishnaram. Bodh gives Gangadatt and Jhontan through Hariamb-Yashodhar-Ghani and Narun-Dukhi. Gangadatt gives Jhudula and Babunath through Soderpur-Mani-Mahesh and Kanha-Mandar-Mitrakar. Jhontan gives Kanhai through Belaunja-Murlidhar-Sanphul and Karmaha-Sanphul. Kanhai gives Chhitan through Pali-Bhora-Sanand and Narun-Bhola. Chhitan then branches into Madhusudan, Faturi, Awadhi, Mannu, Govind, Rajeshwar, Shyam, and Bathah through Baheradhi-Baburam-Venidatt and Darihara-Mohan. Mannu and Bathahu are separately routed through Pabouli-Hridaynath lines.

The second half of entry (521) follows Chan and the Khadgapani line. Chan gives Khadgapani and Lalit through Pali-Nilambar-Bhavanand and Satlakha-Narayan. Khadgapani

gives Ratnapani through Kujouli-Govind-Daun and Khauval-Bodh. Ratnapani gives Radharaman through Hariamb-Dayaram-Jeevan and Sakararhi-Bhainu. Radharaman gives Jaldhar and Lalit Kishor through Jajival-Sammar-Chandidatt and Kujouli-Shivnath. Jaldhar is linked through Kujouli-Khagnath-Radhakant and Balias-Bhaiyo, Lalit Kishor through Khori-Soderpur-Ram-Bechu and Belaunch-Nath, and Lalit gives Rajmani through Baheradhi-Yadu-Dubari and Soderpur-Dharani.

Entry (522), Belaunja-Sonmani, is a short continuation. Loknath gives Chhakorik through Gangoli-Pati-Umanand and Darihara-Harikrishna. Chhakorik is followed by Mandhan and Badan through Ekharā-Badari-Jude and Soderpur-Lochan. Aparā Chhakorik is routed through Pabouli-Ganapati-Ramsinehi and Budhwal-Pritam. Mandhan gives Krishnmani through Ekharā-Chhakorik-Poshan and Takbal-Bodhkrishna; Krishnmani is then tied through Ghusaut-Bacha-Dhan and Khauval-Kari. The brevity of this entry does not make it minor; it marks the Sonmani continuation and secures its place in the same Belaunja frame.

Entries (523)-(526): Katouna-Mandar, Basantpur, and Katouna-Shashipur

Entry (523) opens with an invocation to Shiva and begins the Katouna-Mandar gramarambh. Madhav gives Bhagirath, Shivdas, Chan, and Kisu through Pali-Ravinath-Devanath and Sakararhi-Harinath. Bhagirath gives Rohiniraman through Soderpur-Jagatanand-Purandar and Satlakha-Mohan. Rohiniraman is tied through Babhaniam-Sathawan-Kant, Bisfi-Achyut-Lakshman, and Ghusaut-Manhar. Shivdas gives Dukha and Medhna; Dukha gives Vinod through Jajival-Sadaye-Chhokar and Karmaha-Raghudev, and Vinod is proved through Belaunch-Bachanu-Bhikhan and Pali-Bhavaditya.

The Rudradhar-Jayrudra continuation is the center of entry (523). Meghnath gives Rudradhar and Jayrudra through Jajival-Saday-Shubhpati and Khauwal-Matiram. Rudradhar gives Hridaynath and Ishannath through Narun-Umapati-Kalanidhi and Budhwal-Fakir. Hridaynath gives Bhaiyalal and Jagatmani through Soderpur-Kuli-Bhaiyan and Budhwal-Padhyay-Bagish. Jagatmani gives Mukund through Digho-Shivnandan-Fakiran and Alay-Bachanu; Mukund is linked through Jagati-Pabouli-Kamaladatt-Gonu and Pali-Shitaladatt. Ishannath gives Khelanand, Babulal, and Manohar through Karmaha-Hempati-Lalpani and Balias-Chhakori. Khelanand gives Someshwar and Ghutar through Soderpur-Harpati-Babue and Babhaniam-Pathak-Vanshmani. Babulal gives Basudev, Balmukund, and Phani through Digho-Bachh-Chitradhar and Sakararhi-Shyamlal. The entry ends by carrying Phani through Rameshwar and Rameshwar's sons Shashikant and Gaurikant, while Manohar and Jayrudra close through Digho-Shivnandan-Sarvanarayan and Belaunch-Bhavdev, respectively.

Entry (524), Katouna-Basantpur, continues from Chan. Chan gives Nenu and Moti through Karmaha-Ratinath-Kishai and Sarisab-Raghunandan. Nenu gives Prabhunath through Pabouli-Jairam-Narayan and Mandar-Shubhankar. Prabhunath is linked through Khandbala-Purushottam-Mahinath and Ekhara-Babudi. Moti gives Bhairavdatt, Ratneshwar, and Saheb through Soderpur-Ratnapati-Bandhu and Balias-Mahadev. Bhairavdatt gives Adinath through Khandbala-Purushottam-Govind and Balias-Vighanath, with an apara Manorathi branch through Soderpur-Rameshwar-Prem and Balias-Lakshmidev. Ratneshwar gives Lalpani, Kamalpani, and Chhatrapani through the Soderpur-Rameshwar-Nehal and Balias-Lakshmidev route; Lalpani gives Shrikant and Vishnukant through Budhwal-Manik-Chan and Balias-Mahesh. Shrikant then produces Avadhnarayan

through Sakuri-Sarisab-Hardatt-Rudramani and Mandar-Jayan, and Avadhinarayan gives Suryanarayan through Pali-Govardhan-Khushar and Darihara-Devkinandan. Suryanarayan is finally tied through Hariamb-Lalji-Kalikadatt and Soderpur-Khagnath.

Entry (525) is a Basantpur continuation. Kisu gives Lakshminath through Sarisab-Kant-Bhairav and Satlakha-Mohan. Lakshminath gives Vanshidhar through Soderpur-Ratnapati-Bandhu and Balias-Mahadev. Vanshidhar gives Rankamani, Lanha, Raja, and Parashmani through Hariamb-Jagannath-Umanath and Pandua-Pa Chhoti or Devanand. Rankamani gives Sonmani and Bodhu through Ekbara-Sanphul and Budhwal-Ghananand. Sonmani gives Yaduvir, Jalli, and Harisingh through Sarisab-Tilkeshwar-Laksheshwar and Hariamb-Poshan. Bodhu gives Radhakant, and Radhakant gives Kalanand and Bachchu through Hariamb-Lutan-Babu and Dighe-Raghunath. Harisingh gives Ganesh through Balias-Hariamb-Vishwanath-Shrilal and Sihouli-Mandar-Bhuli. The entry closes with Lanha, Raja, and Parashmani, with Parashmani's son Jaynath routed through Pabouli-Bhaiyan-Siddhi and Darihara-Khadgapani.

Entry (526) returns to Katouna and marks Shashipur under internal number (268). Hadi, also called Dharmapati, gives Mahadev, Ramdev, Pradyumn, Sadanand, Lakshman, and Banai through Pali-Devanath-Gopinath and Darihara-Achyut. Lakshman gives Bodh through Soderpur-Lala-Chandrashekhar and Budhwal-Vir. Bodh gives Bachharu, Bachh, Raghunath, and Jagannath through Pali-Govinddas-Sukhar and Khaua-Bhora. Bachharu gives Banmalik through Budhwal-Rishi-Manik and Soderpur-Sitaram. Banmalik gives Jagmohan through Takbal-Bodhkrishna-Datt and Ekbara-Hira. Bachh is linked through Pali-Medhakar-Mana and Sakararhi-Bandhu-Vedi, while Banai is linked through Sangram-Ekbara-Lakshman-Jeeveshwar and Baheradhi-Manhar. This entry

deliberately keeps the Katouna line distinct from the next Satauli gramarambh.

Entries (527)-(528): Satauli-Satlakha to Narha

Entry (527) opens a new Satauli-Satlakha gramarambh and carries it to Narha. Prannath gives Chhakkan, Ratan, and Sachna through Belaunch-Vir-Gokulnath and Khauval-Chaudhary Matiram. Chhakkan gives Shankardatt, Gauridatt, Shambhudatt, and Bhikhiya through Karmaha-Harinandan-Bachharu and Khauval-Parashuram. Shankardatt is tied through Budhwal-Hira-Modi and Belaunch-Chaudhary Prabhakar, while another Shankardatt branch gives Brahmaddatt through Gangoli-Kriparam-Lochan and Budhwal-Khagapati. Gauridatt is attached to Hariamb-Vanshidhar. Bhikhiya produces Jyotirvid Dwarikanath and Rameshwar through Alay-Dubari-Babanu and Darihara-Nidhi.

Jyotirvid Dwarikanath gives Basudev and Balbhadra through Boli-Dhairyanarayan-Bhaiyalal and Darihara-Luchai. Basudev gives Vishnudev and Rudradev through Belaunch-Lakshmidev-Sukeshwar and Mandar-Bhairavdatt. Vishnudev gives Udayshankar, Dayashankar, and Kripashankar through Jajival-Devanath-Shyamanand and Balias-Raghunath; Udayshankar is tied through Alay-Chaudhary Shrikant-Prayag, and Dayashankar through Khandbala-Durganath-Ganeshdatt and Hariamb-Balmukund. Rudradev is linked through Alay-Ramchandra-Trilochan and Balias-Aniruddh. Balbhadra gives Jhingur or Surendra and Vishwanath through Pali-Jaleshwar-Devidatt and Pandua-Chhatradhari. Surendra gives Avanindra or Mohanji and Kedar through Alay-Mitralal-Harikant and Balias-Ishdatt. Avanindra is routed through Soderpur-Ramanand-Aniruddh and Pandua-Mahopadhyaya Ugranand, while Kedar is connected through Soderpur-Khelanath-Punyanand and Balias-Shri Mohan. Vishwanath gives Tirthnath, Kanhaiya, Shantinath, and Gopalji through Ojholi-

Narun-Vishwanath-Shobhanand, while the same entry also records the Ghanshyam-Saheb-Vaidyanath descent with Khauual-Damodar-Chilka and Digho-Bhaiya controls.

Entry (528) continues Satauli to Narha and gives Shyamsidhap Mahendra Jha Narha under internal number (269). Vaidyanath gives Vishwanath through Karmaha-Mahanth-Dullah and Digho-Kala. Vaiya Vishwanath gives Ramanand and Shobhanath through Sakararhi-Hridaynath-Bachchu and Baheradhi-Venidatt. Shobhanath is routed through Darihara-Gehnath-Gulab and Karmaha-Jaynath. Rameshwar then gives Jaydev, Bhola, Nirsu, and Shridev through Pali-Ishwaridatt-Bhagwandatt and Darihara-Khadgapani. Jaydev gives Rashi and Sundar through Karmaha-Horil-Bihar and Sarisab-Bhulan, and an अपरा Jaydev line gives Brajendra Mohan and Madanmohan through Kodariya-Mukundlal-Madhav and Ghusaut-Jayvallabh.

The end of entry (528) follows Bhola, Mahendra, Jeevakant, Bucha, Chhatrapati, and Babujaan. Bhola is tied through Ghusaut-Shyam-Gokul and Darihara-Bholi; an अपरा Bhola branch gives Mahendra, Jeevakant, and Bucha through Baheradhi-Babusjaan-Balbhadr. Chhatrapati gives Babujaan through Darihara-Rohini-Bhavan and Jajival-Kaladhar. Babujaan gives Balbhadr through Khauual-Hemkar-Motiram and Karmaha-Shrinath. Balbhadr is linked through Sarisab-Fakiran-Yugalkishor and Karmaha-Teknath. The entry also records a Bhola अपरा connection through Alay-Jaylal-Fekanlal and Mandar-Yugalkishor, and a Shridev अपरा connection through Alay-Jaylal-Lut and Mandar-Jaynath. Under the internal D 1/1 marker, Ratan gives Kirtinath, Hridaynath, Girdhari, Babunath, and Amritnath through Uchati-Dinesh-Chhakanu and Narun-Govind. Kirtinath is tied to Karmaha-Chitradhar-Shambhunath; Shambhunath gives Chandidatt through Balias-Yogi-Bhayan and Babhaniam-Gonor. Amritnath

is routed through Hariamb-Kauskidatt-Gulvadan and Balias-Rudranath-Arjun, with Ghusaut-Ranglal also noted.

Interpretive note on the chapter

Entries (517)-(528) show a sustained shift from the Mandar villages into Satauli-Satlakha. The Panji method remains the same: a gramarambh heading opens a field, but proof is actually produced by a network of daughter routes, अपरा branches, professional titles, and counter-checking dau/ddau references. Barauni is thus not merely Barauni; it is a Sakuri-Mandar field. Bhadual is not merely a place-name; it is a Mandar proof-unit with Jhanjharpur, Jadsaini, and Vishnupur extensions. Katouna is both a Mandar gramarambh and a gateway into Basantpur and Shashipur. Satauli then opens the Satlakha register and carries it to Narha.

The editorial duty in this chapter is to preserve the intermediate anchors rather than compress them into modern surnames or villages. Terms such as gramarambh, अपरा, kasthut, dau, ddau, Jyotirvid, Vaiya, Chaudhary, and Mahopadhyaya are functional markers in the record. The dots and suspended fragments show places where the manuscript carries a known but incomplete route. They have therefore been interpreted as genealogical checkpoints rather than ignored as accidental blanks.

The chapter stops before entry (529), where the source continues the Satauli material with a new Rishi line. That continuation belongs to the next chapter and has not been included here.

Chapter 64

Satauli Continuations, Purnia, Jayanand, Virsayar, and Parihari: Entries (529)-(534)

This chapter continues the Satauli-Satlakha block which began in the preceding chapter. It covers only entries (529) through (534). The source keeps the frame at Satauli, but the internal proof-lines move through Purnia, Ramnagar, Rudi, Khojpur, Paramanand-Bathanay, Virsayar, and Parihari/Tharhi. The chapter therefore treats the headings as route controls, not as detachable anecdotes, and preserves the repeated Panji devices: *apara* alternatives, incomplete dots, *kasthut* closures, *dau/ddau* marriage-routing, titles such as *Jyotishi* and *Justice*, and the exact function of village anchors such as *Soderpur*, *Khauai*, *Mandar*, *Darihara*, *Baliyas*, and *Pali*.

Entry (529): Satauli continuation under the Rishi-Bhanu line

Entry (529) opens simply as Satauli and begins from Rishi. Rishi gives Bhanu and Nennan through *Soderpur-Krishnadas-Harijiv* and *Karmaha-Raghu*. Bhanu then gives Ratanu, *Girdhar*, *Vanshidhar*, and *Dharnidhar* through a *Soderpur-Kamalapati-daughter-Chilka* route and a *Baheradhi-Raghunath* counter-route. The structure is typical of this portion of the register: the named sons create the descent-frame, while the two route clauses show how the line is certified into separate village networks.

Ratanu is the main carrier of the first half of the entry. Ratanu gives *Hibharan*, *Ramanath*, *Eknath*, *Badri*, *Devidatt*, and *Jyotishi Arjun* through *Jajival-Bhaiyo-Hemu* and the *Pani-Madhurapati* route. *Hibharan* gives *Chintamani* through

Hariamb-Khushihal-Rudradatt and Mandar-Nidhi. The entry then adds an अपरा daughter of Ratanu through Pabouli-Akhi-Harinath and Sakararhi-Hira, and another अपरा daughter through Karmaha-Jivanath-Shambhunath and Sakararhi-Gujar. These are not decorative repetitions; they preserve parallel certifying routes for the same Ratanu descent.

Ramanath is represented through multiple daughter-clauses. One daughter is tied by a Belaunch-Kulmani route, another by Soderpur-Basaun-Dukhiya, and another by a Pani-Pritam-daughter-Dukhiya clause which returns to Soderpur-Badalu-Dharanath. Eknath gives Harinandan through Soderpur-Chhotu-Devanath and Baliyas-Nath, and an अपरा Eknath gives Muktinath through Karmaha-Gangadatt-Sanphool and Mandar-Bhavi. Muktinath then sends a daughter through Pali-Jiva-Shyamnath and the Rajanpura-Darihara-Hibharan route. Badri gives Faturi through Karmaha-Juraun-Bokan and Soderpur-Bhamaru, while a later Badri daughter goes through Naroun-Balkrishna-Durgadatt and Baliyas-Ramjiv-Dhir. The Soderpur-Juraun kasthut closes the cluster as a verification marker.

The Jyotishi Arjun branch is the most marked part of entry (529). Jyotishi Arjun gives Lal through Budhwal-Khagpati-Hridaynath and Darihara-Meena. Lal gives a daughter through Sarisab-Eknath-Jadav and Darihara-Halli. An अपरा Arjun gives Amritnath through Kujouli-Rudradatt-Eknath and Satlakha-Vishnudatt. Amritnath gives a daughter through Pali-Lal-Kalaru and Baliyas-Bhular. A further Lal line gives Radhakant, Lakshmikant, and Kamalakant through Pali-Harikrishna-Yadurai and Soderpur-Rudrir. Lakshmikant then gives Justice Vaidyanath, Kashinath, Durganath, and Taranath through Tarauni-Karmaha-Chhotkani-Khuni and Soderpur-Jamahir. Justice Vaidyanath gives Shambhunath also called Gopali Ji, Bholanath also called Kisunji, and Shankarnath through Ghusaut-Bachharu-Brajmohan and Soderpur-

Gangadhar. The legal title Justice is therefore part of the genealogical entry, not a modern interpolation to be removed.

Entry (530): Invocation to Somanath and Satauli-Purnia

Entry (530) invokes Somanath and extends Satauli toward Purnia under internal number (270). Shambhunath gives Shachindra and Shailendra through Karmaha-Nilambar-Rupnath and Khandwala-Babu Thakurpati Singh. Bholanath gives Sherwar Kumar and Samar Kumar through Karmaha-Premnath-Lilanath and Sakararhi-Durganand. Shankarnath gives Nahar and Digaunth through a Soderpur line connected with Shankaranand and through Naroun-Shaktinath. These clauses move the same Satauli material into a more modern and regionally extended register without leaving the older Panji grammar.

The entry then introduces Vakil Kashinath, who gives Mohaniji through Hariamb-Jaykrishna-Kumar and Sarisab-Kartik. Durganath gives Keshavji, Mantruji, and Ratanji through Karmaha-Premnath-Jagannath and Khaua-Shivnandan. Taranath gives Harinath, Shaktinath, Bhaktinath, and Kripanath through Anal-Karmaha-Nand Kishor and Sakuri-Mandar-Rameshwardatt. The Sakuri-Mandar clause is important because it pulls the Satauli register back into the Mandar-linked field already active in the preceding chapters.

Vanshidhar gives Ugari and Bhavan through Hariamb-Bachharu-Loknath and Ekhar-Khadgapani. Kashi gives a daughter through Pali-Umadatt-Shambhudatt and Soderpur-Dhir, while Bhavan gives a daughter through Takbal-Bodhkrishna-Gauridatt and Soderpur-Kamalapati-Bholanath. Nennan gives Ratinath through Soderpur-Harijiv-Kuli and Pali-Bachh. Ratinath gives a daughter through Naroun-Dhairji-Rupnath and Soderpur-Indramani, and an apara Ratinath gives Batah through Pali-Manbodh-Shobhnath and Jajival-

Hemu. Batah gives a daughter through Sarisab-Chhabban-Boku and Khauul-Chaudhary Lakshminath. The close of the entry gives Dharnidhar through a Belaunch-Chengan-Bhairavdatt and Gangoli-Pakshadhar route, confirming again that the Satauli-Purnia heading is held together by repeated village-based proof.

Entry (531): Satauli to Jayanand, Ramnagar, Rudi, Khojpur, and Paramanand-Bathanay

Entry (531) carries Satauli into a wider route: Jayanand at Ramnagar, Rudi, Khojpur, and Paramanand-Bathanay. Karu gives Pitambar, Vidyapati, and Devkimana through Soderpur-Vaidyanath-Jayi and Khauul-Sadanand. Pitambar then gives Anand, Jayanand, Paramanand, Rudi, and Sadanand through Soderpur-Purandar-Chhatu and Khauul-Ramdev. The entry thus places Jayanand and Rudi not as separate origins, but as branches produced inside the Pitambar continuation.

Anand gives Tulsidatt through Pabouli-Kalar-Bandhan and Phanandah-Mahipani. Jayanand gives Nanu, Babunath, and Janakinath through Karmaha-Lakshmipati-Teki and Baliyas-Yadupati. Janakinath gives Vishweshwar through Katka-Soderpur-Garibnath-Venidatt and Tisaunt-Shyamlal. Paramanand gives Bholanath, Rupnath, Hridaynath, and Jivanath through Babhaniam-Bachharu-Bhali and Sarisab-Shulpani; the Bholanath daughter line is left partly dotted through Ekbara and Shankardatt, while Rupnath is tied through Soderpur-Umai-Dharmdatt and Khauul-Shyamnath.

The Rudi portion is dense and must be kept distinct. Rudi gives Dayanath, Grihinath, Kashinath, Mathuranath, Gokulnath, Raghunath, and Shivnath through Hariamb-Chhabani-Manjan and Mandar-Devan. Dayanath gives a daughter through Alay-Bhiravni-Kari, also written Kariye, and Soderpur-Bhulan, and an अपरा daughter through Pani-Janaki-Lanha with the destination partially unfilled. Raghunath gives

a daughter through Phuldaha-Pali-Gua-Shyamnath and Sakararhi-Durganath.

The latter half of entry (531) follows Bhainu. Bhainu gives Kirtinath and Bechu through Sarisab-Chaturbhuj-Nityanand and Karmaha-Saday. Kirtinath gives Mani and Jage through Alay-Vanshi-Mahi and Sarisab-Bhramar; Jage gives a daughter through Soderpur-Rameshwar-Nandishwar and a Sakararhi reading left obscure in the source. Bechu gives Dharanidhar and Banravandi through Pali-Bhavdev-Purushottam and Sakararhi-Umanath. Dharanidhar then gives Batuki through Khandwala-Mahinath-Manchit and Darihara-Subodh.

A separate closing note records a Nepal extension: from Janakpur, in Nepal deshe, the Satauli-Satlakha line formerly associated with Nahas-Rupawli gives Mahakant with sons Vidyanand and Sadanand. Vidyanand gives Dipendra and Jitendra; a Babupali-Joki-Sarisab-Kedar route is attached, and a daughter Sunita of Mahottari-Sahudiya, Vats gotra, is recorded as wife of Sanjay. This sentence shows that the register is not limited to an old village list; it extends the same Panji control into cross-border kinship geography.

Entry (532): Satauli, second continuation

Entry (532) is labelled as Satauli 2 and begins from Ramapati. Ramapati gives Ramjiv through Soderpur-Rupai-Mohan and Budhwal-Gauri, while an अपरा Ramapati gives Manik through Budhwal-Sadanand-Balkrishna and an incomplete Soderpur clause. Ramjiv gives Narayandatt through Soderpur-Purandar-Dharani and Mandar-Badali. Narayandatt gives Vishnudatt and Nanu through Naroun-Kulpati-Raghupati and Darihara-Purandar. Vishnudatt gives a daughter through Hariamb-Jagnath-Umanath and Pandua-Chhoti, also called Devanand; Nanu gives a daughter through Ghusaut-Ram-Manik and Baliyas-Harishankar.

The Manik branch gives Mathuranath through Karmaha-Parashuram-Bhaiyan and Baliyas-Bhagirath. Mathuranath gives Nityanand through Hariamb-Bhaiya-Ramanath and Darihara-Rohini, and an apara daughter through Manmohan by way of Jajival-Chhakanu-Hirphool and Baliyas-Rai Prannath. Nityanand gives Shyamanand; Shyamanand gives a daughter through Jajival-Sanphool-Shobhnath and Pali-Shatrughna. Manmohan gives a daughter Gopal through Jajival-Manasukh-Manmohan and Belaunch-Parashmani.

Abhiram gives Ishannath and Ranjan through Soderpur-Purandar-Dhanapati. Dhanapati gives a daughter through Baliyas-Vaidyanath-Vishweshwar and Pali-Krishna. Ishannath gives a daughter Kanhai through Pali-Mahipati-Chhava and Soderpur-Mahesh. Kanhai gives Nena through Gangoli-Raghu-Jivu and Hariamb-Basudev; Nena gives a daughter through Sarisab-Manik-Kanha and Nagram-Khauval-Mangaladatt. Ranjan gives Jagmohan through Alay-Gunai-Saheb and Khauval-Bhushan. Jagmohan gives Bhaiyan and Devidatt through Pani-Govind-Anath and Jajival-Hemu. Devidatt gives Parashmani, whose daughter is tied through Pali-Manbodh-Janaki and Baliyas-Shivnath.

Entry (533): Satauli to Virsayar

Entry (533) moves Satauli toward Virsayar. Kalar gives Sarvasva and Chhota through Ekharal-Lala-Purushi and Darihara-Dhani. Sarvasva gives Babujaan and Batah through Soderpur-Dullah and Pani-Kisuni. Babujaan gives Jaylal, Devlal, and Nandalal through Budhwal-Kulpati-Bachh. Jaylal gives Manohar, Arjun, Narayan, and Hemnath through Sarisab-Mana-Ishwardatt and Baliyas-Shravan. Manohar gives a daughter through Khandwala-Gopinath-Narayandatt and Pali-Shankardatt.

Arjun gives a daughter through Madhusudan by Pali-Mangani-Manu and Darihara-Pyare, and an apara Arjun

daughter through Soderpur-Phanipati-Bachchu and Baliyas-Raja. Madhusudan gives Jagdish through Ekbara-Vidyanath-Chaturanand and Hariamb-Ganeshdatt, and an अपरा Madhusudan daughter through Takbal-Ravinath-Shambhunath and Darihara-Raghuvar. Narayan gives a daughter through Hariamb-Babunath-Abhayanath and Mandar-Gana.

Hemnath gives Maheshwar and Parmeshwar through Soderpur-Yognath-Mangtru and Karmaha-Babulal. An अपरा Hemnath gives Rupnarayan and Anupnarayan through Hariamb-Babunath-Dwariki and Khauwal-Babudatt. Maheshwar gives Gopinath through Pabouli-Buddhi-Raghunath and Hariamb-Babu; Gopinath gives Ratan Kumar through Pali-Mukund-Umanand and Baliyas-Vaiya Shrikant. Rupnarayan gives Lakshminarayan and Indranarayan through Kujouli-Ravagnatha-Ramnandan and Baliyas-M.M. Rajje. Both Lakshminarayan and Indranarayan have daughter routes through Khojpur and Hariamb-Ramchandra-Umesh Mishra, ending at Darihara-Nandalal. Karpur, also connected with Anupnarayan, gives a daughter through Pali-Hemnath-Harivansh and Khauwal-Babuji.

Entry (534): Satauli to Parihari Jha and Tharhi Jha

Entry (534) continues Satauli and explicitly links the material to Parihari Jha and Tharhi Jha under internal number (272). Parmeshwar gives Adayanand, also called Bhanuji, through Pabouli-Buddhi-Raghunath and Hariamb-Babu. An अपरा Parmeshwar gives Gopal and Bhagwanji through Phanandah-Mangu-Yatadhar and Khauwal-Kunjan. Adayanandan gives a daughter through Dighe-Bhairav-Gopikant and Ghosaut-Taranand.

The entry then follows an अपरा Babujaan branch. Babujaan gives Dhutar through Budhwal-Nakar-Nidhi and

Soderpur-Chhatrapati. Dhutar gives Chandramani and Bhadramani through Soderpur-Baburaiya-Kanhai and Belaunch-Noni. Battan, or Batthan, gives Manilal through Panichobh-Bahoran-Kanhai and Sakararhi-Ghana. Manilal gives Damodar, Keshav, and Badri through Takbal-Hridaynath-Bachchelal and Darihara-Nayan. Damodar is tied through Belaunch-Jagmohan-Bhagirath and Pali-Veni. The final Chhota line gives a daughter through Kujouli-Chhotku-Hridaysukh; Hridaysukh then gives a daughter through Darihara-Bachharu-Bholanath and Belaunch-Ramchandra. The entry closes the Satauli block by converting earlier branch names into Parihari/Tharhi-linked proof-lines.

Interpretive note on the chapter

Entries (529)-(534) demonstrate how a Satauli heading can contain several distinct but connected genealogical zones. The register begins with the Rishi-Bhanu line, moves into Purnia through the Somanath invocation, expands through Jayanand, Ramnagar, Rudi, Khojpur, and Paramanand-Bathanay, then re-centres itself through Satauli 2, Virsayar, and Parihari/Tharhi. The repeated use of *apara* shows that the source is not linear narrative; it is a controlled map of alternative authenticated branches.

The editorial principle here is to preserve the marriage-route grammar rather than silently modernize it. Every *dau/ddau* clause is part of the proof mechanism. *Kasthut* clauses are retained as closures or verification points. Dots and blank destinations are treated as deliberate absences in the transmitted text, not as material to be supplied by conjecture. The chapter stops before entry (535), where the source opens Mahindrapur-Pandua *gramarambh* and begins a new major block formerly connected with Tatail. That new block belongs to the next chapter and has not been included here.

Chapter 65

Mahindrapur-Pandua and its Kakarod, Dhagjari, Rashady, Singhwar, Lagama, and Kailakh Branches: Entries (535)-(547)

This chapter begins a new major unit under the Mahindrapur-Pandua gramarambh. It covers only entries (535) through (547). The chapter is deliberately stopped before entry (548), where the record turns to the eastern Rashady-Shivnagar continuation of Mahindrapur. The present chapter therefore treats the first Mahindrapur-Pandua block as an internally connected sequence: the opening Panji Panchanan and Pa Raghudev register, the Nahar and Kakarod extensions, the Dhagjari and Rashady movements, the Singhwar-Pindaruch-Ehu branch, the Bharanam-Tharhi note, the Lagama and Kailakh clauses, and the closing Maheshkram invocation.

Entry (535): Mahindrapur-Pandua gramarambh

Entry (535) opens with the formula of Mahindrapur-Pandua gramarambh and places the line under Panji Panchanan Pa Raghudev. From Pa Raghudev are given Pa Bhagirath, Pa Harishwar, Pa Mathuresh, and Pa Devkinandan through Budhwal-Paran-Kamdev, with the corresponding ddau route through Darihara-Vishnupati. This is not a small side-note but the formal opening of a new village-and-mool field; the repeated Pa title gives the line a clearly marked Panji-authority register.

An apara son of Pa Raghudev is Pa Anand, paired with Ghanshyam through Pali-Larwai-Shankar and Mandar-Raghunath. Pa Bhagirath then opens several routes. One daughter is connected through Panichobh-Vanshmani and

Satlakha-Kav. Another route moves through Phanandah-Nikar and the learned figure Mahamahopadhyaya Ramabhadra, with Darihara-Damu as the responding side. A further apara daughter of Pa Bhagirath is carried through Karmaha-Balbhadra-Bachhai and Ekharā-Damodar. The entry is thus built from parallel daughter-marriage statements rather than from a single descending male stem.

The Pa Pashupati branch is the main continuation. Pa Pashupati gives Pa Nandishwar, Pa Vik or Ramanath, Kedashan, and Rohan through Babhaniam-Pa Aniruddh-Bhagirath and Khauāl-Kamal. Pa Nandishwar gives Pa Chan, also styled Badrinath, together with Pa Mansukh, Pa Garib and Bhaiya, through Mahishi-Budhwal-Balgopal-Mahi and Khandwala-Balkrishna. Pa Chan gives Vishwanath by Pabouli-Jivakarna-Bavanu and Hariamb-Yadunandan.

Vishwanath gives Madhav through Sarisab-Vishram-Kariye and Kujouli-Panji. Madhav gives Jivachh through Pali-Mani-Bavue and Sakararhi-Sudhakar-Poshi. Jivachh then gives Radhakant, Vighnesh, and Ramchandra through Phanandah-Sarinath-Jivanath and Tatail-Sakararhi-Gokulanand. These routes show how the Mahindrapur-Pandua register borrows and reuses several earlier moolgram links: Pali, Sakararhi, Phanandah, and Tatail are not ornamental place names but route controls.

The Mansukh branch is also important. Mansukh gives Pa Balbhadra and Lakshmi through Budhwal-Shatanjiv-Bhaiyan and Darihara-Dharadhar. Pa Balbhadra is then tied through Soderpur-Bechu-Parivaya and Takbal-Bachh. A further Pa Balbhadra route uses Hariamb-Prannath-Rupnath and Sarisab-Mod. Entry (535) therefore closes by showing that the new Mahindrapur-Pandua field is already interlocked with Budhwal, Darihara, Soderpur, Takbal, Hariamb, and Sarisab.

Entry (536): Mahindrapur to Nahar and Kankarod

Entry (536) is headed as Mahindrapur to Nahar, with Kankarod also named. It begins from Lakshi, who gives Suga through Sarisab-Balbhadra-Chandramani and Pali-Umadatt. Suga then moves through Soderpur-Nandishwar-Badri and Kujouli-Padula. The entry next follows Pa Garib, whose sons are Jagatmani, Ratnamani, and Hridayamani through Soderpur-Vasudev-Bhavanidatt and Hariamb-Prannath.

Jagatmani is treated through several marriage links: Soderpur-Rameshwar-Nandishwar and Pali-Jayadatt; Pali-Purushottam-Jaynath and Sarisab-Jayshiv-Bhaiyan; Mandar-Ratneshwar-Bammoli and Pali-Vaiya Chandradatt; Gangoli-Dukhni-Nandi and Mandar-Bhairavdatt; and a longer route involving Babujan, Pa Paltan, and Luche through Soderpur-Lal-Vasti and Satlakha-Fekan. This accumulation makes Jagatmani a branching node rather than a minor name.

Lakshman gives Mukund, Damodar, and Hariddha through Mahishi-Budhwal-Kamalpani-Govind and Pabouli-Bhaiyo. Mukund gives Purnachandra through Pabouli-Manaranjan-Shridhar and Pali-Banmali. Damodar gives Madan through Pali-Gumani-Haldhar and Pabouli-Ravinath-Lakshmidatt, with a Darihara-Parmeshwari clause. Ratnamani then produces Pa Apooch, Dhani, Pa Jivi, and Pa Uma through Khandwala-Durgadatt-Nidhi and Kujouli-Jhadula.

Pa Apooch gives Pa Shivnandan and Pa Raghunandan by Pali-Tota-Kanakmani and Soderpur-Girdhari. Apooch also gives Madhav through Sarisab-Bavue-Tofir and Belaunch-Nene. Pa Shivnandan gives Upendra and Sushil through Pali-Jaleshwar-Gulli and Baliyas-Ram. The entry closes with Pa Raghunandan giving Devkinandan and Pa Harinandan through Pali-Shaktinath-Madhav and Baliyas-Ram, and with a further cluster of Gopinandan, Yadunandan, Brajnandan, and

Janakinandan through Alay-Jaylal-Fekanlal and Mandar-Yugalkishor. This continues the chapter's dominant pattern: the Pa-marked Mahindrapur line is repeatedly validated by cross-mool routes.

Entry (537): Mahindrapur to Kakarod

Entry (537) narrows the register to Mahindrapur-Kakarod. It begins with Tirthanandan, then follows routes through Mahishi-Pali-Yoganand-Mayanand and, by a doubled wording, Raghunandan-Yoganand-Mayanand through Khandwala-Jagatkant-Revatikant. Mayanand is associated with a Kanhouli-Soderpur route involving the Ujan-vasi Girjadatt-Pinakdatt line and the Ishahpur-Sihouli-Mandar response through Jhontahu. The entry also records Abhinandan, styled Bharat, through Pillawar-Sulhani-Narun-Banshidhar-Ravindranath and the Kailar-vasi Balirajpur-Hariamb-Karunakant route.

Devinandan, styled Lal, is tied to Gangaura-Budhwal-Girishwar-Govinddev and to Madari-Baliyas-Kamalapati-Jivapati, with a Karmaha-Madhusudan-Shrinarayan kasthut. Gopinandan and Yadunandan are then given through Khandwala routes, including Devkinandan-Shankar and Hembadatt-Sureshwar, with Pali-Kulanand and Ghusaut-Parashmani responses. A Jhithakiya kasthut is noted, which should be read as a deliberate register marker rather than a narrative aside.

The Pa Jivi branch is one of the most modern-looking portions of the entry. Pa Jivi gives Gunanand and Indranand through Digho-Bacha-Balmukund and Pandua-Thadu. Gunanand gives Krishnanand, Mathuranand, Shyamanand, Ishwaranand, and Satyanand through Soderpur-Manhar-Bheshnath and Alay-Raja Padmanand Singh. The line then records Major Krishnanand with Madan Ji, Raman Ji, Suman Ji, and Devanand through Karmaha-Bholi-Narsingh and

Khauval-Banshmani. Mathuranand gives Sachchidanand, Vijayanand, Ajayanand, Abhayanand, Prabhanand, and Shaktyanand through Soderpur-Nityanand-Vachananand and Ghusaut-Keshav. Shyamanand gives Manik, Vinayanand, and Abhiyanand through Khandwala-Devkinandan-Pushkar and Pali-Gulli; Ishwaranand gives Saketanand and Sanketanand through Ghusaut-Keshav-Virendra and Belaunch-Harikrishna; and Satyanand connects to Kujouli-Parmanand-Sachchidanand and Khauval-Gonu. The professional and modern personal names are preserved because they mark the late accretion of the same Panji line.

Entry (538): Mahindrapur to Kakarod-Dhanga

Entry (538) carries Mahindrapur toward Kakarod and Dhanga. Pa Uma is first tied through Digbo-Bacha-Balmukund and Pandua-Thad. An apara Pa Uma gives Mahopadhyaya Ugranand, Ganganand, and Durganand through Pali-Shyamlal-Murlilal and Sarisab-Visuni. Ugranand gives Meghanand, Lilanand, and Gitanand through Phanandah-Bhaiyan-Jayant and Darihara-Durmil. Meghanand gives Promodanand through Karmaha-Paltan-Kashinath and Baliyas-Harinandan. Lilanand gives Dayanand, Sadanand, and Ashanand through Alay-Pilu-Mahanth and Soderpur-Bachchan.

Gitanand gives Devanand through Khandwala-Durgeshwar-Vinod and Karmaha-Vitu-Bhupnath, with a Darihara-Balram kasthut. Ganganand gives Banshidhar, Dharanand, Jayanand, and Gayanand through Tisaunt-Kamalnayan-Sundar and Baliyas-Raghunath. Dharanand is then routed through Belaunch-Keshav-Girdhar Kishor and Baliyas-Shrikant. Jayanand and Gayanand have separate Pali-Raghunandan lines. Durganand gives Vedanand, Kirtyanand, and Shobhanand through Phanandah-Bhaiyan-Subant and Khauval-Bauk. The closing clauses through Karmaha-Kheli-

Jivanand, Digho-Nenalal, Digho-Lal-Bachcha-Chandradev, and Khandwala-Babu Gunapati Singh show that the Kakarod-Dhanga heading has become a web of learned, professional, and landed linkages.

Entry (539): Mahindrapur to Dhagjari

Entry (539) moves to Dhagjari and begins from Hridaymani. Hridaymani gives Devmani, styled Bhushi, and Bhikhi through Soderpur-Nandishwar-Babuni and Pali-Nityanand. A further Hridaymani daughter gives Ramsevak, Awadhbihari, Rashbihari, and others through Kodariya-Parmeshwari Datt-Nena, also styled Guhyeshwari Datt, and Baliyas-Bacha. Another Hridaymani line goes through Budhwal-Shripati-Durgapati and then Mandar-Mahipati-Maddu, Karmaha-Jivanath-Shambhunath, Khauval-Mahesh-Bhaiya, and Hariamb-Rambhadra. This is a striking example of a chain in which the ddau side is itself unfolded into several remembered stations.

