



Decoding the Panji of Mithila



Volume V

Based on Volume II Panji

Genealogical Mapping of Mithila, 450 AD–2009 AD



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Videha First Maithili Fortnightly eJournal • ISSN 2229-547X • www.videha.co.in



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Based on Volume II Panji: Genealogical Mapping of
Mithila, 450 AD-2009 AD

By Gajendra Thakur

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This volume is a reading, decoding, and explanatory reconstruction of Volume II Panji: Genealogical Mapping of Mithila, 450 AD-2009 AD. It preserves Devanagari names, mool, gotra, village, desh, and branch markers where these are central to interpretation.

The purpose of this book is not to replace the original Panji register. It is a guide for reading the register as genealogy, marriage memory, settlement history, and scholarly-social archive.

Uncertain or damaged passages are treated cautiously. Where the underlying register is dotted, incomplete, or difficult, this edition does not invent missing names. It explains only what can be safely read from the available text and the internal logic of the Panji style.

Publisher / public access context: Videha eJournal, www.videha.co.in

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Chapter 1

How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority

1. The first difficulty: the Panji is not a story, but a compressed map

The reader who opens Volume II Panji for the first time may feel that he has entered a forest without a footpath. Names follow names. Sons, daughters, wives, fathers, grandfathers, villages, mools, gotras, old titles, new occupations, and migration-places are packed into short lines. One phrase may carry three generations. A second phrase may suddenly turn from a son to a daughter. A third phrase may give a marriage alliance. A fourth may record a village of origin, a present residence, a gotra, a mool, a scholarly title, a nickname, or a doubtful reading.

This is why Volume V must begin not with the first genealogy, but with the method of reading. Without method, the Panji appears to be only an endless list. With method, the same text becomes a social atlas of Mithila. It is not merely a register of who begot whom. It is a record of lawful marriage, scholarly authority, clan memory, village identity, migration, regional prestige, and the continuity of Maithil society across many centuries.

The Panji is genealogical mapping. Its title itself gives the scope: genealogical mapping from 450 A.D. to 2009 A.D. The very phrase is important. A genealogy is a descent-line. A map is a spatial and relational arrangement. The Panji combines both. It places a person in a family, a family in a branch, a branch in a mool, a mool in a gotra, a gotra in a marriage field, and that marriage field in the wider cultural geography of Mithila and its extensions.

Therefore, the correct reader must ask six questions at every line:

Who is the person being named?

Whose son, daughter, wife, or descendant is that person?

Which village, mool, gotra, or branch is attached to the person?

Is the line recording descent, marriage, migration, title, or status?

Is the entry continuing a previous branch or beginning a new one?

Is any part uncertain, abbreviated, damaged, repeated, or cross-referenced elsewhere?

Only after these six questions are asked can the Panji be decoded.

2. The Panji as social memory

In an ordinary modern family tree, the aim is usually to show descent. The Panji has a larger aim. It preserves social memory in order to regulate social life. It records paternal descent, but it also remembers maternal ancestry. It names sons, but it also records daughters and their marriages. It lists villages, but also shows movement from one village to another. It names learned men, but also indicates why learning mattered for authority and marriage.

The Panji is therefore both a memory-book and a rule-book. It remembers lineage so that society may know which marriages are proper, which are doubtful, and which are forbidden. It remembers mool and gotra so that descent can be located in the wider sacred and social order. It remembers villages so that identity can be tracked even when people migrate. It remembers women because marriage cannot be judged only through the male line. It remembers scholarly titles because learned authority was central to deciding lineage, ritual standing, and matrimonial eligibility.

In this sense, the Panji is an institution. It is not a casual family chronicle written for pride. It is a disciplined archive meant to preserve lawful continuity.

3. Why the text is so compressed

The compression of the Panji is deliberate. A Panji writer had to record immense material within limited space. Hundreds of families, thousands of names, multiple villages, and complicated marriage relations had to be placed in a form that trained readers could understand. The result is a style that is neither ordinary prose nor a table. It is a genealogical shorthand.

For example, a line may run in this pattern:

“X सुत Y, Z; Y सुत A; A सुता B, C; B फलाँ मूल सँ फलाँ सुतक पत्नी; C अमुक ग्राम सँ अमुक सुत दौ.”

In expanded English this might mean:

“X had sons Y and Z. Y had son A. A had daughters B and C. B was married into the family of the son of so-and-so from such-and-such mool. C was connected through marriage or descent to another person from another village.”

The source line may look like a rapid succession of names. But the Panji writer expects the reader to know how kinship grammar works. The reader must supply the structure hidden inside the shorthand.

4. The grammar of “सुत,” “सुता,” and “सुतौ”

The most common key is the word “सुत,” meaning son. But the Panji uses several related forms:

सुत — son of.

Example pattern: “राम सुत श्याम” means Shyam, son of Ram, or in some compressed cases, Ram’s son Shyam.

सुता — sons of , or children / descendants of , depending on context. It may introduce a list of sons.

Example: “फलाँ सुता अमुक, तमुक, कमुक” means the sons of that named person are Amuk, Tamuk, and Kamuk.

सुतौ — two sons, or a dual form indicating two male descendants.

Example: “फलाँ सुतौ अमुक तमुकौ” means that the person had two sons, Amuk and Tamuk.

सुताच / सुताश्च — and daughters / children , often introducing daughters or other children. It may also function as “and his / her children include.” Context decides.

पुत्र / पुत्रा / पुत्री — son , sons , daughter. The Panji often mixes Sanskritic and Maithili forms. “पुत्र” and “सुत” may both appear in the same broad genealogical style.

The reader must not mechanically translate every “सुता” as daughter. In ordinary Sanskrit, “सुता” may mean daughter, but in these Panji records, “सुता” frequently introduces sons or descendants. The context—names, gender markers, wife references, and marriage formulae—must decide the meaning.

5. The grammar of daughters and wives

The Panji’s handling of women is one of its most important features. A careless reader may think women are secondary because male names dominate the surface. In reality, the Panji cannot function without women. Marriage regulation depends on knowing where daughters went and from where wives came.

Several forms are central:

पत्नी — wife.

When the line says “फलाँ ग्राम सँ अमुक सुत पत्नी,” it generally means that a woman became the wife of the son of that named person from that village or branch.

आद्या — first, usually first wife or first marriage connection.

When a man had more than one marriage, “आद्या” introduces the first.

अपरा — another, later, second, or additional wife/marriage/branch.

A single person may have “आद्या” and several “अपरा” entries.

प्रथम विवाह / दोसर विवाह — first marriage / second marriage.

Later parts of the Panji sometimes use clearer modern wording, especially in more recent entries.

सुताच — may introduce daughters, especially when the following names are female or are followed by marriage details.

दाय / दायवती / हेमवती / कमलिनी / रूपवती / सलक्षणवती — women’s names often appear as mothers , wives , or daughters connected to a branch. These names are not decorative. They may indicate maternal descent , marital alliance , or the branch through which later children belong.

A Panji reader must give women full interpretive value. If a line records a daughter’s marriage, it is not a side note. It is a genealogical bridge. It tells us how two houses became connected and helps determine future marriage eligibility.

6. “आद्या” and “अपरा”: the architecture of multiple marriages

The words “आद्या” and “अपरा” are especially important. They organize many entries where one person had more than one wife, or where a daughter or female descendant entered different allied houses through marriage.

“आद्या” generally marks the first wife or first marital entry. “अपरा” marks another wife, another daughter’s marriage, another branch, or another connected line. Sometimes a series of “अपरा” entries shows multiple marriages of one person; at other times it shows multiple daughters and their separate marriage destinations.

A line may say:

“आद्या X ग्राम सँ Y सुत पत्नी । अपरा Z ग्राम सँ A सुत पत्नी ।”

This should be decoded as:

“The first marriage was with the daughter / woman connected to X village and Y’s son. The other marriage was with the woman connected to Z village and A’s son.”

Where the grammar is compressed , one must avoid hasty reconstruction. The safe rule is : first identify the preceding person , then identify whether

the “आद्या / अपरा” belongs to him , to his daughter , or to a female descendant already named.

7. “प्र०”: nickname, popular name, or practical identifier

The abbreviation “प्र०” appears frequently. In many contexts it seems to introduce a popular name, alias, abbreviated form, or practical identifying name. For example, a person may be named formally, then “प्र०” gives the name by which he was locally known. In modern genealogical writing this might be “also known as” or “popularly called.”

It should not be expanded mechanically every time. Depending on the line, it may indicate:

प्रचलित नाम — commonly known as.

प्रसिद्ध नाम — known by the name.

प्रायः नाम — practical or familiar name.

a nickname used to distinguish two persons of similar formal name.

a local form of a longer Sanskrit name.

In the decoded chapters, “प्र०” will usually be rendered as “also known as” unless the context suggests a more precise meaning.

8. “म०म०उ०” and scholarly titles

One of the distinguishing features of these Panji records is the frequent mention of learned titles. The abbreviation “म०म०उ०” usually points to महामहोपाध्याय, a high scholarly title. The Panji also records titles and descriptors such as:

महामहोपाध्याय

महोपाध्याय

सदुपाध्याय

वैयाकरण

ज्योतिषी / ज्योतिर्विद

पौराणिक

धर्माधिकारिक

आचार्य

पंडित

चौधरी

ठाकुर

मिश्र

झा

पाठक

ओझा

These titles are not merely honorific. They show the learned ecology of Mithila. A family's scholarly status could affect its social prestige, ritual authority, and marriage standing. A Mahamahopadhyay was not simply a learned man; he was part of the intellectual authority structure through which genealogy, dharma, marriage, and social rank were understood.

Some entries also preserve professional or modern educational markers: B.A., B.Ed., M.A., engineer, doctor, bank officer, teacher, administrator. This is a sign that the Panji tradition did not stop in the premodern period. It absorbed modern life while retaining the older grammar of mool, gotra, village, and descent.