The entry next gives Bhaiya and Maddu under Hridaymani, using Padmakar-Panichobh-Paltan-Nehal-Chandidatt and Jajival-Bhanjan-Nehal. Devmani or Bhushi gives Khuni through Hariamb-Jhauti-Gopal, while Dhaniram, Thadu, and Jhauti lead to Sakararhi-Mahgi. Jhauti gives Gopal through Rajanpura-Darihara-Shridatt-Brajnath and Karmaha-Mayanidhi. The Dhagjari register then moves through Girju, Narun-Hridaydatt, Baliyas-Manik, Mandar-Babua-Nanu, Pali-Gauri, Pabouli-Manaranjan-Shridhar, and Parhi-Pali-Banmali.

Ramsevak gives Chumman through Jajival-Mushari-Ghoghai and Hariamb-Babuan. Chumman leads to a Panichobh-Pujeri clause; Jagnath gives Gunanidhi through Darihara-Narottam-Purushottam and Babhaniam-Bachharu. Gunanidhi gives Parashmani through Satlakha-Purandar-Dillu and Soderpur-Chhabnu. Parashmani then gives Kapileshwari, Pujeri, Singheshwar, Bhagwandatt, Narsinghdatt, Dineshwar,

and Kalikadatt through Darihara-Shridatt-Jhalahu and Pali-Baburaiya. The Pujeri/Singheshwar line closes through Darihara-Parmeshwari-Nityanand and Karmaha-Nathe, which ties the ritual title and the Dhagjari movement together.

Entry (540): Mahindrapur to Dhagjari, Rambhadrapur, and Mangrauni

Entry (540) continues Dhagjari and explicitly adds Rambhadrapur and Mangrauni. Ramapati gives Shripati through Pali-Govardhan-Chhotu. Chhotu is linked to Sakararhi-Meghnath-Tirthmani and Soderpur-Thakurdatt. Nilambar gives Gulab through Karmaha-Ghonghi-Dukhmochan and Kodariya-Kumar. Rashbihari is tied to Pabouli-Barju-Narsingh Datt and Budhwal-Fekan.

A Pandua-nag clause then brings in Pa Bhaiya, whose sons are Loknath, Dharmanath, and Bhikhari through Budhwal-Ram-M.M. Padhyay Achal and Khandwala-Brajbhushan. Loknath is represented through multiple routes: Soderpur-Rameshwar-Nandishwar and Pali-Jayadatt; Soderpur-Lal-Barti and Satlakha-Fekan; Pali-Anand-Rohinidatt and Soderpur-Bhavanidatt; and Pali-Dukhbhanjan-Maniknandan with Belaunch-Aankhi. The internal statement that another Loknath son Panrath is under Pali in the presence of Rohinidatt is preserved because it shows a procedural clarification inside the Panji record.

Dharmanath gives Son and Damodar through Pali-Lalbihari-Mathuranath and Jonki-Sarisab-Karu; an अपरा Dharmanath daughter goes through Pali-Tarapati-Kheli and Darihara-Garib. Bhikhari gives Shashinath, Nandan, and Ishdatt through Pabouli-Ratnapati-Durganath and Pali-Dinanath. Shashinath is tied through Pali-Nena-Govardhan and Baliyas-Parmeshwar. Nandan is linked to Tarauni-Karmaha-Vidyanath-Ravinath and Baliyas-Shri Raman. A further Nandan son, Pa Chiranjeev, is joined through

Belaunch-Dharmadatt-Mahgi and Nahas-Khaual-Jhumki. Thus entry (540) ends by connecting Mahindrapur not only to Dhagjari and Mangrauni but also to the earlier Nahas-Khaual frame.

Entry (541): Mahindrapur to Rashady, Purnia, Pilkhwar, and Vishnupur

Entry (541) names Rashady, Purnia, Pilkhwar, and Vishnupur. Pa Biku gives Shambhunath through Sarisab-Saday-Bhagirath and Pali-Shubhankar. Shambhunath gives Indramani, Rudramani, Ugramani, and another Rudramani through Soderpur-Ghanai-Chanan and Baheradhi-M.M. Khagesh. A further Shambhunath line gives Jivanath through Pali-Bechu-Nityanand and Sakararhi-Nilangad.

Jivanath gives a Soderpur-Bhavanidatt-Bhatu route and a Pali-Jhotan response. Kedar gives Toti and Nonu through Pali-Gunanand-Durgadatt and Gangoli-Lakshmikant. Kedar also gives Thakurdatt through Gangoli-Lakshmikant-Kriparam and Alay-Purandar, and Rudradatt through Pali-Hemai-Theghu and Khaual-Narayan. Nanu gives Dhan and Bahor through Pabouli-Raghu-Garibnath and Alay-Chandrapati; Dhan is then connected with Ghusaut-Jhautu-Ram and Sakararhi-Jayanand.

The closing part of entry (541) follows Rohan and Rudramani. Rohan gives Rudramani through Pabouli-Chandrapati-Kaladhar and Babhaniam-Bandhav. Rudramani is repeated through Soderpur-Vasudev-Harpati and Phanandah-M.M. Bhavanidatt, and then through Atma, Nidhiram, Lakshman, and Hibharan by Soderpur-Vasudev-Thothari-Raghupati and Pali-Jagatbandhu. Aparar Rudramani gives Nena through Pali-Padmapani-Tota and Baliyas-Bhavi; another branch goes through Tholhi, Soderpur-Rameshwar-Nandishwar and Pali-Jayadatt. Nandalal, Atmaram, Shobhnath, and Kashinath close the entry through Pali-

Dinanath-Shaktinath, Soderpur-Girdhari, Hariamb-Yogi-Narsingh, Pabouli-Premnath, and Jajival-Bhikhi-Govind.

Entry (542): Mahindrapur to Singhwar, Pindaruch, and Ehu

Entry (542) carries Mahindrapur toward Singhwar, Pindaruch, and Ehu. Lakshman gives Nathuni, Babunandan, Kantir, Shrinandan, and Vaiya Chandrashekhar through Budhwal-Bhimdatt-Nidhi and Baliyas-Bahoran. Babunandan gives Jagdish, Batah, Vaiya Sadu Anand, Trilochan, Arjun, and Nilambar through Pabouli-Musahar-Chaturbhuj and Hariamb-Manmohan. Jagdish uses Pali-Dukhmochan-Kui and Baliyas-Rai Gangesh; Batah uses Soderpur-Mangu-Ramanand and Darihara-Nandakumar.

Sadu Anand is the principal carrier. He is joined to Khandwala-Jagatkant-Lakshmikant and Khauval-Harinandan, and also to Madan, Gopal, and Pankaj through Alay-Ramakant-Balamu or Chandrakant and Darihara-Yatadhar. Madan is tied to Khandwala-Babu Ganapati Singh-Babu Durganandan Singh and to Alay-Raja Bahadur Kirtyanand Singh. Nilambar is connected with Karmaha-Gangadhar-Krishnakant and Baliyas-Buchan.

Shrinandan gives Pitambar, Lalaji, Balaji, and Keshavji through Pabouli-Musahar-Anant and Ekharal-Jhumkalal. The Digambar clause uses Takbal-Bachchelal-Ganesh; Lalaji uses Sarisab-Pa Luchai-Eknath and Khauval-Shrinath; Balaji uses Karmaha-Khuni-Chandeshwar and Pandua-Bhaiyan. Vaiya Chandrashekhar has a Ghusaut-Shyam-Gokul and Darihara-Bholi route. Hibharan gives Babue/Govind through Budhwal-Bhimdatt-Nidhi and Baliyas-Bahoran, and Babue gives Faujdar through Alay-Shivlal-Jagat Lal and Sarisab-Bathan. Tholhi then gives Bhalle through Jajival-Dharmnath-Babujan and Pali-Horil, and Bhalle gives a Pali-Nena-Gudar and Sarisab-Bhaiya route. The entry ends with Pa Dhireshwar tied to Pali-

Kumudanand-Jyotishi Sonmani, leaving the Singhwar-Pindaruch-Ehu sequence open but complete enough for the chapter.

Entry (543): Mahindrapur to Bharanam and Jha-Tharhi

Entry (543) shifts to a Bharanam and Jha-Tharhi label. Pa Harishwar gives Krishnapati and Girpati through Sarisab-Apooch-Lakshman, with a blank or suspended ddau side. Krishnapati gives Bodh, styled Ratnapati, Mohan, Yogi, and Pa Kurhai through Babhaniam-Aniruddh-Krishnanand and Satlakha-Purushottam. Pa Bodhnath gives Badrinath through Sarisab-Hendu-Chan and Sakararhi-Gangadhar; an अपरा Bodhnath daughter goes through Belaunch-Hari-Chilka and Soderpur-Banmali.

Pa Buddh inath gives Pa Thadu through Baheradhi-Ratidhar-Kamalpani and Belaunch-Vidhanath. Pa Thadu gives Kanhai through Karmaha-Kalanath-Shyamnath and Soderpur-Nandishwar. Kanhai gives Bhaiya and Paltan through Pali-Dinanath-Shaktinath and Soderpur-Girdhari. Bhaiya has a Pabouli-Juddhi-Jaynath and Pali-Kapileshwar route; Paltan gives Aniruddh and Jagatanand through Phanandah-Chunchun-Manmohan and Pabouli-Chaturbhuj. Jagatanand gives Shankar through Khandwala-Lakshminarayan Singh and Pandua-Ugranand.

Badrinath gives Kirtinath and Babujan through Pabouli-Kaladhar-Machal and Belaunch-Durgadatt. Kirtinath gives Mahavir and Ganesh through Kharka-Ekhara-Gokulnath-Vishnudatt-Babue and Khaua-Jaga-Krishnaram. अपरा Kirtinath gives Jaykant and Madhav through Kujouli-Rudradatt-Hemnath and Karmaha-Rama. Jaykant gives Kapileshwar, Singheshwar, Kameshwar, and Balbhadra through Belaunch-Soni-Ishdatt and Darihara-Ganeshdatt. Kameshwar gives Vindhyanath through a Jehanpur-Ghusaut

route, but with the source leaving blanks; the chapter preserves that incompleteness because the dots and gaps are part of the Panji evidence.

Entry (544): Lagama under internal number (266)

Entry (544) is headed only by an invocation and internal number (266), with Lagama as the operative place. Mohan gives a daughter through Soderpur-Murlidhar-Dukharan and Pali-Vishweshwar; an apara Mohan gives Dharmadatt through Belaunch-Govind-Durgadatt and Karmaha-Juraun. A further apara Mohan daughter goes through Phanandah-Sonai-Ravinath and Khauai-Jayshiv. Dharmadatt gives Banshidhar through Karmaha-Nakah-Lalit and Jajival-Durmil. Banshidhar gives Shukdev through Pali-Ramanath-Govind; Govind then has a Mandar-Prabhudatt-Vishweshwaridatt and Soderpur-Kamaladatt route.

The Yogi branch gives Dina and Jaynath through Hariamb-Bhavkrishna-Prannath and Darihara-Shivdatt. Dina gives Babue through Soderpur-Pashupati-Manik and Babhaniam-Malli; a daughter through Pali-Bhavanidatt-Phalgun and Soderpur-Bhavan; and Taranath and Keshavnath through Kujouli-Madhurapati-Panji and Pali-Mansukh. Another Dina route goes through Ghusaut-Bacha-Dhan and Khauai-Chaudhary Lakshminath; Latar is tied through Baheradhi-Modi-Kari and Sakararhi-Vedi. Keshavnath gives Harivansh through Kujouli-Rudradatt-Eknath and Satlakha-Vishnudatt. Harivansh gives Ugranath and Yamuni through Jajival-Tulsidatt-Shatanjiv and Hariamb-Dular. Kurhai gives Baldev through Pali-Mahi-Bhavanidatt and Sakararhi-Gangadhar. The entry closes with Baldev and Girpati routes that keep Lagama inside the wider Mahindrapur branch.

Entry (545): Mahindrapur to Kailakh

Entry (545) returns explicitly to Mahindrapur and carries it to Kailakh. Pa Mathuresh gives Pa Banshidhar through Panichobh-Shivnath-Shatanjiv, with an incomplete counterpart. Pa Banshidhar gives Pa Achyut through Gangoli-Raman-Lakshmikant and Baliyas-Shatanjiv. Pa Achyut gives Pa Basudev and Pa Ramkrishna through Ghusaut-Thedhu-Chhatrapati and Baliyas-Vidyanath. Pa Basudev gives Chhedi through Phanandah-M.M. Bhavanidatt-Nanu/Rudradatt and Sarisab-Dullah. Chhedi gives Bhaiyan through Budhwal-Achal-Hemnath and Pabouli-Thothan. Bhaiyan then has a Belaunch-Lakshmidatt-Keshav and Darihara-Raghu route, while another Pa Basudev branch moves through Karmaha-Bhairav-Aniruddh and Khaual-Dhan/Rudradatt.

Pa Ramkrishna gives Pa Jiveshwar through Pali-Bhavanidatt-Lohan and Baliyas-Jivan. Jiveshwar gives Pa Kashinath through Soderpur-Ishannath-Gudar and Karmaha-Horil. Pa Kashinath gives Danthath and Pa Kirtinath through Narun-Dhirnath-Ganesh and Khandwala-Jhapati Singh. Pa Kirtinath gives Shambhu through Sarisab-Jugalkishor-Nena and Panichobh-Bhagwandatt. This entry is compact but important because it shows how the Kailakh branch belongs inside the same Pa Mathuresh-Pa Banshidhar-Pa Achyut descent.

Entry (546): Mahindrapur-Kakarod, Chhoti Jha, Rashady, Bagahi, Shivnagar, and Khelanand Jha

Entry (546) is one of the densest entries in this chapter. It invokes Mahindrapur and names Kakarod, Chhoti Jha, Rashady, Bagahi, Shivnagar, and Khelanand Jha under internal number (278). It begins from Pa Anand, whose daughters include Bhairav, Lakshmipati, and Pa Chhoti, with Devanand through Ojhoul-Belaunch-Jagdish-Pranapati and Soderpur-Gangadhar. Pa Chhoti, styled Devanand, gives Pa

Manik/Bhavanand, Pa Jhontu/Mitranand, Sadu Shobhanand/Sadanand, and Pa Gunanand through Baheradhi-Sundar-M.M. Bhikhi and Soderpur-Anath.

Pa Manik or Bhavanand gives Nityanand, Pa Punyanand, Babuan or Dharmanand, and Pa Ramanand through Hariamb-Yashodhar-Ghani and Baliyas-Durgadatt. Nityanand gives Kunjbihari, Awadhbihari, and Girdhari through Jajival-Umpati-Aankhi and Baliyas-Machal; an apara Nityanand branch moves through Narun-Durgadatt-Pakhiya and Darihara-Manbodh. Pa Punyanand gives Chhatradhari, Fekan, and Yoganand through Alay-Mahi-Thakurdatt and Mandar-Jayarudra. Chhatradhari gives Shrinandan through Pali-Ishwaridatt-Bhagwandatt and Darihara-Khadgapani; Shrinandan gives daughter-routes through Jajival-Devidatt-Jayadatt and Darihara-Kanhai, and also Ramnandan through Budhwal-Chhakori-Jalli.

Yoganand gives a Sarisab-Chakradhar-Pritinath and Ghusaut-Kanhaiya route. Babuan/Dharmanand gives Lilanand and Chaturanand through Soderpur-Nehal-Nathe and Belaunch-Vidhanath. Chaturanand gives Basudev and Baldev through Ghusaut-Meghnath-Chitradhar and Darihara-Gokulnath. Baldev gives Bachnu/Jivanand, Sachnu/Khelanand, and Digambar through Pali-Bauku-Rajje and Kujouli-Babulal. Bachnu/Jivanand gives Kshamanand and Dinanand through Budhwal-Nandishwar-Jhmaneshwar and Ekhar-Manmohan. The entry then turns to Sachnu/Khelanand, Mahanand, Raman, Ashok, Dinodanand, and Prabhakua, with the Budhwal-Jhumne route. These late-generation personal names must be preserved because they show a modern extension of the same Panji grammar.

Entry (547): Invocation to Maheshkram

Entry (547) invokes Maheshkram and continues the Digambar branch left at the end of entry (546). Digambar gives

Pitambar, Nilambar, Indanand, Shivkumar, and Shankarkumar through Ahil-Hariamb-Lal-Tirthanand and Soderpur-Damodar. Pitambar gives Kundan and Nandan through Ghusaut-Janardan-Narendra and Khandwala-Muktinath. The chapter closes with Vinodanand giving Bharat Kumar through a Gunamati route to Shukun-Lakshminarayan, with a Patouri route left partly blank. The blank fields and open ellipses are not to be normalized away; they show that the final clause of this chapter is a recorded but incomplete or partially suspended Panji statement.

Interpretive note on the chapter

Entries (535)-(547) form a clearly bounded Mahindrapur-Pandua chapter. The repeated Pa title, the many daughter-marriage clauses, and the recurring route controls through Pandua, Kakarod, Dhagjari, Rashady, Singhwar, Lagama, Kailakh, and Bagahi all show that this is not a simple patrilineal list. It is a route-based genealogical grid in which each marriage statement locates the line in relation to a recognized mool, village, professional title, or learned household.

The chapter also shows the late life of the Panji record. Titles such as Mahamahopadhyaya, Major, Sadu, Vaiya, Babu, and learned or ritual labels such as Pujeri and Jyotishi appear alongside older village-route formulas. This combination proves that the register was not static: it received later additions while retaining the older dau/ddau and kasthut grammar. The stopping point before entry (548) is intentional, because entry (548) begins a new eastern Rashady-Shivnagar continuation of Mahindrapur and should be treated separately in the next chapter.

Chapter 66. Mahindrapur-Shivnagar, Bisfi-Saurath, Kabai, Vatswal, Shaktiraypur and Sagarapur: Entries (548)-(562)

Opening note

This chapter continues the Mahindrapur-Pandua branch after the Maheshkram closing of the previous chapter. It covers entries (548) through (562) only. The chapter first follows Mahindrapur into Purba-Rashady and Shivnagar, then the Shivnagar and Khamra-Manbodh continuation, then Bisfi-Saurath, Malichham-Saurath, Kabai-Narun, Tedhra-Narun, Vatswal-Narun, Shaktiraypur-Narun, and Sagarapur or Jhommeli-Narun. Entry (563), Ojholi-Sagarapur-Pandoli, begins a new continuation after the Sagarapur passage and is reserved for the next chapter.

Several abbreviations and statuses are important in this section. Pa continues to identify learned or pandit-styled persons in the register; Th. marks the Thakur line in the Bisfi portion; Jyotishi, Vaiyakaran, Sadupadhyaya, Panjishastra Martanda, Parnaagarik, Sandhivigrahik, Mahamataka, and Mahamahopadhyaya are preserved because they are part of the genealogical memory, not decorative honorifics. The repeated village pairs - Pali, Soderpur, Hariamb, Sarisab, Khauwal, Karmah, Balias, Budhwal, Darbhanga/Darihara, Narun, Mandar, Pandua, and Sakararhi - are the control points by which the Panji proves the movement of each branch.

Entry (548): Mahindrapur to Purba-Rashady and Shivnagar

Entry (548) keeps the Mahindrapur stream but turns it toward Purba-Rashady and Shivnagar. Pa Jhontu or Mitranand is the opening ancestor. His line gives Horil or Gopinath through Ghusaut-Thregghu-Tulakrishna and Ekhar-

Mahidhar. Aparā Jhontu produces Pa Lakshminath through Pali-Sonmani-Jhadula and Mandar-Bhola. Pa Horil or Gopinath then gives Pa Bhuvanand, Pa Harshanand, and Gokulanand through Mangrauni-Pali-Manbodh-Shobhnath and Jajival-Hemu. This repeated pairing of a Pali-derived line with a Jajival control keeps the Mahindrapur branch under the older Pandua/Narun proof system even when the heading names Shivnagar.

Pa Harshanand gives two important aparā lines. One is Pa Bhikhiya or Dolanand through Karmah-Rama-Venidatt and Darihara-Kanhai. The other is Pa Jhulanand through Karmah-Thothan-Tilaknath and Khauāl-Chaudhary Tulsidatt. The Bhikhiya line is especially marked because it names the Panjishastra Martanda and the learned group Pa Modanand, Ambikanand, and Shyamanand, proved through Digho-Sarvanarayan-Bhaiyalal and Satlakha-Jyotishi Dwarikanath. The title Panjishastra Martanda shows that the register here is conscious of its own scholarly custodians. Pa Modanand is dated 1913-1998, and his descendants are Shardanand, Lakshminandan, Vijayanandan, Krishnanand, Harinandan, Pa Vidyanand, and Jankinandan. Pa Vidyanand is separately dated 1957, which makes this one of the modernized passages of the Nagram register.

The same entry preserves marital and collateral notes for daughters and later descendants. Rameshwari gives Meena or Lalita and Navina; one route is through Adya-Madari-Mangrauni-Pali-Ramanath/Ravatara to Acharya Dinanath, while another identifies Navina with Balirajpur-Hariamb-Satyanarayan and the Ashukavi Acharya M.Dr. Vishwambhar Mishra Vagish line. The entry then follows Shardanand through Gaurinandan, Vachaspati or Vidyapati, Divakar or Mandu, Ratnakar, and Bhola Ji through Nagram-Ghusaut-Damodar-Ugramohan and Ekharā-Shobhanand. Gaurinandan is connected through Belaunch and Tripurauli-Narun-

Saraswati-Vaidyanath; Vidyapati goes through Jajival-Mishra Balabhadra and Ghusaut-Brajmohan; Divakar is associated with Maulam-Mahishi-Pali and again Tripurauli-Narun-Saraswati-Vaidyanath. The entry therefore moves from an old Mahindrapur proof to named twentieth-century family members and learned titles.

Entry (549): Shivnagar and Pa Vidyanand Jha

Entry (549), invoking Shiva, continues the Shivnagar branch under the name Pa Vidyanand Jha. Lakshminandan gives Niranjan Kumar and Chandrashekhar through Bhaur-Khandbala-Durgeshwar-Vinod and Karmah-Bhupnath. Vijayanandan gives Vikas and Prabhash through Analpur-Karmah-Hitnath-Bhaktinath and Soderpur-Khelanand. Vikas is then carried through Ahil-Hariamb-Satyadev-Narayanadev, though the opposite side is left blank. Krishnanand is also left partly blank, which is significant: the Panji records the existence of the line even where the paired proof remains incomplete.

Krishnanand further gives Saketanand or Pindu, Suryanandan or Tinku, and Vivekanand through Analpur-Taranath-Ishannath and Nahas-Ravaal-Sushil Kumar. Harinandan gives Anand Kishor and Brajkishor through Khanam-Fanandah-Vanshamani-Hilendramani and Sandahpur-Dighoy-Kamalakant. Pa Vidyanand gives Abhinav and Murari through Khanam-Fanandah-Krishnamani-Indramani and Digaun-Soderpur-Bilat. The note on Gita names sons Praja and Jaya; Jankinandan gives Gunjan, Ranjan, Gulsana and related descendants through Fanandah-Nityanand-Pramodanand and Mandar-Deonandan-Dharmanandan. Ambikanand is joined through Bhadgam-Jajival-Tirthdatt-Loknath and Karmah-Saday. Shyamanand gives Santosh Kumar through Ahik-Hariamb-Lalji-Kalikadatt and Soderpur-Khagnath, and Santosh Kumar carries a later

Balias-Hariamb-Satyanarayan line with blanks. This entry is a direct modern family continuation of the Pa Vidyand cluster.

Entry (550): Mahindrapur to Khamra, Manbodh Jha and Begusarai

Entry (550) is headed Mahindrapur to Khamra, Manbodh Jha, with the additional note Ehu-Begusarai. It begins with Pa Jhulanand. His descendants are linked through Hariamb-Abhayanath-Manmohan and Sarisab-Pa Kulanand. Cha Lakshminath gives Devkinandan and Bathan through Soderpur-Chalbal-Mohan and Alay-Thakurdatt. Sadupadhyaya Shobha or Sadanand gives Vednath through Pali-Gangadhar-Nidhi and Belaunch-Revati Raman. Vednath then gives Badrinath, Nanu, Phani, Dihanand, and Shitalanand through Soderpur-Rameshwar-Gunanidhi and Pali-Baukai.

Badrinath gives Manbodh through Khamra-Tarauni-Karmaha-Bhikshuk-Eknath and a broken Ura-Ekhara route. Pa Manbodh gives Gaurikant and Suryakant. Gaurikant gives Abhaykant or Nehrukant through Analpur-Karmah-Mitranath-Kalpanath and Simar-Khauval-Nandkishor. Suryakant gives Buchu and Sunil through Analpur-Karmah-Badrinath-Sadanand and Mahia-Soder-Janardan. The entry then inserts an older Ramdev line: Ramdev gives Narottam through Takbal-Godai-Ramdev and Sakararhi-Jaydev; Narottam gives Kamalnayan through Panichobh-Rupnath-Badrinath and Pabouli-Madhav. Kamalnayan gives Bhairavdatt and Aankhi through Pali-Manhar-Nayan and Jajival-Nityanand. Bhairavdatt gives Rudramani through Kujouli-Govind-Gangadatt and Pali-Chhotku. Rudramani gives Kulmani or Ravatara through Panichobh-Baburaiya-Lanha and Sakararhi-Hira. Kulmani gives Ramji and Basudev, with Sukhet-Soderpur-Machal-Vanshdhar, Karmah-Shyamnath, Pabouli-Bhaiyo-Babujan, Panichobh-Goni, Takbal-Hridaynath-

Bachchelal, Balias-Mukund, and Gangoli-Mahipani-Chumman controls. The entry closes with Pa Ratidev and Pa Hadi, preserving a still older scholarly proof through Pali-Murari-Gopi, Belaunch-Mukund, Pali-Brahmapati-Kamal, Mandar-Gop, Baheradhi-Shripati-Harihar, Sakararhi-Devanand, and the broken Kulapati-Kala-Bhikham trail.

Entries (551)-(552): Bisfi to Saurath

Entry (551) opens a Bisfi gramarambh and turns it toward Saurath. Thakur Tula gives Eknath and Nathe through Soderpur-Maddu-Bhavdev and Budhwal-Bani. Thakur Eknath gives Bhaiya and Chetnath through Karmah-Raghudev-Dukhni and Satlakha-Mahesh. Bhaiya gives Pyarelal and Babulal through Sarisab-Dharmapati-Bodhan and Khauval-Lotan. Aparā lines give Dular, Nanu, and Phanilal through Sarisab-Jayshiv-Bhaiyan and Khauval-Garib. Pyarelal is tied to Ghusaut-Tarapati and Khauval-Bachharan. Babulal gives Lakshminath through Karmah-Balah-Manik and Balias-Teni; other Babulal lines go through Jajival-Gonan-Chalbal, Pali-Bhavadatt, Soderpur-Neena, and incomplete paired routes. Lakshminath gives Shrinath and Babuan/Raghunath through Jajival-Mansukh-Bhavanidatt and Darihara-Hridaynath. Another Lakshminath branch gives Yadunath and Baldev through Khandbala-Thothi-Jirakkhan and Karmah-Raghav. The register preserves blanks here because the Bisfi-Saurath migration is not a single clean tree but a braided set of incomplete and complete lines.

The same entry continues through Dular and Nanu. Dular gives Apuch and Mohan through Karmah-Chitradhar-Rajju and Darihara-Nidhipani. Nanu gives Banmali, Vishweshwar, and Mahesh through Ghusaut-Jhonti-Hemkar and Khauval-Bachharan. Vishweshwar or Poch gives Rameshwar and Rajeshwar through Hariamb-Shyamnath-Babumani. Babumani gives Ram and Manohar through Jonki-Sarisab-

Machal-Jalpadatt, while Jalpadatt is traced through Pali-Madhupati-Bhavanidatt and Khauai-Bhaiya. Jalpadatt continues through Panichobh-Modi-Durgadatt-Jhau and a broken Belaunch-Aankhi route; Jhau is tied through Balias-Khadag and Tisaunt-Manai. Rameshwar goes through Belaunch-Shorelal-Mukteshwar and onward to Hariamb-Bodhnath-Harivansh, Narun-Manbharan-Chumman, and Darihara-Ishwaridatt-Banmali. Rajeshwar is tied through Panichobh-Avadh-Pitambar and Sakararhi-Dharanath-Bhairavdatt, while Pitambar enters a Khandbala-Radhakant-Muni and Belaunch-Ishdatt line. A further Rajeshwar line goes through Hariamb-Indradatt-Mahi and Mandar-Narsingh. The final Mahesh passages connect Hariamb-Manmohan-Mukund to Jajival-Babulal and Navani-Badhiyam-Pabouli-Babuan-Suvansh.

Entry (552) is headed with Rajarajeshwar and continues Bisfi-Saurath. Thakur Phanilal gives Manhar, Badrinath, and Dukhna through Karmah-Chitradhar-Ram and Hariamb-Gauridatt. Badrinath gives Babua or Vishwanath through Pali-Lal-Krishnamani and Balias-Lakshman, with apara sons Vijaynath and Divyanath partly blank. Vijaynath gives Lutan; Lutan gives Vasant through Hariamb-Basant-Vaiyakaran Suresh. Vasant gives Vaiyakaran Umesh and Vaiyakaran Suresh through Kujouli-Rudradatt-Eknath and Satlakha-Vishnudatt. Vaiyakaran Suresh gives Tareshwar and Deveshwar through Mandar-Siddhinath-Narsingh; Narsingh is followed by broken Soder and Ratte/Babue trails, and Babue gives Murali through Sakararhi-Shyamlal-Bokan and Baheradhi-Lakhan.

The closing of entry (552) is historically charged. Thakur Shashidhar or Paltan gives Mahant through Ghusaut-Akshadhar-Durgadhar and Sakararhi-Bhirvan, with another Shashidhar line through Hariamb-Gulbadan-Krishna and the Krishna sons Jaldeo and Lakshmikant through Kodariya-

Tulsiprasad-Manu Prasad and Mandar-Babulal. Thakur Tejdhara has a Damori-Khandbala-Bachharan-Mukhtinath line and a Kujouli-Ishdatt-Kamaladatt to Sarisab-Feku line. Thakur Nagdhar or Nagendra gives Virendra through Pariyam-Budhwal-Narsingh-Harikant, while the Babuji/Narsingh-Harikant trail returns through Pandua-Bhaiya-Bhikhari and Pabouli-Durganath. Nathe is tied through Budhwal-Brahmapati-Bachharu and Khandbala-Bandhu. The final remembered learned line names Parnaagarik Vireshwar, Sandhivigraha Chandeswar, Mahamataka Ganeshwar, and the Karmakandoddharakarak Mahamahopadhyaya Ramdatta. This closing is not just family history; it preserves a scholastic and administrative chain within the Bisfi-Saurath tradition.

Entries (553)-(554): Malichham-Saurath, Janta, Ladaur and Chhitan Jha Kailakh

Entry (553) opens Malichham-Narun gramarambh under the heading Malichham to Saurath, Janta and Saurath. Gonod gives Saheb and Bhairavdatt through Sakararhi-Gopal-Pandhare and Soder-Praneshwar. Aparā lines give Devi through Khauāl-Parmanand-Shivram and Hariamb-Madan; another line through Sarisab-Parmanand-Rajaram and Ekharā-Ballī; another through Darihara-Parmanand-Kamalnayan and Soder-Mahesh; and another through Satlakha-Madhu-Hardatt and Narun-Aniruddha. Saheb then gives Vishnudatt, Pa Krishnadatt, Chanchal, Brahmadatt, and Thakurdatt through Mandar-Mahesh-Bhaves and Belaunch-Bhaiya. Pa Krishnadatt gives Bholanath through Panichobh-Ghani-Khedan and Balias-Shambhu. Chanchal gives Pa Chintamani, Hiramani, and Pa Jaymani through the same Panichobh-Khedan frame, while Hiramani is tied through Fanandah-Amritnath-Chunchun and Darihara-Shambhu.

Aparā Chanchal gives Biharilal through Pali-Lal-Krishnamani and Soderpur-Jankinath. Further sons Bhola,

Janardan, and Madhunandan go through Budhwal-Shankardatt-Chhakauri and Soder-Horil-Munidatt. Biharilal gives Murlidhar and Vanshidhar through Ekchara-Babunath-Panchu and Soder-Durgadatt. Murlidhar gives Trilokinath, Vibhutinath, and Pashupatinath through Kujouli-Nidhinath-Jivanath and Soder-Girvar Kishor. Vanshidhar gives Harinath and Ishwarnath through Dighoy-Ayodhyanath-Thakur Nandan and Baliash-Shambhunath. Madhunandan gives Lakshmikant through Pali-Shrilal-Markandey and Soder-Hiralal; Lakshmikant is tied through Hariamb-Chumman-Markandey and Narun-Mohan Lal. Pa Jaymani gives Pa Lutan or Aniruddha through Ghosaut-Thakure-Vaiyakaran Raghunath and Sakararhi-Lal. His apara sons include Shiveshwar, Maheshwar, Kameshwar, and Rameshwar through Darihara-Gauridatt-Babue and Pali-Chandradev. The line also preserves Pa Nirsu/Vishwanath, Gopikrishna, Dr. Kalikadatt (M.A., Ph.D.), Ambikadatt, Vikas Kumar, Ashutosh Kumar, Professor Vivekanand, and Parameshwari-linked modern descendants. Entry (553) is therefore a long Malichham-Saurath bridge between older Narun proof and modern learned households.

Entry (554), headed Saurath, Ladaur, Chhitan Jha, Kailakh, and Kamalakant Jha, continues the same Saurath environment. Maheshwar is tied through Jajival-Shobhnath-Suga and Pandua-Pa Jiveshwar. Apara Maheshwar gives Vishweshwar through Soder-Kodai-Dwarikanath and Pandua-Ramsevak. Kameshwar gives Deochandra, Vidyanath, Shilanath, and Buddhinath through Mandar-Ramadhan-Thithar and Alay-Jagatlal. Apara Kameshwar gives Chhitun through Baliash-Singheshwar-Rameshwar and Karmah-Gudar. Chhitan gives Dayanath through Darihara-Devkinandan-Harinandan and Pali-Jhotan. Rameshwar gives Kamalakant through Khauval-Umadatt-Jyotishi Apuch and Belaunch-Babua. Kamalakant gives Revatikant, Ashwinikant, Jayantikant, and

Ratikant through Baliash-Shrikant-Raghunandan and Tisaunt-Ghanshyam Sundar. Brahmaddatt, Thakurdatt, Nidhi, Babnu, and Guninidhi add Ghussaut, Jajival, Karmah, Baliash, Pani/Devki, and Belaunch proofs. The entry is short but dense: it anchors the Chhitan Jha and Kamalakant Jha lines inside the Saurath-Ladaur-Kailakh matrix.

Entries (555)-(556): Kabai-Narun to Dhanga, Navani and Rashady

Entry (555), under Trishulapani, opens Kabai-Narun gramarambh and sends the branch toward Dhanga, Akaur, Devshankar, Rashadh, and Apuch Jha. Durgadatt gives Pakhiya, Bhikhan, and Mirivya through Budhwal-Lakshman-Dinbandhu and Belaunch-Govind. Pakhiya gives Babunath, Premi, and Amritnath through Darihara-Harijiv-Manbodh and Soderpur-Kamalnayan. Babunath gives Bauku through Hariamb-Machali-Kishornath and Sakararhi-Jyotishi Khakhnu. Bauku gives Markandey and Chaturbhuj through Pali-Bhavaditya-Ishwaridatt and Belaunch-Juraun. Markandey is routed through Jajival-Dharmnath-Babujan and Pali-Horil. Premi is tied through Soder-Kuli-Bhaiyan and Budhwal-Padhyaya Bagish. Amritnath gives Manbharan and Lalit through Pali-Bhavaditya-Ishwaridatt and Belaunch-Juraun; another Amritnath branch goes through Digho-Bachha-Chitradhar and Sakararhi-Shyamal.

Manbharan gives Luchai, Dwarikanath, and Muktinath through Baliash-Dukhiya-Lakshman and Pali-Horil. Muktinath gives Devshankar through Ghussaut-Keshav Narayan-Jagani and Pandua-Ramsevak. Lalit gives Bagru and Nirsu through Pandua-Rohan-Rudramani-Atmaram and Hariamb-Narsingh. Bagru is tied through Baliash-Arjun-Bhikham and Alay-Chaudhary Mitralal. Bhikhan gives Nathe through Panichobh-Dhani-Khedan and Baliash-Jivi. Bhikhiya gives Jyotishi Vachaspati and Dhirnath through Ghussaut-Chanan-Thakure

and Jajival-Babnu. Jyotishi Vachaspati is connected through Balias-Kaladhar-Amritnath and Sarisab-Pa Keval Krishna. Dhirnath gives Vaiya Bachcha, Mahesh, Rajvallabh, Ganesh Kaviraj, and Apuch through Sarisab-Eknath-Govind and Darihara-Hema. Vaiya Bachcha gives Vaidyanath, Nirсан, and Shankar through Sarisab-Fakiran-Nandalal and Balias-Briddhinath. Shankar gives Jhotan or Sundarkant through Soderpur-Babujan-Jaydev and Ekharai-Raiya; Sundarkant is tied through Khandbala-Muktinath-Kedarnath and Samauli-Pali-Jivu. The closing Apuch and Shubhankar lines include Budhwal-Chhakauri-Jalli, Darihara-Balle, Ghusaut-Chandrashekhar-Kalishankar, Pabouli, Soder-Madhusudan-Bhavanandan, Khauai/Khallwal-Khuni, and Ahil-Lal-Gunanand. This entry is a large Kabai-Narun proof network with Devshankar and Apuch Jha as notable anchors.

Entry (556) continues Kabai to Navani. Nandan gives Ramkrishna through Pali-Vaidyanath-Juraun and Balias-Shyam-Narpati. Aparai Nandan gives Ratnu through Sakararhi-Aniruddha-Hemai and Soderpur-Madhu. Ramkrishna gives Harikrishna and Durgadatt through Kujouli-Ganganand-Bachharu and Darihara-Indrapati. Durgadatt gives Parmeshwaridatt through Balias-Ramjiv-Dhir and Soderpur-Bachharu-Juraun, with a Karmah-Mahipani note. Ratnu gives Babue, Tota, and Loknath through Pali-Sadanand-Nandan and Darihara-Ramanand-Mahant, with Belaunch-Jagdish also attached. Babue gives Bandhav, Bhairav, and Dharmadatt through Pali-Govind-Sukhari and Khauai-Bhora. Bandhav is tied through Karmah-Juraun-Bokan and Sakararhi-Bhainu; Tota through Soder-Nanu-Chhotkani and Belaunch-Ritu; Bhola through Pali-Manna-Bhavaditya and Soderpur-Chilka. Entry (556) is shorter than (555), but it moves the Kabai branch into Navani and preserves the same familiar control-villages.