9. “दौ” and “दु दौ”: the most difficult recurring marker

The words or markers “दौ” and “दु दौ” occur throughout the text. They are among the most difficult elements for a modern reader. They appear after names, often after a village - and - father formula, and seem to mark a completed relational entry. In many contexts “दौ” functions almost like a genealogical closing sign: “connected to,” “given through,” “descended / recorded through,” or “married into the line of.”

“दु दौ” appears where an additional or secondary relational link is recorded, often after a second village, branch, or alliance. It may mark another connected line, a second relational confirmation, or an additional genealogical reference.

Because the exact local scribal convention may shift by passage, this book will follow a cautious editorial rule:

“दौ” will not be forced into one English word.

In prose decoding, it will be treated as a marker of completed genealogical connection.

Where it clearly follows a marriage formula, it will be explained as a marriage / affinal connection.

Where it follows descent, it will be explained as a recorded descent-link.

Where it follows a village and another ancestor, it will be explained as a cross-house or cross-village genealogical link.

“दु दौ” will be treated as a secondary or additional such link unless the context shows a more exact meaning.

This is important because a wrong expansion of “दौ” can distort the lineage. It is better to preserve the function than to invent a false translation.

10. “नी०”: absence, extinction, no issue, or uncertain continuation

The abbreviation “नी०” appears in many genealogical records. In several contexts it seems to indicate absence of issue, no continuation, or a line not proceeding in the record. But it must be handled carefully. It may mean “निःसंतान” in some places, but a responsible editor should not expand it automatically unless the surrounding text confirms it.

The rule in this volume will be:

If “नी०” clearly follows a person with no later descendants, it will be explained as “no recorded issue” or “no continuation recorded.”

If it appears in a damaged or unclear line, it will be preserved as “नी०” with a note.

It will not be converted into a full claim of biological childlessness unless the record clearly supports that reading.

11. “देशे,” “वासी,” and the geography of identity

Panji geography is layered. A person may be linked to an old mool, a gotra, a village of origin, a later settlement, and a present residence. The terms “देशे” and “वासी” help organize this.

देशे means “in the region / country / territorial field of.” It often introduces a regional or settlement cluster.

वासी means “resident of” or “settled in.” It may show present or later residence rather than original mool.

A person may be of one mool but resident in another village. A marriage may connect a woman from one village to a man from another. A family may originally belong to Mithila but later settle in Purnea, Malda, Jalpaiguri, Nepal, or elsewhere. The Panji preserves both memory and movement.

Therefore, when reading a place-name, one must ask:

Is this the ancestral village?

Is it the mool village?

Is it the wife’s village?

Is it the present residence?

Is it the place of migration?

Is it the village of the person's father-in-law?

Is it a branch label rather than a simple residence?

Many errors in Panji interpretation arise from treating every place-name as a birthplace. That is not safe.

12. Mool, gotra, and pravar

The Panji repeatedly uses categories such as मूल, गोत्र, and प्रवर. These are central to Maithil Brahmin marriage regulation.

गोत्र is the larger lineage affiliation associated with a Vedic rishi. It is a sacred descent-category.

प्रवर refers to the group of ancestral rishis invoked in ritual identity. It helps define ritual lineage.

मूल is a Maithil social-genealogical root. It is often tied to a village or founding ancestor and is crucial in marriage discussions.

The Panji does not merely say, "This man was from this family." It locates him within a regulated structure. Marriage rules depend on knowing not only the immediate father and grandfather, but the wider mool and gotra relations. This is why a Panji entry may carry more information than a modern civil birth register. It is built for social decision-making.

13. "ग्रामारम्भ": beginning a village-root section

The word "ग्रामारम्भ" means the beginning of a village section or village-root entry. When a section says "अथ फलाँ ग्रामारम्भ," the reader is being told that a new organized block begins here. It may be a mool-village, a settlement branch, or a major genealogical unit.

The word "अथ" marks transition: "now begins." It is a traditional Sanskrit opening marker. It signals that the previous genealogy has ended or paused and a new block is being introduced.

Therefore, in this volume, every "अथ" heading will be treated with care. It may mark:

a new mool,

a new village,

a new gotra section,

a continuation from an earlier file,

a supplement,

a relocated branch,
or a cross-reference to a previous volume.

14. “पूर्व परिचय,” “देखू,” and cross-references

Some entries say “पूर्व परिचय ... देखू,” meaning that the earlier introduction should be seen elsewhere. This is important because Volume II Panji is not a sealed, linear narrative. It refers backward and sideways. Some branches are introduced in one place and continued later. Some sections tell the reader to see an earlier part of Genealogical Mapping or another volume.

For this reason, Volume V will not decode the files mechanically one page at a time. It will preserve file order, but it will also identify cross-references. If one branch is continued later, the later chapter will point back to the earlier appearance. If a passage says the previous introduction is elsewhere, this volume will not pretend that the full genealogy is present in that line. It will say: “The record here resumes or supplements an earlier account.”

This is necessary to avoid false completeness.

15. Old titles and modern titles in one record

The Panji begins with old learned titles and continues into modern professions. This continuity is one of the most valuable features of the source.

A medieval or early modern entry may say:

महामहोपाध्याय,
वैयाकरण,
ज्योतिष,
पौराणिक,
धर्माधिकरणिक.

A modern entry may say:

B.A.,
B.Ed.,
M.A.,
engineer,
doctor,
bank officer,
teacher,

administrator,
computer-trained,
political worker.

The presence of modern occupational details does not make the record less traditional. It shows that the Panji tradition continued to update itself. It absorbed the changing social world while preserving its older categories. A man could be a bank officer and still be recorded through mool, gotra, father, village, wife, and marriage network. A woman could be noted through her father's house and husband's house. A family could migrate to Nepal or Bengal and still remain legible within Maithil genealogy.

16. How one line may contain a whole social event

A Panji line often records more than descent. Consider the structure:

“फलाँ सुत अमुक; अमुक सुता तमुक, कमुक; तमुक फलाँ ग्राम सँ फलाँ सुत दौ; कमुक अमुक मूल सँ अमुक दु दौ.”

This may contain:

one named ancestor,

one son,

two grandsons,

a marriage link,

a village link,

a mool link,

and a secondary genealogical reference.

A modern prose expansion may require five or six sentences. The Panji compresses it into one line.

Therefore, decoding must expand, not merely translate. To translate word by word is to fail. The duty of Volume V is to unfold the compressed entry into readable structure while preserving its original uncertainty wherever uncertainty exists.

17. The role of mothers and maternal lines

The Panji often names women after a male descent line, for example “फलाँ पुत्र,” “फलाँ पुत्रा,” or a woman's name followed by “पुत्र.” This may indicate the maternal line of the children. The names of mothers are not casual insertions. They help distinguish branches that might otherwise be confused.

Where a man had multiple wives, his children may be grouped by mother. This is why a line may name a wife or mother, then list children after her. If the editor ignores the mother's name, half the structure is lost.

In the decoded chapters, when a mother's name appears, the children after her will be treated as belonging to her branch unless the grammar shows otherwise. If the line is uncertain, the note will say so.

18. Daughters as genealogical bridges

Daughters in the Panji often appear with their marriage destinations. This is because they connect one mool or village to another. A daughter's marriage may determine whether two later families are too closely connected for marriage. It may also explain why a later family has maternal ties to a scholarly or prestigious house.

Thus, a daughter's entry must be read as a bridge:

from her father's mool,
to her husband's mool,
through a specific village,
across a known lineage,
creating future memory for both houses.

In Volume V, daughter-lines will not be omitted. They will be explained as part of the working architecture of the Panji.

19. Migration: the Panji as a map of movement

The uploaded files do not remain within a narrow geographic area. They show movement through Mithila, eastern Mithila, Purnea, Katihar, Araria, Madhubani, Darbhanga, Nepal, Bengal, Malda, Jalpaiguri, and other settlement zones. The closing Bengal section especially shows how Maithil Brahmin scholarly families moved eastward and settled in Bengal while preserving their mool and village memory.

Migration in the Panji is not merely relocation. It affects marriage, identity, and authority. A family settled in Bengal may still remember its Mithila mool. A family resident in Nepal may still be linked through Maithil marriage rules. A family in Purnea may preserve western Mithila scholarly ancestry. The Panji allows identity to travel without becoming rootless.

Therefore, every migration note will be read in two ways:

as geographic movement;
as continuity of lineage identity.

20. The eastern movement of learned families

Several passages indicate that learned families moved eastward under changing political, social, and religious circumstances. Some moved to regions like Purnea; others later moved toward Bengal. The Panji preserves not only the fact of movement, but the prestige attached to learned settlement.

This is important for understanding Mithila's intellectual history. Learning did not remain confined to one capital or one district. Scholars carried grammar, ritual law, logic, astrology, Puranic learning, and Panji expertise across regions. Their movement created new centers of authority. When marriage decisions became difficult because families were dispersed, the need for accurate Panji records increased.

Thus, Volume II Panji is also a record of intellectual migration.

21. The Panji and the problem of authority

Who had the authority to say whether a marriage was proper? Who knew the descent lines? Who knew the forbidden degrees? Who could remember whether a family had a connection through a mother, grandmother, or earlier daughter-line?

The Panji system arose to answer these questions. The record gave authority a written basis. It did not eliminate learned judgment; rather, it supported it. A Panjikār or learned authority had to interpret the entries, compare branches, and decide whether a proposed marriage was valid.

This is why the Panji records father, grandfather, mool, gotra, village, mother, wife, and daughter-lines. Marriage cannot be judged by surname alone. Many persons named Jha, Mishra, Pathak, or Thakur may belong to different mools and villages. Conversely, families with different surnames may be linked by maternal or marital lines. The Panji provides the deeper structure.

22. How to read a typical genealogical cluster

A full cluster should be read in layers.

First layer: identify the main ancestor.

Second layer: list his sons.

Third layer: identify which son continues the main line.

Fourth layer: separate daughters from sons.

Fifth layer: mark wives, mothers, and marriage links.

Sixth layer: note villages and mools.

Seventh layer: record titles and occupations.

Eighth layer: observe whether any branch is marked as ended, doubtful, or continued elsewhere.

For example , when a line says that a person had several sons and then immediately gives a village and another father's name , the reader must decide whether the village belongs to a son's marriage , the branch's residence , or a cross - reference. The grammar usually provides clues. Words like “पत्नी , ” “वासी , ” “देशे , ” “सँ , ” “सुत , ” “सुता , ” “आद्या , ” and “अपरा” must be read together.

23. “सँ” as the connector of origin, relation, and movement

The Maithili postposition “सँ” or “सँ” appears constantly. It may mean “from , ” “through , ” “by , ” “with reference to , ” or “of the line of.” In Panji context it frequently links a person to a village , mool , father , marriage house , or branch.

It is dangerous to translate every “सँ” as simple “from.” A phrase like “फलाँ ग्राम सँ अमुक सुत” may mean “connected with the son of Amuk from such village , ” not necessarily “born in that village.” The context decides.

In this volume , “सँ” will usually be decoded as “from / through the house of” when it links marriage and descent. When it clearly marks residence , it will be rendered as “resident of” or “from.” When uncertain , the original relation will be preserved in explanation.

24. The layered place-name: village, mool, residence, and marriage-house

One person may carry several places in one entry:

ancestral mool village,

current residence,

wife's village,

mother's village,

father-in-law's village,

later settlement,

regional desh,

migration site.

A line may mention Darhiara, Pawauli, Mander, Sodarpur, Khauwal, Belauch, Karmah, Sakaradhi, Nikhuti, Kujouli, Gangora, Budhwal, or Malda. These cannot be flattened into one category.

The chapters of Volume V will therefore maintain place distinctions as far as possible. If a place is clearly a mool, it will be called a mool. If it is clearly a residence, it will be called a residence. If it is clearly a marital connection, it will be explained as such. If it is ambiguous, the wording will remain cautious.

25. The Panji's time-depth

The source title gives a broad chronological span. But the internal entries do not always provide exact dates. Some persons have dates; many do not. Some entries preserve medieval scholarly memory; others contain modern professions. This mixture is not a defect. It is a natural feature of genealogical tradition.

The Panji does not move like a modern history book: year by year, reign by reign, event by event. It moves by descent, branch, and marriage. Time is embedded inside genealogy. A modern reader must learn to detect time through:

- historical titles,
- known rulers,
- migration notices,
- modern degrees,
- professional labels,
- place changes,
- and references to earlier or later Panji sections.

Where dates are not given, Volume V will not invent them. It will say “earlier,” “later,” “modern,” “medieval,” “early modern,” or “uncertain” only when supported by context.

26. The problem of OCR, copying, and damaged text

Some passages contain damaged or uncertain readings. There are dotted omissions, broken words, unusual spellings, repeated syllables, inconsistent names, and what appear to be scanning or typing distortions. The editor must be both bold and restrained: bold enough to explain the structure, restrained enough not to fabricate missing content.

This volume will follow these editorial principles:

Do not silently correct a name unless the correction is obvious.

Do not invent missing fathers, wives, or sons.

Preserve doubtful names with a note.

If a dotted passage shows omission, say that the source is incomplete there.

If a spelling variant is common, record both forms.

If a place-name appears in more than one form, identify the likely place but preserve the variant.

If a title is abbreviated, expand it only when the expansion is secure.

If the gender of a name is uncertain, avoid forcing the entry.

If two branches appear duplicated, compare them before merging.

If a later chapter clarifies an earlier uncertainty, note the cross-reference.

27. Why not modernize everything?

A temptation in decoding is to modernize the whole text. This would be a mistake. The Panji's old grammar is part of its evidence. If all terms are converted into modern English, the reader loses the structure of Maithil genealogical thinking.

Therefore, Volume V will preserve key terms such as:

सुत,
सुता,
सुतौ,
आद्या,
अपरा,
पत्नी,
म०म०उ०,
प्र०,
दौ,
दु दौ,
मूल,
गोत्र,
प्रवर,
ग्रामारम्भ,
देशे,

वासी,
पूर्व परिचय,
देखू.

Each chapter will explain the terms when needed, but the terms themselves will remain visible. The aim is not to erase the Panji's language, but to make it readable.

28. Surname is not enough

Modern readers often think in terms of surname: Jha, Mishra, Thakur, Pathak, Chaudhary, Ojha. The Panji thinks more deeply. A surname alone does not determine marriage eligibility or genealogical identity. Two families with the same surname may have different mools. Two families with different surnames may be connected through maternal or marital lines. A person's true genealogical position depends on the full set of markers.

A decoded entry must therefore include:

personal name,
father,
grandfather or earlier ancestor where available,
mool,
gotra if given,
village,
marital links,
maternal indications,
titles,
later residence,
branch continuation.

Only this full combination can reveal the person's place in the Panji.

29. The importance of branch continuity

A Panji branch may begin in one file and continue in another. It may be interrupted by another village section. It may resume with a phrase such as “शेषांश,” “पूर्व परिचय,” or “देखू.” It may also appear under a related mool because of marriage or migration.

Therefore, the chapters of Volume V will not treat the eight uploaded documents as eight isolated books. They are source segments of one large

genealogical body. The decoding must follow the internal logic of branches, not merely the external file division.

30. A working example of expansion

Suppose the Panji gives this compressed structure:

“फलाँ सुता अमुक तमुक । अमुक सुत चंद्रनाथः फलाँ ग्राम सँ रामनाथ सुत दौ । अपरा तमुक सुतौ हरिनाथ गोपीनाथौ अमुक मूल सँ जगदीश दु दौ । ”

A readable expansion would be:

“Falā~had two sons, Amuk and Tamuk. Amuk’s son was Chandranath. Chandranath was connected through the house of Ramnath’s son from the named village. The other branch, through Tamuk, had two sons, Harinath and Gopinath. That branch was connected with Jagdish of the named mool, and the record marks this as an additional genealogical link.”

This expansion does not erase uncertainty. It shows the structure and preserves the relational logic.

31. Why the Panji records prestige

Names such as Mahamahopadhyay, Vaiyakaran, Jyotishi, and Pauranik are not merely praise. They locate families in the learned order of Mithila. In a society where ritual, marriage, law, and learning were deeply connected, scholarship carried social authority.

A learned family could become a center of marriage consultation. A Panji expert could resolve disputes. A scholar’s descendants might be remembered not only for bloodline but for intellectual service. Therefore, when a title appears, it should be decoded as part of the family’s social role.

32. The Panji and kingship

Some passages connect learned families with rulers, ministers, royal houses, or regional patrons. This is not accidental. Genealogy often flourishes under patronage. A ruler may support scholars; scholars may preserve ritual legitimacy; Panji records may stabilize marriage networks among high-status families.

The opening link to Bengal’s Vallal Sen and learned authority sets a tone: the Panji remembers the relation between political power and scholastic authority. Later references to regional rulers and eastern patrons show that this relationship continued in different forms.

Volume V will therefore read political references not as decorative background, but as clues to institutional history.

33. Bengal and the extended Maithil world

The closing Bengal material is especially important. It shows that Maithil Brahmin genealogy did not end at the borders of present-day Mithila. Families moved to Bengal, including Malda, Jalpaiguri, Araidanga, and related regions. The Panji preserves their mool and village affiliations even after settlement outside the central homeland.

This means the Panji's geography is civilizational, not merely administrative. It maps a Maithil world that includes migration, settlement, memory, and continuity. A family may live in Bengal and still remain legible through Maithil mool, gotra, and marriage identity.

34. The danger of over-explanation

To decode is not to over-explain. A responsible commentator must distinguish between:

- what the text says,
- what the structure implies,
- what is historically likely,
- and what remains uncertain.

If the text says a person is son of another, that is direct. If the grammar suggests a marriage connection, that is an interpretation. If a place-name resembles a modern district or village, that is a geographical identification. If a damaged word looks like a known name, that is a proposed reading.

Volume V will keep these levels separate. This is essential for trust.

35. The chapter method used in this volume

Each later chapter will use the following method:

Step 1: Identify the source section.

The chapter will begin by naming the mool, gotra, village, or heading.

Step 2: Establish the principal ancestor.

The first securely identifiable figure will be treated as the root of that section.

Step 3: Separate sons and branches.

Each son will be followed as far as the text permits.

Step 4: Mark women and marriages.

Daughters, wives, mothers, and multiple marriages will be decoded carefully.

Step 5: Record places.

Each village, mool, desh, and residence will be classified where possible.

Step 6: Explain titles and status.

Scholarly, ritual, administrative, or modern professional titles will be explained.

Step 7: Note uncertainty.

Damaged, doubtful, or abbreviated readings will be recorded honestly.

Step 8: Summarize the branch.

At the end of each major section, a concise lineage summary will be provided.

Step 9: Prepare index markers.

Names, villages, mools, gotras, and marriage links will be marked for the master indexes.

36. Terms that will remain untranslated

Some terms will be preserved because they carry Panji-specific meaning. They may be explained in English, but not replaced entirely. These include:

मूल — root lineage or mool identity.

गोत्र — Vedic lineage affiliation.

प्रवर — ritual ancestral rishi-line.

ग्रामारम्भ — beginning of a village or mool-village section.

आद्या — first wife or first marital entry.

अपरा — another wife, later entry, or additional branch.

प्र० — popular/known name or alias marker.

दौ — genealogical connection marker.

दु दौ — additional/secondary connection marker.

नी० — no recorded continuation or uncertain absence marker, depending on context.

वासी — resident of or settled at.

देशे — in the region or settlement field of.

पूर्व परिचय — previous introduction or earlier account.

देखू — see, cross-reference.

37. How readers should use this volume

This book should be read in two ways. A general reader may read it as a history of Maithil genealogical society. A family researcher may use it as a guide to trace branches. A scholar may use it to understand the structure of mool, gotra, migration, and marriage. A Panji specialist may compare this decoding with other Panji manuscripts.

But no reader should use a decoded passage as the sole authority for a present-day marriage decision without consulting living Panji experts and full family records. This volume explains the historical and textual structure; it does not replace the living social institution where it still operates.