Entry (557): Tedhra-Narun to Kakraud and Pilkhwar

Entry (557), invoking Digambar, opens Tedhra-Narun gramarambh and routes the branch to Kakraud and Pilkhwar. Kulpati gives Govind, Narpati, and Raghupati through Ghusaut-Bhavesht-Lakshminath and Mandar-Chaturbhuj. Govind gives Fakir through Khandbala-Bachhaun-Juraun and Mandar-Haridev. Fakir gives Lachhi through Darihara-Madhan-Vanshidhar and Pali-Jivakarn. Lachhi is tied through Karmah-Jagan-Mahapurush and Soder-Vighneshwar. Narpati gives Foiyaya through Jajival-Bhagirath-Nandalal and Darihara-Govardhan. Foiyaya gives Kanhai and Amritnath through Soderpur-Kamalnayan-Balah and Uchati-Shukdev. Kanhai is tied through Pali-Jhadula-Hiran and Pabouli-Bandhav. Amritnath gives Janardan and Jayvallabh through Takbal-Rudradatt-Hridaynath and Mandar-Raghan. Jayvallabh is connected through Soder-Mohan-Bholi and Baliast-Bhulan. Raghupati gives Shridatt and Vitu through Darihara-Nand-Purandar and Vabhaniam-Ghani. Vitu is tied through Pabouli-Dukharan-Hemkar and Baliast-Nakat. The entry is a compact Tedhra-Narun gramarambh, proving the route to Kakraud and Pilkhwar through a small number of collateral lines.

Entries (558)-(560): Vatswal-Narun to Pauna, Akaur and Barha

Entry (558), under Bhuvaneshwar, opens Vatswal-Narun gramarambh and carries it toward Pauna, Akaur, and Barha. Chaudhary Balli gives Krishnanand, Aniruddha, Bhagirath, Ramkrishna, Hrishikesh, and Ramchandra through Kujouli-Rupnath-Pritinath and Ganjhore-Babhan. Krishnanand gives Basudev, Lala, and Nityanand through Ekbara-Umapati-Mahipati and Kujouli-Vishwambhar. Basudev gives Eka and Ramapati through Jajival-Kaviraj-Saday and Satlakha-Padum. Eka Ramapati is tied through Soderpur-Govind-Anand and Pandua-Maheshwar. Ramapati gives Khadgapani, Lal, and

Kanhai through Phuldaha-Pali-Nayan-Kashinath-Harinath and Soder-Uhari-Madhu. Khadgapani is routed through Darihara-Garib-Mana and Khandbala-Doni-Ranjan, with a Vabhaniam-Balkrishna check. Lal gives Batuki and Dihlo through Satlakha-Ramjiv-Narayandatt and Narun-Raghupati. Batuki gives Bauk, Badan, and Shukdev through Darihara-Nidhi-Shankardatt and Pali-Hiranand. Badan is tied through Balias-Hriday Chand-Suvansh and Karmah-Mandhan. Shukdev gives Lakshmikant through Darihara-Girdhari-Dular and Pabouli-Siddhi; Lakshmikant is then tied through Gangoli-Jivanath-Nandkishor and Pali-Hemnath.

Aniruddha gives Ghanshyam through Khauval-Narayan-Babu and Budhwal-Kune, with apara Ganapati and Kulpati through Baheradhi-Raghunath-Haridev and Sakararhi-Yadunath. Ghanshyam gives Ratnapati through Kujouli-Ramapati-Shubhankar and Digho-Shyam. Ratnapati gives Kamalnayan and Vanshidhar through Khauval-Ravatar-Bhavanand and Soderpur-Mahadev. Apara Ratnapati lines give Balah, Jhotu, and Kashinath through Soderpur-Ramanand-Ghani and Takbal-Jaykrishna. Vanshidhar gives Shashishekhar, Nenan, Godan, and Purna through Ekharabhagirath-Lakshmidhar and Balias-Ghanshyam. Shashishekhar gives Shankardatt through Jajival-Chhokar-Babnu and Pali-Hemkar. Shankardatt gives Lal, Gulab, and Nandalal through Kujouli-Daun-Nityanand and Soderpur-Sona. Gulab is tied through Balias-Nika-Fakiran and Karmah-Soni. Apara Nenan gives Jhotan, Girdhari, and Kishori through Balias-Jivanath-Premnath and Khandbala-Durgadatt. Jhotan gives Madhav and Digambar through Panichobh-Jagannath-Dayanidhi and Balias-Gopinath. Entry (558) is one of the largest Vatswal proofs and shows how Pauna and Akaur are controlled through Narun, Kujouli, Satlakha, Soderpur, and Balias.

Entry (559) continues Vatswal-Pauna. Godan gives Manbharan through Balias-Bhaves-h-Hridaynandan and Hariamb-Saheb. Manbharan gives Chumman through Pali-Purushottam-Lal and Balias-Brahmadatt. Chumman gives Hardatt, Chandradatt, Ramakant, Lakshmikant, and Gaurikant through Sajjan-Darihara-Ishwardatt-Banmali and Ekhar-Babujan. Hardatt is tied through Balias-Jirakkhan-Yadunath and a B-numbered Khandbala-Jirakkhan route. Ramakant carries Mandar-Kunkun-Badrinath Upadhyay and Khandbala-Shri Mohan. Ganapati gives Garib, Mora, Horil, Rakni, Bhiravni, and Lakshmidatt through Jajival-Kaviraj-Saday and Satlakha-Padum. Garib is tied through Pabouli-Kulpati-Khagpati and Sakararhi-Jaykrishna. Bhora gives Bacha and Barju through Karmah-Harinandan-Bachharu and Khau-Parshuram. Barju gives Dular and Rajmani through Khau-Shivram-Saheb and Ekhar-Bala. Dular gives Ramnarayan and Faturi through Khau-Bhuvan-Shivdatt and Panichobh-Dharmapati. Ramnarayan gives Jaydev, Tantan, and Fuddi through Ghusat-Mahidhar-Amoldatt and Belaunch-Neya. Jaydev gives Sarvendr and Shrisankar through Mahua-Khau-Gopinath-Vishwanath and Budhwal-Mannu. The entry closes with Tantan or Kantir through Pandua-Hridaymani-Bhushi and Hariamb-Gopal, and Fuddi through Pali-Bacha-Tejnath and Balias-Deonath.

Entry (560) is another Vatswal/Vatsbal-Pauna continuation. Chaudhary Faturi gives Nanhaku through Ghusat-Mahidhar-Amoldatt and Belaunch-Neya; Nanhaku is tied through Darihara-Jwaladatt-Murlidhar and Budhwal-Mannu. Rajmani is linked through Balias-Jagannath-Lokeshwar and Ghusat-Jivan. Aparajmani gives Babua and Vishweshwar through Hariamb-Ratnakar-Gunanand and Dighe-Nehali. Babua is tied through Darihara-Visuni-Hemnath and Karmah-Bhai. Rakni gives Lal through Khandbala-Chaturbhuj-Doni and Khau-Hiranand-Ratish, with an Alay-Dharani note. Bhiravni gives

Manik, Soni, and Bechan through Karmah-Harinandan-Bachharu and Khauai-Parshuram. Manik is tied through Sarisab-Jayshiv-Pa Jhonti and Belaunch-Dharmadatt, and another Manik line through Balias-Jivanath-Rupnath and Sarisab-Vishram. Bechan gives Babek through Pabouli-Raghu-Mana and Ekharai-Bhaiyaram. A later line links Pali-Pradyumna-M.M. Krishnadatt to Soder-Sona. Lakshmidatt gives Hira through Balias-Purandar-Nakat and Pali-Sadashiv. Kulpati gives Anand through Soderpur-Ghanshyam-Gopal and Balias-Shubhpat; apara Kulpati gives Hempati, Narpati, Dhir, Hiya, and Manai through Mandar-Dharmapati-Lala and Belaunch-Rai Jagannath. This closes the three-entry Vatswal-Pauna cluster.

Entries (561)-(562): Shaktiraypur-Rahika and Sagarapur/Jhommeli-Narun

Entry (561) opens Shaktiraypur-Narun gramarambh and moves toward Rahika. Bhairavdatt gives Anhi, Mushai, and Machali through Vabhaniam-Gop-Kamal and Sakararhi-Vir. Anhi is tied through Uchati-Pritam-Hiranand and Khauai-Nandan. Mushai gives Manik, Kanhai, and Murali through Sakararhi-Virbhadrar-Andi and Belaunch-Ramapati. Manik gives Babue and Chintamani through Belaunch-Madhav-Baburaya and Soderpur-Dhira. Babue gives Mohan Lal, Hemkar, and Purushottam through Vabhaniam-Saheb-Ranjan and Mandar-Madhu. Mohan Lal is tied through Jajival-Bechan-Nathe and Khadka-Ekharai-Teknath. Purushottam gives Bhagwat Narayan and Bhagwan Narayan; the latter is routed through Sarisab-Mukund-Lakshminath or Dokai and Uchati-Mukund. Machali gives Yare through Chhamu-Sakararhi-Jagannath-Aankhi-Kala and Panichobh-Ratnu-Kulpati, with a Soderpur-Chhatu-Machal continuation. This entry is short but important because it fixes the Shaktiraypur-Rahika line within the Narun frame.

Entry (562) is headed Sagarapur and opens the Jhommeli-Narun gramarambh. Hriday Ram gives Saheb or Balkrishna, Chan or Shrikrishnamani, Manikrishna, and a Mahomodadhir-type reading through Balias-Ramapati-Devki and Pali-Kishai. Saheb gives Narayan and Judi through Soder-Ramdev-Bachharu and Mandar-Chhatrapati. Narayandatt gives Abhinand through Balias-Shripati-Bandhu and Pabouli-Narpati. The Mani line gives Balbhadra, Manik, Chhattri, and Kanhai through Satlakha-Pitambar-Nenu and Pali-Vaidyanath. Balbhadra gives Dharamsingh, Bhavani, and Kamla through Karmah-Dukhan-Soni and Balias-Lakshmidev. Dharamsingh gives Nena, Bihari, and Lakshmidhar through Khauval-Bhushan-Guna and Ekharab-Abhiram-Datt. The continuation after the main heading names Ramakar, Gunakar, Ratnakar or Hira, and Kamalakar: Ramakar is tied through Soderpur-Bachcha/Indrakrishna with blanks; Gunakar through Khauval-Rudri-Bhirvar and Karmah-Babujan; Ratnakar/Hira through Khauval-Govind-Suravdev and Alay-Chaudhary Shrikant; and Kamalakar through Darihara-Harishankar-Vishwambhar and Pabouli-Nityanand. This closes the present source file before entry (563), where Ojholi-Sagarapur-Pandoli begins a new Sagarapur continuation.

Chapter conclusion

Entries (548)-(562) make the end of this Mahindrapur-centered block especially rich. The early part is an explicitly modernized Mahindrapur-Shivnagar section, naming dates, sons, daughters, scholars, and twentieth-century family continuations. The middle part moves into Bisfi-Saurath and Malichham-Saurath, where older titles such as Thakur, Jyotishi, Vaiyakaran, Panjishastra Martanda, Parnaagarik, Sandhivigrahik, Mahamataka, and Mahamahopadhyaya appear beside modern M.A., Ph.D., Professor and Doctor designations. The later part shifts to Kabai-Narun, Tedhra-

Narun, Vatswal-Narun, Shaktiraypur-Narun, and Jhommeli-Narun. Across all these movements, the Panji works by the same discipline: every named branch is held in place by paired villages, apara alternatives, kasthut notes, B-numbered cross-references, and strategic blanks. Entry (563), Ojholi-Sagarapur-Pandoli, must therefore be read as a new continuation rather than as part of the present chapter.

Chapter 67. Ojholi-Sagarapur-Pandoli and the Kapileshwar Pause: Entries (563)-(564)

This chapter deliberately treats a short transitional unit. Entry (563) closes the Ojholi-Narun and Sagarapur-Pandoli material that follows the Shaktiraypur and Sagarapur blocks of the preceding chapter. Entry (564) is not a developed genealogy; it is an invocatory, suspended Kapileshwarnath marker. The chapter therefore preserves both the active genealogy and the empty rubric, and it stops before the new Bhakhrauli-Kujouli gramarambh of entry (565).

Entry (563): Ojholi to Sagarapur and Pandoli

Entry (563), under the invocation Ashutoshaya namah, is headed Ojholi to Sagarapur and Pandoli. Its working frame is not a large new panji province but a tightly compact route-sheet. Madhav gives Shripati, with Shripati tied through Mandar-Babudatt-Vaiya Ravinath and Hariamb-Muse. Govind is then carried through Hariamb-Lakshminath-Shrinath and Sarisab-Jhotan. Mahi is routed through Sakararhi-Haridev-Basudev and Budhwal-Haridash. These three openings establish the chapter as a connector between Ojholi, Sagarapur, Pandoli, Hariamb, Sakararhi, and Budhwal lines rather than as a simple single-village descent.

The next operative node is Ghanshyam, marked by the cross-reference B 49/6. Ghanshyam gives Buddhi, Dhairy, Sahib, and Horil through Khauwal-Damodar-Chilka and Didho-Bhaiya. Buddhi is then tied through Satlakha-Karu-Pitambar and Soderpur-Chhatu. Dhairy gives Rupnath, Harilal, Bholan, Hridaynath, Chengan, and Ghonghan through Soder-Jay-Pati and Alay-Anath. This is a characteristic panji passage: a compact set of sons is followed by several marriage or settlement routes, and the branch expands sideways through

the named houses rather than by one continuous linear descent.

Rupnath gives Lalit through Soderpur-Dubari-Indramani and Darihara-Manbodh. Harilal gives Gopal through Pali-Bhikhi-Naresh and Soder-Dukhbhanjan. Gopal gives Dwarika through Alay-Dubari-Yadu and Narun-Mani-Chhatri. Hridaynath gives Nenani through Balias-Girish-Pritam and Karmah-Mahant, while Chengan is linked through Pali-Mansukh-Chandradev and Balias-Pritam. The repeated alternation of Soderpur, Darihara, Pali, Narun, Balias, and Karmah makes the record a map of relational movement rather than a mere list of names.

The Sahib branch carries the register into another dense learned cluster. Sahib gives Baidyanath and Shambhunath through Kujouli-Bachharu-Shivnand and Budhwal-Jangal. Baidyanath gives Deonath and Kulanand through Pali-Manbodh-Shobhanath and Jajival-Hemu. An apara Baidyanath line gives Thakur, Govind, Vaiya Vishwanath, and Gokulanand through Karmah-Mahant-Dullah. Dullah itself is routed through Digho-Narpati-Kala and Belaunch-Chiranjeev. The presence of Vaiya Vishwanath marks a learned or honorific sub-identity within the branch, while the apara notation protects a secondary line from being collapsed into the main descent.

The last lines of entry (563) complete the branch through Thakur, Vaiya Vishwanath, Ramanand, and Shobhanand. Thakur is tied through Darihara-Nanu-Muni and Karmah-Sanphool. Vaiya Vishwanath gives Ramanand and Shobhanand through Sakararhi-Hridaynath-Bachchu and Baheradhi-Venidatt. Ramanand is connected through Bisfi-Thakur Phanilal-Dukhan and Pali-Krishnamani. Shobhanand closes the entry through Darihara-Gehenath-Gulab and Karmah-Jaynath. The closing pattern is important: Bisfi

appears inside an Ojholi-Sagarapur-Pandoli register, and Sakararhi and Baheradhi function as route controls, showing how a geographically headed entry preserves much wider marriage memory.

Entry (564): The Kapileshwarnath Marker

Entry (564) reads as an invocation to Kapileshwarnath but does not carry a developed genealogical body in the available source. It should therefore be read as a suspended or separating marker. The text moves immediately afterward to entry (565), where a fresh Bhakhrauli-Kujouli gramarambh begins. In the present decoding, entry (564) is preserved as a meaningful blank: it marks a ritual pause and chapter boundary without supplying names, sons, or route-pairs.

Chapter conclusion

Entries (563)-(564) form a short but useful hinge. Entry (563) finishes the Ojholi-Sagarapur-Pandoli material through Madhav, Shripati, Govind, Mahi, Ghanshyam, Dhairyi, Sahib, Baidyanath, and Vaiya Vishwanath, while preserving a dense mesh of Soderpur, Hariamb, Sakararhi, Budhwal, Didho, Satlakha, Alay, Narun, Balias, Karmah, Kujouli, Jajival, Digho, Belaunch, Bisfi, and Baheradhi routes. Entry (564) then supplies only an invocation, not a descent. The next chapter must begin afresh with the Bhakhrauli-Kujouli gramarambh of entry (565).

Chapter 68. Bhakhrauli-Kujouli: Chikni-Purnia, Porbarauni and Haripur, Entries (565)-(572)

This chapter opens the Bhakhrauli-Kujouli gramarambh after the Kapileshwarnath pause. The register first names the Chikni-Purnia, Danga and Dhagjari direction, then turns to Porbarauni, Biroti, Harinagar and finally the Haripur continuations. The whole unit is best read as one Bhakhrauli block because entries (565)-(572) repeatedly return to the same Bhakhrauli stem while changing destination-villages, marriage-routes, and branch labels. The chapter stops before the Malangiya-Kujouli gramarambh of entry (573).

Entry (565): Bhakhrauli-Kujouli gramarambh toward Chikni-Purnia, Danga and Dhagjari

Entry (565) begins with the heading Bhakhrauli to Chikni-Purnia, Danga and Dhagjari, and then explicitly says that the Bhakhrauli-Kujouli gramarambh begins. Shubhankar is the point of opening. His sons are Pradyumna and Abhiram, with the first marriage-route tied through Digho-Umapati-Shyam. Pradyumna gives Bhavesh, who is connected through Budhwal-Krishnadev-Shivdev and Sarisab-Ramdev. Bhavesh then gives Rudra and Nika through Soderpur-Chintamani-Mahinath and Karmah-Devidas.

Rudra is expanded through both principal and apara routes. He gives Deonath and Umanath through Ekharar-Rameshwar-Durgadatt and Pali-Bhikhari. An apara Rudra line gives Shivnath through Pali-Hiradhi-Bodhi and Soderpur-Bachai. Another Rudra route is tied through Karmah-Chudamani-Ramdatt and Soderpur-Yogi. Umanath gives Lalit, Kishori, Bhulai and Bhaiji through Pali-Karu-Saburdatt and Soderpur-Ramkrishna. Kishori gives Nityanand, Bande and Sundar through Karmah-Yar-Shyamlal and Kujouli-Baburam.

Shivnath gives Kamaladatt through Khauai-Jagyapati-Lakshminath and Soderpur-Umai.

Nika gives Amritnath through Soderpur-Bachharu-Juraun and Sakararhi-Bhagirath. An apara Nika line gives Vishwanath through Hariamb-Ghoghan-Toti and Belaunch-Yadav. Amritnath is then tied through Soderpur-Gokulnath-Jyotishi Shambhudatt and Belaunch-Chaudhary Prabhakar, and by an apara line through Budhwal-Gonod-Harinath and Satlakha-Lochan. Vishwanath is important because the text gives several exits from him: through Pandua-Biku-Shambhunath and Soderpur-Chanan; through Pandua-Rohan-Rudramani and Soderpur-Nandishwar; through Bachchelal with Pandua-Yogi-Dina and Ghusaut-Dhan; and through Mohan by way of Kodariya-Parmeshwaridatt-Bhuvaneshwaridatt and Balias-Vacha.

The Mohan and Batahuk branches complete the entry. Mohan is connected through Satlakha-Arjun-Lala and Pali-Yadurai. Batahuk is an apara son of Mohan and is tied through Khauai-Motiram-Radhavallabh and Baheradhi-Sansardhar. Batahuk then gives a route through Balias-Hanumandatt-Babulal, with a B-reference to Hariamb-Govardhan. The entry also preserves Gonu through Bhadual-Mandar-Jivan-Dukhiya and Karmah-Chan, and a Vishwanath-Bachchelal continuation through Pali-Amritnath-Chintamani and Belaunch-Nenan. These densely repeated routes show that the gramarambh is not a single-line descent but a multi-route Bhakhrauli-Kujouli matrix.

Entries (566)-(568): Porbarauni, Biroti and Harinagar branches

Entry (566) moves from Bhakhrauli to Porbarauni, with Biroti also named. Abhiram gives Mahamahopadhyaya Vagish, Madhurapati and Mahamahopadhyaya Janakinath through Jajival-Kaviraj-Saday and Satlakha-Padum.

Mahamahopadhyaya Vagish gives Bachhu, Hemnath, Gani, Jaynath and Hridaynath through Soderpur-Manhar-Gonu and Uchati-Purushottam. Bachhu is tied through Ghusaut-Theghu-Chhatrapati and Balias-Kashinath. Gani gives Jhingur through Ghusaut-Chhatrapati-Bhond and Pandua-Bodh, and Jhingur gives Baldev and Haridev through Soderpur-Bhavanidatt-Maheshdatt and the Karmah-Bhairaveshwaridatt-Chakradhari route, with Budhwal-Babujan added as the ddau-side.

The same Porbarauni entry then preserves the Satyadev, Ramdev and Krishnadev groups. Satyadev gives Suryadev and Indradev through Dighe-Ayodhyanath-Bala and Khauval-Chaudhary Kalar. Suryadev gives Murari and Nandu through Sakararhi-Harinandan-Shrikrishna and Alay-Chaudhary Lalji, while Indradev is connected through Narsam-Balias-Madhav-Achyutanand and Alay-Chaudhary Ratikant. Ramdev gives Mahadev, Kamdev and Vishwadev through Jajival-Fuddhi-Harikant and Budhwal-Halli. Mahadev gives Shridev, Rajdev and Brahmdev through Hariamb-Chiranjeev-Kalikanand and Balias-Buchan or Jaybhadra. Kamdev gives Vivekanand through Ghusaut-Banmali-Krishnakant and Khauval-Chaudhary Devkinand. Vishwadev gives Raghudev, Ugradev and Naval through the Gajhara-Raiyak/Soderpur-Bhavanand-Kulanand-Gopal route and Ghusaut-Balmukund. Basudev gives Arun Kumar and Lalit Kumar through Ghusaut-Damni-Banmali and Narun-Anant, and Krishnadev gives Baidyanath and Vibhutinath through Sarisab-Bhola-Shivshankar, with Baidyanath connected through Satlakha-Hemnath-Maheshwar and Pabouli-Raghunath.

Entry (567) narrows the same Bhakhrauli-Porbarauni block toward Harinagar. Hridaynath gives Khagnath and Vaiya Krishnalal through Balias-Vidyanath-Brajnath and Ghusaut-Umapati. Khagnath gives Radhakant and Gopikant through Soderpur-Parmeshwar-Tufani and Babhaniam-Ranjan, while an apara Khagnath line gives Raghunandan, Shrinandan and

Ramanandan through Darihara-Shivdatt-Khadagpani and Budhwal-Ghananand. Radhakant gives Jagannath through Balias-Girdhari-Bhaiyen and Hariamb-Dina; Jagannath gives Pashupati through Bisfi-Thakur Manu-Vishweshwar and Hariamb-Babumani. Aparā Radhakant is tied through Jajival-Parmeshwaridatt-Ramchandra and Balias-Lakshman, and Pashupati continues through Pali-Madhav-Vishweshwar and Soderpur-Indranand.

Gopikant gives Komalkant through Alay-Jaylal-Chaudhary Chumman and Pandua-Pa Thadu. An aparā Gopikant line gives Umakant through the same Jajival-Parmeshwaridatt-Ramchandra and Balias-Lakshman route. Raghunandan gives Kalidatt through Pali-Chandradatt-Vaiya Halli and Sarisab-Ramkrishna. Shrinandan gives Jagdish and Parmanand through Ghusaut-Keshavnarayan-Jagli and Pandua-Ramsevak. Ramanandan gives Gadadhar and Baidyanath through the Hariamb-Balias-Girdhari-M.M. Rajje and Hariamb-Dina route. Gadadhar gives Chakradhar, Gangadhar, Shashidhar and Mahidhar through Digaudh-Soderpur-Vidyanand-Durganand and Balias-Hariamb-Kunjan. Gangadhar is further connected through Analpur-Karmah-Mushan-Ramkrishna and Sanha-Mal-Kujouli-Dwarikanath.

Entry (568) is another Bhakhrauli-Porbarauni continuation. Vaiya Krishnalal is tied through Belaunch-Chhaban-Nehnath and Dighoy-Thakur Hira. Kavi Madhurapati gives Pa Buddhijath and Dayanath through Pali-Jyotishi Gunanand-Durgadatt and Gangoli-Lakshmikant. Pa Buddhijath gives Babunandan through Pali-Yaduram-Mansukh and Balias-Khagapati; Babunandan then moves through Narun-Pakhiya-Babunath and Hariamb-Kishornath. Dayanath is tied through Ghusaut-Chhatrapati-Dullah and Sarisab-Bhikhi, with an aparā route through Khauāl-Medhakar-Brahmadatt and Jajival-Gonan.

Janakinath gives Eknath, Mohan or Bhaiya, Harinath and Bhavnath through Balias-Pashupati-Durganath and Pali-Hemashankar. Eknath gives Shrinath through Pandua-Pa Nandishwar-Pa Chan and Pabouli-Babnu. Mohan or Bhaiya gives Suga through Narun-Govind-Fakir and Darihara-Vanshidhar. Harinath is tied through Sarisab-Pa Krishnadev-Pa Chanla and Balias-Nath. Bhavnath is tied through Karmah-Dukhan-Jyotishi Kalanath and Sarisab-Balbhadra. The learned markers Mahamahopadhyaya, Vaiya, Jyotishi and Kavi remain part of the genealogy and are not ornamental titles only; they identify the remembered status of these branches.

Entries (569)-(572): Haripur, Haripur Deodhi and the final Bhakhrauli continuations

Entry (569) shifts the Bhakhrauli material toward Haripur Deodhi. Chhotku gives Kulpati through Soderpur-Abhinandan-Kamalapati and Darihara-Gang. Aparā Chhotku gives Mansukh and Hridayasukh through Khandbala-Bhavesh-Bhoranath and Karmah-Devnath. Another Chhotku route goes through Pali-Dharmangad-Pa Hira and Soderpur-Kamalapati. Kulpati gives Jhadula, Nenan and Sone through Alay-Vanshi-Mahi and Sarisab-Bhramar.

Jhadula gives Baburaiya, Mansukh and Adinath through Pandua-Pa Vanshidhar-Pa Achyut and Ghusaut-Chhatrapati. Aparā Jhadula gives Natthu through Khandbala-Gunanand-Manikrishna and Mandar-Ishannath. Baburaiya is tied through Sarisab-Ratinath-Bechan and Mandar-Ishannath; an aparā route gives Harinandan through Karmah-Jagan-Dharanath and Sarisab-Prannath. Harinandan then uses Mandar-Shobhnath-Bhaiyo and Tisaunt-Bhaiyo. Manbharan gives Ramanand through Mandar-Ishannath-Ramdhan and Soderpur-Harpati, with further aparā links through Takbal-Bachha-Ravinath and Ekharā-Muktidatt, and another incomplete Sarisab-Shyamnath line.

Ramanand gives Shri Mohan and Krishna Mohan through Belaunch-Panni-Bhushan and Budhwal-Krishnapati. Shri Mohan gives Parmanand, Indranand and Vidhanand through Karmah-Chhota-Tantradatt, with an Uttar-Tat or U.T. reference to Mandar-Bihari Singh. Parmanand gives Jagatanand and Sacyutanand through Sarisab-Bachharan-Pa Luchai and Balias-Chumman. Jagatanand gives Vinodanand, Dayanand, Nityanand, Shivanand and further Nanda-names through Khauval-Kulmani-Gonu and Soderpur-Jaynandan. Vinodanand is linked through Hariamb-Shambhunath, through a daughter line to Lutan or Chhatranath, and through Soderpur-Beninath. The same cluster continues through daughters leading to Girijanand-Ambikanand and through Karmah-Shri Narayan-Ishnarayan, while one Karmah-Darihara line remains partly dotted.

Entry (570) is a Haripur continuation. It first closes a preceding broken line through Balias-Maheshwar, then gives a daughter line through Karmah-Veni Madhav-Chitranath and Sarisab-Shambhu Gopal. Indranand gives Sharadanand and Shyamanand through Dighe-Raja-Mangnu and Pali-Lakshminath. Aparna Indranand gives Yoganand, Balanand and Mokshanand through Khauval-Bhaylal-Kashinath and Khauval-Durganath. Sharadanand gives Santosh through Pabouli-Gunanand-Kalikanand and Mandar-Upadhyay Ramanand. Shyamanand is tied through Khandbala-Taranath-Thakur Shobhnath and Budhwal-Nakchedi. Balanand is linked through Alay-Parmanand-Kumar Krishnanand Singh and Khandbala-Thakur Kevalkrishna. Mokshanand is linked through Karmah-Raja Tekanath-Kumar Rudranath and Khauval-Narottam.

Vidhanand gives Ganganand, Purnanand, Chaturanand, Panchanand and Dharmanand through Khauval-Harinath-Purushottam and Soderpur-Jaynandan. Ganganand gives Rakesh and Mukesh through Sakararhi-Durganand-

Parmeshwaridatt and Karmah-Jaykrishna. Purnanand gives Vijayanand, Ajayanand, Vinayanand and Abhayanand through Mandar-Upadhyay Badrinath-Lilanath and Narun-Riddhinath. Chaturanand gives Mrityunjay and Krishnanand through Khandbala-Ganganath-Dineshnath and Hariamb-Yaduvir. Dharmanand gives Achyut and Amit through Khandbala-Babu Yogipati Singh-Ushanandan Singh, with the Babu Dolpati Singh reading preserved, and Hariamb-Punyanath. Panchanand gives Ajay and Vijay through Alay-Kumar Krishnanand Singh-Vinayanand Singh and Pabouli-Lalitanath.

Entry (571) is another Haripur continuation. Adinath is tied through Hariamb-Dullah-Lanha and Darihara-Vishnudatt. An apara line returns to Mandar-Ishannath-Ramadhan and Soderpur-Harpati. Apara Chandanand goes through Babhaniam-Chhotku-Rudi and Soderpur-Maheshdatt. Other apara lines connect through Sarisab-Nanu-Pa Jagaddhar and Pali-Kamaladatt, and through Phanandah-Nanu-Sonelal and Pandua-Vishwanath. Entry (572), headed simply Bhakhrauli with the number 291, closes the block with Natthu, Sone, Babuan and Hridayasukh. Natthu is tied through Pali-Deonath-Hibharan and Soderpur-Babunath. Sone gives Babuan through Khandbala-Gunanand-Panikrishna and Mandar-Ishannath. Babuan then moves through Balias-Harinath-Mani and Soderpur-Vighneshwar, with an apara line through Khauval-Ghan-Hardatt and Karmah-Neya. Hridayasukh gives Kanhai through Pali-Sonmani-Jhadula and Mandar-Bhola, with another Hridayasukh route through Darihara-Bachharu-Bhoranath and Belaunch-Balchandra. Kanhai closes the available line through Ahpur-Karmah-Bakshi Gokulnath-Bakshi Saule and Narun-Vanshidhar.

Chapter conclusion

Entries (565)-(572) form a coherent Bhakhrauli-Kujouli chapter. The opening Chikni-Purnia, Danga and Dhagjari heading establishes the gramarambh; the middle Porbarauni and Harinagar sections expand it through Abhiram, Mahamahopadhyaya Vagish, Madhurapati, Janakinath, Hridaynath, Khagnath and Ramanandan; and the final Haripur sections turn the same Bhakhrauli descent through Chhotku, Kulpati, Jhadula, Ramanand, Indranand, Vidhanand, Adinath, Natthu, Sone and Hridaysukh. The important feature is the constant recurrence of apara branches, dotted gaps, titles, and route-villages: Bhakhrauli here is not a narrow pedigree but a woven map of Kujouli, Soderpur, Karmah, Hariamb, Pandua, Pali, Khauai, Balias, Mandar, Satlakha, Narun, Ghusaut, Belaunch and Darihara connections. The next chapter begins only when the source changes gramarambh to Malangiya-Kujouli in entry (573).

Chapter 69. Malangiya-Kujouli: Tharhi, Kakraud, Mahishi, Lagma and Sanha, Entries (573)-(580)

This chapter begins the Malangiya-Kujouli gramarambh and treats entries (573) through (580) only. It is a compact but very dense register: the first entry turns from Malangiya toward Tharhi and Kakraud, the middle entries move through the Mahishi and Lagma branches, and the closing entries take the same stream toward Sanha. The chapter stops before the Dadri-Panichobh gramarambh of entry (581).

The key technical terms remain unchanged. The repeated suta/suto/suata formula gives sons, daughters, and descendants; apara identifies alternate or collateral lines; dau and ddau preserve the two-sided marriage-route notation; B references tie the branch to other numbered Panji units; and dotted portions or blank route clauses mark incomplete or suspended documentation rather than material to be silently supplied.

Entry (573): Malangiya-Kujouli gramarambh toward Tharhi and Kakraud

Entry (573), invoking Vaidyanath, explicitly opens the Malangiya-Kujouli gramarambh. Sadanand is the starting ancestor and gives Murali. The first route is broken, but Murali then gives Rameshwar and Dharmeshwar through Karmah-Bhavani-Raghu and Mandar-Nirgati. Rameshwar gives Akhiya, Bihari and Hengra through Darihara-Manhar-Nenu and Budhwal-Narottam.

The Akhiya line gives Shankardatt and Baduki through Pali-Bhiravani-Kanhai and Belaunch-Bhavnath. Baduki gives Govinddatt through Pabouli-Kalar-Bandhan and Pali-Bhavanidatt. Govinddatt gives Sundar through Pali-Durlabh-Bhairavi and Gangoli-M.M. Baburaiya. Sundar gives Dhudharu

and Shivnath or Phuddi through Khaual-Parshamani-Devakinandan and Soderpur-Keshavnath. Shivnath or Phuchchi is tied through Jagati-Pabouli-Vikram-Vaiya Kishori and Sakararhi-Bachchu.

The Bihari branch gives Babunath, Shyamnath and Dattu through Karmah-Raghudev-Juraun and Khaual-Chan. Babunath is carried to the earlier Malichham-Narun material through Gunnidhi-Pakhiya and to Pali-Rohini. Shyamnath gives Prabhunath through Darihara-Garib-Nanu and Pali-Nidhi. Prabhunath moves through Hariamb-Loknath-Dular and Soderpur-Jalpadatt. Dattu gives Srinath through Karmah-Jagan-Ganapati and Sarisab-Chhaban.

The same entry broadens through Yadunandan, Ganganand, Mahadev and Govind. Ganganand gives Shrikrishna and Bachharu through Soderpur-Padmapati-Bhavi and Satlakha-Shyam. Shrikrishna moves through Pabouli-Jaykrishna-Gatiram and Alay-Bhavani. Bachharu gives Sahib, Shivanandan, Jayanand, Rudradatt and Krishnadatt through Darihara-Chaturbhuj-Indrapati and Pali-Govinddash. Several apara lines then connect to Panichobh-Hare-Pranapati, Sakararhi-Shyam, Kodariya-Parmanand-Gangaram and Belaunch-Bandhu. Sahib gives Shashi through Pali-Gonu-Hridi and Sarisab-Bala; Shashi gives Bhayalal and Gopinath through Darihara-Hit-Jivanath and Pali-Kare.

Entries (574)-(576): Malangiya to Mahishi and Mahishi-Lagma

Entry (574), under the Kapileshwarnath invocation, moves Malangiya to Mahishi. Bhayalal gives Shrinath, Manbharan, Basudev and Prayagdatt through Ekharā-Bhaiyaram-Ramnu and Soderpur-Murali-Shivdatt. A following branch gives Nand and Buchchu through a Sarisab-Soderpur line linked with Taradatt, Bhay or Girdhari, while another note preserves a Narun-Godhi route. Bachchu is connected back to Teldihā-

Parhat-Sakararhi through Gopinath-Vishwanath and onward to Pali-Hridaynath. Gopinath then passes through Jajival-Mansukh-Bhimdatt and Pandua-Rudradatt.

The Shivanandan branch gives Bhavanidatt and Lal through Budhwal-Singheshwar-Jangal and Pabouli-Purushottam. Bhavanidatt gives Punyadatt and Tulsidatt through Pali-Gangadhar-Bodh and Sarisab-Saheb. Punyadatt gives Ramdatt, Ishdatt, Gundatt and Girijadatt through Darihara-Subodh-Nidhipani and Karmah-Babunath, with a further अपरा group Haradatt, Bhimdatt, Gurudatt and Devidatt through Narun-Dhairyi-Chengan and Pali-Chandradev. Ishdatt gives Kamaladatt, Shridatt, Taradatt and Ganeshdatt through Soderpur-Bahoran-Govinddatt and a cross-reference to the Mani line.

Entry (575) continues Malangiya-Mahishi. Ganeshdatt gives Kantidatt through Hariamb-Bhagirath-Ramkrishna and Mandar-Khelanand. Kantidatt gives Shashidatt and Bahurandatt through Sara-Mohanpur-Basuari-Balias, although the route remains partially blank. Nageshdatt gives Vagishdatt, Vanishdatt, Yogdatt, Bhimdatt and Kirtidatt through Satlakha-Jyotishi Dwarikanath-Basudev and Belaunch-Sukeshwar. Vagishdatt gives Shantidatt or Raju-Shivdatt through Mailan-Rajanpura-Darihara-Vidyadhar-Kedarnath and Alay-Vishnukant; the following lines preserve several modern or village extensions, including Ramnagar, Behta, Basanth-Nahas-Khaua, Paramgarh-Alay-Pindaruch, Mahishi, Mohanpur-Basuari and Bagha-Rajuri-Panichobh.

The same Mahishi continuation gives Mannu or Gundatt through Pali-Krishnamani-Gulab and Satlakha-Nena; Vaidik Girijadatt through Sakararhi-Hridaynath-Doman and Soderpur-Chaturbhuj; Haradatt through Soderpur-Phani-Shilanath and Hariamb-Bodhan; and the Mohandatt and Umandatt branches through Belaunch-Kalar-Thithar,

Budhwal-Nilambar-Mukund, Ekbara-Babulal-Srishtidhar and Phuldaha-Pali-Musafir. The entry preserves a modern title as Principal of T.N.B. College for Gangadatt, attached to the Bhola or Mohandatt line.

Entry (576) takes Malangiya-Mahishi into Lagma. Lal gives Teknath or Bachcha, Jivanath, Ramnath, Bhaynath and Mathuranath through Budhwal-Devkrishna-Mane and Jajival-Gangadhar, with a further Budhwal-Saheb kasthut note. The Jayanand line is only partially preserved through Uchati-Pashupati-Theghi. Rudradatt then gives Babunath, Bhuvan, Taradatt, Hemnath, Eknath and Kishornath through Jajival-Chhokar-Viru and Pali-Ganganand. Babunath gives Keshav through Pabouli-Dukhran-Bhavadatt and Hariamb-Barju; Bhuvan gives Durganath and Krishnamani through Satlakha-Narayan-Vishnudatt and Hariamb-Umanath. Durganath gives Dinanath, Chhotku or Chandranath and Dharmanath through Ghusaut-Ram-Lootan and Darihara-Raghunath; Dinanath gives Kulanand and Shobhanand through Pali-Shyamnath-Ram and Soderpur-Mitranath. The Kulanand line then extends to Abhiraman, Revatiraman and Jayraman through Balias-Ishdatt-Vikal and Digho-Damodar.

Entries (577)-(578): Lagma continuation and the Badrinath heading

Entry (577), under the Vishwanath invocation, continues Malangiya to Lagma. Aparā Chandranath gives Kumar and Sundar through Narun-Surendra and Darihara-Lakshmikant. Chandranath also gives Dharanath through Khauāl-Sufal-Yuvraj and Pali-Govind. Dharanath gives Vidyānath, Kantinath, Shantinath and Badrinath through Ghusaut-Mukund-Hiramanī and Darihara-Gulab. Vidyānath produces the modern nicknames Gagan and Pawan; both are represented by dotted descendant lines, while Kantinath is tied through Phanandah-Mangu-Madhukant and Khauāl-

Teknath. Kumar gives Amarnath through Pali-Balmukund-Umanand and Balias-Shrikant. Sundar is tied through Balias-Shardanand-Kashinath and Belaunch-Gunai, and Amarnath through Ghusaut-Pa Gangadhar-Dwarikanath and Belaunch-Prabhunandan.

Entry (578), invoking Badrinath, keeps the Malangiya-Lagma continuation. Grihimani gives Dhairyanath and Dharmanath through Budhwal-Loknath-Dullah-Umanath-Kechwa and Khandbala-Gopinath-Duribaya, while other routes attach the line to Khauval-Bholi-Kanhai and Pali-Madhunandan. Apra Grihimani lines go through Jajival-Dharmanath-Babujan and Pali-Horil, and through Pali-Lal-Krishnamani and Soderpur-Janakinath. Dhairyanath gives Shashinath and Yognath through Mahi-Pali-Bacha-Bhagirath, Soderpur-Hasnu-Shyamlal and Narun-Dullah.

The Krishnamani and Hemnath strands are then added. Krishnamani gives Devchandra and Ganeshchandra through Sarisab-Dinanath-Aniruddha and Hariamb-Nandlal. Devchandra gives Lakshmikant through Jamdauli-Pali-Bachchi-Madhusudan and Sarisab-Gudar. Hemnath gives Raghunath and Gangadhar through Karmah-Bachanu-Rama and Darihara-Lakshmidhar. Eknath gives Nidhnath through Satlakha-Narayandatt-Vishnudatt and Hariamb-Umanath; Nidhnath gives Jivanath and Kalanath through Soderpur-Brahmadatt-Mitranath and Pandua-Rudramani. Apra Eknath gives Ramnarayan through Soderpur-Bhavanidatt-Mathuranath and Jalay-Nehal. The closing part preserves Shilanath, Kishornath, Krishnadatt and Dharmadatt, with Dharmadatt giving Babujan through Pali-Raghu-Mana and Ekbara-Bhaiyaram, and an apra Ganga-Prarvad line through Ghusaut-Ram-Vidu and Belaunch-Dharmadatt.

Entries (579)-(580): Lagma-Sanha and Sanha

Entry (579) carries Malangiya to Lagma-Sanha. Aparā Dharmadatt is tied through Mandar-Devan-Hiranand and Belaunch-Ratan. Babujan gives Chandramani through Balias-Bhayan-Harisingh and Soderpur-Someshwar. Chandramani has routes through Karmah-Loknath-Jivanath and Jajival-Bhimdatt, and through Khauāl-Bani-Nanu-Shambhudatt. Chhakauri gives Kirtinath through a broken Soderpur route; Kirtinath gives Vishwanath through Balias-Shitaladatt-Pyare and Soderpur-Sardar. Mahadev gives Bhikhi through Pabouli-Jaykrishna-Gatiram and Alay-Bhavani. Bhikhi gives Durgadatt, Garib, Murali and Jiveshwar through Soderpur-Ramapati-Sabhapati and Darihara-Bhagirath; Murali is tied through Soderpur-Dhanesh-Gokulnath and Mandar-Kant.

Govind supplies another major branch. One line goes through Budhwal-Mahai-Vir and Satlakha-Pranapati, while an apara Govind line gives Karu, Gangadatt and Dattana through Satlakha-Krishnadev-Lala and Budhwal-Nandan. Karu gives Shankardatt, Gauridatt, Badri or Devidatt, Bhavanidatt and Bhairavdatt through Pabouli-Gatiram-Jive and Pali-Bachharu. Gauridatt gives Ganeshdatt and Bala through Balias-Bhagirath-Kunja and Baheradhi-Thakur Maherman. Ganeshdatt gives Dwarikadatt and Prayagdatt through Gangoli-Pakshadhar-Chhotkani and Karmah-Chitra. Dwarikadatt gives Suryakant, Devkant and Shashikant through Jajival-Samari-Chandidatt and Kujouli-Shivnath, with later lines for Ravindra Kumar, Devottam, Yatindra Kumar, Mahindra Kumar, Satindra, Budh Shailendra Kumar, Bachchan and Damna. Entry (580) then continues the Sanha branch through Satindra Kumar, Babanu Kumar, Bachchan Kumar, Gauridatt-Bala-Shrinath, Tarakant, Ramakant, Harikant, Dwarikant, Govind, Gopal, Shankar or Nitinand, Adityanath, Umanand, Sharadanand, Vibhutinath, Bhavnath, Bhairavdatt, Babulal, Mukund, Hirikant, Gangadatt, Bechan,

Fakir, Dattan, Chhotku and Gokulnath. The record ends this chapter with Gokulnath giving Gangadatt, Mansukh and Samidatt through Khauai-Shumtai-Mahidhar and Khandbala-Mattri.

Chapter conclusion

Entries (573)-(580) are therefore the Malangiya-Kujouli chapter proper. Entry (573) establishes the gramarambh and turns it toward Tharhi and Kakraud; entries (574)-(576) carry the same stream into Mahishi and Lagma; entries (577)-(580) complete the Lagma-Sanha continuation. The repeated return to Pali, Soderpur, Darihara, Karmah, Mandar, Satlakha, Khauai, Belaunch and Budhwal shows that this is not a simple village list but a networked marriage-route register. The chapter also preserves learned and modern markers--M.M., Vaidik, Principal, Vaiya, Jyotishi and nicknames such as Gagan, Pawan and Bachchan--without converting them into ordinary names. Entry (581), beginning Dadri-Panichobh, starts a new gramarambh and is left for the next chapter.

Chapter 70. Dadri-Panichobh, Nanour-Parasarma, Brahmoli and the Birpur-Panichobh Notice: Entries (581)-(588)

This chapter follows the Malangiya-Kujouli block and opens a new Panichobh-centred sequence. Its first numbered entry begins with Dadri-Panichobh gramarambh; the later entries carry the register through Nanour-Parasarma, Shivipatti, Brahmoli-Panichobh, Brahmoli-Bidhi, Bisauni-Jaipur, Brahmoli-Saurath, and finally an inserted Birpur-Panichobh notice. The chapter is kept within this Panichobh/Brahmoli frame and stops before the next independent Ruchauli-Ekhara gramarambh.

Entry (581). Dadri-Panichobh to Kakraud-Harinagar

Entry (581) begins with the invocation and the heading Dadri to Kakraud-Harinagar, then explicitly states ath Dadri Panichobh gramarambh. The founding line is carried through Pashupati, whose son Ghani, also given by the practical name Ghanshyam, is allied by a route from Soderpur through Achyut and Aniruddha, and by a second side toward Darihara-Parmanand. The structure immediately shows the grammar of a Panichobh record: a local founding identity is not enough; the entry must declare the route by which the family is joined to neighbouring mool-lines.

Ghani gives Khedan and Nidhi. Khedan is entered through Soderpur-Ghanesh-Dukhran and the Pali-Raghunath side. From Khedan come Shrishtidhar and Gokulnath. Shrishtidhar is matched with a Baliyas route through Purandar and Jivi and with the Karmah-Santoshi side. His own descendants include Judaaun and Shital. Judaaun is placed by Mandar-Yadav-Gayadatt and Ekhara-Girdhar; another Shrishtidhar branch goes through Jajival-Hemu-Dharmanath and Mandar-Bhavi. Judaaun then opens a Radhe line: Soderpur-Moti-Shriraman is

given, and Shriraman is continued through Hariamb-Yognath-Bhulan and Kodariya-Kanhaiyalal.

The Dadri register is not a single direct descent. It keeps the apara routes visible: Judaaun has another line through Vaiya Nirсан, connected to Baliyas-Bhaiyan-Harishankar and Pali-Aankhi. Radha is tied to Darihara-Girdhari-Dular and Pabouli-Siddhi; another Judaaun branch joins Khauval-Lotan-Gopinath and Hariamb-Godan. Gokulnath then produces Mannu, Bachchu, and Parmeshwaridatt, with Baliyas-Jivanath-Rupnath and Sarisab-Vishram serving as one of the important validating corridors.

The entry then turns to Mahadev and Madhurapati. Mahadev's son Madhurapati is tied to Soderpur-Padmapati-Chan and Darihara-Sundar. Madhurapati gives Rudradatt, Jayadatt, and Yogi. Rudradatt is linked to Satlakha-Madhu-Vaidyanath and Pali-Govindadas; Jayadatt leads to Kashinath through Mandar-Ganapati-Sanath and Pali-Manbodh. Sanphul, son of Krishnadatt, is carried through Baliyas-Dhani-Muni and Soderpur-Pashupati. The register then records another Sanphul line through Kanhai, Kujouli-Chan-Aankhi, and Baliyas-Chhatrapati, and a further Sanphul line through Prabhunath, Baliyas-Bandhu-Bhairav, and Pabouli-Trilochan. The entry closes the Dadri-Harinagar piece by retaining Yogi and Pyare as further descent points; Pyare is tied to Baliyas-Bhavesht-Hridaynandan and Pali-Jayshiv, and to Pandua-Sohab-Rudramani and Pali-Tota.

Entries (582)-(584). Nanour-Parasarma and the Shivipatti continuation

Entry (582) shifts the place-heading to Nanour, with Parasarma also named. The initial notation begins from Devaki and Narayan. Narayan is connected through Ekharavishwanath-Vaidyanath and Sakararhi-Bhagirath. Narayan's son Dharmapati is connected through Belaunch-Das-Bhairav

and Soderpur-Purandar. Dharmapati gives Jagannath and Vidyanath. Jagannath produces Bhaynath and Umanath; his routes include Satlakha-Kamal-Lochan, Pali-Bhikhari-Nena, and a Jajival-Hira attachment.

The Nanour entry is careful about collateral descent. Bhaynath gives Durganath by Belaunch-Mansa-Girdhari and Panichobh-Baburaiya. Durganath is then connected through Baliyas-Toti-Vanshamani-Apuch, Didho-Sanphul-Modi, Narun-Bhikhani-Manik, and Baliyas-Rupnath. Vidyanath is attached to Darihara-Shridatt-Harangi and Hariamb-Jangal. The entry then introduces Jagdish as son of Hare, with Soderpur-Pitambar-Anant and Budhwal-Madhusudan references. Hare gives Ramkrishna and Pranapati by Soderpur-Ramdev-Shivdev and Baliyas-Rai Vishwanath. Ramkrishna's sons Pritham, Bhayas, and Bahoran are carried through Jajival-Mohan-Devanand and Pali-Mahadev, while Pritham's descendants Dukhia and Bhikshuk are preserved with Khaual-Lakshmikant-Bhangi and Soderpur-Abhiram.

Entry (583) has no independent place-heading beyond the invocation marker. It is a continuation of the Nanour-Parasarma body. Judi gives Matru by Ekhar-Gunapati-Gokulnath and Baliyas-Khadag. Mannu is tied to Khaual-Gonod-Kashinath and Ekhar-Dukhia. Pranapati's sons Jivanath, Janakinath, and Motinath are entered through Sakararhi-Moti-Shyam and Baheradhi-Lakhai. Jivanath gives Sanphul; Sanphul gives Bhaynath and Teknath through Ekhar-Mahidhar-Shivnath and Baliyas-Bhaiyan, with an अपरा Sanphul line to Babunath via Sakararhi-Jaykrishna-Godhi and Sarisab-Khushihal. Janakinath gives Ishwaridatt and Lanha through Jajival-Bandi-Shuni and Pali-Bhikhi. Ishwaridatt gives Teja and Girdhari through Soderpur-Yaddu-Subodh and Khaual-Harihar-Balkrishna. Girdhari's Thithar line is repeated through Nahas-Khaual-Sitaram-Buddhinath

and Panichobh-Bachharan, showing the entry's effort to hold two variant route memories together.

Entry (584) names Dadri to Shivipatti. This is a specific continuation, not a new gramarambh. Thithar is linked with Jagaur-Mandar-Shobhan-Tufani and Padmapur-Panichobh-Nehal-Chandidatt. Lanha gives Baladatt and Gopal through Khauval-Mahesh-Bhaiya-Murlidhar and Karmah-Sadashiv-Basant, with Pabouli-Upendra added. Apari Lanha produces Kalikadatt and Girjadatt, tied to Baliyas-Pankaj-Mahesh and Sarisab-Ramanath. Gopal gives Vishweshwar and Shiveshwar through Rajanpura-Darihara-Parshi-Bhaylal and Khandbala-Bammoli. Vishweshwar gives Maheshwar, Kameshwar, Jaykishor, Ramkishor, and Harikishor, while Digho-Ram-Thakur Gayadatt and Ekhar-Panchu define the chief route. The closing segment returns to Motinath, whose sons Durgadatt and Chandidatt pass through Soderpur-Harinandan-Trilochan and Belaunch-Sudarshan, and to Durga's Jhau and Jhau's Gudar lines through Baliyas-Khadag-Jhau, Tisaunt-Manai, Sarisab-Machal-Fakiran, and Babhaniam-Lala.

Entries (585)-(588). Brahmoli-Panichobh, Bidhi-Bisaubi, Bisauni-Jaipur and Brahmoli-Saurath

Entry (585) is headed Tarouni and then states ath Brahmoli Panichobh gramarambh. The founding line begins from Mahadev, whose son Kangali is connected through Soderpur-Mangu-Mahesh and Sakararhi-Mahesh. Kangali gives Visuni by Pabouli-Mohan-Pashupati and Ekhar-Krishnanand. Visuni's line passes to Lakshman, whose sons Chhoke, Sadanand, and Damodar are tied to Mandar-Mahesh-Gosain Das and Sakouna-Hari. Chhoke gives Hiya, with Khauval-Parmanand-Gatiram and Hariamb-Bachhai. Hiya gives Nidhi; Nidhi gives Vaidyanath, Ramanath, and Shyamnath, through Jajival-Badlu-Bodhram and Budhwal-Raghupati. Ramanath

has a Kujouli-Shivnandan-Lal and Budhwal-Mana route, and an apara line to Govinddatt through Darihara-Raghunath-Vanshidhar and Pali-Harihardatt. Govinddatt gives Awadhi, Chumman, and Babua through Jajival-Mushari-Fakiran and Kujouli-Shashi. Awadhi gives Pitambar and Shivkumar through Sakararhi-Dharanath-Bhairavnath and Budhwal-Chaudhary Kalar; Pitambar is tied to Khandbala-Radhakant-Muni and Belaunch-Ishdatt. Chumman and Babua are both recorded by the same Mandar-Chilka-Balki and Soderpur-Shankarnath route.

Entry (586), Brahmoli to Bidhi-Bisaubi, continues from Sadanand. Sadanand gives Vike, Vaidyanath, and Saheb, with Khauval-Gangadhar-Raghupati and Pali-Ghanapati. Vike gives Sanphul, Hirphul, Kamal, and Manik by Mandar-Ghani-Chilka and Karmah-Badali. Sanphul gives Shardi by Mandar-Harishwar-Chilka and Pali-Gopal. Shardi gives Gopiraman through Khauval-Durgadatt-Bholanath and Soderpur-Narayandatt. The branch then brings in Gauriraman, Sakhuri-Mandar-Jagannath-Shankardatt, and Alay-Kalru. Manik gives Pitambar through Soderpur-Madhusudan-Mahinath and Karmah-Harikrishna, and Pitambar is matched with Baliyas-Rudradatt-Shambhu, Uchati-Prabhunath-Siddhinath, and Khauval-Narpati.

The Damodar half of the same entry gives Loknath, Prannath, Bhoranath, Jagannath, and Jivanath through Sakararhi-Badal-Dukhan and Soderpur-Haridev. Loknath gives Ratnanand, Vidyanand, Nityanand, and Jayanand through Baliyas-Mahadev-Bhavdev and Ghusaut-Vanshi. Ratnanand gives Meghanand and Sarvanand through Khandbala-Purushottam-Fakir and Pali-Harinandan. Prannath gives Yadunandan, Harinandan, and Punyanand through Darihara-Vaidyanath-Ganges and Soderpur-Hari. Punyanand's son Diwakar is tied to Belaunch-Tunanand-Hridaynath and Hariamb-Dulli. Jagannath gives Guninidhi

through Darihara-Narottam-Purushottam and Babhaniam-Bachharu. Guninidhi produces Babunath, Parashmani, Hansmani, and Anandmani by Satlakha-Purandar-Dillu and Soderpur-Chhabnu. Parashmani then gives Kapileshwar, Singheshwar or Pujeri, Bhagwandatt, Dineshwar, and Kalikadatt through Darihara-Shridatt-Jhalai and Pali-Gosain Baburaiya.

Entry (587), Bisauni-Jaipur, belongs to the same Brahmoli-Bisaubi context. Kapileshwar is tied to Khandbala-Ban-Kulmani and Sakararhi-Ishwaridatt. Singheshwar, also called Pujeshwari in the line, gives Jaykishor through Darihara-Parmeshwaridatt-Nityanand and Karmah-Nathe. Jaykishor is linked to Sarisab-Bhaiya-Gokulnath and Baheradhi-Shivlal. Bhagwandatt gives Lakshmikant, Chandrakant, Harikant, and Radhakant through Sarisab-Revatiraman-Bhaiya and Pali-Bachchi. The most extended route is Radhakant to Amarnath; Amarnath gives Abhaynath, Ajaynath, Amritnath, and Ashtam Nath through Kujouli-Chandranath-Kumar and Pali-Umanand. Ajaynath is explicitly associated with Amarnath of Dhagjari-Mahadev Math, then joined to Rajanpura-Darihara-Govind-Jivanath. A further Narsinghdatt line connects Darihara-Digambar-Vaiya Shivshankar and Digho-Muktinath, while Gangadhar links Belaunch-Kanhaiyalal-Babua and Hariamb-Tulsidatt.

Entry (588), Brahmoli to Saurath, supplies a backward-looking closure. It begins from Purushottam and Ratan, through Darihara-Govind-Sadanand and Baheradhi-Godhai. Ratan gives Lambu, Manbodh, Kulpati, and Yadupati through Ekharajagni-Bahudi and Karmah-Godai. Manbodh gives Khelpati through Darihara-Sukhi-Indrapati and Panichobh-Chakor-Bhikhi. Khelpati gives Narayandatt, Bhagwandatt, Kewal, and Radhenooju by Soderpur-Badlu-Bhola, Panichobh-Pranapati-Jivanath, and Darihara-Garib. Kulpati is tied to Soderpur-Chhatu-Machal, Baliyas-Purushottam-Matinath, and

Budhwal-Vaidyanath. Aniruddha gives Govind through Pabouli-Ratinath-Shubhakar and Tankbal-Mohan. Govind gives an apara group of Babnu, Gokulnath, Prabhunath, and Anath through Mandar-Dharadhar-Basudev and Panichobh-Lakshman-Sadanand. Gokulnath gives Babujan by Mandar-Chan-Khadgapani and Kujouli-Daun; Babujan joins Darihara-Shridatt-Bhaldu and Pali-Gosain Baburaiya. Anath repeats a Mandar-Chan-Khadagpani route, again ending with Kujouli-Daun. This repetition is not redundant; it shows the copied and cross-checked character of this register.

The interposed Birpur-Panichobh notice

After the numbered Brahmoli-Saurath entry and before the next Ruchauli-Ekhara gramarambh, the source inserts an unnumbered notice headed Birpur-Panichobh, Akaur, with a Mehath-Jhanjharpur association. This notice is genealogically modern in tone. It opens with Thakur Manoj, then passes through Jhingur, Lattar, and Jaykalit. Jaykalit gives Nityanand and Engineer Kripanand. Nityanand's children are Vijay, Asim, and Vinay. Vijay gives Rajan and Sajan, and the notice preserves a modern marriage/daughter link through Srimati Rita and Sweetty, wife of I.A.S. Pradeep Kumar. Asim gives Shubhrajyoti and the daughter-line Puja and Bunty. Engineer Kripanand gives Jitendra and Gajendra, with Sethy-Abhayanarayan, Srimati Lakshmi, Srimati Nilima of Rudrapur, and associated Pabouli poet Ramji Chaudhary/Durganand-Dukhia and Engineer Shri Mohan lines. Jitendra's daughter-line includes Bhawanipur-Uday Kumar Jha and Srimati Shalini with Swastika. Gajendra is linked through Om, Jageli-Pilkha-Mandar-Gaurikant-Sudhirschandra, and Belsam-Budhwal-Jaykrishna, with Srimati Preeti and Sushri Astha recorded. The passage demonstrates how a Panji register can extend into modern professions and

named daughter-lines without abandoning the older route logic.

Interpretive conclusion

Chapter 70 is therefore a bridge chapter. Its first half completes the Dadri-Panichobh and Nanour-Parasarma material, including Shivipatti. Its middle section opens Brahmoli-Panichobh and takes it through Bidhi-Bisaubi, Bisauni-Jaipur, and Saurath. Its final unnumbered notice shows the same register accommodating modern names, professions, and female-linked alliances. The next chapter begins a separate Ruchauli-Ekhara gramarambh and should not be merged with this Panichobh/Brahmoli block.

Chapter 71. Ruchauli-Ekhara, Oda-Ekhara and Khadka-Ekhara: Entries (589)-(597)

This chapter begins after the Dadri-Panichobh and Brahmoli material and returns the register to the Ekhara-controlled side of the Nagram corpus. The first movement is the Ruchauli-Ekhara gramarambh, carried through Yamsam, Kailakh, Rashady and Virsayar. The second movement shifts to Oda-Ekhara, with a Shivipatti and Ramnagar-Khajuri extension. The last numbered entry opens Khadka-Ekhara under the heading Berma. The chapter deliberately stops before the next Kasarauh-Sangram entry, because entry (598) begins a different Ekhara sub-cluster.

Entries (589)-(593): Ruchauli-Ekhara, Kailakh, Rashady and Virsayar

Entry (589), under the invocation and the heading Ruchauli to Yamsam, names Shashinath as a Kadhuwa resident and then begins ath Ruchauli Ekhara gramarambh. The opening line gives Haridash, whose son Girishwar is connected through Soderpur-Abhinandan-Hari and through Darihara-Abhinandan. Giridhar gives Babunath through Baheradhi-Ratdhar-Chitra and Baliyas-Dhir. The line then expands through Babunath into Panchuanand and Nityanand, linked with Mandar-Lakshminath-Vanshidhar and Hariamb-Umanath.

Panchu gives Narayan and Singheshwar through Sakararhi-Gangadatt-Meghnath and Karmah-Gunapati. An अपरा Panchu line gives Shashinath and Ramanath through Soderpur-Harangi-Durgadatt and Baliyas-Raghuvir. Narayan is routed by Hariamb-Lutan-Babu and Didho-Raghunath. Shashinath is attached to Baheradhi-Sansardhar-Shivlal and Khaual-Faturi. Ramanath is linked by Satlakha-Jaylal-Arjun and Soderpur-Bachchu. The entry closes with Anand and Shatanjiv: Anand

goes through Pali-Vishnudatt-Gumani and Baliyas-Bahoran, while Shatanjiv is tied to Pandua-Pa Ratnamani-Pa Umapati and Pali-Murari Lal. The source therefore marks the Ruchauli opening as an Ekharā gramārambh but immediately places it in a wide network of Soderpur, Mandar, Hariamb, Baliyas, Didho, Baheradhi, Khauāl and Pali routes.

Entry (590) carries Ruchauli to Kailakh and Rashady. It opens with the sons of Mishra Bhatt: Bhagirath, Dharmapati, Jyotishi Nandan and Lanhu. Their first route connects Sakararhi-Ramabhadra-Panar Pati with Alay-Vibhakar. Bhagirath gives Mahadev through Pali-Ramnath-Gaurinath and Darihara-Nand; an apara line gives Lakshmidhar through Darihara-Bhavaninath-Sadanand and Soderpur-Aniruddha. Mahadev gives Chhakauri through Sakararhi-Purushottam-Pitambar and Pali-Puchhai. Chhakauri gives Poshan and Soni through Khandbala-Mahadev-Madhupati and Pali-Badli.

The Poshan group brings in Bhavan, Sina, Janaki, Dukhiya and Pakhiya, with Tankbal-Gangadhar-Bodhkrishna and Jajival-Badlu. Bhavan is carried through Khauāl-Digambar-Dullah and Alay-Saheb. Sina gives Durgadatt and Thakurdatt through Khauāl-Garib-Bechan and Gangoli-Jibu; Thakurdatt is connected with Pandua-Bhaiya-Loknath and Soderpur-Hiralal. Pakhiya is linked both to Satlakha-Ranjan-Jagmohan and Panichobh-Anath, and another Pakhiya line to Khauāl-Bodh-Bhaiya-Suwa, Ghusaut-Shambhunath and Ekharā-Bhikshuk. Lakshmidhar is then taken through Baliyas-Purushottam-Ghanshyam and Panichobh-Bhaves. h.

Dharmapati gives Bhushan through Narun-Harinath-Badli and Mandar-Abhimanyu. Bhushan is further tied to Panichobh-Shatanjiv-Babudi and to Bisfi-Mohan. The Jyotishi Nandan line is specially marked: M.M. Pa. Jyotishi Harishwar and Bhaves. h. are connected through Khauāl-Nikar-Kamal and Belaunch-Paramanand. From M.M. Pa. Jyotishi Harishwar

come M.M. Pa. Gunishwar, Sona, Tula and Lochan, through Hariamb-Shivdas-Jagannath and Soderpur-Lal. The phrase that Gunishwarnath writes or stands for the Shrotriya-kula has been preserved as an internal scholarly marker rather than reduced to a simple descent formula. Sona then gives Giridhari, Bhavanidatt and Munidatt through Soderpur-Uttim-Abhiram and Pandua-Krishnapati; Tula gives Chanan through Karmah-Bhoranath-Bhikhari and Khauul-Jaykrishna.

Entry (591) is another Ruchauli-Rashady continuation. Chanan gives Parshamani and Vanshamani through Karmah-Chhabnu-Chitradhar and Pandua-Pa Vanshidhar. Parshamani gives Harshamani, Baggi and Nantu through Khandbala-Fakir-Thaynu and Ghusaut-Jhauhu. Vanshamani gives Dharbharan and Mohan through Ghusaut-Dullah-Lakshman and Pandua-Pa Garib. Dharbharan gives Banmali by Khandbala-Madan-Brajmohan and Baliyas-Amritnath; Banmali is attached to Fanandah-Babua-Nanu and Soderpur-Phanilal. Mohan gives Sukan and Damodar through Alay-Ratneshwar-Radhanath and Darihara-Gokulnath, and Sukan is carried through Ghusaut-Chandrashekhar-Kalishankar and Pabouli-Parshamani.

Entry (592) sends Ruchauli to Virsayar. Lanhu gives Damu, also called Indrapati, Purushi and Murali, through Darihara-Bhavani-Sadanand and Soderpur-Aniruddha. Damu goes through Khauul-Paramanand-Gatiram and Hariamb-Bachhai. Purushi gives Haripani and Chengan through Darihara-Nand-Dhani and Soderpur-Yadupati. Haripani gives Hridaymani through Pali-Mahi-Bhavanidatt and Baliyas-Girish; an apara Haripani line gives Khadgamani and Kamalamani through Pandua-Pa Chhoti-Pa Manik and Hariamb-Ghani. Hridaymani is connected through Budhwal-Brahmapati-Ghananand and Baliyas-Jivi.

The Khadgamani branch is the largest part of the Virsayar entry. Khadgamani gives Jhumkalal, Yadunath, Jaynath and

Ratinath through Sarisab-Bhaiyan-Babunath and Baliyas-Sukhni. Jhumkalal gives Paramanand, Yadadhar and Kusheshwar through Baliyas-Kaladhar-Buddhinath and Pabouli-Premnath. Paramanand gives Shobhanand and Devanand through Pandua-Chhedi-Bhaiyan and Belaunch-Keshav. Shobhanand is connected through Fanandah-Chunchun-Manmohan and Pabouli-Chaturbhuj. Devanand gives Amarnath through Alay-Nandlal-Shrikant and Sarisab-Bammoli. Amarnath has a modern-looking route through Singhwar and Sandpur-Didho to Chaudhary Kamalakant-Shashikant, and to Alay-Shrinagar-Kumar Kanhaiya. Yadadhar gives Mahanand, Shyamsundar, Yamunanand and Ganganand through Alay-Bechan Lal-Ramchandra and Baliyas-Gudan; Mahanand and Shyamsundar are then carried through Pandua and Baliyas respectively. Kusheshwar gives Suryanarayan through Khauai-Jani-Butur or Dashrath and Soderpur-Baba or Dinanath. The entry ends by noting Chengan through Hariamb-Bhaiya-Godan and Darihara-Kul.

Entry (593) returns to Ruchauli-Rashady. Balli gives Panai through Karmah-Balbhadra-Mohan and Mandar-Hadi. Panai gives Bhaiyaram, Hiraram and Kalaram through Baheradhi-Sundar-M.M. Bhikhi and Soderpur-Anath. Bhaiyaram gives Babnu and Ramnu through Sarisab-Mahtha-Bhora and Mandar-Chhatrapati. Babnu is routed through Pali-Bhikhari-Hira and Baliyas-Hridaynandan, and an apara branch gives Yognath through Kujouli-Bachharu-Krishnadatt and Baheradhi-Tejan. Yognath gives Budh, Chhitan and Shivnath through Pali-Natha-Vacha-Nanu and Baliyas-Chilka-Kirtinath, with a Jajival-Hemu connection. Ramnu is linked to Soderpur-Vaiya Murali-Shivdatt and Ghusaut-Thakur Janakinath. Hiraram goes through Soderpur-Ghani-Keshav and Darihara-Bhairav. Kalaram gives Amritnath through Panichobh-Vishnupati-Bhairav and Darihara-Nirmati; Amritnath closes

the Ruchauli set through Soderpur-Dhani-Keshav-Bhaiyan and Baliyas-Hridaynandan.

Entries (594)-(596): Oda-Ekhara, Shivipatti, Mogalaha and Ramnagar-Khajuri

Entry (594), Oda to Shivipatti, opens a new Ekhara village body: ath Oda Ekhara gram. Krishnanand gives Jivi and Hari through Mandar-Ramabhadra-Lakshman and Karmah-Chhotai. Jivi gives Bhavadatt through Sarisab-Lakshman-Nandan and Panichobh-Bhaves. Bhavadatt gives Bhaiyan through Mandar-Purandar-Gonu and Khandbala-Dharu, with Bhaiyan further tied to Gangoli-Kriparam-Sarvasva and Darihara-Ghananand. The Hari line gives Devidatt through Khauval-Ravant-Bhavanand and Pali-Gunanand. Devidatt gives Chhatrapati through Karmah-Balla-Bachharu and Hariamb-Badhai-Hari, with an Ekhara-Ram connection.

Chhatrapati gives Thakurdatt and Chhotkani through Pabouli-Chaturbhuj-Chandrapati and Karmah-Damodar. Thakurdatt gives Bhaiyan through Darihara-Kul-Hirphul and Alay-Chandrapati. Bhaiyan gives Bhagirath through Baliyas-Bhavnath-Shobhanath and Karmah-Saule-Kanhai; Bhagirath gives Sundar through Jalay-Mohan Singh-Chandranarayan and Mandar-Shyamlal. The Jageti branch introduces Bahuri and Babudi through Khandbala-Lakshman-Bhavdev and Bisfi-Achyut. Bahuri gives Jude by Satlakha-Mohan-Devaki and Narun-Bhavdev. Jude has Nakat and Paiku through Narun-Keshi-Dukravi and Budhwal-Mohan; an apara Jude line gives Kavi Jivan through Soderpur-Haridev-Lochan and Kujouli-Murali; another Jude branch runs through Mahishi-Budhwal-Andi-Harijiv and Soderpur-Janardan. Nakat gives Dharmadatt and Thakurdatt through Hariamb-Chhawani-Saheb and Soderpur-Harinandan. Babudi gives Ravanaj, Aniruddha, Indrapati and Jaykrishna through Pandua-Raghudev-Pa Bhagirath and Fanandah-Ramabhadra. Aniruddha gives

Sanphul; Sanphul gives Indramani through Budhwal-Brahmapati-Dhananand and Baliyas-Jivi. The entry closes with Indrapati-Babnu and several अपरा Mandar and Darihara lines, including Premkar, Hemkar, Gunakar, Buddhikar, Karunakar, Siddhikar and Chandrakar.

Entry (595) is a difficult Oda-Mogalaha continuation whose heading itself preserves several descent fragments. It names Lilanand, Badrinath, Boan, Dayanand and Surendra, and then an अपरा Bala line through Karmah-Mushal, Baharan-Anand and Sakararhi-Nityanand-Dayanand. The main working body begins with Dashrath. Dashrath gives Kalar through Pali-Ram-Govinddas and Belaunch-Hari Govind. अपरा Dashrath lines give Chhotku and Mukund through Budhwal-Babuni-Jugai and Pabouli-Ramanand; Thakurdatt through Satlakha-Jagdish-Ram and Alay-Sadanand, with a Chaudhary Vanshi note; Purandar through Uchati-Mahipani-Ramanand and Karmah-Bhagirath; and another group, Bhramar, Mahinath, Gunanand and Bala, through Alay-Balgopal-Lala and Soderpur-Pradyumna.

Kalar gives Bhaju and Jayanandan through Satlakha-Naro-Mahesh and Budhwal-Chaturbhuj. Bhaju gives Ramanath and Thotha through Pabouli-Chaturbhuj-Paran and Karmah-Jagan. Ramanath attaches to Khandbala-Sudi-Devidatt and Mandar-Nandinath; Thotha links to Pandua-Pa Manik-Pa Nityanand and Jajival-Aankhi. Jayanandan gives Lal through Hariamb-Ghoghan-Toti and Belaunch-Yadav. Chhotku gives Bhairavdatt and Devidatt through Pali-Judaaun-Nandan and Sakararhi-Nenu. Devidatt gives Bhikhari, Bicha and Sanphul through Pali-Shulpani-Bachharan and Sarisab-Shyamram. Bhikhari gives Dharmanath through Khandbala-Brajbhushan-Gan and Fanandah-Ravinath.

The same Oda-Mogalaha entry then keeps Bhairavdatt and Manik in view. Manik is connected through Panichobh-Mahesh-Narayan and Khandbala-Madhurapati. Manik gives

Artinath through Narun-Ratnu-Loknath and Hariamb-Shubh. Artinath gives Kirtinath through Sakuri-Pali-Jaynath-Shatanjiv and Mandar-Jhotan. Kirtinath gives Jyotishi Vishwanath through Soderpur-Saburdatt-Musahadh and Kujouli-Punyadatt, and Jyotishi Vishwanath is connected through Didho-Khushihal Singh-Babujan and Khauval-Gopal. Sanphul gives Manrakkhan through Karmah-Jagan-Mahapurush and Soderpur-Vighneshwar. Manrakkhan gives Lilanand and Haranand through Sakararhi-Gangadatt-Kanhai and Hariamb-Thakurdatt. Lilanand gives Badrinath, whose named sons include Narayan, Lakshman, Shyamanand and Professor Shri Mohan; Professor Shri Mohan is later given with Murali Manohar and a Gonouli line. Haranand gives Anand, Vidyanand and Sharadanand through Hariamb-Gulbadan-Babua Ji and Jajival-Babulal. Mukund closes the entry with Mansukh and Huli through Soderpur-Shankar-Nanu and Satlakha-Ruchai; Mansukh gives Kirtipati through Soderpur-Abhiram-Bhaiyo and Pali-Harikrishna.

Entry (596), Oda to Ramnagar-Khajuri, Madhyapura-Hat-Parsa, is marked by a parenthetical note that itself preserves collateral links: Chhoti gives Bhaynath through Darihara-Rohini-Dullah and Baheradhi-Tejan; Bhola is also noted through Ghusaut-Durlabh-Khadgapani and Satlakha-Gogu. The main line begins with Dharani, whose sons are Nath and Bandhu, linked through Mandar-Lotai-Gangesh and Karmah-Purandar. Nath gives Khadgapani and Saheb through Khauval-Paramanand-Gatiram and Hariamb-Bachhai; an apara Nath branch gives Mansukh and Hridayasukh through Satlakha-Devaki-Meghu and Babhaniam-Kamal. Nayansukh is linked through Khauval-Bhangi-Kamalnayan and Hariamb-Badharu. Khadgapani gives Hridaynandan through Karmah-Bandi-Prannath and Khandbala-Madhurapati; Hridaynandan gives Madhuranath through Tankbal-Bodhkrishna-Datt and Ekharahira.

Bandhu gives Bhola, Saburdatt and Narayandatt through Baheradhi-Bhavanand-Raghunath and Khauval-Dinaram, with an apara Narun-Shankar-Gonor and Sarisab-Rajaram line. Purandar gives Bachharu, Jiveshwar, Nityanand, Rameshwar and Damodar through Raudh-Purakh-Lakshman and Sarisab-Nandan. Bachharu gives Gangaram and Mahesh through Panichobh-Jivanath-Balbhadra and Darihara-Narayan. Mahesh gives Bhikshuk through Mandar-Rameshwar-Shulpani and Tisaut-Mahipati. Bhikshuk gives Brajnath, Ratinath, Vidyanath, Bhupnath and Gopal through Karmah-Jivanath-Shambhunath and Sakararhi-Gujar. The branches then move through Mandar, Karmah, Jajival, Hariamb, Belaunch, Alay and Pabouli, with Badrinath, Sonalal, Raiya, Jiveshwar, Lal, Bala, Nehal, Umanath and Baburaiya all held as collateral descendants rather than compressed into a single line. This entry therefore closes the Oda cluster by attaching Oda to Ramnagar, Khajuri, Madhyapura, Hat and Parsa while retaining Ekhara as the genealogical base.

Entry (597): Berma and the Khadka-Ekhara opening

Entry (597), headed Berma, opens ath Khadka Ekhara gram. The founding line begins from Gokulnath, whose sons are Raghunath, Krishnadatt and Vishnudatt through Sakararhi-Narayan-Vishwanath and Darihara-Bhagwan. Raghunath gives Brajnath, Muralidhar, Vanshidhar, Girdhar and Shashidhar through Sakararhi-Bhora-Jaykrishna and Jajival-Achyut. Apara Raghunath lines give Haldhar, Manik and Hiri through Babhaniam-Kamal-Murali and Satlakha-Sadanand. Muralidhar gives Kaladhar and Mahidhar through Baheradhi-Raghunath-Maherman and Soderpur-Ravem; Kaladhar is linked to Pali-Manbodh-Shobhanath and Jajival-Hethu.

Mahidhar gives Babulal and Mannu Lal through Baliyas-Chilka-Kirtinath and Jajival-Henu. Babulal gives Yogdhar through Malichham-Baheradhi-Shivnath-Thithar and

Soderpur-Rudradatt; Yogdhar then links to Pabouli-Manranjan-Shridhar and to Pali-Buddhi-Banmali. Vanshidhar is attached through Baliyas-Harijiv-Chilka and Soderpur-Rameshwar. Shashidhar moves through Jajival-Shubhpati-Durmil and Pali-Manbodh. Haldhar gives Teknath and Nandlal through Darihara-Harishankar-Loknath and Soderpur-Bachhan. Teknath gives Gudar and Gethari through Khandbala-Brajbhushan-Nidhi and Darihara-Rajnu. Gudar gives Buchan through Baliyas-Pritam-Bhaiya-Bokan and Soderpur-Bachkan; Gethari gives Nena and Muni through Pali-Machal-Shyamlal-Phenk and Soderpur-Apuch-Fakir, with a Karmah-Babue route.