38. The ethical duty of decoding

Genealogy is sensitive. It concerns families, names, marriages, ancestry, and identity. A careless reading may create false claims. A missing “अपरा” may erase a wife. A misunderstood “सुता” may turn sons into daughters or daughters into sons. A misread place-name may attach a family to the wrong village. A forced expansion of “नी0” may wrongly declare a line extinct.

Therefore, this volume will follow an ethical principle: clarity without invention. It will explain everything that can be explained, but it will not pretend certainty where the source is uncertain.

39. Why Volume V must be larger than earlier volumes

The source material for this volume is vast. It contains not only early genealogies but also extensive branch expansions, regional migrations, modern updates, scholarly titles, cross-references, women’s marriage-links, Bengal settlement notices, and classifications by mool, gotra, and village. A small chapter would leave too much unexplained.

Therefore, every chapter in this volume must be longer and fuller. It must decode not only names but the system beneath the names. It must explain the social meaning of the record. It must protect the reader from misreading. It must preserve uncertainty. It must make the Panji usable without flattening it into a simplified family chart.

40. The promise of Volume V

Volume V will proceed from this principle: every name matters, but every name must be read in relation. A person belongs to a father, a mother, a wife, a daughter, a village, a mool, a gotra, a branch, a migration path, a title, and a memory-system. The Panji records that network in compressed form. This volume will unfold it.

The first genealogy will begin in the next chapter with the opening high-status scholarly line associated with Bengal's Vallal Sen and Mahamahopadhyay Halayudh. But before entering that line, the reader must carry the key given here: do not read the Panji as a list. Read it as a map.

It is a map of descent.

It is a map of marriage.

It is a map of learning.

It is a map of migration.

It is a map of memory.

And above all, it is a map of Mithila's disciplined social continuity.

Chapter 2

The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame

1. Why the Panji begins with a courtly-scholarly memory

The first major line of Volume II Panji opens not with an anonymous village ancestor, but with a name attached to power, learning, and public authority. The text begins with Bengal's ruler Vallal Sen and his महामात्य, the great minister-scholar Mahamahopadhyay Halayudh. This opening is deliberate. It tells the reader that the genealogy is not merely domestic. It begins in the world where scholarship, royal power, and social order meet.

Halayudh is not presented only as a private ancestor. He is framed as a learned authority connected with a ruler. The title महामहोपाध्याय places him within the highest scholarly rank. The reference to Vallal Sen places the line in a courtly and historical frame. From the very first sentence the Panji announces a central theme: Maithil genealogy is inseparable from intellectual prestige and social authority.

The opening line therefore has three functions:

It establishes antiquity and dignity.

It links the lineage to a known political-cultural world.

It shows that learned authority is a foundation of genealogical legitimacy.

This is why the opening must be read slowly. It is not only a list of descendants. It is the first doorway into the social architecture of the Panji.

2. Halayudh as the root figure of the opening block

The source gives Halayudh with the life-span 1150–1225. He is named as महामहोपाध्याय, and his connection to Vallal Sen's administration is emphasized. The genealogy then moves into his descendants. The compressed form names successive sons or descendant branches: Deeyi, Jayi, Mahidhar, Gangu, and Vagishwar.

In expanded form, the opening can be understood as follows:

Mahamahopadhyay Halayudh stands as the principal learned ancestor of this opening section. From him the line proceeds through a sequence of descendants: Deeyi, Jayi, Mahidhar, Gangu, and Vagishwar. The record then moves to Ratneshwar and Rameshwar, who are connected with Magurdah and Visar. Ratneshwar's line gives rise to high scholarly descendants, including Mahamahopadhyay Halleshwar, Mahamahopadhyay Sureshwar, and Mahamahopadhyay Jeeveshwar.

This beginning establishes the line as a scholarly house. The repeated appearance of “म०म०उ०” is not accidental. It shows that the family’s identity is tied to learned status. The Panji is therefore not merely saying “these were sons.” It is saying “this line carried recognized scholastic authority.”

3. The chain from Ratneshwar to Halleshwar, Sureshwar, and Jeeveshwar

Ratneshwar is a key figure in the opening movement. The text links Ratneshwar and Rameshwar, and then moves through Ratneshwar’s descendants into Halleshwar, Sureshwar, and Jeeveshwar. These names are not isolated. They form a cluster of high-status learned men.

Halleshwar, Sureshwar, and Jeeveshwar are marked with scholarly distinction. The Panji does not pause to narrate their achievements, but the titles themselves speak. A genealogy that records Mahamahopadhyay status is recording social capital. It remembers who had intellectual authority, who belonged to learned circles, and which families were later able to claim descent from such figures.

The record also attaches these figures to places. Sakaradhi appears in connection with Anant; Sodarpur appears as a village connection; Belauch, Nikhuti, Kujouli, Valiyas, Jagati, Panichobh, Mander, Baheradhi, and other place-names enter the early lines. This is the first important lesson: the opening genealogy is not a single straight line. It begins branching almost immediately through place and marriage.

4. Rajuhaldhar and the movement toward Belauch and other branches

After the high scholarly cluster, the text records Halleshwar’s sons Rajuhaldhar and another branch connected with Gadh Belauch. Rajuhaldhar becomes a significant node because from him the line opens into Yogishwar, Bhogishwar, and Maheshwar.

The phraseology is compressed, but the pattern is clear:

Halleshwar’s line produces Rajuhaldhar.

Rajuhaldhar’s descendants include the Sadupadhyay-linked figures Yogishwar, Bhogishwar, and Maheshwar.

These descendants are attached to Gadh Nikhuti, Vidyadhar, Kujouli, Valiyas, and other house-links.

Here we see how the Panji works. It does not first complete one son’s full line and then calmly begin the next. Instead, it moves by relational necessity.

A son is named, then his descendants, then their marriage or village connections, then another branch, then a return to another descendant. The reader must construct the tree from the grammar.

5. Yogishwar, Bhogishwar, Maheshwar: the Sadupadhyay marker

The title or status “सदुपाध्याय” appears in this cluster. It marks another scholarly category within the family world. Yogishwar, Bhogishwar, and Maheshwar are not mere names. Their placement after Rajuhaldhar indicates the continuation of learned identity in the branch.

Yogishwar’s son Varah is connected with Kujouli and Dhirkanth. Another Varah line is connected through Rati and Valiyas to Shridhar. The presence of “अपरा” indicates another branch or additional descent / marital line.

Thus the record is not saying that there is only one Varah. It distinguishes lines through place and relational markers. A careless reading could merge them. A careful decoding must keep them apart:

One Varah is associated with Kujouli and Dhirkanth.

Another Varah line proceeds through Rati and is linked with Valiyas and Shridhar.

Rati’s sons include Hore and None, with a Kujouli connection through Ravikar.

This is the beginning of a dense network that will later tie into many mools and villages.

6. Rati, Hore, None, Mani, Shashi, and the Jagati connection

Rati’s line introduces Hore and None. Hore’s descendants include Mani , Shashi , and Bachhe / Krishna - like readings , connected with Jagati and Rudra. Here the text becomes dense and possibly contains variant or damaged readings. Still , its structure can be decoded.

The important points are:

Rati is a descendant of the Varah branch.

Rati’s sons include Hore and None.

Hore’s line includes Mani and Shashi.

This branch connects with Jagati and Rudra.

Through Mani, later sons Vasudev, Kamdev, and Jaydev appear.

Panichobh, Vibhakar, Buddhikar, Mander, Mahai, Gopal, Haripani, Baheradhi, and Purkhu appear as linked houses or descendants.

This part of the Panji shows why a chapter must be expansive. A single cluster contains multiple branches and several village connections. A short summary would lose the structure. The task is not to say “Rati had descendants.” The task is to show how Rati’s descendants became nodes in a larger marriage and settlement web.

7. The line of Mani: Vasudev, Kamdev, Jaydev

From Mani, the text gives Vasudev, Kamdev, and Jaydev. These names open one of the first large expansions of the chapter. Vasudev’s line gives Gopal. Gopal is connected through Mander and Ghogh / Haripani, and then through Baheradhi and Purkhu.

The structure suggests that the descendants are being located through two kinds of information:

paternal descent;

marriage or branch connection through specific villages and named fathers.

For example, when Gopal’s line is connected with Mander and then with Baheradhi, the reader should not reduce this to a simple migration. It may indicate marital connection, branch residence, or genealogical linkage. The safest decoding is to preserve the relational field: Gopal’s descendants are tied into Mander, Baheradhi, and Purkhu-linked houses.

8. Gopal’s sons and the expansion into Babushivdev, Haridev, Lakshmiddev, and Bhavdevi

Gopal’s descendants include Raghudev, Babushivdev, and Haridev in the Belauch-Mukund-Chaudhary Bhavani chain. Another branch from Gopal includes Lakshmiddev and Bhavdevi, linked with Dharoura, Valiyas, Hari, and Shukdev.

The presence of both male and female names in these lines requires care. Bhavdevi may be a female figure, and the line may preserve a maternal or marital connection. The Panji’s purpose requires that such names be retained rather than smoothed away. A woman’s name may be the key to later branch identity.

Gopal’s line thus divides into at least two visible streams:

The Raghudev–Babushivdev–Haridev stream.

The Lakshmiddev–Bhavdevi stream.

Each stream ties into different village and marital networks.

9. Babushivdev and Manohar: the Valiyas-Karmaha connection

Babushivdev's line gives Manohar. Manohar is linked through Valiyas to Govind and through Karmah to Bhavaninath.

Manohar's descendants include Chandrapati, Sabhapati, Indrapati, Jagatpati, Prithvipati, Mahipati, and Dharmapati. This is one of the major early sibling clusters. The names themselves show a pattern: many end in “पति,” suggesting a line of high-status Sanskrit naming. This kind of naming pattern may indicate family culture, learned prestige, or a naming convention inherited within a branch.

The Panji then connects this cluster to Parakhhand Baheradhi and to a descendant or linked figure named Rishi through Pannapani. After this, maternal and daughter lines begin to appear: Manavati, Nanhku, Babubachcha, Lagama, Jalay, Bhagirath, and Yadupati.