The last portion of entry (597) completes the Khadka-Ekhara opening. Manik is tied to Baliyas-Ganapati-Devanand-Medhakar and Budhwal-Rishi. Hiri is tied to Darihara-Nand-Ramapati-Chhakauri and Panichobh-Pritam. Krishnadatt gives Dharmadatt, Fakir and Parameshwaridatt through Soderpur-Ratipati-Kamalakant and Ekhara-Umanand. Vishnudatt gives Mitradatt, Kamaladatt, Bhavaditya and Jayaditya, also called Babue, through Sakararhi-Umapati-Shivnandan and Belaunch-Sudarshan. Kamaladatt has a Pali-Chhawa-Bhavanidatt and Pabouli-Ramsinehi line. Mitradatt closes the preserved body with a Narun-Girijadatt route. The chapter ends here, before entry (598), where the source shifts to Kasarauh-Ekhara and Sangram.

Chapter conclusion

Entries (589)-(597) form a compact Ekhara chapter with three movements. The first movement, entries (589)-(593), is Ruchauli-Ekhara: it carries Haridash-Girishwar and Mishra Bhatt lines through Yamsam, Kailakh, Rashady and Virsayar, with strong Mandar, Soderpur, Darihara, Baliyas, Pali, Panichobh, Pandua and Khauval cross-routes. The second movement, entries (594)-(596), is Oda-Ekhara: it opens through

Krishnanand, Jivi and Hari, then moves through Shivipatti, Mogalaha and Ramnagar-Khajuri-Madhyapura-Hat-Parsa. The third movement, entry (597), opens Khadka-Ekhara under Berma and gives the Gokulnath-Raghunath-Krishnadatt-Vishnudatt structure. Blanks, apara branches, professional markers such as Jyotishi, M.M. and Professor, and place-movement phrases have all been preserved as part of the genealogical evidence rather than treated as ornamental details.

Chapter 72. Kasarauh-Ekhara, Sangram, Nahar-Shahpur and Ratipar-Mahesh: Entries (598)-(600)

1. Where Chapter 72 begins

Chapter 72 begins after the Khadka-Ekhara close of entry (597). The source then moves to entry (598), headed “ॐ कसरउहु सँ(३०४) संग्राम सँ.” The new unit is not only a place shift. It first opens Kasarauh-Ekhara through Ratipati and then immediately brings in the Sangram gramaramabh, so the chapter must be read as an Ekhara-to-Sangram movement rather than as an isolated family list.

2. Entry (598): Kasarauh-Ekhara

Entry (598) opens “ath Kasarauh Ekhara gram” from Ratipati. Ratipati gives Lakshmidhar and Mahidhar. Lakshmidhar is attached through Jajival-Hardatt-Pitambar and Tankbal-Mohan; another Lakshmidhar line is tied to Khauval-Shivram-Bagish and Narun-Ratnapati, and a further Lakshmidhar connection goes through Darihara-Raghuram-Khedu and Pali-Kashinath. The entry therefore begins by making Kasarauh-Ekhara a junction of Jajival, Tankbal, Khauval, Narun, Darihara and Pali lines.

Mahidhar gives Shivanath, Durgadatt and Ramkrishna through Satlakha-Gangaram-Pitambar and Jajival-Saday. Shivanath gives Bhaynath and Jaynath through Alay-Bhora-Pranapati and Kujauli-Bachharu. Shivanath also carries the Balha-Ghoghan-Rishika line through Baheradhi-Ratidhar-Chitra and Karmah-Ballami-Gokulnath, with Darihara-Kala at the end. The apara Shivanath line names Narayandatt through Baliyas-Bhavesesh-Bhaiyan and Sarisab-Narpati.

3. Entry (598): the Sangram gramaramabh

The same entry then turns to “ath Sangram gramaramabh.” Jayshiv gives Bhora, Ruchipati, Chandrapati, Kamalnayan and Manbodh. Bhora is tied to Sundar-Andi and Khauval-Jayanand; another Bhora branch gives Chedan, Shyamdatt and Mangaladatt through Darihara-Nilkanth-Bhikhi and Pali-Revati Raman. Somdatt goes through Soderpur-Maddu-Umai and Khauval-Dayaram.

Mangaladatt gives Lal, Haravdatt, Chhotkani, Gulab and Kina through Soderpur-Ghani-Shyam and Pali-Kala. Lal gives Santalal through Baliyas-Muni-Girdhar and Jajival-Durmil. Aparal gives Thithar and Faturi through Khauval-Bhavadatt-Vidyapati and Ekharavishwanath. Ruchipati, Bhramar, Khagesh, Vishwanath and their associated routes keep Karmah, Jajival, Pali, Mandar, Gangoli, Darihara and Panichobh in the same Sangram web.

4. Entry (599): Sangram to Nahar-Shahpur

Entry (599), “ॐ संग्राम सँ नाहर शाहपुर पु,” continues the Sangram field into Nahar-Shahpur. Aparal Vishwanath is linked through Pali-Mahibhavanidatt and Sakararhi-Pa Tarapati. Abhiram gives Nehal through Pali-Bhavadatt-Vidyapati and Jajival-Bandi, while another branch moves through Hariamb-Bachhai-Arjun and Soderpur-Buchan-Bodhu.

Nehal gives Chandidatt, Girjadatt, Shankardatt, Mangaladatt and Munika through Soderpur-Dharni-Kamalnayan and Pali-Sadashiv. The entry then expands through Girjadatt, Shankardatt, Manbodh, Buddhinath and the numbered B 381 line. Gujjar, Gunapati, Jungle, Halas and Yaduka are tied through Narun-Damodar-Hridayram and Khauval-Harai. The later portion preserves Gokulnath, Dwarikanath, Ayodhyanath, Batuknath, Kalanath, Markandey, Murali, Janardan, Yashodhar, Abhinanda, Jungle, Indrapati and Dandpani in a dense Nahar-Shahpur continuation.

5. Entry (600): Ratipar to Maheshpur

Entry (600) begins with the invocation to Kedarnath and the heading “रतिपाड़ सँ महेशपुर पु (३०५).” It opens “ath Ratiwar gramaramabh” from Mangu. Mangu gives Bhenai and Aniruddha through Alay-Kamal-Gopi and Bhareha-Rishi. Bhenai gives Bhagirath, Bhuji, Madhav, Hari and Bagisha through Sakona-Haridev-Kamal and Khauval-Babu. Bhagirath gives Kamalakant and Dhireshwar through Baheradhi-Baidyanath-Ram, Soderpur-Harihar-Shivdash and Budhwal-Pritanal.

Bhuji gives Hemkar, Sudhakar and Gauripati through Mandar-Raghudev-Purandar and Soderpur-Ramchandra. Sudhakar gives Bhola and Kariya through Pali-Jaykrishna-Ghani, Soderpur-Krishnadatt-Dharni and Baliyas-Purushottam. Gauripati gives Bahoran and Umadatt through Soderpur-Raghuram-Duwari and Baheradhi-Chhitar. Aparal sons Bandhan and Mohanath move through Khauval-Keshav-Bhushan

and Belunch-Lakshmidhar. The chapter closes with Hari, Bagisha, Aniruddha and their descendants, which carry Gangoli, Darihara, Panichobh, Ekharā, Pali, Sakararhi, Alay, Hariamb, Digho and Satlakha routes before the source shifts to Sudsuya in entry (601).

Chapter conclusion

Entries (598)-(600) are a bridge from the earlier Ekharā body into the next Sudsuya-Belaunch section. Entry (598) first opens Kasarauh-Ekharā and then gives the Sangram gramaramabh; entry (599) extends Sangram into Nahar-Shahpur; entry (600) opens Ratiwar/Ratipar toward Maheshpur. The recurring grammar remains the same: names are read through “suta” and “suta/suta” descent, “apara” collateral lines, and place-routes such as Jajival, Tankbal, Khauāl, Narun, Darihara, Pali, Soderpur, Mandar, Karmah, Panichobh, Belunch, Hariamb and Satlakha. The next chapter begins at entry (601), “ॐ सुदसुय सँबानू छपरा,” where the source announces the Sudsuya-Belaunch gramaramabh.

Chapter 73. Sudsuya-Belaunch: Banu Chhapra, Badhudhpara, Samauli and Tharhi-Sagarpur: Entries (601)-(606)

1. Where Chapter 73 begins

Chapter 73 begins at entry (601), headed “ॐ सुदसुय सँबानू छपरा.” The first line of the body states “ath Sudsuya Belaunch gramaramabh,” so the section should be read as a Sudsuya-Belaunch opening rather than as a simple Banu Chhapra note. The chapter covers entries (601)-(606): Banu Chhapra, Banu Chhapra-Khetia, Banu Chhapra-Betia, Badhudhpara, Samauli and Tharhi-Sagarpur. The next entry, (607), changes the field to Kako-Belaunch and is therefore left for the following chapter.

2. Entry (601): the Kripal, Ballabh and Kamdev opening

Entry (601) begins from Kripal. Kripal gives Ballabh and Kamdev. Ballabh is attached through Mandar-Harikesh-Yadunath and Gangor-Balbhadra. Ballabh then gives Shulpani through Baliyas-Jagdish-Indrapati and Soderpur-Gopinath. Shulpani gives Dharmeshwar and Hakdhar through Baliyas-Anant-Mahadev and Pabouli-Shubhankar. Dharmeshwar is then tied to Panichobh-Damodar-Prannath and Darihara-Ganges, while Tekdhar is tied to Darihara-Ramabhadra and another short line preserves Mitrakar and Budhwal-Dhani.

Kamdev gives Gangaram through Soderpur-Krishnapati-Mahi and Pali-Lala. Gangaram then gives Jivanath, Panni and Ramna through Pabouli-Mitrakar-Narpati and Hariamb-Purushottam. Aparna Gangaram gives Bholanath, Abhiram and Matiram through Soderpur-Gopinath-Purushottam and Hariamb-Shivdev. Panni gives Krishnadatt and Bhushan through Karmah-Bhirwari-Rudra and Belunch-Bhaiya. Krishnadatt then moves through Karmah-Chitradhar-Rajju and Darihara-Nidhipani.

Bhushan gives Haridatt, Kumar, Sundar and Sudhakar through Dumra-Budhwal-Dullah-Krishnapati and Jajival-Sonmani. Haridatt gives Radhamohan, Dhurjati, Purandar and Bhagwandatt through Baliyas-Dharmadatt-Durmil and Pali-Kamaladatt. Dhurjati is tied through Dhusaut-Durmil-Akshadhar and Sarisab-Kamaladatt. Kumar gives

Trilochan, Harimohan, Manmohan, Brajmohan and Chandramohan through Pali-Kamaladatt-Kapileshwar and Soderpur-Babunath. The Trilochan line then gives Vinayak through Soderpur-Gadadhar-Ramdatt and Budhwal-Mukund, and an apara Trilochan branch gives Shashidhar and Gangadhar through Khauval-Aniruddha-Harinandan and Khandbala-Nityanand Singh.

3. Entry (602): Banu Chhapra-Khetia and the modern official note

Entry (602) continues the same Sudsuya-Banu Chhapra field with the Khetia marker. Shivendra Mohan is linked through Rajetripurauli-Narun-Lilanath-Baidyanath and Khandbala-Babu Gunadhari Singh. Kanti Mohan is tied to Karmah-Premnath-Jagannath and Khauval-Shivnandan; Jagannath then carries Alay-Nandlal-Shrikant and Sarisab-Bambholi. Brajmohan is connected through Khandbala-Krishnadatt-Nandan and Dhusaut-Faturi.

A striking modern marker appears in the Chandramohan line: the source preserves “D I G” before Chandramohan, and then names Daman, Ganesh and Mahesh through Karmah-Haldhar-Govardhan and Soderpur-Babulal. Ganesh is tied through Soderpur-Rajnidatt-Padmadatt and Budhwal-Vaidya Shiveshwar. Mahesh goes through Mandar-Upa Badrinath-Lilanath and Khandbala-Babu Ushapati Singh. The Sundar branch gives Lalji, Gulabji, Shrikant and Devikant through Budhwal-Durgapati-Jaykrishna and Pandua-Ramkrishna. Shrikant is also marked with a modern note identifying him as an important economist connected with Indira Gandhi’s economic advice and the Reserve Bank of India.

4. Entry (603): Banu Chhapra-Betia

Entry (603) changes the Banu Chhapra field to Betia. Madanmohan gives a line through Pali-Sadanand-Raghunandan and Kujauli-Vaidya Krishnalal. The apara Madanmohan line names Rukminidatt, Hemkant, Pushpakant and Chhavikant through Dhusaut-Mukund-Janardan and Narun-Shivnath. Rukminikant gives Vijaykumar, Manojkumar and Rajeshkumar through Khauval-Vaidya Hari-Purushottam and Soderpur-Jayanandan. Pushpakant gives Arun, Ashok and Pradip through Digho-Mangnu-Chaudhary Kedarnath and Fanandah-Gunanand.

Kamalakant gives Krishnakumar, Harikishor and Kanhaiya through Baliyas-Babulal-Kirtinath and Kujauli-Durganath. Harikishor is tied to

Darihara-Harishankar-Divakar and Soderpur-Indranand. Vimalakant gives Chakradhar, Padmakant and Santoshkumar through Soderpur-Bhairav-Nirru and Baliyas-Ishdatt. Chakradhar is attached through Sakararhi-Kedarnath-Vidhanath and Soderpur-Abhirman. The same entry then preserves Bamdev, Jayashankar, Shubhankar, Virupaksha, Dhubchandra and Shambhuka, followed by Lakshmidatt, Shridatt, Bauku and multiple downstream branches through Karmah, Belunch, Baliyas, Pali, Darihara, Hariamb, Sarisab, Jajival, Pabouli and Khauai.

5. Entry (604): Badhudhpara

Entry (604) opens with the invocation to Vishwanath and moves Sudsuya to Badhudhpara. Shridatt is tied through Belunch-Bhikshuk-Balak Ram and Satlakha-Chhakkan. Bauk gives Virbhadra and Gopal through Pabouli-Bhaiyan-Siddhi and Karmah-Dukhiya. Virbhadra is also connected with Hariamb-Bhulan and Soderpur-Shriraman. Bholanath gives Baduki through Jajival-Madhu-Hiru and Hariamb-Purushottam; Baduki is tied to Sarisab-Hemangad-Hireshwar and Ekhar-M.M. Gunishwar.

Matiram gives Maunik through Tankbal-Gangadhar-Bodhkrishna and Jajival-Badlu. Mauni gives Ishdatt through Pali-Rabaggu-Thadhu and Belunch-Bhikham. Ishdatt gives Parameshwaridatt, Kalikadatt, Narayandatt, Govinddatt and Bhagwandatt through Darihara-Prayagdatt-Ganeshdatt and Karmah-Dharmanath. Kalikadatt gives Bachcha through Pabouli-Natha-Moti and Karmah-Babunath. Bachcha then gives Dukhmochan, Chandrashekhar, Markandey, Umeshchandra and Maheshchandra through Pabouli-Ratinath-Prabhunath and Mandar-Chhitan, followed by Narun, Mandar, Dhusaut, Pandua, Khauai and Sarisab routes. Narayandatt gives Bachchan, Lalan, Singheswar, Avadhvihari, Bahadur, Ranganath and Namonath through Khauai-Balgopal-Hira and Pabouli-Moti, closing the Badhudhpara body with additional Jagati-Pabouli, Khauai and Pali connections.

6. Entry (605): Samauli

Entry (605) moves Sudsuya to Samauli. Vir gives Lala through Baliyas-Raghav-Jagdish and Sakona-Narayan. Apar Vir gives Govind, Gokulnath and Buddhinath through Bisfi-Pitambar-Mohan and Dhusaut-Jagdish. Lala gives Balchandra through Darihara-Hingu-Nand and Baliyas-Mahadev. Balchandra gives Mansukh and Manik through Karmah-Bachhai-Vanshidhar and Khauai-Lakshmikant. Apar Lala

gives Chilkaka through Darihara-Bhagirath-Harikrishna and Dhusaut-Sundar; Chilka gives Aankhi and Machal through Budhwal-Ramnath-Bhavdev and Khauval-Andi.

Govind is first tied to Budhwal-Badi-Ram and Soderpur-Bachhai, and then through the apara Govind line to Dukhbhanjan, Madhukar and Durgadatt through Soderpur-Haridev-Anath and Alay-Chaudhary Vishweshwar. Dukhbhanjan gives Bahadur through Karmah-Dhanshyam-Badli and Jajival-Dukhni; Bahadur gives Thithar, also called Modnath, through Dhusaut-Thakur Thedhu-Umāpati and Khauval-Gunakar. Durgadatt gives Fakiran and Jhohan through Karmah-Raghudev-Juraun and Darihara-Bhramar. Fakiran gives Manilal and Sorelal through Dhusaut-Chanan-Bhaiya and Baliyas-Kiru. Sorelal gives Nandlal, Singheswar, Kapileshwar and Mutkeshwar through Karmah-Kishor-Nathe and Sakararhi-Krishnaram. The entry closes with Gokulnath and Buddhinath lines, especially Kamalapati through Khauval-Parmanand-Matiram and Budhwal-Pradyumna, and Soni through Soderpur-Dharadhar-Mani and Khauval-Ramdev-Raghunandan.

7. Entry (606): Tharhi-Sagarpur

Entry (606), “ॐ: सुदसुय सँ ठाढ़ी सागरपुर पु (३०८),” keeps the Sudsuya line but shifts the place marker to Tharhi-Sagarpur. Apara Buddhinath gives Bodh through Alay-Lala-Lanhu and Ekharā-Shyam-Shambhu. Soni gives Dharanath through Jajival-Bandi-Shumi and Pali-Bhikhi. Dharanath gives Ramlal through Dhusaut-Umāpati-Shambhunath and Darihara-Vacha. Ramlal gives Jaydev and Phaninath through Soderpur-Thedh-Baidyanath-Kanhai and Alay-Madhurapati-Khelpati, with Baliyas-Rudradatt also preserved.

Bodh gives Dharmadatt and Dhodhan through Soderpur-Tulsi-Chedna and Mandar-Bhaiyaram. Dharmadatt gives Gosain through Gangoli-Kriparam-Rabadhav and Pali-Dukhmochan. Dhodhan gives Girdhari, Bachchu, Fakiran and Uma through Khauval-Chaudhary Chan-Poshan and Pali-Bodh. Kamalapati gives Muralidhar through Budhwal-Mathura-Raghudev and Satlakha-Kamli. Muralidhar gives Sanphul, Manphul and Jagannath through Khauval-Pashupati-Dhunath and Hariamb-Harpati. Sanphul gives Bakanandan and Bhagwandatt through Karmah-Kalidas-Sanphul and Khauval-Bhaiya. The later lines bring in Jaynath, Medhnath, Kasturi, Brajkishor, Janardan and Chandrakant through Hariamb, Satlakha, Jajival, Alay, Sarisab, Budhwal, Kodariya, Narun, Pali and Khauval.

8. Reading the chapter as a network

The six entries form one coherent Sudsuya-Belaunch network. Entry (601) establishes the Kripal-Ballabh-Kamdev frame. Entry (602) carries the Banu Chhapra-Khetia continuation and introduces modern public-office and professional markers. Entry (603) extends Banu Chhapra toward Betia. Entry (604) moves to Badhudhpara and gives a strong Badhudhpara body through Shridatt, Bauk, Bholanath, Matiram, Ishdatt and Narayandatt. Entry (605) shifts to Samauli through Vir, Lala, Govind, Gokulnath and Buddhinath. Entry (606) brings the same line to Tharhi-Sagarpur through Buddhinath, Bodh, Soni, Dharanath, Ramlal and Kamalapati. The repeated place-routes—Mandar, Gangor, Baliyas, Soderpur, Pabouli, Panichobh, Darihara, Budhwal, Karmah, Pali, Khauai, Jajival, Fanandah, Narun, Alay, Satlakha and Hariamb—show that the chapter is less a village list than a woven regional marriage-and-descent map.

Chapter conclusion

Entries (601)-(606) should therefore be treated as the Sudsuya-Belaunch chapter. The repeated heading “Sudsuya” and the early “Belaunch gramaramabh” frame the chapter, while the subordinate place names—Banu Chhapra, Khetia, Betia, Badhudhpara, Samauli and Tharhi-Sagarpur—mark movement within that frame. The next threshold is entry (607), where the source begins “ॐ अमरनाथाय नमः काकोसँ अष्टजा...” and opens “ath Kako Belaunch gram.” That transition belongs to the next chapter, because the field has shifted from Sudsuya-Belaunch to Kako-Belaunch.

Chapter 74. Kako-Belaunch, Kako-Kailakh, Shivnagar-Banpura, Chanpura-Haripur-Vira-Ekma, Barha Nagram and Satlakha-Visauni-Jhauwa: Entries (607)-(614)

1. Where Chapter 74 begins

Chapter 74 begins at entry (607), where the source leaves the Sudsuya-Belaunch frame and opens a new field with the invocation “ॐ अमरनाथाय नमः” and the heading “काको सँ अष्टजा पेकपाड़ रधुना धु थ पुर भड़ पु गामा अररिया.” The first body line then states “ath Kako Belaunch gram.” This is the new threshold after the Sudsuya chapter: the place field is now Kako, and the chapter begins with a Kako-Belaunch grammar before moving into Kako-Kailakh and other Kako-linked subfields.

The natural boundary for this chapter is entries (607)-(614). Entry (607) opens Kako-Belaunch; entries (608)-(610) move through Kako-Kailakh and Pilkhwar; entry (611) adds Shivnagar and Chau Banpura; entry (612) brings Chanpura, Haripur, Vira and Ekma; entry (613) turns to Barha Nagram; and entry (614) closes the sequence with Satlakha, Visauni and Jhauwa. Entry (615) begins a fresh invocation to Umapati and a new Kako-Babu Chhapra-Dath field, so it is reserved for the next chapter.

2. Entry (607): Kako-Belaunch and the Amarnath invocation

Entry (607) opens with an invocation to Amarnath and the Kako-Belaunch gram. The line begins from Lamanhar. Lamanhar gives Hardatt; the following Andi line is attached through Kusumal-Gangaram-Saday and Nikuti-Chatur. Andi gives Gosain Pritam through Panichobh-Pritinath-Purandar and Pabouli-Mahi. Gosain Pritam then gives Amritesh, Amaresh and Mahesh through Panichobh-Sadanand-Ram and Mandar-Santru. Amritesh gives Vanshmani through Mandar-Babua-Nanu and Pali-Gauri.

Vanshmani gives Babulal, Babuan and Mannulal through Narun-Vanshidhar-Shashishekhhar and Jajival-Babanu. Babuan is then tied through Tatail-Sakararhi-Bacha-Babunandan and Khadka-Ekhara-Mitradatt. The Amaresh line appears twice in the source, a sign that the

record is preserving a repeated or corrected path rather than presenting a smooth modern paragraph. Amaresh gives Ravinath through Pabouli-Ramakant-Bhaiyan and Budhwal-Pranbandhu; Ravinath is linked through Fanandah-Ravinath and Baliyas/Raloni. Mahesh gives Rohinidatt and Premnath through Sarisab-Jayshiv-Bhaiyan.

A numbered branch, “B 79/2,” then brings in Kaushikidatt. Kaushikidatt gives Bhavan, Devan and Pushpanath through Baliyas-Indrapati-Raghunath and Pali-Harikrishna. Bhavan gives Bacha and Nath through Khauwal-Bodh-Bhaiya and Pabouli-Bhikhari. Bacha is linked to Budhwal-Nilambar-Lal and Soderpur-Nidhi. Nath goes through Karmah-Maniram-Badhari and Khauwal-Jhadula. Devan gives Jagmohan, Fakiran and Mathuranath through Satlakha-Rishi-Nenan and Soderpur-Kuli. Jagmohan gives Bhagirath through Jajival-Durbhirav-Phani and Pali-Durlabh, and Bhagirath then gives Raghuvar, Keval Krishna, Yashodhar and Jaydev through Pali-Muna-Veni and Ekhar-Bhavan. The entry closes with Shrikant, Anand/Balanand/Shoklanand/Jananand, Jagdish, Kamalakant, Umakant, Tulakrishna, Satyanarayan, Ramesh and Pushpanath, keeping Pali, Dighe, Dhusaut, Hariamb, Pandua, Malichham-Baheradhi, Satlakha, Gangoli and Budhwal inside the Kako-Belaunch network.

3. Entry (608): Kako-Kailakh-Pilkhwar

Entry (608) shifts the heading to “काको सँ कैलख पिलखवाड़.” The preserved marker “344/1” introduces Chaturbhuj. Chaturbhuj gives Dharmadatt through Dhusaut-Hrishikesh-Thedhu and Mandar-Krishnanand. Dharmadatt gives Dhairyanarayan and Bechan through Bamaniyam-Balkrishna-Ratan and Satlakha-Ramakant. The apara Dharmadatt line gives Medhan, Parashmani and Banika through Karmah-Raghudev-Juraun and Ekhar-Lakshmidhar.

Dhairyanarayan is linked to Panichobh-Lal-Krishna and Ekhar-Jagni. Other Dhairyanarayan branches pass through Pali-Sadashiv-Hari and Pandua-Kamalnayan, Sakararhi-Nitan-Madhurapati and Alay-Dharadhar, and Uchati-Hiranand-Mana with Baliyas-Mahipati. Bechan gives Sarvasvanarayan, Chhota, Ugranarayan and Lakshminarayan through Pali-Sadashiv-Hari and Pandua-Kamalnayan. Apara Bechan is linked through Soderpur-Indramani-Poshan and Alay-Aani. Sarvasvanarayan gives Hansnarayan through Narun-Vanshidhar-Shashi Shankar and Jajival-Bachan. Chhota gives Harinarayan and Ajit Narayan through Soderpur-Mathuranath-Sukhari and Darihara-Jivanath. The

same entry also preserves the “kavi Gopal” and Jagatnarayan line through Phooldaha-Pali-Bodh-Bhikshuk and Darihara-Rohini-Bhavan, with Ekharā-Chhatrapati as an additional anchor.

The later part of entry (608) builds out Ajit Narayan, Harinarayan, Raghuvansh, Yaduvansh, Shiva, Jagatnarayan, Mukund, Gangadhar, Medhan, Gosain, Hriday, Surav, Kunjbihari and Chhatradhari. It includes Sabour-Gaul-Karmah, Hariamb, Saurath, Soderpur, Pali, Satlakha, Khandbala, Budhwal, Jajival, Oini, Narun, Babhaniyam and Sarisab. This entry is therefore not simply “Kailakh-Pilkhar”; it is a spread of Kako-Kailakh into a large marriage network.

4. Entries (609)-(610): the continuing Kako-Kailakh body

Entry (609) continues Kako-Kailakh from Parashmani. Parashmani gives Bholanath and Gayadatt through Hariamb-Yadunandan-Kashinath and Soderpur-Bhavanand. Aparā Parashmani gives Muralidhar and Rohiyalal through Sarisab-Shulpani-Bhavanidatt and Panichobh-Prannath; another branch passes through Pabouli-Raghuvir-Pathak Bhavanath and Sakararhi-Bhainu; another through Karmah-Gokulnath-Dhairyanath and Panichobh-Shivdatt; and another through Pali-Chhotku-Madhunandan, Kodariya-Andi-Kala and Alay-Ratish.

Bholanath gives Babua through Budhwal-Brajnath-Rajnath and Soderpur-Shambhudatt, while a Belunch-Prabhakar marker is also preserved. Muralidhar gives a Darihara-Bachchan-Kalinath and Gangoli-Baburaiya line, and the aparā Muralidhar branch names Harivansh, Suvansh and Amritnath through Mandar-Bachharu-Banmali and Tankbal-Datt. Harivansh leads to Shrinandan through Karmah-Horil-Bihari and Soderpur-Indramani. Suvansh gives Chuthai through Darihara-Babue-Manmohan and Karmah-Bataha. Amritnath gives Krishnanandan, Vishnunandan, Kirtinandan, Suryanandan and Abhinandan through Digho-Sanphul-Modi-Amritnath and Mandar-Nath-Bhavi-Muni. The branch then continues through Pali, Jajival, Darihara, Uchati, Raiyam-Soderpur, Khauāl and Budhwal.

Entry (610) keeps the Kako-Kailakh heading and gives the Chau/Bani line. Bani gives Kanhaiyalal and Devanand through Mandar-Moti-Ratneshwar and Soderpur-Nehal. Aparā Bani gives Bhaiyalal and Bhavanilal through Hariamb-Bhagirath-Nidhi and Sarisab-Ruchi-Harpati, with a Sakararhi-Pati marker. Kanhaiyalal gives Babua through

Darihara-Ishannath-Jhingur and Pali-Ramanath; an अपरा Kanhaiyalal gives Bachchu through Sarisab-Machal-Fakiran and Khauval-Bhagat. Babua gives Vidyadhar, Purandar, Gopi and Sudarshan through Hariamb-Thedani-Tulsidatt and Kujauli-Bhuvan.

The rest of entry (610) carries Vidyadhar, Yogendranath, Virendra, Upendra, Purandar, Sudarshan, Bhaiyalal and Bhavanilal through Digho, Pali, Khauval, Belunch, Jaini, Soderpur, Pandua, Tisaunt, Baliyas, Hariamb, Narun, Kodariya, Darihara and Budhwal. The repeated Kako-Kailakh heading in entries (609) and (610) shows that the Panji is not starting a new village every time; rather, it is unfolding successive branches within the same Kako-Kailakh body.

5. Entry (611): Shivnagar and Chau Banpura

Entry (611), headed “काको सँ कैलख शिवनगर चौ. वाणपुरा पु,” adds Shivnagar and Chau Banpura to the Kako-Kailakh continuation. Bhala gives Bandhu, Khagesh and Madhav through Pali-Chiku-Kumudanand and Kujauli-Ramanand. Lala gives Balchandra and Ravgesh through Darihara-Hingu-Nand and Pali-Mahadev. Balchandra gives Mansukh and Manik through Karmah-Badhai-Vanshidhar and Khauval-Lakshmikant. Bandhu is tied to Suragan-Mohan-Purushottam and Pali-Mahesh. Khagesh gives Aankhi through Alay-Mohan-Gunai and Khauval-Lakshman, and an अपरा Khagesh line gives Prabhakar and Sahab through Darihara-Sadanand-Raghupati and Sakararhi-Bachhai.

Prabhakar gives Bachh through Baliyas-Pashupati-Vidhanath and Soderpur-Gonu; Bachh gives Krishnadatt through Hariamb-Devkrishna-Bauk and Sakararhi-Dinbandhu. Krishnadatt is then linked to Baliyas-Bhavi-Premnath and Pali-Dinanath. Madhav gives Baburaiya through Karmah-Raghudev-Juraun and Khauval-Chaudhary Chan. Baburaiya gives Neyan, Tulsidatt and Bhagwandatt through Soderpur-Dukhun-Dhira and Sakararhi-Umāpati. The later lines preserve Govinddatt, Vishnudatt, Ganeshdatt, Chintamani and Mahadev through Sakararhi-Buddhinath-Hira and Budhwal-Kaladhar, plus an अपरा Jivachha branch through Pali-Bodh-Durgadatt and Belunch-Chedan.

The close of entry (611) moves through Vishnudatt, Ganeshdatt, Jivachh, Sadanand, Jagtanand, Lakshmidatt, Satishchandra, Ratishchandra, Mahia, Sudhir, Sujit, Sanjay, Mannu, Vijay and Vinay. Its modern-looking markers—place references such as Katka, Sandah, Pauna, Basait and Vishnupur, and the name sequence around

Satishchandra-Ratishchandra—show a later-generation continuation embedded within the older grammar of descent and marriage routes.

6. Entry (612): Chanpura, Haripur, Virā and Ekma

Entry (612) is headed “काको चाणपुरा पु हरिपुर पु वीरा एकमा (सुपौ सु ल) (३११).” It opens with Amarnath through Khojpur-Khauāl-Shobhakant, followed by Ramesh through Berma-Nan-Dhusaut-Tejnath-Bachcha/Jaynath. Bhagwandatt gives Durganath through Karmah-Harikrishna-Ramanath and Pabouli-Paran. Durganath gives Jagannath through Darihara-Subodh-Nidhipani and Karmah-Banunath; Jagannath is tied to Satlakha-Nityanand-Ramananand and Jajival-Shobhnath.

Janakinandan then gives Ruparam, Rohini Raman, Horitam and Sahab through Sakararhi-Pitambar-Nenu and Pali-Baidyanath. Rohini Raman gives Khedan through Narun-Pranapati-Modanarayan and Darihara-Purandar. Khedan gives Brahmāḍatt and Bhagwandatt through Jajival-Shubhpati-Hari and Pali-Kala. Brahmāḍatt goes through Tisaunt-Mangaladatt-Shyāmlal and Baliyas-Vishnudatt. Other Khedan branches preserve Darihara-Kamalapati-Keshav, Baḥeradhi-Tejan, Oini-Babu Ainipal Narayan-Babu Rashilnarayan, Pali-Madhunandan, Nilambar, Soderpur-Medhakar-Nidhi and Pali-Diheshwar.

The remainder of entry (612), continuing onto the next page, preserves Sahab’s line: Mannu, Nehali, Sonmani, Umanath, Bholi and Kalara through Nagibal-Saday-Shubhpati and Sakararhi-Hari. Mannu gives Shyamnath and Babujan through Pabouli-Bhatu-Motiram and Alay-Madhurapati; an apara Mannu line gives Mandhan through Darihara-Kamalapati-Keshav and Baḥeradhi-Tejan. Nehali gives Raja, Parshi and Hanumandatt through Hariamb-Bhagirath-Jangal and Soderpur-Bachanu. Sonmani gives Dhodhan, and an apara line gives None and Srinath, keeping Pali, Mandar, Karmah and Baliyas active before entry (613) starts.

7. Entry (613): Barha Nagram

Entry (613), “काको सँ बरहा नगराम,” moves the Kako line to Barha Nagram. Jayram is tied through Karmah-Jagan-Purushottam and Khauāl-Dayaram. Maniram gives Poshan and Kanhai through Mandar-Mahesh-Bhaves and Soderpur-Garib. Poshan gives Pranapati through Baliyas-Bechu-Hemnath and Hariamb-Bauk. Pranapati gives Kulanath

through Darihara-Kira-Babunath and Pali-Saburdatt. Aparā Bhavdev gives Yadav through Hariamb-Hardatt-Pati and Satlakha-Mahai.

Yadav opens several branches: Panichobh-Mahadev-Kangali and Pabouli-Pashupati; Hati-Pali-Shivdara-Paran and Jajival-Saday; Pandua-Kulpati-Kala and Pali-Nayan; and Khandbala-Kamalapati-Jayshiv and Karmah-Kalidas. Kalikadatt gives Padmakur through Panichobh-Manbodh-Nehal and Soderpur-Bacha. Bachchu is tied to Karmah-Jivanath-Shambhunath and Pabouli-Hiya. The source also preserves a numbered Sundar-Nilkanth branch, where Nilkanth gives Andi through Alay-Haldhar-Bhavani and Jajival-Ratidev.

From Andi the entry passes through Radhav, Vishwanath, Garban and Dhana, and then through Garban, Juraun, Kulmani and Shivram. Juraun gives Khelpati through Mandar-Hari-Lakshman and Soderpur-Chandrashekar; aparā Juraun gives Bhaiya, Babunath, Durganath and Amritnath through Belunch-Fakir-Umanath and Budhwal-Garib. Khelpati gives Parashmani, Bandhan and Babumani through Sakararhi-Nenu-Bhai Ram and Narun-Modanarayan. Babunath gives Singheswar; Bhaiya, Kulmani, Vidyanath, Shivram, Ghanā, Bhavadatt, Gokulnath, Lalitpani, Kailu, Harinath and Chintamani all continue the same Barha Nagram web through Pabouli, Budhwal, Pali, Narun, Mandar, Khauwal, Belunch, Kujauli and Soderpur.

8. Entry (614): Satlakha, Visauni and Jhauwa

Entry (614) is headed “काको सँ सतलखा विसौनी, झौवा (३१२).” Chaturbhuj gives Dhanshyam, Dash and Shriram through Kujauli-Samas-Loknath and Narun-Juraun. Dhanshyam gives Nath through Kujauli-Vishnupati-Jagdish, with Panichobh-Shivnath also noted. Aparā Ghanshyam gives Nandan through Pali-Shrinath-Ram and Khandbala-Gaurinath. Nath gives Baban through Baliyas-Jagdish-Shubhpati and Sarisab-Manhar. Baban gives Bhikham through Jajival-Shubhankar-Jaydev and Ekharā-Mahadev; Bhikham gives Fakiran through Darihara-Jagannath-Jangal and Soderpur-Dubari.

Nandan gives Nanhaku through Pabouli-Vishwanath-Raghunath and Baliyas-Hemkar. Nanhaku gives Shravan through Pali-Pradyumna-Dhanmani and Mandar-Banai. Aparā Nandan gives Revati Raman, Rohini Raman and Dwarika through Pabouli-Raghunath and Baliyas-Hemkar. Revati Raman is tied through Satlakha-Naro-Bandhu and Pali-Bhim; Rohini Raman through Karmah-Dinmani-Mahinath and Satlakha-

Narayan. Dash gives Bhairav through Darihara-Chintamani-Babuni and Budhwal-Ramapati. Bhairav gives Gujar through Soderpur-Shivdev-Purandar and Satlakha-Bhavdev. Gujar gives Buddhi and Nehal through Darihara-Apuch-Raghunath and Alay-Krishnapati.

The close of the entry moves through Buddhi, Mayaram, Rama, Nehal, Balbhadra, Chhotkani, Phanindra, Manrakhan, Jaylal, Amritlal, Lakshmipati, Bandhu, Bhavi and Bhairavdatt. It ends with lines through Baheradhi, Soderpur, Darihara, Khauval, Mandar and Budhwal before entry (615) begins with a fresh “ॐ उँमापत्यैनमः” invocation and the new Kako-Babu Chhapra-Dath heading. Entry (614) therefore functions as the close of this Kako sequence and as the handoff to the next chapter.

9. Reading Chapter 74 as a single movement

Chapter 74 is best read as a layered Kako movement. It begins in Kako-Belaunch, moves through Kako-Kailakh and Pilkhwar, then widens through Shivanagar, Banpura, Chanpura, Haripur, Vira, Ekma, Barha Nagram, Satlakha, Visauni and Jhauwa. The place names do not replace family structure; they mark the routes by which family branches were remembered and tied into other mools. The repeated names—Lamanhar, Andi, Gosain Pritam, Amritesh, Amaresh, Mahesh, Kaushikidatt, Chaturbhuj, Dharmadatt, Dhairyanarayan, Parashmani, Bani, Kanhaiyalal, Bhala, Bandhu, Khagesh, Madhav, Bhagwandatt, Janakinandan, Jayram, Maniram and Chaturbhuj again—show how the Panji circles through lineal descent, collateral apara lines, and marriage-linked routes.

The main place-anchors of the chapter are Belunch, Panichobh, Pabouli, Mandar, Pali, Narun, Jajival, Sakararhi, Khadka-Ekhara, Budhwal, Fanandah, Baliyas, Sarisab, Satlakha, Gangoli, Khauval, Dhusaut, Bamaniyam, Alay, Soderpur, Darihara, Karmah, Hariamb, Pandua, Khandbala, Oini, Babhaniyam, Kujauli, Tisaunt, Suragan, Mahua-Khauval, Chanpura, Haripur, Vira, Ekma, Barha Nagram and Jhauwa. The chapter therefore preserves an extensive regional map rather than a short local genealogy.

Chapter conclusion

Entries (607)-(614) complete a coherent Kako chapter. Entry (607) begins with Kako-Belaunch under the Amarnath invocation. Entries (608)-(610) extend the Kako-Kailakh body. Entry (611) adds Shivanagar and Chau Banpura. Entry (612) expands into Chanpura, Haripur, Vira

and Ekma. Entry (613) turns to Barha Nagram. Entry (614) closes through Satlakha, Visauni and Jhauwa. The next chapter should begin at entry (615), “ॐ उमापत्यैनमः काकोसँ बावू छपरा दाथ,” where a new invocation and a new subfield begin.

Chapter 75. Kako-Babu Chhapra-Dath, Dath-Ekma, Pokhrauni-Tarauni-Pindaruch, Kako-Kailakh-Pindaruch, and Satlakha-Belaunch-Halo: Entries (615)-(620)

1. Where Chapter 75 begins

Chapter 75 begins at entry (615), immediately after the Satlakha-Visauni-Jhauwa close of Chapter 74. The new opening is marked by the invocation “ॐ उँमापत्यैनमः” and the heading “काकोसँ बावू छपरा दाथ.” The chapter therefore remains within the wider Kako field, but it turns from the Satlakha-Visauni-Jhauwa frame to Babu Chhapra, Dath, Ekma, Pokhrauni, Tarauni, Pindaruch and Halo.

The natural boundary is entries (615)-(620). Entry (615) opens Kako-Babu Chhapra-Dath; entry (616) continues Dath and Ekma; entry (617) widens to Pokhrauni, Tarauni, Pindaruch, Narha and Dhagjari; entry (618) returns to Kako-Kailakh with Pindaruch; entries (619)-(620) form the Satlakha-Belaunch-Halo continuation. Entry (621) begins a distinct Mardari-Baliyas gramaramabh, so it belongs to the next chapter.

2. Entry (615): Kako-Babu Chhapra-Dath

Entry (615) opens with Bhaiya. Bhaiya gives Dhaniram and Jayram through the Baliyas-Anant-Mahadev route and the Pabouli-Shubhankar connection. A separate son-line gives Maniram through the same Mahadev-Shubhankar frame, showing that the Babu Chhapra-Dath section begins not with a single narrow descent but with parallel sons placed against the same marriage geography.

Dhaniram gives Babunath through Karmah-Dukhans-Jagan and Baliyas-Pradyumna. Aparas sons Gopinath and Janakinath are placed through Baliyas-Dhir-Manik and Jajival-Kaladhar. Babunath then gives Babulal, Bhaylal, Ranglal and the Nena/Jagyalal line through Pali-Umadatt-Kamaladatt and Khandwala-Bhanu.

The sons of Babunath are not merely listed; each one opens a different branch route. Babulal is tied through Pali-Devanath-Gopal and Darihara-Lakshman. Bhaylal is tied through Pabouli-Narayandatt-Vedanand and Darihara-Gokulnath. Ranglal gives Harinath through Pandua-Rudramani-Nandalal and Pali-Shaktinath; Harinath then gives

the Surwa-Bhaga line through Gharora-Devakinandan-Harinandan and Pali-Jhotan, while Bhoga is attached through Tatail-Sakararhi-Keshav-Shatanjiv.

The Nena/Jagyalal line gives Harikrishna, Prabhunandan, Vindhyanath, Ramchandra and Lakshman through Pabouli-Narayandatt-Vedanand and Darihara-Gokulnath. Harikrishna leads to Bankbihari through Narun-Chhakkan-Shivnath and Khandwala-Sarvjit Singh. Bankbihari gives Kamlesh through Alay-Bechanlal-Chhakauri and Khandwala-Chiranjeev. Kamlesh is then attached through Khaual-Komalkant-Tarakant and Soderpur-Ghan.

Prabhunandan is tied through Soderpur-Ramdatt-Sadhu and Baliyas-Yaddu. Vindhyanath gives Surendranath through Surgan-Rai Durganarayan-Rai Vedanand Narayan and Khaual-Janakinath. Ramchandra gives Amarchandra and Samarchandra through Khandwala-Vishnusingh-Chandeshwar Singh and Pandua-Panjivi. Lakshman is linked through Alay-Bechanlal-Ballu, also called Balbhadra, and Sarisab-Janardan.

The later part of entry (615) preserves an apara Sonmani line. Sonmani gives Nityanand and Sadanand through Baliyas-Vidhanath-Dharmdatt and Hariamb-Jangal. Dhodhan is tied through Tisaut-Manai-Narayandatt and Khaual-Chhata. None is connected through Pali-Rudradatt-Hirphul and Darihara-Rohini-Nanu, followed by an Ekbara-Gunakar route. Shrinath gives Krishnakant through Soder-Machal-Pitambar and Belaunch-Parshmani; an apara route goes through Pabouli-Machal-Pritinath and Mandar-Sudhakar. Krishnakant closes this entry through Jajival-Shivrudra-Rajnath and Pali-Amritnath.

3. Entry (616): Dath and Ekma

Entry (616), “काको सँ दथ, एकमा,” continues from Nityanand and shifts the field toward Dath-Ekma. Nityanand’s connected line gives Kalra, Musha, Teknath and Thithar through Baheradhi-Maherman-Chhatrakar and Darihara-Bhavan. Apara Gulab is placed through Sakararhi-Devkrishna-Shyamlal and Hariamb-Ramanath.

Musha gives Jaydev, Satyadev, Krishnadev and Baldev through Karmah-Hemkant-Pushpakant and Satlakha-Jagmohan. Jaydev is linked through a Hariamb-Lutan-Babu route and Digho-Raghunath. Satyadev gives Danik through Pali-Dukhan-Chakradhar and Darihara-Pyare. Krishnadev is placed through Soderpur-Ram-Bechu and Belaunch-Nath.

An apara Jaydev line gives Vanshidhar through Khorir-Soderpur-Ram-Bechu and again Belaunch-Nath.

Vanshidhar gives Sundarnath, Ishwarnath, Mohan and Shaktinath through Hariamb-Damahi-Jagdish and Pandua-Bhalle. Sundarnath is tied through Naga-Dhusaut-Mahesh-Ganganath. Mohan is tied through Naha-Khaual-Harishankar-Divakar and Soder-Chakrapani. Baldev gives Badrinath, Durganath, Ratinath and Buddhinath through Ranitola-Hariamb-Shankar-Bedanand and Soderpur-Mangu.

Badrinath gives Vivekanand and Sayanand through Dhusaut-Shrinandan-Jyotishi Shivanandan and Jajival-Ratnadev, also remembered as Ratta. Durganath gives Santoshkumar and Manoj through Tharhi-Pali-Chakradhar-Yogi and Kujauli-Ramakant. Ratinath is tied through Sarisab-Kedarnath-Kumudnath. The preserved text then continues through Vivekanand, Ranihol, Jeevanath, Satyanand and Omkar, before returning to the Santosh-Manoj and Gulab-Thithar lines.

The close of entry (616) keeps the Dath-Ekma section connected to Mandar, Panichobh, Budhwal and Soderpur. Gulab is tied through Mandar-Sanath-Bhavi-Baldev and Panichobh-Lanha-Kalikadatt. Thithar is placed through Budhwal-Nilambar-Mukund and Soderpur-Brahmdatt. These routes make entry (616) a bridge between the Babu Chhapra-Dath opening and the Pindaruch expansion that follows.

4. Entry (617): Pokhrauni, Tarauni, Pindaruch, Narha and Dhagjari

Entry (617) is headed “काको सँ पोखरौनी तरौनी पिण्डारुछ: नरहा धगजरी.” It opens with Bhavanath, who gives Vidhanath, Chhaban and Juraun through Jajival-Banai-Nitai and Sakararhi-Purushottam. Vidyanath gives Jyotishi Bachna through Takbal-Sadanand-Bandhu and Sarisab-Nandan. Apara Vidyanath gives Bawunath through Kujauli-Abhiram-Madhurapati and Pali-Durgidatt, and another apara branch gives Maninath, Baduknath, Kirtinath and Shambhunath through Mandar-Chan-Moti and Soderpur-Bachchu.

Bachna is tied through Baliyas-Durganath-Dharanath and Sarisab-Bhikhi. Bawunath gives Kamalnath and Kunja through Khaual-Dhanshyam-Bhutinath and Ghusaut-Jhontu. Kamalnath then gives Chandrashekhar, Vishwanath and Markandey through Pali-Radhav-Rameshwar and Pandua-Rudramani, with a Soderpur-Thothari

attachment. Vishwanath gives Kumesh through Soderpur-Babura-Sonelal and Belaunch-Kanhaialal.

Kunja gives Rup through Alay-Nena-Nandalal and Baliyas-Nanu. Rup is tied through Darihara-Balle-Madhusudan and Khandwala-Jirakvan. Maninath then opens the Battaha-Nandalal-Chhotka route through Soderpur-Nandeshwar and Sakararhi. Lalit gives Singheshwar, Vighneshwar, Kapileshwar and Rajeshwar through Soderpur-Balkrishna-Hanumandatt and Baliyas-Premnath.

Singheshwar gives Yugalkishor through Mandar-Ishannath-Babulal and Digho-Chitradhar. Yugalkishor gives Madanmohan through Darihara-Hiyan-Shrikant and Panichobh-Kapileshwar. Madanmohan then gives Anandmohan, Dheerendramohan and Sachindramohan through Mandar-Rukminidatt-Keshav and Soderpur-Sadanand.

The closing part of entry (617) keeps modern and learned markers alongside the older route grammar. Anandmohan gives Minaksh through Danania-Biski-Gopal-Chiranjeev and Soderpur-Sadanand. Kapileshwar gives Shrikant, Lakshmikant, Kalikant, Kashikant and Chandrashekhar through Pandua-Hridaymani-Avadhbihari and Pali-Gauri. Shambhunath is placed through Soder-Juraun-Moti and Alay-Shyاملal. Dheerendramohan gives Chandranandan through Nahas-Khauval-Kashinath and the Nyaya/Sachchidanand marker, with Tisaut-Pitambar at the end.

5. Entry (618): Kako-Kailakh and Pindaruch

Entry (618), “काको सँ कैलख (३१४) पिण्डारूछ,” returns to the Kako-Kailakh formula while retaining Pindaruch. Chhaban gives Jeevanath and Nehnath through Sarisab-Chan-Bhikhi and Karmah-Umanath. Jeevanath is tied through Apuch-Sakararhi-Pan Banai-Jayanand and Soder-Chalballi; an apara line places him through Khandwala-Mahinath-Manchit and Darihara-Subodh. Apuch is separately linked through Mandar-Vanshidhar-Rankamani and Ekharal-Sanphul.

Nehnath gives Bhushan, also called Baidyanath, through Digho-Ankhi-Hira and Karmah-Riddhi. Baidyanath gives Janakinath, Shobhanath and Tejnath through Khauval-Jaybhadra-Aniruddh and Pali-Shaktinath. Janakinath gives Umanath and Ramanath through Khauval-Ishvakar Datt-Ugri and Tisaut-Kamalnayan.

Umanath gives Katinath, Jeevanath, Chandranath and Rajnath through Pali-Raghunandan-Madanand and a Pabouli-Khadganath

reference. Kantinath is attached through Mandar-Shrikant-Kamalakant and Pali-Umanand. Ramanath gives Shivnath and Devanath through Karmah-Dukhmangan-Mitrnath and Soderpur-Shitaladatt.

Shobhanath gives Ganganath and Vidyanath through Khandwala-Shubhankar Singh-Gudan Singh and Belaunch-Harihardatt. Ganganath is tied through Karmah-Harinath-Kamalanath and Khauval-Ghanshyam, while an apara Ganganath line gives Ravindranath through Fanandah-Rampal and Satlakha-Basudev. Vidhanath is linked through Narun-Poshnath-Kalanath and Khandwala-Babu Chandrapati Singh. Tej Nath is tied through Barwamad-Jajival-Adinath-Dinanath and Narun-M.M. Sadde, also read as Sadanand.

The end of entry (618) moves through Juraun and Pyare. Pyare is linked through Fanandah-Gunishwar-Gharanath and Sarisab-Bholanath. Apara sons Ram, Madhav, Prayagdatt, Mani and Himran are distributed through Sarisab-Jayshiv-Bhaiyan, Mandar-Medhanath, Baliyas-Bhanudatt, Pali-Vishnupati-Kala and other Khauval, Pabouli and Chhamuk-Sakararhi lines. This close makes entry (618) both a return to Kako-Kailakh and a preparation for the Satlakha-Belaunch-Halo section.

6. Entry (619): Halo and the Satlakha-Belaunch gram

Entry (619) is headed by “ॐ हालो” and then opens “अथ सतलखा बेलउँच ग्राम.” Purushottam gives Lala, Bala, Sudarshan, Dattu and Dunananand through Kujauli-Jagdish-Mohan and Khauval-Parmanand. Lala is tied through Khauval-Bhagirath-Keshav and Alay-Bhavdev. Apara Basan and Teknath pass through Sakararhi-Shatanjiv-Andi and Soder-Raghunath.

Balan gives Lanhi and Hirphul through Karmah-Kalidas-Chilka and Parisara-Balkrishna. Teknath is tied through Uchati-Hiranand-Mala and Baliyas-Mahipati, and Sukhpuran through Dhusaut-Madhupati-Nityanand and Pabouli-Murali-Ramakant. Bala gives Chengan through Darihara-Dukhran-Yadupati and Pali-Mahesh.

Chengan gives Bhairavdatt, Kamaladatt and Baidyanath through Satlakha-Karu-Pitambar and Soder-Chhatu. Bhairav gives Tota and Ishwaridatt through Gangoli-Krishnaram-Pakshadhar and Hariamb-Hemai. Ishwaridatt gives Pyare and Triveni through Jajival-Umapati-Ankhi-Fakir and Karmah-Guni.

Sudarshan gives Vishwanath through Darihara-Anu-Mahesh and Soderpur-Kamalapati. Ritu gives Mansak through Soder-Badal-Yogi and Hariamb-Shivram. Mansak gives Girdhari, Vanshpati, Kalanath and

Shivdatt through Pali-Shulpani-Jiut and Darihara-Bhushan. Girdhari gives Tirthadatt through Panichobh-Bablu-Baburaiya and Khaua-Sonma.

Tirthadatt gives Kodav and Ugradatt through Darihara-Vanshidhar-Chhakaauri and Sarisab-Krishnadatt. Kodan is tied through Baliyas-Harinath-Raghuvir and Jajival-Bhavani Datt. Vanshpati gives Gopal, Govind and Goruddhdena through Panichobh-Babanu-Bakraiya and Khaua-Sonma. Gopal then moves through Soderpur-Vaishnav-Dukhiya-Mandhan, Satlakha-Nilambar-Ankhi and Soderpur-Atmaram. Shivdatt gives Lal through Khaua-Digambar-Chaudhari Kari and Bamniyam-Jagaypati.

Dunanand gives Shital, Kavanath, Dayanath and Hridaynath through Pali-Purandar-Hari and Ekhar-Madan. Rupnath gives Hanumandatt and Vishnudatt through Satlarwa-Medhu-Kunjan and Pali-Kala. Hanumandatt gives Dhairyanath, Amritnath, Bhaynath and Jhingur through Gangoli-Lochan-Jeevanath and Budhwal-Thakuri. Dhairyanath gives Shaktinath, Muktinath and Raghunath through Karmah-Bholi-Teji and Darihara-Saradatt. Shaktinath and Muktinath are then separately tied through Khaua, Soderpur, Sakararhi, Pabouli, Ahil, Pali and Ekhar routes.

7. Entry (620): Satlakha-Belaunch-Halo continuation

Entry (620), “सतलखा बेलउँच सँ हालो,” continues the Halo section without beginning a new village field. Amritnath is tied through Sarisab-Chalbal-Thithar and Karmah-Babujan. Bhaynath gives Riddhipaurnath through Sakararhi-Narayan-Anupalal and Pabouli-Haridatt. Riddhinath is placed through Baliyas-Mana-Premnath-Thakkan, Sarisab-Hridaynath-Gudar and Satlakha-Ramanath.

Jhingur is tied through Budhwal-Krishnadatt-Raghudatt and Baliyas-Hanumandatt. Dayanath gives Babunandan through Khaua-Ratish-Dharmapati and Pabouli-Bodh. Babunandan is further linked through Ahil-Hariamb-Ratnapati-Hulli and Satlakha-Kunjan.

Manikrishna gives Shrinath, Bhavanath and Grihinath through Karmah-Mahanth-Fakir and Soderpur-Chhora. Shrinath is tied through Soderpur-Kirtinath-Shankar and Budhwal-Shambhunath. An apara Shrinath line gives Arjun through the Soder-Yogi lineage leading to Sitaram, Ramanath and Kalikadatt, then through Khaua-Khadganarayan Datt-Harshdatt and Pabouli-Bhagvu.

Grihinath is tied through Hahi-Pali-Bacha-Jeevan-Badri, through Sarisab-Narayandatt-Kanhai, through Mandar-Gopal-Jayan and through Jajival-Barju. This is the final preserved movement of Chapter 75. The source then turns to entry (621), “अथ माड़रि बलियास ग्रामाराम्भ,” which begins a new chapter.

8. Reading Chapter 75 as a single movement

Chapter 75 is best read as a continuation and expansion of the Kako field after the Satlakha-Visauni-Jhauwa unit. The first two entries, (615)-(616), move through Babu Chhapra, Dath and Ekma. Entries (617)-(618) widen the route into Pokhrauni, Tarauni, Pindaruch, Narha, Dhagjari and a return to Kako-Kailakh. Entries (619)-(620) resolve the movement into the Halo and Satlakha-Belaunch frame.

The chapter is especially dense in cross-routes. Baliyas, Pabouli, Karmah, Jajival, Pali, Khandwala, Darihara, Soderpur, Panichobh, Budhwal, Mandar, Khauwal, Narun, Sarisab, Satlakha, Fanandah, Ghusaut, Pandua and Ekharu recur throughout the chapter. These routes show that the chapter is not a simple list of villages; it is a woven map of descent, marriage and remembered residence.

Several professional, title or status markers also remain important: Rai, Jyotishi, Nyaya, M.M., Babu, Singh and other honorific or learned markers appear inside the genealogical chains. They are not independent biographical essays, but they show why particular descendants and marriage routes were memorable enough to be preserved.

Chapter conclusion

Entries (615)-(620) complete a coherent Kako-Babu Chhapra-Dath and Satlakha-Belaunch-Halo chapter. Entry (615) opens Babu Chhapra-Dath under the Umapatya invocation. Entry (616) continues through Dath and Ekma. Entry (617) expands to Pokhrauni, Tarauni, Pindaruch, Narha and Dhagjari. Entry (618) returns to Kako-Kailakh while keeping Pindaruch in view. Entries (619)-(620) form the Halo continuation of Satlakha-Belaunch.

The next chapter should begin at entry (621), where the source announces “अथ माड़रि बलियास ग्रामाराम्भ.” That heading marks a new village field and should not be folded into the Kako-Halo unit.

Chapter 76. Mardari-Baliyas and Sakuri-Baliyas: Entries (621)-(624)

1. Where Chapter 76 begins

Chapter 76 begins at entry (621), immediately after the Kako-Halo and Satlakha-Belaunch continuation of Chapter 75. The new entry opens with the invocation “ॐ नमः” and then announces a new field: “अथ माड़ि बलियास ग्रामारम्भ.” This is not a continuation of the preceding Kako-Halo unit. It is a fresh Mardari-Baliyas village opening, and therefore deserves a separate chapter.

The natural boundary for this chapter is entries (621)-(624). Entries (621)-(622) form the Mardari-Baliyas body; entries (623)-(624) move to Sakuri-Baliyas and the Jyotishi Jaymant Jha line. Entry (625) then begins “अथ नरसाम ग्रामारम्भ,” a new Narsam-Baliyas field, so it is held for the next chapter.

2. Entry (621): the Mardari-Baliyas opening

Entry (621) opens the Mardari-Baliyas gramaramabh through Pandit Rai Padankit Raghunandan. Raghunandan gives Chaturbhuj and Shubhankar through Pali-Chhinu and Mandar-Jadu. The title phrase “Pandit Rai Padankit” is important because it places the line in a remembered status register while the ordinary Panji grammar continues to work through sons, daughters and marriage routes.

Apara daughters or branches then carry Shankar, Bandi and Vishwanath through Karmah-Madhav and Khauval-Gauri. Another apara son, Lakshmipati, is tied through Karmah-Raghunath and Jajival-Bhagirath. The source also preserves a damaged apara line through Karmah and Lakshmipati; the dotted portion is not to be filled by conjecture, but its presence matters because it shows that the Mardari entry preserves more than one collateral opening.

Rai Chaturbhuj gives a line through Budhwal-Gopi-Shyam and Darihara-Chakrapani. Rai Baidyanath gives Rai Chan through Soderpur-Pitambar and Hariamb-Hrishikesh. Rai Chan then gives a Karmah-Bhaves route and a Kujauli-Kavi Gangadas route. The term “kavi” must be retained as a status marker inside the genealogy, not separated from the line.

Rai Harichhava is attached through Sarisab-Babu-Hrishikesh and Khaual-Bhavanand. Harishwar passes through Soderpur-Rambhadra-Bhagirath and Khaual-Lakshman. Rai Shubhankar gives Pitambar through Ghusaut-Narhari and Pabouli-Larvami; Rai Pitambar then continues through Soderpur-Raghuram and Sakararhi-Kishai.

The entry next returns to Rai Shankar. Rai Shankar gives Mahesh, Nayan and Bhora through Soderpur-Thedh-Gosain Dash and Karmah-Babu. Another Rai Shankar route goes through Pabouli-Gop-Ramapati and Budhwal-Baidyanath. Rai Mahesh gives Shri Krishna, Nityanand and Kamalakant through Karmah-Padmanabh-Chaturbhuj and Soderpur-Bhikshuk.

Shri Krishna gives Mahipani through Pali-Yadunath-Lakshman and Sarisab-Dash. Nityanand is tied through Pali-Vishwanath-Harijiv and Mandar-Ramapati. Kamalakant gives Jiveshwar through Pali-Bhoj and Darihara-Bahuri. Jiveshwar gives Vanshdhar through Soderpur-Umanand and Karmah-Jaykrishna. The first entry therefore creates a long Mardari-Baliyas frame in which titled Rai lines and ordinary village routes remain inseparable.

The close of entry (621) still remains within Rai Shankar's wider field. A Karmah-Chhabanu-Kala route is tied to Sarisab-Bhikhiya; Rai Nayan gives Hemangad, Bachharu, Ghanesh and Bhuvanesh through Pali-Ananr and Satlakha-Rambhadra. Rai Hemangad gives Ramchandra, Vagish, Bhavanath and Prannath through Karmah-Vamdev and Khandwala-Raghunath. Ramchandra is attached through Kujauli-Shriram-Jagannath and Pali-Yashodhar. Rai Vagish gives Chintamani through Pabouli-Kamal-Bhitrakar and Mandar-Mahipati. This prepares the entry (622) continuation around Rai Chintamani.

3. Entry (622): Mardari continuation through Chintamani and Gangesh

Entry (622) continues Mardari rather than beginning an unrelated field. Rai Chintamani gives Bokan, Vighnesh, Mangalesh and Dinesh through Ghusaut-Chanan-Bhaiya and Kodariya-Bhavani Datt. An apara Chintamani line goes through Khandwala-Bandhu-Durgadatt and Pali-Manbodh. Rai Bokan is then tied through Jajival-Shubhpat-Ankhi and Ekharab-Abhiram.

Rai Bhavanath gives Rupnath through Budhwal-Abhiram-Fakir and Sarisab-Chaturbhuj. Rai Rupnath gives Mohanlal through Khandwala-

Manchit and Darihara-Subodh. Rai Mohanlal gives Rai Gangesh through Budhwal-Hemnath-Babulal and Sarisab-Bathan. This sequence makes Bhavanath, Rupnath, Mohanlal and Gangesh a central descent channel in the Mardari continuation.

Rai Gangesh gives Shri Krishna and Devkrishna through Jalay-Pyarelal-Sarvanarayan and Jajival-Devidatt. Apra Gangesh lines are then preserved through Karmah-Babulal-Yashodhar and Pabouli-Narsingh, and again through Soderpur-Budhan-Madhusudan and Ghusaut-Muni. The repetition of apra signals does not weaken the genealogy; it marks parallel lines that should be read as collateral routes rather than as one simplified descent.

The entry then moves through Rai Prannath, Rai Dhanesh and Peman. Rai Prannath gives Teknath through Soderpur-Chilka and Budhwal-Madhurapati. Rai Dhanesh is attached through Soder-Madhusudan and Pali-Narayan. Apra Peman returns to Karmah-Vamdev and Khandwala-Raghunath. The source then preserves a striking apra Peman route in which Shandilya-gotra and Apur-Karmah-Gokulnath are mentioned before the Darihara-Kala close. This is a gotra note embedded in the route grammar, and it should be preserved without over-expanding it.

The final part of entry (622) gives Pakhia. Pakhia is tied through Pali-Sonmani-Jhadula and Mandar-Bhola. Pakhia then gives Raghunath, Babulal, Shrinath, Gopinath and Lalitnath through Gaur-Soderpur-Bhanjan-Nityanand and Budhwal-Radhav. Rai Babulal gives Gulab through Darihara-Gauridatt, and Rai Gulab is tied to Hati-Soderpur-Manohar. This closes the Mardari-Baliyas body before the source turns to Sakuri.

4. Entry (623): Sakuri-Baliyas and Jyotishi Jaymant Jha

Entry (623) begins “सकुरी सँ कैलख ज्यो. जयमन्त झा” and then opens “अथ सकुरी बलियास ग्रामारम्भ.” The heading makes two things clear: the field has shifted from Mardari to Sakuri, and Jyotishi Jaymant Jha is the memorable named point through which part of this Sakuri-Baliyas material is to be read.

Bhikhu gives Raja, Pritinath, Ramnath, Ganesh, Parnamak, Harinath, Pitambar, Chhotai and Chaturbhuj through Bamniyam-Gyan-Purakhu and Belaunch-Mukund. Raja gives Harpati and Krishnapati through

Ekhara-Ramanand and Sakararhi-Raghunath. Harpati is tied through Gangoli-Pritinath-Bhangat and Baliyas-Mahanth.

Chaturbhuj gives Bachharu, also called Umapati, through Budhwal-Dharani and Darihara-Pati. Bachharu gives Machal through Uchati-Madani-Vishwanath and Baliyas-Gunakar. Machal then gives Chandradatt, Shriraman, a damaged or difficult Ji/Jikhkhan reading, Jagmohan and Ramdhan through Pali-Bhavaland-Pradyumna and Baliyas-Girish.

Several apara Machal routes follow. One gives Babunath through Babhaniyam-Ratanu-Mannu and Mandar-Shobhakar. Another goes through Malichham-Baheradhi-Chhotai-Sonmani and Soderpur-Ratanu. A further branch gives Jagatnarayan, Kirti, Gopi and Prayagdatt through Digho-Paran-Balkaram and Pali-Manbodh. The repeated Babunath and Malichham-Baheradhi references show that the source is preserving alternate or repeated collateral routes, not a polished narrative.

The entry then turns to Maho Jirakvan, who gives Ravushar, Modi and Raveli through Kako-Belaunch-Gujar-Buddhi and Pali-Bacha. Apara Yadunath is attached through Khadka-Ekhara-Haldhar-Teknath and Khandwala-Viti. Maho Khushas gives Vasant, Sachanu also called Shrikant, and Hemant through Karmah-Rama-Venidatt and Darihara-Kanhai.

Sachanu, also remembered as Shrikant, gives Jyotishi Jaymant through Nawani Badhi, Pabouli-Bhaiyo-Babujan, Raghuwansh and Mahnaura-Khauwal-Nakchedi. Jaymant gives Gopal Chandra, Bharat Chandra, Shatrughna and a Yamsam-Mahia/Soderpur-Bhai-Feku-Kamalakant route, with Pandol-Jamdauli-Pali-Basudev at the end. Gopal Chandra gives Krishnachandra through a dotted, incomplete route; Bharat Chandra is tied to Mangarath and Khuhi-Khandwala-Vishwambar Thakur; Shatrughna is tied through Khongur-Maheshwar.

The close of entry (623) returns to Hemant, Modi, Yadunath and Ramdhan. Hemant gives Rajanikant through Budhwal-Lali-Dukhmohan and Mandar-Balki. Modi is tied through Hariamb-Ramadatt and Pandua-Badrinath. Yadunath is linked through Khandwala-Jikhkh and Karmah-Radhav. Ramdhan is tied through Karmah-Chitradhar-Mannu and Satlakha-Dharnidhar. This completes the principal Sakuri-Baliyas and Jaymant Jha body.

5. Entry (624): Sakuri continuation

Entry (624) is short but important because it prevents entry (623) from ending too abruptly. It continues Sakuri through Jagatnarayan, Kirti and Siddhi. Jagatnarayan gives Yashodhar through Panichobh-Harishwar-Bhikari and Mandar-Premnath. Kirti gives Siddhi through Khandwala-Sudi-Devidatt and Mandar-Nandinath.

Siddhi gives Kheli, also called Bhalok, and the source marks him as a Tarauni resident, but the route itself is partly dotted and incomplete. The entry then closes with Bhola giving Mahadev and Shambhudev. Since entry (625) starts a new Narsam-Baliyas gramaramabh, entry (624) should be treated as the final small continuation of the Sakuri chapter.

6. Reading Chapter 76 as a single movement

Chapter 76 has two balanced halves. The first half, entries (621)-(622), is Mardari-Baliyas. It is marked by Rai titles, Pandit and Kavi status terms, and repeated routes through Pali, Mandar, Karmah, Jajival, Budhwal, Darihara, Soderpur, Ghusaut, Pabouli, Sarisab and Khandwala. The second half, entries (623)-(624), is Sakuri-Baliyas. It is marked by Jyotishi Jaymant Jha, by the movement from Bhikhu to Raja, Harpati, Chaturbhuj, Bachharu, Machal, Jaymant and Rajanikant, and by repeated apara routes that must be preserved without forced simplification.

The chapter also shows how title and profession fit inside Panji grammar. Rai, Pandit, Kavi and Jyotishi are not ornamental labels. They explain why certain persons were memorable while still being anchored to “sut,” “suta,” village routes and marriage connections. The safest reading is therefore not to isolate titles from genealogy, but to keep title, descent and place-route together.

The damaged readings and dotted places are also part of the evidence. The Mardari section has incomplete apara lines; the Sakuri section has difficult readings around the Machal and Jyotishi Jaymant routes. These should remain marked as uncertain rather than be silently repaired. The aim is to decode the Panji, not to invent a smoother family tree.

Chapter conclusion

Entries (621)-(624) complete a coherent Mardari-Sakuri chapter. Entry (621) opens Mardari-Baliyas through Pandit Rai Padankit

Raghunandan and the Rai Chaturbhuj, Rai Baidyanath, Rai Shankar, Rai Mahesh, Rai Nayan and Rai Hemangad chains. Entry (622) continues Mardari through Rai Chintamani, Rai Bhavanath, Rai Rupnath, Rai Mohanlal, Rai Gangesh, Rai Prannath, Rai Dhanesh, Peman and Pakhia. Entry (623) shifts to Sakuri-Baliyas and Jyotishi Jaymant Jha. Entry (624) provides the brief Sakuri continuation through Jagatnarayan, Kirti, Siddhi, Kheli/Bhalok, Bhola, Mahadev and Shambhudev.

The next chapter should begin at entry (625), “अथ नरसाम ग्रामारम्भ,” where the source announces a new Narsam-Baliyas field.

Chapter 77. Narsam-Baliyas Opening: Entries (625)-(629)

1. Where Chapter 77 begins

Chapter 77 begins at entry (625), where the source leaves the Sakuri-Baliyas continuation and opens a new field with the words “अथ नरसाम ग्रामारम्भ.” The heading also associates the field with Narsam, Rachandau and Baliyas. This is a clear village-opening formula, not merely a continuation of the preceding Sakuri material.

The natural unit for this chapter is entries (625)-(629). These entries form the first Narsam-Baliyas body: Raghudev, Ghanshyam, the Vaidik Ganapati and Vaidik Kulpati lines, the Mishra branches, Vaidik Adinath, Vaidik Kulpati’s later sons, and the Digambar-invoked continuation. Entry (630) then opens “नरसाम सँ पडना हरिनगर,” a distinct Narsam-Padna-Harinagar subfield, so it is reserved for the next chapter.

2. Entry (625): Raghudev, Ghanshyam, Vaidik Ganapati and Vaidik Kulpati

Entry (625) opens the Narsam gramaramabh through Raghudev. Raghudev gives Ghanshyam, who is tied through Gangoli-Pitambar-Madhusudan and Khaual-Kashipati. An apara line gives Bachharu and Sadashiv through Pali-Maninath-Lakhai and Khaual-Damodar. The entry therefore begins with Ghanshyam as the working node but immediately records collateral movement.

Ghanshyam then gives Vaidik Ganapati and Vaidik Kulpati. Their route runs through Soderpur-Jaykrishna-Praneshwar and Pali-Ram. Another apara son group, Muni and Peman, is attached through Pali-Bhairav and Darihara-Govardhan. The title “Vaidik” is not decorative here; it is an internal status marker preserved with the lineage grammar.

Vaidik Ganapati gives Ankhi, Vaidik Kaladhar, Rakani, Kavi Bhanu and Vaidik Adinath through Soderpur-Purandar-Dharani and Mandar-Badli. Kaladhar then gives Amritnath, Buddhinath, Mani and Kanhai through Hariamb-Rameshwar and Gangoli-Kriparam. In this portion, the same family field holds Vaidik, Kavi and ordinary descent markers together.

Amritnath gives Durganath, also remembered with the reading Ban, through Sarisab-Chhitar and Darihara-Hiraphul. Aparā Durganath gives Digambar through Sarisab-Jaykrishna-Keval Krishna and Mandar-Rudradhar. Durganath then gives Vishwanath through Karmah-Shambhunath-Badrinath and Belaunch-Bhavi.

The entry next gives the Mishra Bhailal or Buddhinath line. Lalitnath, also called Batha, and Jaynath are tied through Alay-Chandrapati-Devidatt and Belaunch-Vidyanath. Aparā Buddhinath gives Apuch and Abhayanath through Pabouli-Hemkar-Premnath and Mandar-Bhavi. This closes the first major Narsam descent movement and leads into the named Mishra descendants.

Mishra Batha gives Shrinath, Bachanu also called Grihinath, Dhirnath and Riddhinath through Ruchauli-Ekhara-Khadgmani and Sarisab-Babunath. Shrinath is tied through Pali-Ramanath-Govind and Sarisab-Govind. Grihinath/Bachanu carries routes through Kujauli-Eknath-Nidhinath, Soderpur-Mitrānath, Ghūsaut-Darihara-Girdhari, and an aparā Narayan route through Baheradhi-Venidatt-Mayji and Soderpur-Chaturbhuj. The end of entry (625) gives Dhirnath's line through Hakru, Chandranath, Maharudra, Kapileshwar, Nath and Lakshminarayan, tied to Ghūsaut-Keshavnarayan-Jaynath and Digho-Raghunath.

3. Entry (626): Narsam-Baliyas continuation through Hakru, Jagannath, Vaikunth and Kanhai

Entry (626) continues the same Narsam-Baliyas frame. Mishra Hakru is tied through Pali-Shaktinath-Jhingur and Baliyas-Khushar. Mishra Chandranath is connected through Kujauli-Haridev and Kodariya-Chakradhari. Mishra Riddhinath gives Jagannath through Pabouli-Musahar-Chaturbhuj and Hariamb-Manmohan.

Jagannath gives Vaikunth through Alay-Nandlal-Pilu and Baliyas-Devchandra. Vaikunth is then carried through Karmah-Premnath-Amritnath and Pabouli-Gunanand. Mishra Mani gives Raja, Ravinath and Baduknath through Ekhara-Haripani-Hridaymani and Budhwal-Dhananand. This section preserves both Mishra and Vaidik lines within one Narsam body.

Aparā Vaidik Kulmani gives Harinath through Pali-Parashuram-Bhavādatt and Soderpur-Dhirnath. Raja gives Gopal and Yashodhar through Narun-Barju-Rajmani and Hariamb-Gunanand. Ravinath is tied through Soderpur-Chandradatt-Jangi and Darihara-Shivan. Baduknath

gives Khadganath, Ramnath and Loknath through Soderpur-Chhotkinma-Kunj Bihari and Pali-Shyamlal.

The later part of entry (626) turns to Kanhai. Kanhai gives Ishdatt, Shivdatt and Gulab through Ekharah-Haripani-Hridaymani and Budhwal-Dhananand. Ishdatt gives Biku, Damodar, Manohar and Thakkan through Pabouli-Khuni-Musahar and Ghusaut-Kalanath. Biku gives Nandkishor and Mandanu through Dighe-Raghunath-Damodar and Belaunch-Lalitnath. Damodar, Manohar and Thakkan then open routes through Kujauli-Bhuvan, Kodariya-Mukundlal and Alay-Mitralal-Bachcha/Ramakant.

4. Entry (627): Vaidik Adinath and the learned-title line

Entry (627) continues from Narsam and begins with Shivdatt. Shivdatt is tied through Karmah-Loknath-Dayanath and Soderpur-Nanu. The entry then turns to Vaidik Adinath, whose line carries Giridhari through Sarisab-Bhagirath-Machal and Hariamb-Umanath.

Giridhari gives Manbharan through Pali-Bhaura-Ghan and Mandar-Jayarudra. The apara line then records a learned-title cluster: Vaiyakaran Bhaiye, Sugge, Mahamahopadhyay Rajnath, and Parnamak Rajje. This cluster is tied through Pali-Bodhi's daughter Giridhari and Belaunch-Sahib. The presence of Vaiyakaran and Mahamahopadhyay shows that scholastic identity is being preserved inside the route record.

Manbharan gives Basudev through Belaunch-Judawan-Prayagdatt and Sarisab-Narayandatt. Other apara routes lead to Sarisab-Soderpur-Doman, Hariamb-Nena-Dina, Pandua-Vishwanath, Soderpur-Janakinath and Belaunch-Pranapati. Sugge is tied through Ghusaut-Ram-Nidhi and Baliyas-Jayram, while Buchan or Jaybhadra is tied through Sarisab-Chitar-Harshdatt and Pandua-Rudramani.

Mahamahopadhyay Rajje gives Krishnanath and Subhadra through Hariamb-Nena-Dina and Pandua-Vishwanath. Krishnanath is tied through Sarisab-Harshdatt-Halli and Pali-Balmukund. Subhadra passes through Dighe-Raghunath-Damodar and Belaunch-Lalitnath, with another apara Subhadra route through Ghusaut-Hiramani and Kodariya-Mukundlal. This is a dense learned-family cluster and must be read slowly.

5. Entry (628): Vaidik Kulpati's sons and the Bhavanath-Gopinath-Ramanath continuation

Entry (628) begins with “श्री नरसाम” and returns to Vaidik Kulpati. Kulpati gives Bhavanath, Gopinath and Ramanath through Budhwal-Bal Gopal-Mahi and Khandwala-Balkrishna. Bhavanath gives Bhaiyan, Kirtinath, Hridaynath, Shobhanath, Prabhunath and Raghunath through Karmah-Chhabanu-Chitradhar and Pandua-Vanshidhar.

Bhaiyan gives Harishankar through Ekhar-Purushi-Chengan and Hariamb-Gadan. Harishankar is tied through Pali-Manbodh-Ankhi and Jajival-Manorathi. Kirtinath gives Dinanath through Ekhar-Shivram-Vishwanath and Brahmpur-Darihara-Bhimsen. Hridaynath gives Keshav through Ekhar-Purushi-Chengan and Hariamb-Gongan.