This is a good example of how the Panji moves : from sons , to branch , to village , to daughter / maternal link , to another descent line.

10. Jagatpati, Nanhku, Bhikshuk, and the continuation toward Nakatu

Jagatpati's line includes Nanhku, also linked with Babubachcha. Nanhku's son Bhikshuk is connected with Kariyan Panichobh and Madhav, and then with Murajpur Khaual and Sundar. The text notes Kamalini as a mother or maternal figure.

Bhikshuk's son Nakatu is then connected with Rajaura Mander, Ganesh, Batah, Vabhaniyam, Nanu, and Balhadi-related descendants. Nakatu's son Babulal is linked with Mahishi Budhwal, Devak, and another Nakatu-like continuation.

This section shows how names repeat. Nakatu appears as both an ancestor and possibly a descendant or linked name. The reader must not automatically assume every repeated name is the same individual. In genealogical traditions, names recur across generations. A careful decoding will identify the nearest father and branch each time.

11. Pothia Sultanpur: Siddhinath, Bastilal, Achchhimit, Lala, and the Sohouni connection

The text next introduces a Pothia Sultanpur section. It records another branch from Nakatu: Siddhinath, Bastilal, Achchhimit, and Lala. These are linked with Sohouni, Narapati, Dayanath, Khaual, Machal, and Hemavati.

This is not a disconnected list. It is a continuation of the Nakatu / Babulal branch through another settlement field. Pothia Sultanpur becomes the spatial label under which this sub - branch is organized.

The line then records daughters or female-associated names: Dhairyavarya, Hridayavati, Shiva, Hariam, Mannu, Himbharan, and then returns to Babulal's sons Munilal and Uchital, followed by another branch through Chummitlal and Adhiklal.

The social logic is clear: the branch is being expanded through sons, wives, and daughters, and each marital link is placed geographically. The Panji is recording both descent and alliance.

12. Shripur Deshe Phoolsara: the beginning of a major new expansion

The heading “श्रीपुर देशे फूलसरा” marks an important new sub-section. It begins with the descendants of Prithvipati and introduces Kavi Dhanesh, Someshwar, Rameshwar, and Chhotku-like or Parash-like readings.

This Phoolsara section deserves attention because it introduces poet-scholarly identity through Kavi Dhanesh and then expands into Vidyanidhi, Ramanidhi, Jhavanu, Mahishi Budhwal, Vir, Umanath, Amaravati, Darhiara, Ganapati, Dhanavati, Durgavati, Taravati, Anilpur Karmah, Chhabanu, Chitradhar, and Krishna Kinkar.

Here the Panji again mixes three types of data:

descent from Prithvipati;

scholarly or poetic title;

marriage and village connections.

Kavi Dhanesh is not simply a name. The title “Kavi” marks literary or learned distinction. Vidyanidhi and Ramanidhi also carry learned-sounding names, suggesting a household of intellectual identity.

13. Vidyanidhi and the four marriages

The text specifically notes that Vidyanidhi had four marriages. This is one of the places where the Panji gives a clear interpretive key. The record then names several lines from Vidyanidhi:

Manikrishna, linked with Neyam Kujouli, Dharadhar, Mushan, Usrauli Alay, and Pathak Medhakar.

Totaram, also known as Parashmani, linked with Gangora Budhwal, Devkrishna, Tulakrishna, Katai, and Shatanjiv.

Shashinath, linked with Kusambal, Mushayam, and Bannu.

Premnath, linked with Sakuri Belauch, Chhoti, Dadari Panichobh, Vishwanath, and Govindi.

The explicit note of four marriages helps the reader understand why multiple streams emerge from Vidyanidhi. These should not be merged into one line. They are separate branches arising from different marriage connections.

This is an important methodological example. Where the Panji gives a note like “four marriages,” the chapter must use that note to organize the children and branch lines. It also shows how marriage history affects descent classification.

14. Manikrishna, Rudramani, Jagatmani, and Mishramani

From Manikrishna, the text gives Rudramani, Jagatmani, and Mishramani. These names are then connected with Rajanpura Darhiara, Rohini, Revati, Neyam Kujouli, Chaudhary Devkrishna, Shantavati, and other branch figures.

Rudramani’s son Nandkishor is linked with Parhat Baheradhi, Mathuranath Thakur, and Hanumandatt. Jagatmani’s sons include Sadanand and Nityanand, with further links to Tarouni Karmah, Shambhunath, Mathuranath, Badhiya Pawauli, and Premnath.

This is a dense and important expansion. It connects the Phoolsara branch with Parhat, Baheradhi, Neyam Kujouli, Darhiara, Karmah, and Pawauli networks. The pattern shows how one scholarly family became tied into several major moos and villages through descent and marriage.

15. Sadanand, Vedanand, Navkant, and Harik

Sadanand’s line gives Vedanand and another branch through Navkant. Vedanand is linked with Kolhua, Parasanda, Siddhinath, Dwarikanath, Tarouni Karmah, and Kalikadatt Jha. Navkant is connected with Bhanupur Panichobh, Shambhunath, Chaudhary Norvelal, and other figures.

Nityanand, also known as Teni, has a son Harik. Harik is linked with Dala, Varahi Nikhuti, Girijadatt, Shomanath, Chhadan Sarisav, and Brajlal.

The repeated appearance of “ॠ0” here is important. It shows the use of popular or alternate names: Nityanand “Teni,” or similar forms. These aliases are necessary because many formal names repeat. The Panji’s alias system helps distinguish persons in living memory.

16. The Phoolsara continuation: Mahendranarayan, Bauku, and Janaki

The text then returns to Phoolsara and gives Mitra Mani's son Mahendranarayan , connected with Oda Ekharā and Leelanath. Mahendranarayan's son Bauku is linked with Valiyavas / Balha Valiyas and Shiv Prasad. Bauku's line connects with Khamgada and Neyam Kujouli , through Mitramani's son Damodar and Janaki.

This passage illustrates how the Panji can move from one major branch to a smaller branch, then return to another. Phoolsara is not exhausted in one linear path. It is a cluster. The chapter must therefore retain the heading and then unfold the sub-branches beneath it.

17. Totaram/Parashmani and the Simarwad Khauāl connection

Parashmani, also known as Totaram, gives another large branch. His sons include Matinath, Ratinath, Mathuranath, Kishornath, and Buddhinath. The branch is connected with Simarwad Khauāl, Vasudev, Balkrishna, Pashupati, Majhiyam Karmah, and Bodh.

Ratinath, also known as Bhaiya, has son Arundatt. Arundatt is linked with Sahashram Darhiara, Bachhai, Horil, Sakuri Sarisav, and Khushihal. Another branch through Bhaiya gives Rangi, linked with Kusambal, Ram, Buddhi, Dadari Panichobh, and Chilkha.

This is a textbook example of Panji branching:

A formal name: Parashmani.

A popular name: Totaram.

A list of sons.

One son with an alias.

Multiple village-marriage links.

Secondary branches through “अपरा.”

Each of these must be kept distinct.

18. Buddhinath, Parameshwaridatt, and the Tetarihar Belauch connection

Another branch from Bhaiya gives Buddhinath and Parameshwaridatt. They are linked with Tetarihar Belauch, Dhana, Chaudhary Vishwanath, Sakouna, and Nanu. The line then mentions Kuleshwari as a maternal figure.

Mathuranath's son Mayakant is connected with Siholi Mander , Balkrishna , and Butan. Totaram's Phoolsara branch also includes Dulhah and Baukai / Tofalal , linked with Mani Jalay and Gurudatt.

These entries show the complexity of a single major ancestor's descendants. A modern reader might prefer a chart. But the Panji is not giving a chart; it gives a compressed narrative of links. Volume V must therefore produce prose first, and only later may genealogical tables be constructed.

19. Ramanidhi/Jhavan and the Shripur Chauri continuation

Ramanidhi , also known as Jhavan , has sons Ramdatt and Gauridatt , linked with Malichham Naroun and Gunanidhi / Paribaya. Then the record moves into “Shripur Chauri , ” where Vidyanidhi's son Shashinath's son Singheshwaridatt appears.

Singheshwaridatt is linked with Kansam Mander, Dhairy, Khedan, Rakhwari Hariam, and Saheb. His sons include Shaktinath, also known as Tetan, Muktinath, also known as Bhagwat, and Shalandhar. These are linked with Oda Ekhar, Narayandatt, Lalit, Ahpur Karmah, and Lakshmikant.

This shows how the Phoolsara line spreads into Chauri and then into Oda Ekhar and Karmah networks. The branch has moved from one named settlement section into another, but the genealogical continuity remains intact.

20. Muktinath/Bhagwat, Khushikant, Punitlal, and the Khamgada line

Muktinath, also known as Bhagwat, gives Khushikant and Punitlal. They are linked with Khamgada, Anilpur Karmah, Vanshi, and Nunulal. The maternal note Yashoda appears.

The text then continues through Shrilal, Jaynath, Tepai, Katai, Jeevanath, Muralidhar, Raghunath, Chitranath, Behat Karmah, Kirtinath, and Badanavati.

This movement demonstrates another important Panji pattern: the same line often contains both male descent and maternal grouping. A maternal name like Yashoda or Badanavati is not an ornament. It helps identify which children belong to which branch.

21. Kirtinath, Revatinath, Grihnath, Siddhinath, Radhanath, Sundarnath

Someshwar's line includes Kirtinath , and Kirtinath's descendants include Revatinath , Grihnath , Lal / Siddhinath , Radhanath , and Sundarnath. These are linked with Dadari Panichobh , Narayan , Dharmapati , and another line through Bhagwandatt and Domna.

Bhagwandatt's line then gives Shivdatt and Yogdatt, linked with Parakhand Baheradhi, Chhoti, Rupnath, Malangia Kujouli, Krishnadatt, and Jaydatt. Another branch from Bhagwandatt gives Vishnudatt, also known as Manik, connected with Mahishi Budhwal, Kalmanath, Chaudhary Nena, Khadagpani, Babuni, Ramakant, Shrikant, Malangia Katai, Muralidhar, Eklal, Oda Ekhar, Jhumaklal, Jagannath, Dhangri, Hati Pali, Kalidatt, and Khekai.

This late part of the opening source block is already expansive enough to show why the book cannot be short. A single Phoolsara-Chauri stream links to Panichobh, Baheradhi, Kujouli, Budhwal, Katai, Oda Ekhar, Hati Pali, and Mander. The opening genealogy is therefore a web, not a line.

22. What this opening section teaches us about the Panji

The opening genealogy teaches several principles that will guide the rest of Volume V.

First, the Panji begins with learned authority. Halayudh and the Mahamahopadhyay line establish the prestige of scholarship at the root of the record.

Second, the Panji expands quickly from one ancestor into many villages. The structure is not linear. It is branching and networked.

Third, women are structurally important. Names such as Kamalini, Hemavati, Hridayavati, Dhanavati, Taravati, Govindi, Shantavati, Yashoda, Badanavati, and others are essential to branch identification.

Fourth, multiple marriages must be carefully separated. Vidyanidhi's four marriages are a clear warning that one ancestor may produce several distinct lines.

Fifth, aliases matter. “𑒧𑒻” names help distinguish individuals and must be preserved.

Sixth, place-names cannot be simplified. A place may indicate residence, mool, marriage-house, or branch connection.

Seventh, titles are historical evidence. Mahamahopadhyay, Sadupadhyay, Kavi, Chaudhary, Jyotishi, and other markers show the social rank and function of families.

Eighth, the Panji is already transregional from the start. Bengal, Mithila, Kujouli, Panichobh, Mander, Belauch, Baheradhi, Budhwal, Oda Ekhar, and other places are interwoven.

23. Preliminary reconstructed outline of the opening branch

A cautious outline of the opening branch may be given as follows. This is not a final chart; it is a reading aid.

Root scholarly frame

Mahamahopadhyay Halayudh, connected with Vallal Sen's courtly world.

Early descendants

Deeyi, Jayi, Mahidhar, Gangu, Vagishwar.

Ratneshwar–Rameshwar branch

Ratneshwar and Rameshwar, linked with Magurdah and Visar.

High scholarly descendants

Halleshwar, Sureshwar, Jeeveshwar.

Halleshwar branch

Rajuhaldhar and related Belauch/Sodarpur connections.

Rajuhaldhar descendants

Yogishwar, Bhogishwar, Maheshwar.

Yogishwar–Varah branch

Varah , Rati , Hore , None , Mani , Shashi , and associated Jagati / Kujouli / Valiyas links.

Mani branch

Vasudev, Kamdev, Jaydev.

Vasudev–Gopal branch

Gopal, Raghudev, Babushivdev, Haridev, Lakshmiddev, Bhavdevi.

Babushivdev–Manohar branch

Manohar, Chandrapati, Sabhapati, Indrapati, Jagatpati, Prithvipati, Mahipati, Dharmapati.

Jagatpati–Nanhku–Bhikshuk branch

Nanhku, Bhikshuk, Nakatu, Babulal, and Pothia Sultanpur continuation.

Prithvipati–Phoolsara branch

Kavi Dhanesh , Someshwar , Rameshwar , Vidyanidhi , Ramanidhi , Shashinath , Premnath , Manikrishna , Rudramani , Jagatmani , Mishramani , and later Chauri / Karmah / Budhwal / Kujouli - linked branches.

This outline is only a guide. The full decoded structure will continue to be refined as later chapters reveal cross-links.

24. Historical meaning of this opening genealogy

The opening genealogy is not simply the genealogy of one family. It displays the early model of Maithil genealogical society: learning at the top, descent below it, marriage networks surrounding it, and villages anchoring it.

From Halayudh onward, the record shows how authority is transmitted. Not all descendants carry the same title, but the memory of learned ancestry gives the branch a recognizable prestige. Marriage links spread this prestige across villages. Daughters carry it into other houses. Sons carry it into new settlements. Titles preserve the intellectual reputation of the line. Place-names preserve the social geography of the branch.

This is the living logic of the Panji. A person is never just a person. A name is a node in a network.

25. Editorial cautions for this opening block

Several cautions are necessary.

First, the source spelling is not always uniform. Some names may have variant readings, and some letters appear distorted. These will be preserved cautiously.

Second, the word “सुता” must be read contextually. It often introduces sons or descendants, but in some contexts it may introduce daughters or children.

Third, “दौ” and “दु दौ” will not be flattened into one English word. Their function will be explained according to context.

Fourth, where “अपरा” appears, the chapter will not automatically assume a second wife. It may indicate another branch, another daughter’s marriage, or another relational continuation.

Fifth, no modern surname-based assumption will be imposed. The genealogy must be read through mool, village, father, mother, wife, and branch.

Sixth, the opening source block will be revisited when later sections clarify related houses such as Neyam Kujouli, Oda Ekharā, Baheradhi Parhat, Budhwal, Pawauli, Mander, and Karmah.

26. Conclusion: from one learned ancestor to a civilizational web

The opening of Volume II Panji begins with Mahamahopadhyay Halayudh, but it does not remain with him. It expands into descendants, scholars, poets, wives, daughters, villages, mools, and marriage relations. Within a few pages, the reader has already entered the dense world of Maithil genealogy.

This opening teaches the fundamental method of the whole volume. One must read vertically and horizontally at once. Vertically, the line descends from ancestor to son to grandson. Horizontally, it spreads through wives, daughters, mools, villages, and allied houses. The Panji's truth lies in the combination of both directions.

The next chapter will continue this decoding by taking the early Phoolsara, Shripur, Pothia Sultanpur, and related branches in greater detail. There the role of multiple marriages, poet-scholars, Budhwal links, Kujouli links, and Chauri continuations will become even clearer.

Chapter 3

Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame

1. The movement from root prestige to village-network detail

The previous chapter decoded the opening scholarly frame: Vallal Sen, Mahamahopadhyay Halayudh, and the early learned line that expanded through Ratneshwar, Halleshwar, Sureshwar, Jeeveshwar, Rajuhaldhar, Yogishwar, Varah, Rati, Mani, Vasudev, Gopal, Manohar, Prithvipati, and the beginning of the Phoolsara branch.

Chapter 3 now enters the more difficult work. The Panji moves from the dignity of the root line into the dense village-network of actual family expansion. The names are still connected to the earlier branch, but the structure is now less ceremonial and more practical. The record begins to behave like a working marriage-register: it names sons, daughters, wives, aliases, villages, and repeated “अपरा” links. It shows how one remembered line is spread through several settlements and marriage houses.

The main areas in this chapter are:

Phoolsara continuation;

Madanpur branch;

Haraut Desh Amrauni;

Dhangri and Varadaha sections;

Govindpur, Fattehpur, Pothia Sultanpur;

Majlishpur;

Kholdhar and Jaldhar branches;

later descendants through Ramakant , Raghunath , Panchanand , Devendra , Yadunath , Gunānand , and Jhulanand / Devanand.

This chapter therefore illustrates the most important rule of Panji reading: after the root ancestor is established, the text becomes a network of houses.

2. Phoolsara after the first Vidyanidhi branch

The Phoolsara section continues from the earlier Vidyanidhi and Kavi Dhanesh material. We now find Ramakant’s line, linked with Belauch and Lalit’s son Kanaki. The source then shifts to Kotahpurwa and Madanpur, where Shrikant, also known as Rupan, appears with sons Radhakant and Jayakant.

This shows a typical Panji transition. The place heading “Phoolsara” is still active, but the line has moved through Ramakant into another settlement connection. The reader should not treat Kotahpurwa or Madanpur as unrelated insertions. They are part of the Phoolsara expansion.

Shrikant / Rupan’s line is linked with Phoolsara residence and Khadik Khauwal. The mention of Bhilku’s son Jhaptu , followed by Bhanupur Panichobh and Anantalal , shows that this branch is already tied to Khauwal , Panichobh , and Belauch - related marriage fields.

The important point is not merely that Shrikant had sons. The important point is that Shrikant’s descendants became part of a wider matrimonial network connecting Phoolsara to Khauwal , Panichobh , Raut / Rama - related houses , Pothia Mahishi Budhwal , and Ramnagar Narsam Baliyas.

3. Radhakant and the first daughter-marriage cluster

Radhakant’s line is especially useful for understanding how the Panji records daughters. The text names Shivkant, Vasudev, Kamdev, and Premkant. Then it records female descendants and marriage links: Purnima, Shilavati, Musanvati, and others. These women are connected through “आद्या” and “अपरा” entries to different houses.

The first entry places one woman with Ramai-vasi Raudh and Gangadhar’s son Vanshidhar. Another connects Pothia Mahishi Budhwal with Yashodhar’s son Mahavir. Another connects Ramnagar Narsam Baliyas with Kalpanath’s son Kanchan.

This is not ornamental genealogy. Each daughter’s marriage preserves a path between houses. If later descendants from these houses seek marriage alliances, the Panji must remember these connections. Thus, women’s entries here form the invisible threads of the social map.

4. Radhakant’s sons: Shivkant, Vasudev, Kamdev, Premkant

Radhakant’s descendants include Shivkant , Vasudev , Kamdev , and Premkant. They are linked with Amon / Amaun , Kako Belauch , Rajnath , and Kapileshwar. The source also names Rambha and Tarini as a maternal or female - associated line.

This section reveals another important pattern: a male-descendant list may be immediately followed by maternal grouping. The name Rambha should not be ignored. When the Panji says “Rambha putra Tarini” or a similar phrase, it indicates that a branch is associated through Rambha. This can distinguish one set of sons from another.

Mayakant’s sons Krishnakant and Hemkant are connected with Palasi, Majhaura Karmah, Khushan, Haridev, Ratauli Darhiara, and Babua.

Jagannath's son Indranarayan is connected with Jaynagar, Sangram Ekharā, Bokai, Premal, Rajanpura Darhiara, and Chumman.

Within a small space the record ties the branch to Belauch, Karmah, Darhiara, Ekharā, and Rajanpura. This is the Panji's network method at work.