Shobhanath gives Rupnath and Halli, also called Artinath, through Soderpur-Bandhu-Jivan and Alay-Dubari. Aparā Shobhanath gives Bhangi, also called Raghuvir, and Mahavir through Karmah-Saune-Vaiya Kanhai and Baheradhi-Sanphul. Another aparā Shobhanath line is tied through Babhaniyam-Sahib-Ranjan and Soderpur-Poshan.

Rupnath gives Bokan through Fanandah-Amritnath-Chunchun and Darihara-Shambhu. Aparā Rupnath gives Shatanjiv, Aniruddh and Suresh through Digho-Chitradhar-Raghunath and Mandar-Ishannath. Shatanjiv is linked to Pabouli-Buddhinath-Thithar and Narun-Lachchhi, and another Shatanjiv route goes through Jamdauli-Pali-Lal-Banmali and Satlakha-Jaylal. Aniruddh gives Bhola and Maheshi through Pabouli-Natha-Juddhi and Pali-Krishnamani. The close of the entry attaches Suresh and Mahesh through Hariamb-Bodhnath-Parmanand, Narun-Jaybhani, Ghusat-Raghunath, and Belaunch-Keshav-Girdhar Kishor.

6. Entry (629): Digambar invocation and the final Narsam continuation before Padna-Harinagar

Entry (629) opens with the invocation “ॐ दिगम्बराय नमः” and continues Narsam. Aparā Suresh gives Umesh through Ghusat-Keshav Narayan-Govardhan and Darihara-Girdhari. Another aparā route moves through Gangoli-Jivannath-Nandkishor and Pali-Hemnath. Feku is remembered through a dotted or damaged line leading to Mithilesh, who is tied through Alay-Bechanlal-Chhakauri and Khandwala-Chiranjeev.

Mithilesh is then linked through Babhaniyam-Shivlal-Purushottam and Soderpur-Upendra Narayan. Halli gives Baldev through Kujauli-Rudradatt-Eknath and Satlakha-Vishnudatt. Aparā Halli gives Bhua through Soderpur-Pakhia-Modanand and Baliyas-Devanand, and another aparā Halli route goes through Digho-Bachh-Ram and Mandar-Jamahir. Baldev continues through Digho-Raghunath-Damodar and Belaunch-Lalitnath.

Prabhunath is tied through Karmah-Shambhunath-Premnath and Darihara-Chanan. Raghunath gives Bhayji, also called Siddhinath, through Alay-Dubari-Babanu and Darihara-Nidhi. Siddhinath, also remembered as Mayji, gives Chhedan through Belaunch-Meghan-Hridaysukh and Bamniyam-Vanshmani. Chhedan is then linked through Pabouli-Bathan-Savan and Pali-Sadanand.

The entry closes by returning to Gopinath. Gopinath gives Dhairyanath and Hemnath through Karmah-Kamalnayan-Baladatt and Ekharā-Bala. Dhairyanath is tied through Pabouli-Kalar-Bandhan and Pali-Bhavanidatt; an aparā Dhairyanath route goes through Ekharā-Jiya-Shankar Datt and Soderpur-Kamaladatt. Hemnath is linked through Hariamb-Machal-Yogi and Sakararhi-Bhora. This is the last Narsam-only continuation before entry (630) begins the Padna-Harinagar subfield.

7. Reading entries (625)-(629) as one Narsam-Baliyas unit

Entries (625)-(629) form a coherent first Narsam-Baliyas chapter. The sequence begins with Raghudev and Ghanshyam, then expands into Vaidik Ganapati, Vaidik Kulpati, Vaidik Adinath, Vaidik Kulmani, Kulpati's sons, and the later Mishra branches. The repeated use of Vaidik, Kavi, Vaiyakaran, Mahamahopadhyay and Jyotishi-type markers shows that the Narsam chapter preserves intellectual and ritual status alongside ordinary descent.

The main route-villages in this unit include Gangoli, Khauāl, Pali, Darihara, Soderpur, Mandar, Hariamb, Ruchauli-Ekharā, Sarisab, Ghūsaut, Pabouli, Budhwal, Alay, Belaunch, Kujauli, Kodariya, Narun, Pandua, Khandwala, Karmah, Ekharā and Satlakha. These routes do not merely decorate the names; they are the evidence by which each marriage or branch connection is located.

The chapter also contains many aparā branches and damaged dotted readings. These must remain visible in the reconstruction. Aparā does

not mean minor in value; it means the Panji is preserving a collateral or additional branch. Dotted readings do not authorize invention. They mark places where the record is preserved as incomplete.

Chapter conclusion

Chapter 77 decodes entries (625)-(629), the opening Narsam-Baliyas unit. Entry (625) establishes the gramaramabh through Raghudev, Ghanshyam, Vaidik Ganapati, Vaidik Kulpati, Kaladhar, Amritnath, Durganath, Buddhinath, Batha, Grihinath, Dhirnath and Riddhinath. Entry (626) continues through Hakru, Jagannath, Vaikunth, Mani, Raja, Ravinath, Baduknath, Kanhai and Ishdatt. Entry (627) gives the Vaidik Adinath and learned-title line. Entry (628) returns to Vaidik Kulpati's sons and the Bhavanath-Gopinath-Ramanath field. Entry (629) gives the Digambar-invoked continuation through Suresh, Halli, Baldev, Prabhunath, Raghunath, Siddhinath, Gopinath, Dhairyanath and Hemnath.

The next chapter should begin at entry (630), “ॐ नरसाम सँ पडना हरिनगर,” where the source opens a Narsam-Padna-Harinagar subfield.

Chapter 78. Narsam-Padna-Harinagar, Lalbag and Pindaruch: Entries (630)-(638)

1. Where Chapter 78 begins

Chapter 78 begins at entry (630), where the source marks a new Narsam subfield: “नरसाम सँ पडना हरिनगर.” This is not merely another Narsam continuation. The entry names Padna and Harinagar in the heading, so the chapter opens with a more localized Narsam branch after the broader Narsam-Baliyas opening of the previous chapter.

The chapter covers entries (630)-(638). These entries carry the Narsam-Padna-Harinagar line, the following Narsam continuations, the Purushottam and Shatanjiv-Iswari Datt groups, the Lalbag-Darbhanga branch, and the Pindaruch line connected with Nilambar Mishra and Damuna/Mudhar Mishra. Entry (639) begins a fresh invocation and is best kept for the next chapter.

2. Entry (630): Narsam-Padna-Harinagar

Entry (630) opens with Vaiya Mishra Ramanath’s line. Ramanath gives Vishnudas, Mukund, Janardan and Madhusudan through Karmah-Chhabanu-Chitradhar and Sakararhi-Umapati. Vishnudas is tied through Pabouli-Hemkar-Dhairyanarayan and Darihara-Devidatt. Janardan gives the Kushahari line through Narun-Barju-Dular and Murajpur-Khauval-Shivdatt.

Kushahari gives Badaru through Pali-Brahmadatt-Jagmohan and Mandar-Chhavka. Badaru is then linked through Baheradhi-Datt-Bhayji and Soderpur-Chaturbhuj. The entry then shifts to the older numbered strand in which Mishra Muni gives Girdhar through Soderpur-Jayi-Pati and Alay-Anath.

Girdhar gives Vanshidhar through Jajival-Shubhpat-Durmil and Pali-Manbodh. Vanshidhar gives Bhai and Bhagirath through Hariamb-Nidhi and Sakararhi-Sudhakar. The branch also records routes through Hariamb-Kashinath-Tena, Jajival-Atmaram, Karmah-Kanhai-Jagannath, Mandar-Bhaiyo, Pali-Devidatt-Durganath, and Khauval-Poshan.

The second large movement within entry (630) is the Peman line. Peman gives Chaturanand, Krishnanand, Sevanand, Gunanand, Shobhanand and Mathuranand through Budhwal-Narottam-Devkrishna and Bari-Darihara-Gangadhar. Chaturanand gives Bhavanand through

Gangoli-Kriparam-Pakshadhar and Pali-Chilka. Sevanand is tied through Soderpur-Durgadatt-Jivan, and Shobhanand gives Dharaij through Karmah-Harikrishna-Jhoti and Khauwal-Bandhu-Rakan.

3. Entry (631): Bachdaru, Dharadhar, Laduri, Pankaj and Hanumandatt

Entry (631) continues Narsam. Bachdaru gives Dharadhar, Pankaj and Parashuram through Babhaniyam-Gop-Kamal and Khandwala-Sadanand. Dharadhar gives Laduri through Tisaunt-Haridev-Anand and Baliyas-Pranapati. Rudradatt gives Shambhudatt through Narun-Gonor-Devi and Sakuri-Sarisab-Shivdatt.

Laduri gives Meghanath and Ishwaridatt through Soderpur-Abhiram-Andu and Khauwal-Bula. Pankaj gives Mahesh through Belaunch-Nenu-Lakshmidhar and Darihara-Badi. Mahesh gives Hanumandatt through Sarisab-Narpat-Ramanath and Mandar-Devan.

Hanumandatt gives Babulal, Biharilal, Mayanath and Yashodhar through Panichom-Janaki-Ishwaridatt and Soderpur-Subodh. Babulal gives Lakshmikant through Hariamb-Bhulan-Govardhan and Khauwal-Prandhan. The chapter records later routes through Katka-Soderpur-Girdhar/Yognath, Darihara-Dular, Haripur-Pali-Bhaiyo/Bholanath, Sarisab-Thakurdatt, and the Sadashiv branch through Belaunch-Padmanath-Harikrishna-Kamalapati and Budhwal-Mathura-Raghudev.

4. Entry (632): Purushottam, Raghuram, Rameshwar and Purandar

Entry (632) begins another Narsam continuation. Mishra Purushottam gives Raghuram, Gunakar, Ghanshyam Datt, Ram, Purandar and Lala through Pali-Gadu-Nagan and Ekharas-Shubhankar. Raghuram gives Rameshwar through Belaunch-Chudamani-Bhavdev and Panichom-Ramdev.

Rameshwar gives Narayan through Pali-Ramkrishna-Ghanshyam and Pandua-Bhagirath. Khadganarayan is tied through Panichom-Damodar-Loknath and Baliyas-Bhavdev, with another route through Kujauli-Pradyumn-Bhavesh and Soderpur-Mahinath.

Purandar gives Nakadu, also called Pakshadhar, Karu, Shivi, Jivi and Bhakti through Alay-Parashuram-Purushottam and Khauwal-Aniruddh. Nakadu gives Soni and Poshan through Pali-Bhagirath-Sadashiv and Kujauli-Govind. Soni gives Batha, Ishwaridatt and Girdhari through

Narun-Ganapati-Bhikhani and Karmah-Bachdaru; another Soni route moves through Babhaniyam-Chaturbhuj-Madhurapati and Darihara-Dhananand. The entry closes through Shankardatt, Batha, Ishwaridatt, and Poshan, preserving several collateral routes.

5. Entries (633)-(634): Shivi, Jyotishi Manasukh, Aniruddh and the Trilochanath-invoked continuation

Entry (633) continues Narsam through Shivi. Shivi gives Manasukh, Hiran, Chan and Horil through Pali-Jaykrishna-Girdhar and Jajival-Shubhpat. Jyotishi Manasukh gives Shyamlal through Hariamb-Devkrishna-Bok and Sakararhi-Dinbandhu. Shyamlal gives Shriraman and Raghunath through Karmah-Gauripati-Loknath and Baliyas-Brajnath.

Shriraman gives Aniruddh through Soderpur-Rohini-Durmil and Pali-Gopal. Aniruddh is tied through Karmah-Bachharan-Saday and Sarisab-Thadu. Aparā Aniruddh gives Parmanand, Durganand and Shivanand through Budhwal-Nandishwar-Parmeshwar and Pabouli-Jhalhan. The same material is partly repeated in the source, showing that the Panji transmits both the branch and its reaffirmation.

The entry also returns to Hiran. Hiran gives Manohar, Riddhinath and Babulal through Hariamb-Devkrishna-Bouk and Sakararhi-Dinbandhu. Manohar is tied through Pali-Bhavanidatt-Devanath and Soderpur-Nandishwar. Babulal gives Ram, Chaturbhuj, Banmali and Madhusudan through Karmah-Gauripati-Loknath and Baliyas-Brajnath.

Entry (634), opened by a Trilochanath invocation, begins with Baidyanath. Baidyanath gives Kanhaiya, also called Bhavanath, through Alay-Mitralal-Harikant and Baliyas-Ishdatt. Aparā Baidyanath gives Shashinath, Rajnath and Shambhunath through Soderpur-Manmohan-Radhakant and Narun-Surendra. The entry then carries Bhavanath, Kashinath, Vagish, Kusheshwar, Kapileshwar, Vindhyanath, Chandranand, Purushottam, Jagdish and Jayanand through linked routes including Digho, Darihara, Belaunch, Baliyas, Karmah, Mandar, Sargan, Hariamb and Kujauli.

6. Entries (635)-(636): Lalbag-Darbhanga and the Achyut-Gangadhar continuation

Entry (635) introduces Narsam to Lalbag in Darbhanga. Mishra Chaturbhuj gives Keshav, Padmanabh and Achyut through Pali-Sonma-

Kulmani and Belaunch-Jivannath. Padmanabh gives Bhairavdatt and Shankar through Pabouli-Vedanand-Ramanand and Pali-Kapileshwar.

Bhairavdatt gives a modern professional branch: a damaged doctor entry followed by Ganapati, Dhanapati and Vijaynath. Their route is tied through Ghusaut-Abhayanath-Durganath and Khandwala-Khedan Singh. Dr. Ganapati, Dhanapati and Vijaynath are then carried through Soderpur, Ghusaut, Narun and Khandwala routes. Shankar gives Amarnath through Soderpur-Shitaladatt-Pitambar and Sakararhi-Durganand, with further routes through Karmah-Paltan-Kashinath, Baliyas-Harinandan, Kodariya-Deveshchandra and Mandar-Munai.

Entry (636) continues Narsam. Achyut gives Jibu, also called Gangadhar, through Pabouli-Ramanand and Pali-Kapileshwar. Gangadhar gives Panchanand, Ayanand, Khadanand, Ekanand and Shubhanand through Fanandah-Mangu-Madhukant and Khauwal-Teknath. The entry then records Panchanand through Soderpur-Umesh-Dr. Jaykant, Gayanand's damaged line through Pachahi, Banmali through Pabouli-Natha-Vishwanath and Pali-Shambhudatt, Jyotishi Chan through Soderpur-Judawan-Lal and Budhwal-Jaynath, and Horil through Karmah-Shambhunath-Prannath and Sarisab-Shobhanath.

7. Entries (637)-(638): Vrishabhadhvaja invocation and the Pindaruch/Nilambar Mishra branch

Entry (637), opened with a Vrishabhadhvaja invocation, continues Narsam through Jivi. Jivi gives Bala through Karmah-Raghudev-Santoshi and Darihara-Purandar. Bala gives Parameshwaridatt through Ekharapururavi-Haripani and Pali-Bhavanidatt. Parameshwaridatt gives a Hariamb-Jivan-Nanu route and a Soderpur-Raghupati route, and apara Parameshwaridatt gives Markandey through Narun-Sahib-Baidyanath and Pali-Shobhanath.

The same entry records Bhavi's sons Rudranath, Dharmanath and Premnath through Budhwal-Ravantar-Shivdatt and Baliyas-Ganapati. Rudranath gives Taradhar, Govind, Arjun and Babuan through Soderpur-Bandhu-Jivan and Hariamb-Umanath. Taradhar gives Yadunath and Raghunath through Belaunch-Dharmadatt-Bani and Mandar-Ratneshwar, with additional Taradhar routes through Pali-Bhavanidatt-Amritnath, Ekharavishwanath, Pali-Bhavanidatt-Gopinath and Pabouli-Prabhunath. The entry closes through Yadunath, Mukthinath, Mushai, Upendra and Surendra.

Entry (638) opens with a Nilakantha invocation and identifies the branch as Narsam-Pindaruch, naming Nilambar Mishra and Damuna or Mudhar Mishra. Surendra is tied through Narun-Manbharan-Mukthinath and Ghusaut-Jagati. Arjun gives Bhiravam through Karmah-Jahali-Mahapurush and Darihara-Vadan; another Arjun route gives Marich and Yahaghar through Hariamb-Subodh-Baidyanath and Sakararhi-Akshadhar.

Bhiravam gives Bhupnarayan and Durvan, also called Keshav Narayan, through Alay-Raja-Mitralal and Khaual-Nenmani. Chitaru is tied through the same Alay-Mitralal route. Bhupnarayan's later line runs through Hariamb-Lutan-Sadanand and Satlakha-Rameshwar. Durvan/Keshav Narayan gives Nilambar and Yamunakant through Karmah-Bihar-Bechan and Satlakha-Rameshwar. Nilambar is tied through Mahishi-Budhwal-Artinath-Kripanath and Khandwala-Padmanabh. The entry closes with Chitradhar or Chitaru through Pali-Shaktinath-Madhav and Baliyas-Babulal-Ram, and with Babuan and Anikalal through Digho, Fanandah, Mandar, Pali and Belaunch connections.

8. Reading entries (630)-(638) as a Narsam subfield

Entries (630)-(638) form the second major Narsam chapter after the Narsam-Baliyas opening. The subfield begins with Padna-Harinagar, continues through several Narsam-only entries, reaches the Lalbag-Darbhangha branch, and ends with the Pindaruch branch of Nilambar Mishra and Damuna/Mudhar Mishra. This chapter therefore shows the expansion of one village field into multiple named sublocations.

The chapter also displays the changing texture of the Panji record. Alongside older route-villages such as Pali, Karmah, Soderpur, Belaunch, Darihara, Hariamb, Khaual, Sarisab, Budhwal, Alay, Mandar, Narun, Pandua and Khandwala, the record preserves modern markers like Lalbag in Darbhanga and medical titles. The genealogy is not static; it keeps older descent grammar while absorbing newer social locations.

Several entries contain repetitions, अपरा branches and damaged dotted readings. These have been treated as evidence, not as errors to erase. Where the record is damaged, the chapter keeps the uncertainty visible rather than inventing names or routes.

Chapter conclusion

Chapter 78 decodes entries (630)-(638). Entry (630) begins the Narsam-Padma-Harinagar subfield through Ramanath, Janardan, Kushahari, Muni, Girdhar, Vanshidhar and Peman. Entry (631) continues through Bachdaru, Dharadhar, Laduri, Pankaj, Mahesh and Hanumandatt. Entry (632) carries Purushottam, Raghuram, Rameshwar, Narayan, Khadganarayan and Purandar. Entries (633)-(634) develop the Shivi, Jyotishi Manasukh, Aniruddh, Baidyanath, Kashinath and Chandranand lines. Entries (635)-(636) preserve the Lalbag-Darbhang and Achyut-Gangadhar continuations. Entries (637)-(638) complete this chapter through Jivi, Bala, Parameshwaridatt, Bhavi, Rudranath, Taradhar and the Pindaruch-Nilambar Mishra branch.

The next chapter should begin at entry (639), the new invocation following the Narsam-Pindaruch line.

Chapter 79. Narsam: Dharmanath, Gunakar, Shalampur, Tabhka and Nagaram-Nahar: Entries (639)-(649)

1. Where Chapter 79 begins

Chapter 79 begins at entry (639), immediately after the Narsam-Pindaruch/Nilambar Mishra branch of the previous chapter. The new entry carries a fresh invocation and returns to Narsam through Dharmanath, Premnath and the Gunakar line. This makes it a natural new chapter rather than a continuation of the Pindaruch unit.

The chapter covers entries (639)-(649). These entries form a dense Narsam continuation in which Dharmanath, Premnath, Gunakar, Yogin, Khantar, Krishnadatt, Ishwari Datt Mishra of Shalampur, Tabhka, Pinakapani-invoked material, Shankar-invoked material and Nagaram-Nahar are linked through many apara branches. Entry (650) begins a new invoked heading and is kept for the next chapter.

2. Entry (639): Dharmanath, Premnath and the Gunakar branch

Entry (639) opens under a new invocation. Mishra Dharmanath is followed by a damaged Soderpur-Bholanath line, with another route through Ghusaut-Chanan-Thakure and Jajival-Babanu. Premnath is tied through Pali-Nath-Dinanath and Mandar-Prabhunath.

The entry then moves to Gunakar. Gunakar gives Durgadatt, Thedhu and Nandika through Babhaniyam-Uddhav-Dhani and Satlakha-Mohan. Durgadatt gives Revatiraman and Manbodh through Tisaunt-Haridev-Anand and Baliyas-Pranapati. Revatiraman gives Raja or Modnath, Mahtha or Ravadganath, Lanhan or Devanath, Pritinath and Hridaynath through Hariamb-Jagannath-Umanath and Pandua-Chhoti.

Raja/Modnath gives Ramchandra, also called Babulal, through Soderpur-Bandhu-Jivan and Budhwal-Ban. Ramchandra/Babulal is then tied through Belaunch-Chhaban-Jivannath and Sakararhi-Jayanand. Apara Babulal gives Vagish through Baheradhi-Aankhi-Raja and Satlakha-Babujan. Vagish is tied through Soderpur-Jangi-Baba Dinanath and Satlakha-Kirtinath. The same entry also carries the Lanhan/Devanath branch through Vaiya Brajlal, Yashodhar, Yogi and

Vaiya Arjun, with routes through Karmah, Soderpur, Jajival, Satlakha and Pali.

3. Entry (640): Yogin, Gangadhar, Kantir and the Haripani line

Entry (640), also introduced by an invocation, continues Narsam. Yogin gives Gangadhar and Kantir through Soderpur-Badari-Kulmani and Karmah-Mandhan. Gangadhar is tied through Soderpur-Son-Ganganand and Sakararhi-Keshav. Kantir is tied through Karmah-Babulal-Yashodhar and Pabouli-Narsinghdatt.

Vaiya Arjun appears through a Karmah-Horil-Chan route and a Darihara-Chandidatt route. Hridaynath is linked through Pali-Karu-Dayanidhi and Baliyas-Brahmadatt. The entry then shifts to Ghanshyam, who gives Nilambar and Haripani through Panichom-Chiranjiv-Bhaves and Pandua-Bhagirath.

Nilambar gives Hiran through Pabouli-Chandrapati-Kaladhar and Darihara-Kulpati. Haripani gives Mahavir, Jamahir, Amrit, Dhir, Krishnadhir and Raghuvir through Budhwal-Brahmapati-Bachharu and Khandwala-Bandhu. Raghuvir gives Hanumandatt and Gayadatt through Pali-Jaydatt-Nanu and Sarisab-Vanshidhar. Hanumandatt gives Lakshmikant and Kapileshwar through Karmah-Hari-Janaki and Khauwal-Parashmani. Gayadatt gives Kamalakant through Sarisab-Shobhan-Bathan and Hariamb-Yogi. The entry closes with the Kamalakant branch through Soderpur-Bachchu-Anand Kishor and Satlakha-Arjun.

4. Entries (641)-(642): Khantar, Harijiv, Krishnadatt and the Jivanand-Ganganand line

Entry (641) continues Narsam through Khantar. Khantar gives Harijiv, Bhikhari, Pradyumn and Lakshman through Babhaniyam-Sadanand and a damaged Baidyanath reading. Harijiv gives Chilka through Pali-Lakshmikant and Darihara-Kisai. Chilka gives Hariphool through Darihara-Saday-Bhagirath and Sakararhi-Bhramar.

Hariphool gives Hridaychandan, also called Jatadhari, and Parashmani through Khandwala-Manikrishna-Harinarayan and Darihara-Bhanor. Hridaychandan gives Prayagdatt through Takbal-Krishna-Pashupati and Sakararhi-Mataru, with other routes through Baheradhi-Maherman-Aankhi, Pabouli-Bhavadatt, Narun-Dhairyi-

Rupnath and Soderpur-Indramani. Suvansh gives Kashinath and Dwarikanath through Karmah-Hemnarayan-Mandhan and Soderpur-Bachchu. Dwarikanath gives Amarnath and Taranath through Jajival-Jaydatt-Vishnukant and Sakararhi-Bhayalal.

Entry (642) begins another Narsam continuation. Krishnadatt gives Jivanand and Ganganand through Jalay-Sarvanarayan-Keshav Narayan and Kujauli-Raghunath. Jivanand gives Vijaykant through Dath-Pali-Bhular-Rajeshwar and Bhachhi-Bharav-Sakararhi-Nandalal. Sarvan gives Kishornath through Sarisab-Bhramar-Shomanath and Mandar-Moti. The entry also records Kirtinath, Kalanath, Jalpadatt, Bhairav, Babuann, Girdhar, Prayagdatt, Bhikhia, Khagapati, Devanarayan, Sabhapati, Pradyumn and Lakshman through routes including Jajival, Pali, Sarisab, Narun, Kujauli, Karmah, Khandwala, Soderpur, Haripur-Pali, Ekbara, Pandua and Pabouli.

5. Entries (643)-(644): Ishwari Datt Mishra of Shalampur and its continuation

Entry (643) names Ishwari Datt Mishra of Shalampur in the heading. It begins with Shatanjiv, who gives Raghupati through Pabouli-Ramchandra-Kalidas and Darihara-Ganapati. Apar branches give Chiranjiv, Pitambar, Bhora and Gangadhar through Babhaniyam-Pururavu-Sadanand and Khandwala-Baidyanath.

Raghupati gives Harinath and Nath through Jajival-Banai-Nitai and Sakararhi-Purushottam. Harinath gives Mani or Lalitnath through Khandwala-Purushottam-Fakir and Pali-Harinandan. Mani/Lalitnath gives Vanshidhar, Murlidhar, Ishwari Datt, Babe or Manodhar, Kalidatt and Nena through Soderpur-Rameshwar-Vighneshwar and Ghusaut-Jhodu. Ishwari Datt then gives Madhusudan, Girjadatt, Bhul and Yadunandan through Digho-Aankhi-Hira and Karmah-Riddhi.

The later part of entry (643) develops Madhusudan, Girjadatt, Chiranjiv, Keshav, Basudev, Bhairav, Digambar and Bangdu/Ramanand. It preserves links through Soderpur, Budhwal, Sarisab, Pandua, Hariamb, Khaua, Narun, Digho, Alay and Khandwala. Entry (644) continues the same Shalampur material through Bhul, Buchchi/Dharanidhar, Yadunandan, Mangaladatt, Ambikadatt, Babe/Manodhar, Chumman, Janardan and Kalikadatt.

6. Entries (645)-(646): Tabhka and the numbered continuation

Entry (645), opened with a Shiva invocation, names Narsam to Tabhka. Nath gives Gokul through Budhwal-Brahmapati-Bachharu and Khandwala-Bandhu. Aparā branches give Girdhari, Banmali, Teknath, Mukund and Buddhinath through Soderpur-Dhanai-Chan and Baheradhi-Ravgesh. Another son, Bhayalal, is tied through Soderpur-Mahidhar-Phanipati and Baliyas-Bhapan.

Girdhari gives Lal through Pabouli-Hemkar-Dhairyanarayan and Darihara-Devidatt. Lal gives Umadatt, Shankardatt and Ganeshdatt through Jajival-Gonan-Dharmadatt and Ekharā-Hridaymani. The entry then carries Ramdatt, Umadatt, Shankardatt, Banmali, Teknath, Janakinath, Jaykant, Tarannath, Adinath, Gopinath, Mukund and Buddhinath through a broad chain of Ghusaut, Hariamb, Soderpur, Budhwal, Jajival, Karmah, Pali, Belaunch, Fanandah and Darihara routes.

Entry (646) continues without a village name in the heading but follows the same Tabhka/Narsam stream. Harinandan gives Chandrashekhar, Sureshwar and Bhuvaneshwar through Belaunch-Lakshmidatt-Keshav and Darihara-Raghu. Aparā Harinandan is tied through Baliyas-Hariamb-Ugranath-Shrikant/Babue and Siholi-Mandar-Lakshminath. Chandrashekhar, Sureshwar and Bhuvaneshwar are then carried through Ghusaut, Sarisab, Dhusaut, Sakararhi, Fanandah and Pandua connections.

The same entry continues through Raghunandan, Brajnandan, Krishnakant, Parashmani, Chiranjiv, Bechu, Hemnath, Pitambar, Vishnudatt, Devi, Teni, Bhora, Shivdatt and Ramani/Ramkrishna. It is a densely packed continuation, and the damaged or repeated elements have been kept as separate evidence rather than smoothed away.

7. Entries (647)-(648): Pinakapani and Shankar invocations

Entry (647), opened with a Pinakapani invocation, continues through Brahmā and related lines. The entry begins with a damaged reading connecting Brahmā's sons with Kujauli-Gaurinath-Rami and Mandar-Babu. Shironmani gives Bandhu, Hrishi, Yadupati and Pashupati through Soderpur-Jagtanand-Gangaram and Fanandah-

Rambhadra. Bandhu gives Chanan through Soderpur-Gopal-Judawan and Narun-Pranapati.

The entry then gives Jagdish's sons: Indrapati, Kavi Mani Padankit, Pashupati, Shubhpat, Shripati and Gauripati, through Sakauna-Pitambar-Narayan and Pabouli-Jagannath. Indrapati gives Nityanand and Raghunath through Pali-Lakshminath-Shivdas and Pabouli-Bhagwan. Pashupati gives Mahinath, Umanath, Mahabal, Kashinath, Vidyanath and Durganath through Karmah-Mahi-Bahoran and Darihara-Lakshman. The entry closes through Brahmadatt, Dharmadatt, Brajnath, Manphool and Durmil.

Entry (648), opened with a Shankar invocation, continues the same field. Manphool gives Ramadatt through Pali-Kamaladatt and Khandwala-Thanu. Durmil gives Ghanshyam, Kumar and Goshain, with apara routes through Soderpur, Takbal, Alay, Pabouli, Ekhar, Hariamb and Fanandah. Brajnath gives Sahib/Yadunath, Lalitnath, Jaga/Jagannath and Dihinath through Sarisab-Chaturbhuj-Bhaiyan and Pali-Bhavanidatt. The entry also records Hiramani, Nanu/Sonmani, Lalhan, Megnath, Harshnath, Lakshminath, Shaktinath, Chhakkan and Manrakhan through Ghusaut, Belaunch, Soderpur, Sakararhi, Jajival, Budhwal, Alay and Baliyas routes.

8. Entry (649): Narsam-Nagaram-Nahar

Entry (649) names Narsam to Nagaram-Nahar. Harshnath gives Chiranjiv through Alay-Chaudhary Mitralal and Sarisab-Bhulan. Another route goes through Dighe-Avadh Bihari-Gopal and Tisaunt-Girdhari. Chiranjiv gives Badrinarayan through Belaunch-Lakshmidatt-Keshav and Darihara-Raghu.

The entry also records Chhakkan's line through Fanandah-Rukminidatt and Sarisab-Jivannath; Sonmani's sons Pakhia and Mathuri through Khandwala-Mahinath-Krishnaram and Sakararhi-Ghana; and Mathuri's line through Luchan, Nehanath, Hira, Kunja Bihari, Shyamlal, Lakshminath, Soni, Goshain, Narsingh, Parmeshwaridatt, Aniruddh, Rameshwar, Radheshwar and Vishweshwar. The entry closes with Devanarayan and Ramnarayan through Khandwala-Jagmohan and Mandar-Shambhunath, followed by Devanath through Pali-Mukthinath-Chunchun and Khauwal-Balagopal.

Entry (649) is a suitable stopping point because the next entry, (650), opens with a separate invocation and a new heading. The Narsam-

Nagaram-Nahar unit therefore completes the long Narsam continuation begun at entry (639).

9. Reading entries (639)-(649) as a transition inside Narsam

Entries (639)-(649) are not a single simple descent line. They function as a transition from the earlier Narsam-Pindaruch material toward later Narsam branches tied to Tabhka, Shalampur and Nagaram-Nahar. The repeated invocations at entries (639), (640), (645), (647), (648) and (649) mark internal restarts while the village field remains largely Narsam-centered.

The chapter is especially notable for named localities and modern or semi-modern labels: Shalampur, Tabhka and Nagaram-Nahar appear beside the older network of Pali, Karmah, Soderpur, Belaunch, Darihara, Hariamb, Khauwal, Sarisab, Budhwal, Alay, Mandar, Narun, Pandua, Fanandah, Ghusaut, Khandwala, Ekharā and Jajival. This is the Panji's characteristic method: it records descent through persons while also mapping movement and marital or ritual linkage through places.

The source contains damaged readings, dotted omissions, repeated names and variant forms. This chapter preserves those uncertainties in the interpretation: it identifies the branch movement and the visible relationships without supplying conjectural missing names.

Chapter conclusion

Chapter 79 decodes entries (639)-(649). Entry (639) develops Dharmanath, Premnath and Gunakar. Entry (640) carries Yogin, Gangadhar, Kantir, Ghanshyam, Nilambar and Haripani. Entries (641)-(642) continue through Khantar, Harijiv, Hariphool, Hridaychandan, Krishnadatt, Jivanand and Ganganand. Entries (643)-(644) record Ishwari Datt Mishra of Shalampur and its continuation. Entries (645)-(646) carry Tabhka and its continuation. Entries (647)-(648) form the Pinakapani and Shankar-invoked continuation. Entry (649) closes the chapter with Narsam-Nagaram-Nahar.

The next chapter should begin at entry (650), where the source opens a new invoked heading after the Narsam-Nagaram-Nahar unit.

Chapter 80. Narsam: Kaivlarav, Kakraud, Ranitol, Saurath and Sukhsena: Entries (650)-(664)

1. Where Chapter 80 begins

Chapter 80 begins at entry (650), after the Narsam-Nagaram-Nahar close of the previous chapter. The source opens with a fresh invocation and the heading read here as Kaivlarav. This separates the new material from the Nagaram-Nahar unit while still keeping the broader Narsam field in view.

The chapter covers entries (650)-(664). These entries move from Kaivlarav through Jagannath/Parvatinath material, Kakraud and Kakraul, Ranitol, further Narsam continuations, Saurath, Sukhsena and a brief Bhailokyanath invocation. Entry (665) begins the Baruwari-Baliyas village opening and is therefore reserved for the next chapter.

2. Entry (650): Kaivlarav and the Sahib/Yadunath-Janaknath line

Entry (650), under the Shulashulapani invocation, opens with the Kaivlarav heading. Mishra Sahib, also called Yadunath, gives Pan Ghoghi or Janakinath through Hariamb-Jivan-Yognath and Mandar-Hiyan. Pan Ghoghi gives Kirtinath, Buchan and Lutan through Karmah-Rajju-Bihari and Sarisab-Hridaynath.

Kirtinath gives Krishnadev through Alay-Raja-Mitralal and Khauwal-Nenmani. Buchan gives Kamalakant through Jalay-Mohan Singh-Govind Narayan and Pandua-Ratnamani. Buchan also gives Jivkant and Komalkant through Soderpur-Gangadhar-Ratnadatt and Budhwal-Mukund, with another apara route through Kodariya-Raja-Kumar and Khauwal-Ishwardatt. Shivkant gives Vishwanath through Jajival-Rudradatt-Ramakant and Kujauli-Haridev.

The entry then ties Vishwanath through Karmah-Raveli-Bhavanand and Jajival-Bhaiyo. Krishnadev is linked through Ghusaut-Jayavallabh-Kumar and Pandua-Apuch. Lutan gives Hirakant through Hariamb-Babujan-Bhaiyo and Darihara-Kanhai. Hirakant continues through Digho-Babunu-Nageshwar and Alay-Harikant. The entry is therefore a compact bridge from the Nagaram-Nahar descent into a new invoked Narsam branch.

3. Entry (651): Parvatinath invocation and the Jagannath-Dihinath continuation

Entry (651), invoked to Parvatinath, develops the Jagannath and Dihinath material. Jaga or Jagannath gives Balabhadra, Rama and Batuki through Belaunch-Bandhu-Bhavi and Dih-Darihara-Devanath. Bhulan or Dihinath gives Maddhu and Sadhu through Narun-Bhairavdatt-Bana and Pandua-Bhaiya; another Dihinath line goes through Budhwal-Gharapati-Babujan and Baliyas-Amritnath.

Maddhu connects through Soderpur-Rohini-Durmil and Belaunch-Ajitnarayan. Sadhu connects through Khandwala-Teknath-Chiranjiv and Ghusaut-Shyam. Durganath gives Dharanath, Mayanath, Baidyanath and Revatinath through Pali-Hemagand and Narun-Gonor. Dharanath gives Taranath through Hariamb-Chan-Bhikhi and Karmah-Umanath. Mayanath gives Nena, Fakir and Rakushar through Sarisab-Balabhadra and Darihara-Rohini.

The same entry contains a dense Lalitmani branch. Lalitmani is connected through Budhwal-Narpati-Rudrapati, Ekharā-Aniruddh, Ekharā-Harishwar-Sona, Jajival-Umapati-Timanjil, Hariamb-Umanath, Soderpur-Mahinath-Bachanu, and Bithuam-Sadanand-Mahi. Nena and Shrimani lines follow through Jajival, Pandua, Hariamb, Darihara, Budhwal, Ekharā and Khandwala. The close of the entry returns to Shubhpat, Dharadhar, Bhavesh, Harishankar, Rakushihal and Chilka.

4. Entries (652)-(653): Kakraud, Kakraul, Ranitol and Shalampur

Entry (652), under the Nagendra-hara invocation, names Kakraud. The opening is damaged but preserves a Basudev/Darihara-Bhaikh line and a Gharadhar branch through Ekharā-Dharmapati-Bhushan and Panichom-Babudi. Harishankar or Bachna is tied through Ekharā-Babudi-Indrapati and Darihara-Bhramar. Bachna gives Krishnadatt and Raja/Balha through Sarisab-Mohan-Prannath and Baliyas-Nilambar.

Krishnadatt gives Gangadatt and Dedhan/Jivdatt through Alay-Kamal. Gangadatt gives Tumai through Ghusaut-Mahidhar-Rupnath and Baliyas-Chitranath. The Sri Datt line branches through Kodariya-Mukund Lal and Pali/Bala/Bhaiya, then through Pali-Babunath-Manmohan, Pali-Rudramani-Harisharan and Soderpur-Babujan. Dedhan gives Devchandra, Hari and Nurchandra through Ghusaut-Mahidhar-Muni and Baliyas-Chitranath; Devchandra gives Srimohan,

Manmohan and Brajmohan through Jajival-Dayanath-Devanath and Pali-Bacha.

Entry (653) brings Narsam-Kakraul, Ranitol and Shalampur. Nilambar gives Kanhaiya through a damaged Alay-Chhakauri-Govind route and Soderpur-Bachchan. Kanhaiya links through Narun-Bachcha-Ramakar. Raja gives Babu through Belaunch-Panni-Krishnadatt and Karmah-Rajju. Babu gives Lakshmimohan through Khandwala-Parashmani-Radhakant and Karmah-Chhotakani. The entry also records Khushilal, Bacha, Amritnath, Jayaram, Babulal, Govardhan, Bhayak, Divakant, Radhakant, Ramkishor, Sushil, Sonbhadra, Kameshwar, Prabhat and several modern initials or professional labels.

5. Entries (654)-(657): Ranitol and the Maheshvara/Ashutosha Narsam continuation

Entry (654) names Ranitol and opens under another invocation. Babulal gives Hire, Nanuchandra, Premnath, Kirtinath, Artinath and Raghunath through Alay-Lal-Nena and Darihara-Dharmadatt. Hire gives Ishdatt and Madhav through Budhwal-Durgapati-Nandalal and Khandwala-Shyam. Ishdatt gives Dinesh, Mahesh and Gangesh through Pali-Sonman-Nityanand and Baliyas-Raja. Dinesh gives Chandramohan and Narendramohan through Kodariya-Madhav-Rameshwar and Satlakha-Dwarikanath.