5. Haraut Desh Amrauni: Dharmapati's branch

The next major heading is Haraut Desh Amrauni. It returns to the line of Manohar and Dharmapati. Dharmapati's sons include Hemkar and Shubhankar. The branch is linked with Satarwa, Saday, and Krishnapati.

Another branch from Dharmapati gives Ganodi, connected with Diha, Kadaraini, Vabhaniyam, Narottam, Dinbandhu, and Khauāl. This reveals that Dharmapati's line did not remain in one place. It spread into multiple marriage fields.

Hemkar's sons include Judaun and Buddhinath, linked with Jarhatiya Pali, Bhatan, Gidu, Malangia Kujouli, and Govind. Another Hemkar branch gives Manoranjan, connected again with Kadarain Vabhaniyam, Narottam, Dinbandhu, Nahas, and Khauāl / Bhavesh.

The repeated appearance of Vabhaniyam, Narottam, and Dinbandhu indicates either recurring marriages into related houses or the need to distinguish closely connected alliance lines. A Panji reader must not collapse these into one event. Repetition may signal different branches.

6. Judaun, Nakatu, Manoranjan, and Milan

Judaun's son Nakatu is linked with Mander and Modi. Manoranjan's son Milan is linked with Sakuri Darhiara, Lochan, Bhramar, Pachahi Jajival, and Anantram.

Manoranjan also has another branch through Taradatt, also known as Chanda, and through Hardatt and Saburdatt. These are connected with Samauli Pali and Gopal's son Dharmapati.

Here “ग०” again serves a necessary function. Taradatt is also known as Chanda. Without the alias, a later reader may treat Taradatt and Chanda as two different men. The Panji avoids such confusion by retaining both the formal and the popular name.

Taradatt / Chanda's descendants include Shulpani, also known as Matanu, Babuni, and Bastilal. These are linked with Alay, Ankhi, Sanath, Kasraud Ekharā, Pathak Soni, Majhiyam Karmah, Kanhaiya, Satauli Satlakha, Vishnupati, Khedan, Majhaura Karmah, Pannapani, Govinddatt, Rudradatt / Darwari, Parakhand Baheradhi, Machali, and Gopal.

This is one of the densest passages in the chapter. It shows how one Haraut-Amrauni branch reaches into Alay, Ekharā, Karmah, Satlakha, Baheradhi, and other mools.

7. Dhangri: Hardatt/Badrinath and the Baboolal-Kanhaiyalal branch

The Dhangri section begins with Hardatt, also known as Badrinath. His sons include Baboolal and Kanhaiyalal. They are connected with Alay, Ankhi, Sanath, Kansam Mander, and Dukhia.

Baboolal's son Parashmani, also known as Bachai, is linked with Sahastram Darhiara, Krishnadatt, Eknath, Jarhatiya Pali, Tena, Kanhaiya, Babamani, Malichham Naroun, and Premnath. Babamani's descendants include Lakshman, Lakshmikant, and Kamalanand, linked with Anilpur Karmah, Vanshi, Mitranath, Ratauli Darhiara, and Dularaiya.

Lakshman's sons include Navsundar, Devsundar, Bholanath, and Karelal. They are connected with Kalkapur-vasi Parhat Sakaradhi, Bhaiyo's grandson Babunandan, Yadunandan, Sodarpur, and Madhusudan. Another Lakshman branch includes Taranand and Gajanand, linked with Bhatiyahi Mahishi Budhwal, Kalidatt, Jamuni, Adraha Tatail Sakaradhi, and Pujan.

This section gives a clear example of how a branch can be identified by both father and mother-line or marital settlement. Dhangri becomes the section-heading, but the descendants are distributed across many houses.

8. Chetanath/Ugramani, Damodar, Shubhankar, Jeevanath, Chaturbhuj, and Vidyanand

The Dhangri passage continues through Chetanath , also known as Ugramani. His son Damodar is connected with Hariam Rakhwari , Babunath / Lala , Ojholi Belauch , and Jhadla.

Shubhankar's sons include Jeevanath and Chaturbhuj, connected with Khauāl, Dharmapati, Kala, Bhanpur Panichobh, Chaudhary Gunanand, and Kamalanand's son Vidyanand. Vidyanand is linked with Belauch and Jayanti Lal.

This is a continuation of the learned-social pattern seen earlier. The names Vidyanand and Kamalanand carry learned or auspicious Sanskrit forms, while the place-links show marriage geography. A single person's identity is made of both.

9. Haraut Desh Varadaha: Gonod, Khekhan, and the Varadaha network

The next major heading is Haraut Desh Varadaha, identified with Saharsa. Gonod's son Khekhan appears as the branch figure. He is linked with Samauli Pali, Dharmapati's son Rohini, Digaun Sodarpur, and Bhaiyaram.

Khekhan's sons include Lal, Bholanath, Mathuranath, and Janakinath. These are connected with Tatail Sakaradhi, Kantikar, Kumud, Sarisav Sodarpur, and Chengna. Another branch from Khekhan gives Gopinath and Babunath, linked with Murajpur Khauval and Karu. A maternal note, Ratnavati, appears.

The branch also includes Dukhia, linked with Nikhuti and Durgadatt, and Bhanginath, linked with Brahmpur Mander, Sitaram, and Lala. Radhanath is linked with Katma Vabhaniyam, Baburam, Sarisav, Bhavanath, and Gangavati.

The Varadaha section is a strong example of branch multiplication. Khekhan's descendants are distributed through Sakaradhi, Sodarpur, Khauval, Nikhuti, Mander, Vabhaniyam, and Sarisav. This is not a village genealogy in the narrow sense; it is a marriage map centered on a village-labeled branch.

10. Gopinath, Manohar, Achambhit, Dukhia, and Raghunandan

Gopinath's sons include Manohar and Achambhit. They are linked with Ratauli Darhiara, Kauskidatt, Bachcha, Pali, and Badari. Another branch through Dukhia gives Raghunandan, connected with Baisi-vasi Suday Belauch and Kirtinath.

The names Manohar and Achambhit recur elsewhere in the broader Panji world. Their presence here does not mean they are identical to earlier persons of the same name. The father, village, and branch context must decide identity.

This point is crucial for the whole book. Repeated names are common. A chart made only from names will be wrong. A correct chart must include father, mool, village, wife, and branch markers.

11. Govindpur Raghunandan Mishra and Fattehpur Sonelal

A short Govindpur section names Raghunandan Mishra. His line is linked with Dadhikhap Dhanaui, Kusambal, Bhaiya's son Hari, Sangram Ekhara, and Mayalal.

Then Fattehpur Sonelal appears: Manohar's son Sonelal is linked with Neyam Kujouli and Garjlal. Though short, this entry is important because it ties the chapter's branch network back to Neyam Kujouli, a major mool that will later require a full chapter of its own.

Short entries like these should not be dismissed. They are often the bridges between large sections.

12. Sultanpur Desh Pothia: Bhaiya and the twelve marriages

The Pothia Sultanpur section is one of the most important passages in this chapter because it explicitly states that Bhaiya had twelve marriages. Such a note is rare and highly useful. It explains why the branch suddenly multiplies through many “अपरा” entries.

The line begins with Mishra Diha's son Bhaiya, connected with Rajaura Mander, Fani, Ganesh, Pali, and Chilkha. Bhaiya's son Muralidhar is linked with Jarhatiya Pali, Khushihal, Tena, Parhat Sakaradhi, and Modi.

Other Bhaiya branches include:

Buddhinath and Mathuranath, linked with Sakri Baliyas, Harikrishna, Jagat Ram, Padmapur Panichobh, and Doman.

Sadhu, linked with Raudh, Ram, Maniram, Oda Luhra, and Modi.

A daughter linked with Pani/Madan and Narayandatt.

Another daughter linked with Kusamal and Nandani's son Nanu.

Birbal, linked with Brahmpur Sakaradhi and Bandhu.

A daughter linked with Oini and Kumar Vacha.

A daughter linked with Kusumbal and Lali.

A daughter linked with Kariyan Panichobh and Dharmadatt's son Kalidatt.

A daughter linked with Ratipad Belauch and Rameshwar's son Saburdatt.

A daughter linked with Udyant Jalay and Saburdatt.

Tofalal, linked with Majlishpur, Bhanpur Panichobh, Chaura Dhairy, Meena, and Sahabini.

The final note that Bhaiya had twelve marriages gives structure to the whole cluster. It means that the many “अपरा” entries must not be treated as unrelated fragments. They are the record of a large polygynous or multi-marriage branch. Each marriage created a separate genealogical relation and possibly separate offspring or alliance obligations.

13. The social importance of Bhaiya's twelve marriages

Bhaiya's twelve marriages are not merely a biographical curiosity. They affect the genealogy deeply. A man with twelve marriages creates twelve possible alliance channels. His descendants may belong to different maternal houses. His daughters may connect the family to many moools. His sons may carry different maternal identities.

For marriage regulation, this is vital. Later generations must know not only that they descend from Bhaiya, but also through which wife or which alliance. Otherwise prohibited or close relationships might be overlooked.

This is why the Panji preserves the marriage list. It is doing social work. It remembers what memory alone could lose.

14. Varadaha: Mathuranath, Shishtlal, Sonelal, Shaktilal, and Nokhelal

The Varadaha continuation names Mathuranath's sons Shishtlal and Sonelal, linked with Mahishi Budhwal, Shivdatt, Chaudhary Tofalal, Kujouli, and Baburam. Another Mathuranath branch gives Shaktilal and Nokhelal, linked with Katka Mander and Gogal. Shishtlal's sons include Bhadramani and Chandramani.

This section shows a smaller but important Varadaha-related branch. It links Pothia-Sultanpur material with Budhwal, Kujouli, and Mander. The names Sonelal and Tofalal also echo nearby branches, so careful identity separation is required.