The entry continues through Madhav, Ramanand, Achyutanand, Gokulanand, Chandra, Purushottam, Purandar, Lakshmipati, Premnath, Ramesh, Kapileshwar, Kirtinath, Artinath, Murari, Basudev, Amarkant, Devchandra/Jivkant and others. Routes include Soderpur, Babhaniyam, Alay, Darihara, Fanandah, Pandua, Budhwal, Kujauli, Baliyas, Pabouli, Ekharra and Khauul. Entry (655) then continues the Raghunath-Baidyanath line, with Vishwanath, Ajaykumar and Vibhutinath tied through Khandwala, Ghusaut, Kodariya, Belaunch, Kujauli and Khauul.

Entry (656), invoked to Maheshwar, re-centers Narsam. It carries Pakshadhar, Premraj, Amritnath, Baldev, Krishnadev, Khedan, Mana, Phani, Premnath, Grihinath, Rajnath, Bilah, Ramanath, Jageshwar, Ugranath, Mahadhan, Vishwanath, Ramdhan, Lakshman, Kanhaiya, Madhusudan and related branches. Entry (657), under an Ashutosha invocation, continues Madhusudan and Bhikhia. It carries Jaydatt, Bhavanidatt, Anardan, Chhakauri, Lekhraj, Gangadhar, Ugraraj, Krishna, Bhaiyo, Balabhadra, Chandra Dhar, Shashi Dhar, Bhavesh,

Hridaynandan, Devi, Parmeshwar, Babuann, Theghan and Chaan. This forms one long Narsam continuation, but it closes before a new numbered Narsam entry begins.

6. Entries (658)-(659): Narsam continuation and Birsayar

Entry (658) begins another Narsam unit. Devi gives Neya, Kishor and Jhingur through Panichom-Govind-Anath and Mandar-Ravadapani. Devi also gives Mukund through Digho-Khushihal Singh. Kishori gives Jaykrishna through Pali-Sone, and Jaykrishna gives Balkrishna through Pali-Jivannath-Doman and Mandar-Karja. Balkrishna continues through Ghusaut-Gopal-Harivansh and Pabouli-Kirtinath.

Mukund gives the grammarian Chintamani through Pabouli-Paran-Amritnath and Pali-Sonmani. Chintamani gives Ramchandra through Tisaunt-Babuann-Nakchhed and Gangoli-Mahipani. The entry then moves through Parameshwar, Mahopadhyay Sita, Ishandatt, Gaurinandan, Sufal, Girijanath, Raja, Fakir, Kunjbihari, Avadhbihari, Chaturbhuj and Jagadbhuj. These branches show a mixed pattern of older locality ties and learned titles.

Entry (659) names Narsam to Birsayar. Dullah gives Banmali, Kirtinath and Amritnath through Karmah-Bhikhari-Rudra and Belaunch-Bhaiya. Banmali gives Vishwanath, Harshalal and Sumarna through Jajival-Umapati-Timangil and Panichom-Jagnath, with another route through Soderpur-Harpati-Nanu and Baliyas-Janakinath. Kirtinath and Amritnath are then linked through Narun, Darihara, Karmah and Baliyas. The entry proceeds through Bhaiyan, Lal, Thithar, Narapati, Bhikhni, Ravadgu, Buddhinath, Premnath, Batu/Shyamnath, Ratinath, Mchal, Babu Nath, Gopal and Mahinal.

7. Entries (660)-(661): Maheshvara invocation and the Chitrnath-Girish continuation

Entry (660), invoked to Maheshwar, opens with Chandradev and Bhannulal, then develops Manipani and Adinath. Adinath is tied through Khandwala-Radhakant-Muni and Belaunch-Ishdatt. Shripati gives Dimdim, Lakshmiddev, Girish and Bandhu through Alay-Gopai. Dimdim gives Ramjiv, Chanchal and Mchal through Jajival-Saday-Chhokar and Karmah-Raghudev.

The entry continues through Lakshmidev, Jivan, Lakshmidatt, Kavi Jivan, Vinma, Chitrath, Ramsharan, Halli, Narasingh, Manmohan, Geeta, Vishweshwar and other branches. Routes include Sarisab, Pani, Mandar, Soderpur, Khaua, Kodariya, Pali, Kako-Belaunch, Karmah, Darihara, Kujauli and Fanandah.

Entry (661) begins with a short invocation and follows Mahopadhyay Chitrath, Shambhunath and Girish. Girish gives Bhanudatt, Dharmadatt and Raja through Sarisab-Lakshman-Nandan and Pani-Bhaves. Apara branches add Pritam, Bhainu, Shivan, Shivdatt and Manik through Babhaniyam, Mandar, Tisaunt, Baharadhi and Khaua. The entry then develops Bhanudatt, Dukhia, Shyamlal, Dharmadatt, Yogdhar, Bahoran, Hridaynath, Vidyanath and Premnath with several repeated or damaged readings preserved.

8. Entries (662)-(664): Saurath, Sukhsena and the Bhailokyanath threshold

Entry (662), under the Nilagriva invocation, names Narsam to Saurath and Shriveshwar Mishra. It includes Bhulbhur, Nehal, Kanhai, Gudar, Bahoran, Govardhan, Siddhinath, Janardan, Damodar, Yadunandan, Raghunandan, Vishweshwar, Jiveshwar, Nandishwar, Baua Lal, Chandrakant, Raja, Pritam, Bhैया, Kirtinath, Shambhunath, Hridaynath, Bhular, Bokan and Eknath. The entry is notable for its Saurath anchoring and for the dense Soderpur, Pali, Belaunch, Baliyas, Pabouli, Baharadhi, Khandwala and Fanandah routes.

Entry (663) is headed Sukhsena. Shambhunath gives Gonor, Bihari and Ramlal through Soderpur-Jayapati-Apuch and Pali-Man. Gonor gives Govardhan and Chaturi through Pali-Sanath-Gana. The entry then brings in a modern-education cluster: Baua Lal gives Sharadendu, with a B.Sc. Electrical note, and Vijendra, with a B.Sc. Engineering note. Their descendants are linked to Bhandari-Sukhsena, Lasakari-Ekma, Khandwala, Babuvabhani and related family-note material.

Entry (664) appears only as a brief Bhailokyanath invocation and Narsam heading. Since it carries no developed genealogy before entry (665), it is best read as a threshold marker at the end of the Narsam sequence. Entry (665) then begins a new village opening, Baruwari-Baliyas, so the next chapter should start there.

9. Reading entries (650)-(664) as a closing Narsam arc

Entries (650)-(664) close the large Narsam arc that began several chapters earlier. The entries are not a single straight pedigree; they are a layered record of connected branches, repeated personal names, learned titles, modern qualifications, damaged readings and place-links. The important pattern is the continued movement among Narsam, Kaivlarav, Kakraud, Kakraul, Ranitol, Shalampur, Birsayar, Saurath and Sukhsena, with older route-names such as Pali, Karmah, Soderpur, Belaunch, Darihara, Hariamb, Khauval, Sarisab, Budhwal, Alay, Mandar, Narun, Pandua, Fanandah, Ghusaut, Khandwala and Ekharā.

The chapter also shows how the Panji absorbs later evidence without abandoning older genealogical formulae. Professional titles and modern educational markers occur beside the same descent-and-place grammar used for older entries. For that reason, entries (650)-(664) function as both continuation and closure: they complete the Narsam chain just before Baruwari-Baliyas begins.

Chapter conclusion

Chapter 80 decodes entries (650)-(664). Entry (650) develops the Kaivlarav/Jyadunath-Janakinath line. Entry (651) carries the Parvatinath-invoked Jagannath and Dihinath continuation. Entries (652)-(653) move through Kakraud, Kakraul, Ranitol and Shalampur. Entries (654)-(657) develop Ranitol and the Maheshvara/Ashutosha Narsam continuation. Entries (658)-(659) carry the later Narsam and Birsayar branches. Entries (660)-(661) develop the Maheshvara-invoked and Chitrnath-Girish continuations. Entries (662)-(664) close the arc through Saurath, Sukhsena and a Bhailokyanath threshold.

The next chapter should begin at entry (665), where the source explicitly starts the Baruwari-Baliyas village opening.

Chapter 81. Baruwari-Baliyas: Nandishwar Invocation and Empty Closing Entries: Entries (665)-(668)

1. Where Chapter 81 begins

Chapter 81 begins at entry (665), immediately after the short Bhailokyanath threshold at the end of the Narsam sequence. The source gives a fresh Nandishwar invocation and then explicitly opens the Baruwari-Baliyas village field. This makes entry (665) a new village opening, not a continuation of the Narsam material.

The chapter covers entries (665)-(668). Entry (665) contains the only developed genealogy in this final unit. Entries (666), (667) and (668) are all marked *ricta*, or vacant, and are therefore treated as closing placeholders rather than as genealogical branches.

2. Entry (665): the Baruwari-Baliyas village opening

Entry (665) opens with the Nandishwar invocation and the formula 'atha Baruwari Baliyas gramarambh'. The first named figure is Andi. Through Andi comes Pranpati, and through Pranpati the source names Sarvan and Kaladhar. Sarvan is connected through Pabouli-Bhairavi-Gokulnath, with a damaged Mahipali/Vibunath reading preserved in the source.

Kaladhar gives Nena. Nena is tied through Soderpur-Baudhi-Baburam and Tisaunt-Bacha. A second Kaladhar line gives Acha, who is linked through Pali-Bhavaditya-Ishwaridatt and Belaunch-Juraun. These short links make the opening a compact network rather than a long linear descent.

Nena gives Shyam and Madhusudan. Shyam is connected through Pabouli-Kas-Barju and Darihara-Hema. Shyam's further branch goes through Karmah-Gopal and Kujauli-Jhangur. Another Shyam-related route passes through Ahil-Hariamb-Gharbharan-Bhaylal and Pandua-Hridaymani. Madhusudan is tied through Pani-Dukhia-Nityanand and Soderpur-Jhadula-Bhaivan.

3. The Jyotirvid Achal branch

After the Nena-Shyam-Madhusudan unit, the source introduces Jyotirvid Achal. Achal gives Shridhar, Mahidhar and Gangadhar through

Karmah-Neya-Kuber and Satlakha-Jage. The use of the title Jyotirvid marks Achal as a learned or specialist figure within the Baruwari-Baliyas record.

Shridhar gives Vanshidhar and Jakhadhar, with a Purohi/Purohit-like reading in the same line. This branch runs through Pali-Kotishwar, Bacha and Madhav, and then returns to Belaunch-Pranpati. Vanshidhar continues through Umadhar, Budhwal-Harishnath-Bechu, and Baliyas-Babu, also called Shridhar. The line is brief but important because it connects the new Baruwari-Baliyas opening back into the same wider place-network seen throughout Volume IV.

The continuation across the page break brings Umadhar through Ghusaut-Abhayanath-Durganath and Khandwala-Gudan Singh. Jatadhar gives Murli Dhar, Phani Dhar and Mani Dhar through Digho-Ram-Gayadatt and Ekhara-Panchu. Murli Dhar then links to Bhakhrauli-Kujauli, and through Jyotirvid Mahidhar gives Nilambar and Pitambar through Pali-Pan Nena-Gudar and Sarisab-Bhaiya.

4. Entries (666)-(668): vacant closing entries

Entry (666) carries the Vrishabheshwar invocation but is marked *recta*. Entry (667) carries the Kapileshwar invocation and is also marked *recta*. Entry (668) carries the Dukhahar invocation and is likewise marked *recta*. The sequence therefore preserves headings or invocatory slots without supplying genealogical detail.

These vacant entries should not be expanded by inference. Their significance is structural: they show that the record expected or reserved space for additional material, but the surviving text gives no developed pedigree for them. In a decoded chapter they belong in the narrative as closing markers, not as missing branches to be reconstructed.

5. Reading entries (665)-(668) as the close of this source segment

Entries (665)-(668) form a small but clear closing unit. Entry (665) is a real village opening for Baruwari-Baliyas, built around Andi, Pranpati, Sarvan, Kaladhar, Nena, Shyam, Madhusudan and Jyotirvid Achal. Entries (666)-(668) then close the sequence with three empty invocatory placeholders.

The important feature of entry (665) is its concentration of place-links. Pabouli, Mahipali, Soderpur, Tisaunt, Pali, Belaunch, Darihara, Karmah, Kujauli, Ahil, Hariamb, Pandua, Pani, Satlakha, Budhwal, Baliyas, Ghusaut, Khandwala, Digho, Ekhar, Bhakhrauli and Sarisab all appear in or around this short entry. That density shows how even a brief village opening preserves the broader Panji method of identifying descent through named local and marital routes.

Chapter conclusion

Chapter 81 decodes entries (665)-(668). Entry (665) begins the Baruwari-Baliyas village field under the Nandishwar invocation and records the Andi-Pranpati-Sarvan-Kaladhar-Nena-Shyam-Madhusudan-Achal complex. It then follows the Jyotirvid Achal branch through Shridhar, Vanshidhar, Jakhadhar, Umadhar, Jatadhar, Murli Dhar, Phani Dhar, Mani Dhar, Nilambar and Pitambar.

Entries (666), (667) and (668) are vacant. They are preserved as numbered invocatory headings but contain no genealogical development. This makes Chapter 81 the natural closing chapter for the available text in this source file.

Chapter 82. Major Lineage Nodes of the Nagram Panji

Analytical Summary after the Source-Entry Decoding

This analytical chapter comes after the source-entry decoding and turns the sequential entries into a usable genealogical map.

1. Why a lineage node matters

The Nagram Panji is not arranged like a modern family tree. It is a compressed register in which a single heading can hold a village opening, a descent formula, a marriage connection, a collateral branch, a later professional marker, and a cross-reference to another record. For that reason the most useful way to read the completed source-entry decoding is to identify the major lineage nodes. A node is a point where several lines gather: a person who becomes a branching centre, a village that becomes a repeated route, or a phrase that holds together otherwise scattered names.

The source chapters have already followed the entry order. This analytical chapter now turns that linear reading into a map. It does not replace the entry-by-entry decoding; it helps the reader see which persons and villages function as anchors across the whole Nagram record. A node may be old or recent, large or small, clear or damaged. Even when the source is dotted or incomplete, repetition around a name or place may show that the record is preserving an important link rather than a casual mention.

Three kinds of nodes are especially important. First are descent nodes: names that generate sons, grandsons, or collateral lines. Second are route nodes: villages such as Singhwar, Shashipur, Mangrauni, Hati, Rohar, Tatail, Rajanpura, Bhakharouli, Malangia, Narsam, and Baliyas that repeatedly connect one part of the register to another. Third are interpretive nodes: invocations, B-references, numbered references, titles,

and words such as *apara* and *rikta*, which control how the genealogy should be read.

2. The opening Sandahpur-Singhwar-Shashipur frame

The opening Nagram cluster establishes the grammar of the entire volume. Sandahpur, Singhwar, and Shashipur are not merely early place names; they teach the reader how the source moves from one local frame to another. The early entries gather families around names such as Aankhi, Lal, Gunakar, Udan, Gangesh, Girdhari, Abadh Bihari, Gopal, Teknarayan, Bandhu, Madhurapati, Narpati, Bachh, Chitradhar, Chandīdatta, Fatur Ram, and Lakshman. These names are not isolated. They show how a single village phrase can open into many linked families.

The Sandahpur-Singhwar material should therefore be treated as the first major node of the Nagram Panji. It creates a model in which Karmahā, Padua or Pandua, Hariam, Darihara, Sarisab, and related villages appear as route markers. When the same names reappear later, the reader should not immediately assume duplication. The Panji frequently repeats names because the same families are being seen through different village or marriage routes.

Shashipur becomes the second centre of gravity. The Shashipur-Pindaruch and Shashipur-Survana branches show how a secondary centre can become a genealogical hub in its own right. Bachkun Thakur, Survana Thakur, Sarvanarayan, Bhaiyalal, Naubatlal, Madankant, Sadankant, Modkant, Promodkant, Vijaykant, Kumudkant, Bharatikant, and similar names show a later layer in which the register keeps older forms while absorbing newer naming patterns.

3. Khangur, Pilkhwar, Bhatsimar, Rohar, and early extensions

After the opening clusters, the Nagram material begins to widen geographically. Khangur, Nahar, Pilkhwar, Bhatsimar, and Rohar form an early movement zone. These places are important

because they show how the Panji links settlement memory with route memory. A person may be connected to one village by origin, another by marriage, and another by later residence or branch movement. The repeated formula of 'from one village to another' is the visible surface of a deeper map.

Pilkhwar and Bhatsimar are especially useful as route-cluster names. They do not always function as the largest descent nodes, but they appear at points where one line touches another. In practical genealogical work, such places should be indexed carefully because they help locate a family whose personal names are common or repeated elsewhere.

Rohar becomes a recurring cross-link. It appears both as an early place of connection and as a later reference point. The reader should watch Rohar as a bridging node rather than as a closed village unit. Its value lies in its capacity to connect earlier and later portions of the Nagram record.

4. Mangrauni, Hati, Samauli, Balirajpur, and Siwa

The next major concentration comes through Mangrauni, Hati, Samauli, Balirajpur, and Siwa. These entries create the first dense transitional middle of the volume. Mangrauni-Madari brings forward names such as Devkinandan, Dayashankar, Ramanath, Durganath, Premnath, Dinanath, and other connected figures. The importance of this node is not only its size but its repetition: names recur, branches are reintroduced, and the same route may be seen through a different descendant.

Hati becomes significant because it carries the formula of village beginning. An 'atha ... gramārambha' heading is never ornamental. It tells the reader that the Panji is beginning a new village-centred unit. Hati to Satlakha, Hati to Pilkhwar, Hati to Saurath, Hati to Thanga, and Hati to Danga should therefore be read as a branching zone. Each route shows how a village opening can generate many directions.

Samauli is another major route node. The Samauli sequence moves through Tarauni, Nanour, Vindhi, Sanha, Jhanjharpur,

Bagahi, and other branches. Its importance lies in multiplicity. The reader meets many outward lines, and the source forces the reader to hold several routes together without flattening them into a single family. Balirajpur and Siwa then widen the map further. Balirajpur touches Ranitole, Ramnagar, Kakraur, Chopra, Purnea, and Champaran references, while Siwa connects Virsair, Saurath, Singhwar, Vishnupur, Pilkhwar, and Kachhua.

5. Sacred invocation headings as lineage nodes

The Nagram Panji repeatedly uses Shaiva and other sacred invocations: Om Rameshwaraya Namah, Om Vasukinathaya Namah, Om Kedarnathaya Namah, Om Nandishwaraya Namah, and similar formulae. These headings should not be read as decorative piety alone. They organize archival sequence. They mark the beginning of a new block, or the continuation of an older branch under a fresh ceremonial sign.

Vicharhi, Kua, Parhat, Chanpura, Malichham, Bhachhi, Mangrauni, Pilkhwar, Rajgram, Rashadh, Baligarh, Lagma, Baigani, Banaili, Sultan Ganj, Pindaruch, Paramgarh, Karma, and Satlakha all become clearer when the invocation headings are treated as structural markers. The sacred formula holds the genealogy together even when the personal chain is dense or damaged.

The invocatory frame also reminds the reader that Panji memory is not only administrative. It is ritual, social, and scholarly. A single heading may preserve religious orientation, archival order, and family descent at once. This is why the source must be decoded by respecting the heading, not by stripping it away.

6. Rohar, Tatail, Rajanpura, Ratauli, Dih, Bargam, Sihouli, and Rajoura

The middle-late portion of the Nagram Panji contains some of the most complex route mapping. Rohar to Jhanjharpur brings together Bandhu, Jagannath, Vedi, Bhanjan, Chalbali, and related

descendants. Tatail then becomes a large node, reaching Nanour, Pilwarwad, Tharhi, Dhankauli, Bharam, Pindaruch, Jamshedpur, Rahika, and Kanhouli. Tatail is important because it shows the widening of the Nagram field into semi-modern geographical references.

Rajanpura is a scholarly and interregional node. It includes Saurath, Kailakh, Rajgram, Shashipur, and even Rajasthan or Amerkila-type references. Such names show that the Panji is not limited to a narrow village-memory system. It records mobility, prestige, service, learning, and residence across a much wider area.

Ratauli, Tharhi, Betia, Dih, Uttar Pradesh, Bargam, Sihouli, and Rajoura form another group of late route-nodes. These entries require caution because they contain interregional movement and sometimes damaged or compressed wording. Rajoura also reintroduces sacred invocation headings, showing that late material can still be organized by the older ceremonial grammar of the register.

7. Bhakharouli, Malangia, Dadari, Brahmoli, Ruchauli, Oda, Berma, Suday, and the final source nodes

The final large section before the closing blanks begins with Bhakharouli. Shubhankar, Pradyumna, Abhiram, Bhavesh, Rudra, Umanath, and related lines show how the Panji can reopen dense genealogical work even near the end of a source file. Bhakharouli to Chikni, Purnea, Danga, and Dhagjari is not a minor tail; it is a late cluster of real importance.

The Porwarouni sequence strengthens this late-stage density through names such as Vagish, Madhurapati, Janakinath, Ramdev, Mahadev, Kamdev, Vishwadev, and later branches. Malangia then connects to Tharhi, Kakraur, Mahishi, Lagma, and Sanha. These nodes show that the final part of the volume is not merely residual. It is a rich map of continuing movement and collateral memory.

Dadari, Nanour, Parsarma, Shivipatti, Tarauni, Brahmoli, Bisaubi, Ruchauli, Kailakh, Rashadh, Oda, Berma, Sangram, Shahpur, Ratipar, Maheshpur, and Suday form the final sequence of place chains. Some phrases are unresolved, but unresolved wording is not useless. It tells the reader where the archive has preserved a signal without preserving all details. A careful edition must mark such uncertainty rather than erase it.

8. Narsam, Baliyas, and the closing concentration

The last source-entry chapters dealt heavily with Narsam and Baliyas. This final concentration is one of the most important nodes in the completed decoding. Narsam appears with Baliyas, Padna, Harinagar, Lalbag, Pindaruch, Kaivlarav, Kakraud, Ranitol, Saurath, Sukhsena, and finally Baruwari-Baliyas. The repeated Narsam heading shows a strong late-stage family field rather than a simple village list.

The Narsam material also displays modern layers more openly: doctors, engineers, B.Sc. references, and other professional or educational markers appear alongside old formulae. These markers should not be treated as alien additions. They show that the Panji continued to absorb living social identity into its genealogical framework.

The final Baruwari-Baliyas entry under the Nandishwar invocation is followed by entries marked rikta. This closing pattern has interpretive value. It shows that the source preserves blank or vacant positions as part of the register. The blanks are not to be deleted. They are evidence that the record had a place for memory even where the details were absent, lost, deferred, or intentionally left open.

9. Practical use of the node map

For researchers, this chapter should be used as a navigation map. When a personal name is repeated, first locate the village node. When a village is repeated, identify whether it is functioning as origin, marriage route, settlement route, or

collateral reference. When an entry contains a B-reference or numbered cross-reference, record it separately before drawing a conclusion. When the source has dots or blanks, do not fill them from memory or convenience.

A reliable Nagram index should therefore have at least four layers: personal names, village nodes, titles or roles, and cross-references. The major lineage nodes identified here should be used as anchors for the Personal Name Index, Village Index, Route Tables, and Lineage Tables promised in the appendices. Without such a node map, the reader may see only a long list of names. With it, the Nagram Panji becomes a networked archive.

The most important rule is to separate transcription, decoding, and conclusion. The source gives a compressed formula. The decoder expands its grammar. The historian then draws cautious conclusions. If these three acts are mixed together, the Panji becomes either unreadable or overinterpreted. This volume's method is to keep them distinct while showing how they support one another.

10. Conclusion

The major lineage nodes of the Nagram Panji reveal a living geography of Mithila. Sandahpur, Singhwar, Shashipur, Mangrauni, Hati, Samauli, Balirajpur, Siwa, Rohar, Tatail, Rajanpura, Bhakharouli, Malangia, Ruchauli, Oda, Suday, Narsam, Baliyas, and many other places are not passive labels. They are the architecture of memory. Through them the Panji records descent, affiliation, marriage, migration, scholarship, status, and uncertainty.

The completed source-entry decoding has preserved the line-by-line evidence. This analytical chapter gathers the major nodes so that the reader can move from detail to pattern. The next analytical work should turn from lineage nodes to village nodes and route networks, because the Nagram Panji is not only a genealogy of persons; it is also a genealogy of places.

Chapter 83. Major Village Nodes and Route Networks

1. Village nodes as archival anchors

The Nagram Panji is organized through villages as much as through persons. A village-name is not merely a geographical label; it is a genealogical coordinate. It can mark origin, settlement, marriage affiliation, branch identity, ritual association, or the place through which a person became known in the record.

The central village nodes are not equal in function. Some serve as beginnings of clusters, some as repeated destinations, some as marriage-connection markers, and some as memory bridges between old and recent layers. The reader must therefore ask what the village is doing in each entry, not merely where it is located.

2. Opening nodes: Sandahpur, Singhwar, and Shashipur

Sandahpur, Singhwar, and Shashipur form the opening architecture of the volume. Sandahpur to Singhwar establishes the first route grammar; Sandahpur to Shashipur widens the frame into a secondary centre. The recurrence of these villages shows that early Nagram identity is relational and networked rather than isolated.

Shashipur later becomes an organizing point for branches linked with Pindaruch, Survana, and modernizing names. It is therefore both an early place node and a later branch-memory node.

3. Middle nodes: Mangrauni, Hati, Samauli, Balirajpur, and Siwa

Mangrauni and Hati mark dense transitional zones. Their entries often combine village opening, repeated names, and route multiplication. Hati especially shows the force of gramaarambha: a village beginning is not a mere heading but a new genealogical field.

Samauli, Balirajpur, and Siwa form wider branching nodes. Samauli sends the reader through Tarauni, Nanour, Vindhi, Sanha, Jhanjharpur, Bagahi, and allied routes. Balirajpur brings Ranitole, Ramnagar, Kakraur, and Chopra into the frame. Siwa becomes a major post-

opening node whose branches link Virsair, Saurath, Singhwar, Vishnupur, Pilkhwar, and Kachhua.

4. Late nodes: Rohar, Tatail, Rajanpura, Bhakharouli, Malangia, and Ruchauli

Rohar and Tatail carry heavy late-stage genealogical work. Rohar appears as origin, route, and cross-link; Tatail expands toward Nanour, Pilwarwad, Tharhi, Dhankauli, Bharam, Pindaruch, Jamshedpur, Rahika, and Kanhouli. These nodes show the Panji moving beyond a narrow local frame.

Bhakharouli, Malangia, Dadari, Brahmoli, Ruchauli, Oda, Berma, Sangram, Shahpur, Ratipar, Maheshpur, and Suday form the late closing geography of the source-entry chapters. They are not loose appendages. They show how the Nagram material reaches its final spread before the closing rikta entries.

Chapter 84. Marriage Networks and Inter-Village Affiliation

1. Marriage as structure

The Panji records marriage and inter-village affiliation in compressed formulae. A simple route expression may preserve a family's relation to another house, village, or branch. This is why village names cannot be read only as physical movement. In many entries they encode social linkage.

The marriage network is often visible through repeated patterns: a principal name is followed by sons, then by a village route, then by another line. A daughter-line may be brief, but it can be as important as a long male descent, because it preserves the connection between houses.

2. Repetition and distinction

Names such as Gopal, Vishwanath, Raghunath, Madhurapati, Bhairav, Shambhunath, and Lakshminath recur across the volume. Repetition should not be treated mechanically. The same name can refer to different people, or the same person may reappear because another marriage or village relation is being recorded.

The safest method is to read every repeated name with its father-name, village route, title, cross-reference, and immediate branch context. When those surrounding clues differ, identity should not be assumed.

3. Affiliation beyond residence

The phrase 'from X to Y' may indicate residence, but it may also indicate marriage, ritual service, priestly relation, settlement memory, or archival classification. A family may be remembered through a village even when that village is not the only place of residence. The Panji's geography is a geography of relationship.

For this reason the route network is also a marriage network. The same line that looks like a path across villages can also be a statement about the social legitimacy of connection.

4. The human meaning of the network

Marriage in the Panji is not only a private family event. It is a mechanism of social memory. It joins houses, preserves eligibility, records status, and transmits village names across generations. The Nagram Panji therefore turns marriage into a historical map.

Chapter 85. Scholars, Priests, Officials, Lawyers, Engineers, Doctors, and Modern Professions

1. Titles as evidence

The Nagram Panji preserves a wide range of titles and social markers. Thakur, Chaudhary, Pandit, Jyotishi, Mahamahopadhyaya, Vaidik, Vaidya, Vakil, Doctor, Engineer, and other labels appear not as ornaments but as identifying evidence. They help distinguish one person or branch from another.

A title may be inherited, earned, occupational, scholarly, priestly, or local. The reader must not reduce every title to the same category. In some entries the title establishes prestige; in others it helps identify a modern descendant; in still others it shows how traditional genealogy absorbed new professions.

2. Scholarly and ritual identities

Jyotishi, Vaidik, Pandit, Mahamahopadhyaya, and related terms point toward the learned and ritual world of Mithila. These markers often appear within ordinary genealogical movement, showing that scholarship and priestly function were embedded in family memory rather than separated from it.

When a learned title occurs near a village route, the two should be read together. The title identifies social role; the route identifies affiliation; the genealogy binds both to a remembered family line.

3. Modern occupational identifiers

The appearance of Doctor, Engineer, lawyerly, administrative, and modern educational markers shows that the Panji did not freeze in the premodern period. It continued to record families as they entered new professions. Modernity is not outside the Panji; it is absorbed into the same genealogical grammar.

This is important for interpretation. A modern occupational label does not cancel the older lineage frame. Instead it adds a later identifying layer to the same person or branch.

4. Distinguishing title, name, and branch

The main editorial risk is confusing a title with a personal name or a branch with an honorific. A responsible reading identifies the grammatical marker around the word: whether it follows a sonship marker, stands before a name, appears as a profession, or functions as a known-as form.

Chapter 86. Migration, Memory, and Mithila Beyond Mithila

1. The wider geography

The Nagram Panji repeatedly reaches beyond the immediate core of Mithila. Purnea, Champaran, Betia, Uttar Pradesh, Rajasthan, Jamshedpur, and other wider locations appear in the record. These references show that Mithila's genealogical memory travelled with families, marriages, learning, service, and settlement.

The wider geography should not be treated as an exception. It is part of the source's historical value. The Panji records not only where families began but how their memory continued across space.

2. Movement without rupture

Migration in the Panji does not necessarily mean a break from origin. A family may move, marry, serve, teach, or settle elsewhere while retaining its original genealogical identity. The Panji therefore preserves continuity and movement together.

This is especially visible in entries where a village of origin, a village of connection, and a modern place-name appear in close sequence. The record is not confused; it is layered.

3. Regional expansion and social memory

As the Nagram entries move toward places such as Purnea, Betia, Rajasthan, and Jamshedpur, the reader sees a widening social world. Families entered new administrative, educational, professional, and regional settings, but the Panji kept them tied to lineage and village memory.

This makes the Nagram Panji useful not only for family history but also for the history of mobility in Mithila. It records how memory remained portable.

4. Reading beyond the map

A modern map can show where a place lies, but the Panji shows how that place functions in memory. Some places are ancestral; some are

marital; some are occupational; some are later settlement points. The historical task is to read the function, not just the location.

Chapter 87. Problems of Reading: Scribal Variants, OCR-Like Distortions, and Editorial Decisions

1. Why difficulty matters

The Nagram Panji is difficult because it is a compact record, not because it is careless. It compresses names, villages, titles, branches, and cross-references into narrow lines. It also preserves older spellings, scribal variants, damaged readings, dotted omissions, and occasional modern transcription distortions.

The editor's task is not to make the source look artificially smooth. The task is to make its difficulty intelligible.

2. Scribal and spelling variants

A village or personal name may appear in more than one spelling. Some variation reflects local pronunciation, some reflects scribal habit, and some may reflect damage or later copying. A variant should not be silently standardized when the variation may carry evidence.

In explanatory prose, a readable normalized form may be used, but the source form remains decisive for genealogical reference.

3. Dots, blanks, and broken readings

Dotted blanks and incomplete entries are preserved because they show the condition of the record. They may indicate a missing name, an unread portion, an omitted father, an incomplete village, or an intentionally empty slot. The safest editorial rule is to record the gap and explain its effect.

Entries marked *rikta* are especially important. They should not be deleted. They preserve the numbering and structure of the Panji even when no genealogy is entered under that heading.

4. Cross-references and numbered records

B-references and numbered references require caution. They often point to related records, alternate places, or collateral branches. Where the linked record is not fully available in the present working source,

the reference should be preserved rather than interpreted beyond evidence.

The final principle is transparency. The reader must be able to see where the source is clear, where the interpretation is strong, and where uncertainty remains.

Appendix A. Full Glossary of Panji Terms and Abbreviations

suta / suto / sutah: Son, descendant, or male line marker. The exact force depends on placement.

suta in plural or daughter-line use: May indicate daughters or connected lines when the surrounding grammar supports that reading.

apara / apra: Another branch, alternate route, or additional linked line.

pr.: Known-as, prakash, or alternate identifying form in many contexts.

th.: Usually Thakur or a title marker, depending on context.

dau / ddau: Record formula attached to a genealogical link; preserved as documentary wording.

gramaarambha: Beginning of a village-based entry cluster.

rikta: Empty entry. It preserves numbering and should not be deleted.

B-reference: A cross-reference to another registered position or branch.

dotted blanks: Missing or unread material; evidence of documentary incompleteness.

Appendix B. Village Index

Opening cluster: Nagram; Sandahpur; Singhwar; Shashipur; Katka; Banailli; Purnea; Rahua; Nahar; Khangur; Pilkhwar.

Middle cluster: Mangrauni; Hati; Samauli; Tarauni; Nanour; Vindhi; Sanha; Jhanjharpur; Bagahi; Balirajpur; Ranitole; Ramnagar; Kakraur; Chopra; Siwa.

Sacred-heading cluster: Vicharhi; Kua; Ranti; Parhat; Chanpura; Malichham; Bhachhi; Rajgram; Rashadh; Baligarh; Lagma; Baigani; Banaili; Sultan Ganj; Pindaruch; Paramgarh; Karma; Satlakha.

Late cluster: Rohar; Tatail; Rajanpura; Ratauli; Dih; Uttar Pradesh; Bargam; Sihouli; Rajoura; Bhakharouli; Malangia; Dadari; Brahmoli; Ruchauli; Oda; Berma; Suday.

Closing cluster: Narsam; Baruwari-Baliyas; Saurath; Sukhsena; Ranitol; Kakraud; Lalbag; Birsayar.

Appendix C. Personal Name Index

Opening names: Aankhi; Lal; Gunakar; Udan; Gangesh; Girdhari; Abadh Bihari; Gopal; Teknarayan.

Shashipur and early expansion: Bandhu; Madhurapati; Narpati; Bachh; Chitradhar; Chandidatta; Fatur Ram; Lakshman; Madankant; Sadankant; Modkant; Promodkant; Vijaykant; Kumudkant; Bharatikant.

Middle and sacred sections: Devkinandan; Dayashankar; Ramanath; Durganath; Premnath; Dinanath; Keshavnath; Loknath; Chandrapati; Shambhunath; Rameshwar; Vishwanath.

Late Narsam and Baruwari names: Raghudev; Ghanshyam; Ganapati; Kulpati; Adinath; Digambar; Chaturbhuj; Achyut; Gangadhar; Pranpati; Sarvan; Kaladhar; Nena; Shyam; Madhusudan; Jyotirvid Achal.

Appendix D. Title and Honorific Index

Thakur / Chaudhary: Status or honorific markers; must be distinguished from personal names.

Pandit / Jyotishi / Jyotirvid: Scholarly, ritual, or astrological identifiers.

Mahamahopadhyaya: High scholarly designation; often marks a learned household or individual.

Vaidik / Vaidya: Ritual or learned identity in context; not to be merged mechanically.

Vakil / Doctor / Engineer / administrative labels: Modern professional identifiers added to the same genealogical frame.

Babu / Raja / Singh: Honorific or social identifiers that require contextual reading.

Appendix E. Lineage Tables

Sandahpur-Singhwar: Opening node: Aankhi, Lal, Gunakar, Udan, Gangesh, and associated village routes.

Shashipur: Secondary centre: Bandhu, Madhurapati, Narpati, Bachh, Chitradhar, Chandidatta, and related branches.

Mangrauni-Hati-Samauli: Dense middle section with multiple village openings and repeated branch markers.

Rohar-Tatail-Rajanpura: Late-stage scholarly and route-heavy section with wider geographic references.

Narsam-Baruwari: Closing large node: Raghudev, Ghanshyam, Ganapati, Kulpati, Achal, Pranpati, Sarvan, Kaladhar, and empty final entries.

Appendix F. Route Tables: From X to Y

Sandahpur to Singhwar / Shashipur: Opening route grammar and early branch movement.

Hati to Satlakha / Pilkhwar / Saurath: Village beginning and multiple affiliations.

Samauli to Tarauni / Nanour / Jhanjharpur: Multi-route middle sequence.

Tatail to Nanour / Pilwarwad / Pindaruch / Jamshedpur: Late widening and modern place references.

Bhakhrouli to Chikni / Purnea / Harinagar / Haripur: Closing expansion before the final Narsam and Baruwari units.

Appendix G. List of Rikta / Blank / Incomplete Entries

Dotted blanks: Preserved throughout the volume wherever the source marks missing or unread material.

Early broken memory: Discussed especially in the chapter on empty entries and broken memory in the early section.

Closing blank entries: Entries (666), (667), and (668) are explicitly marked rikta at the end of the Nagram source.

Editorial rule: No blank has been filled by conjecture. Incompleteness is part of the evidence.

Appendix H. List of B-References and Numbered Cross-References

B-references: Preserved as written when they occur; they point to linked registered material or branch positions.

Numbered references: Numbers such as grouped slash references are treated as cross-reference evidence, not as ordinary prose.

Unresolved references: Where a reference cannot be fully followed in the available source, it is recorded without over-interpretation.

Use in reading: Cross-references help prevent false isolation of an entry and show that the Panji is a networked register.

Appendix I. Editorial Conventions Used in This Volume

Source before interpretation: The source wording controls the reading; interpretation follows only after structure is identified.

Uncertainty preserved: Doubtful names, damaged readings, dotted blanks, and rikta entries remain visible.

No silent merging: Repeated personal names are not automatically treated as the same person.

Village function identified: A village may indicate origin, settlement, marriage, ritual relation, or archival classification.

Titles kept distinct: Honorific, professional, and scholarly labels are not merged with personal names unless the context requires it.

Appendix J. Suggested Maps and Genealogical Charts

Map 1: Opening Nagram route: Sandahpur, Singhwar, Shashipur, Katka, Khangur, Pilkhwar.

Map 2: Middle network: Mangrauni, Hati, Samauli, Balirajpur, Siwa, Ahil, Rakhwari.

Map 3: Late spread: Rohar, Tatail, Rajanpura, Ratauli, Bargam, Sihouli, Rajoura.

Map 4: Closing spread: Bhakharouli, Malangia, Dadari, Brahmoli, Ruchauli, Oda, Berma, Suday, Narsam, Baruwari-Baliyas.

Chart 1: Major lineage nodes from opening to middle entries.

Chart 2: Narsam and Baruwari-Baliyas closing genealogy with rikta entries preserved.



About this volume



Based on the Nagram Panji, this volume reconstructs a demanding genealogical archive through careful transcription, explanation, and contextual reading. It highlights settlement memory, lineage formation, marriage linkage, and the preservation of difficult or uncertain records without conjectural filling.

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