15. Shripur Desh Majlishpur: Tofalal and the four sons

The Majlishpur section begins with Tofalal. His sons include Yogdhar, Haldhar, Kholdhar, and Jaldhar. They are connected with Khamgada-vasi Anilpur Karmah, Poshan, Vanshi, Parisara, and Tota. A maternal note, Parvati, appears; then Nityamaya and Yogmaya are named.

This section is important because it gives four major branch-heads:

Yogdhar,

Haldhar,

Kholdhar,

Jaldhar.

Each becomes a possible sub-branch. The Panji does not always announce this with a modern heading. The reader must notice it from the grammar.

16. Yogdhar and the Nityamaya-Yogmaya marriage links

The Majlishpur section records Nityamaya and Yogmaya. One marriage is linked with Singholi Mander and Nandipati's son Santalal. Another link involves Jayaram, Khangud Sarisav, Indramani's son Damodar, and Yogdhar's daughter connected with Nahas Khauval, Jhaun, Kalikant, Gaur Sodarpur, and Baidyanath.

These entries show again that women carry the alliance network. Nityamaya and Yogmaya are not decorative female names. They help organize the marriage paths between Majlishpur, Mander, Sarisav, Khauval, and Sodarpur.

The phrase “Gangavati नी०” appears nearby. This should be handled cautiously. It may indicate no recorded continuation for Gangavati or a similar absence marker. The exact force should not be over-expanded without further confirmation.

17. Haldhar, Umanath/Bauku, and the Chandraavati branch

Haldhar's son Umanath, also known as Bauku, is linked with Satauli Satlakha, Tofalal's son Tengar, Majhiyam Karmah, and Kanhaiya. A maternal note, Chandraavati, appears. Satyabhama is also recorded, linked with Anhara Katai, Bachhilal's son Bhimdatt, and wife / children markers.

Another Haldhar branch links with Kurma Khauval, Babuni's son Khantar, Kako Belauch, Sonmani, and Shrinath.

The repetition of Chandraavati and other female names in this passage suggests that the Panji is distinguishing branches through maternal identity. This must be preserved in later charts.

18. Kholdhar Mishra: Samaryamani, Sundarmani, and the Kholdhar sons

The Majlishpur Kholdhar Mishra section begins with Samaryamani and the line of Bhulanvati and Sundarmani. One marriage is linked with Narsam Baliyas, Banmali, Tinkauri, and a son Suryanand of Bakhri. Another marriage links Sundarmani with Khadik Khauval, Maujilal's grandson Bhilku, Babua, and Chaturanand.

Kholdhar's sons include Muralidhar, Shridhar, and Vidyadhar. These are linked with Kodhila-vasi Dih Sakouna, Nand Kumar's son Dokai, Oda Ekhar, and Baboolal. A maternal note, Sakalmani, appears with Sita.

Another Kholdhar branch gives Jatadhar and Gajadhar, linked with Phulpur-vasi Singhauli Mander, Dayanath's son Mohan, Shaktiraypur

Naroun, and Hanuman. Anupama appears as a mother or maternal figure, and Chandraavati is linked with Naduar Karmah and Vachan Datt Gajanand.

This section shows how Kholdhar's line divides into several sub-branches. It also shows the continued importance of Mander, Ekbara, Naroun, Karmah, and Khaua connections.

19. Jaldhar: Ramakant, Radhakant, and the Kurma Khaua line

Jaldhar's sons include Ramakant and Radhakant , linked with Dih Darhiara , Lakshman's son Sundarlal , Hati Sodarpur , and Tulsinath. A maternal note , Satyamaya , appears , and Anuradha is named with a “नीह / नी०” - like marker.

Another Jaldhar branch gives Raghunath, Yadunath, Ganeshnath, and Maheshnath. These are linked with Kurma Khaua, Babuni's son Khantar, Kako Belauch, and Shrinath.

The Jaldhar branch is a good example of the Panji's double structure: two sons are given first, then another branch of sons appears through a separate maternal or marital line. Without recognizing the grouping, the reader may incorrectly combine all sons under one mother or one marriage.

20. Ramakant's descendants: Kamalakant, Dayakant, Mayakant

Ramakant's sons include Kamalakant, Dayakant, and Mayakant. They are connected with Palasi Kako Belauch, Deshi's son Tirthanand, Puraini Rajaura Mander, and Naubatilal. Savitri appears as a maternal figure, followed by Indravati.

Kamalakant's son Udaykant is linked with Athiyabadi Diha Mander and Dayanand. Dayakant's son Pramod is linked with Bhatwad Bhavpur Panichobh and Tirthanand. Radhakant's sons Krishnakant and Shankar are linked with Palasi Kako Belauch, Vanshi, Tirthanand, Puraini Rajaura Mander, and Naubatilal. Purna Day appears as another maternal or female marker.

Mayakant's sons include Amod and Sunil, connected with Rahatmina and Ratauli Darhiara through Shridhar's son Leelamohan. Kunti appears as a maternal note. Krishnakant's son Gopal is linked with Maldwar Jhaui Panichobh, Jagmohan, and Jaykant.

This subsection preserves several generations with women's names embedded as organizing markers: Savitri, Indravati, Purna Day, Kunti. These should be recorded in later charts.

21. Raghunath's line: Panchanand and the daughters Tara, Radha, Indeshwari, Tira

Raghunath's son Panchanand is linked with Yamua Tarouni Karmah, Nand Kishor, Kawai Naroun, and Chichan. The source then names Tara and daughters Radha, Indeshwari, and Tira.

The marriages are given through “आद्या” and “अपरा”:

One marriage links Dabhra Rajaura Mander with Kokan, also known as Anuplal, and Balkrishna.

Another links Athiyabadi Pariyamb Budhwal with Gunanand's son Gangadhar.

Another links Rita/Ramai Rajaura Mander with Vishnudev's son Mahendra.

This passage is an excellent example of why female lines must be decoded in detail. Tara, Radha, Indeshwari, and Tira connect Raghunath's branch to Mander, Budhwal, and related houses. These links are essential for marriage memory.

22. Panchanand's son Devendra and the modernizing continuation

Panchanand's son Devendra is linked with Dedhua Kako Belauch, Buddhinath's son Mahesh, Sandahpur Didhoy, and Harivansh. The source then names Pramila and daughters Ranjana, Manjula, Poonam, and Nutan.

The daughters' marriages connect to:

Rahatmina and Suresh's son Mithilesh,

Kotahpur and Mahant's son Hrishikesh,

Parmanpur and Baidyanath's grandson Mahendra's son Lalan Kumar,

Shivnagar Mahindrapur Pandua and Jeevanand's grandson Kshamanand's son Phanindra.

Devendra's daughter is then linked with Bahora Belsam Budhwal and Ramanand. Sugandha and Khushi appear in continuation.

This section is late enough in style to feel close to modern genealogical memory. The names Ranjana, Manjula, Poonam, Nutan, Sugandha, and Khushi show a more modern naming register, while the Panji structure remains traditional. The old method continues into new generations.

23. Yadunath's line: Rudranand, Gananand, Jhulanand

Yadunath's sons include Rudranand, Gananand, and Jhulanand. They are linked with Rakhwari Hariamb, Genalal's son Bulan, Sakuri Belauch, and Bhutuk. A maternal note, Budhmaya, appears, followed by daughters Girija, Sunita, Lakshmi, and Mamta.

Their marriages connect with:

Belaibhitthi Panichobh and Uchital's son Bhola,

Tamkuda Tarouni Karmah and Giranand's son Shashidhar,

Tegachhia Majhaura Karmah and Chandrakant's son Subodh,

Saranpur Visphi and Shakuntalal's son Shri Narayan.

Rudranand's sons include Virendra, Harendra, and Dharendra, linked with Phoolbadi Neyam Kujouli, Triveni's son Devikant, Rajaura Mander, and Rambodh. Anjula and Vandana appear as female or maternal names. Virendra's sons include Saurabh and Sagar, linked with Bhramarpur Bhubaneswar.

This section connects the branch into modern names and wide geographic movement while retaining the old Panji grammar. It is a model of continuity.

24. Gunanand and Jhulanand/Devanand

Gunanand's sons include Krishna, Kamal, Balram, and Shyam. They are linked with Saranpur Nanyapur Visphi, Narlal's son Achhelal, Jhausa Panichobh, and Mukund. Pramila appears as a mother or maternal marker.

Jhulanand, also known as Devanand, has a son Shubham. This line is connected with Vardabatta Simarbad Khaua, Chandranath's son Shivnath, Sarada / Saradawasi Malangia Kujouli, and Jyotishi Chhotelal. Suman appears with daughters Nupur and Nidhi.

The names Shubham, Suman, Nupur, and Nidhi are clearly modern in feeling, but the structure is still Panji-like: father, alias, village, mool, marriage or descent connection, maternal marker, daughters.

This passage is valuable because it shows the Panji's living continuity. It did not stop with medieval scholastic names. It continued to absorb modern family names and modern settlement realities.

25. Main branches decoded in this chapter

The chapter may be summarized by branch:

Phoolsara–Madanpur branch

Ramakant , Shrikant / Rupan , Radhakant , Jayakant , Shivkant , Vasudev , Kamdev , Premkant , Mayakant , Krishnakant , Hemkant , Jagannath , Indranarayan.

Haraut Desh Amrauni branch

Dharmapati , Hemkar , Shubhankar , Ganodi , Judaun , Buddhinath , Manoranjan , Nakatu , Milan , Taradatt / Chanda , Shulpani / Matanu , Babuni , Bastilal , Govinddatt , Rudradatt / Darwari.

Dhangri branch

Hardatt / Badrinath , Baboolal , Kanhaiyalal , Parashmani / Bachai , Babamani , Lakshman , Lakshmikant , Kamalanand , Navsundar , Devsundar , Bholanath , Karelal , Taranand , Gajanand.

Varadaha branch

Gonod, Khekhan, Lal, Bholanath, Mathuranath, Janakinath, Gopinath, Babunath, Dukhia, Bhanganath, Radhanath, Manohar, Achambhit, Raghunandan.

Pothia Sultanpur branch

Bhaiya, Muralidhar, Buddhinath, Mathuranath, Sadhu, Birbal, Tofalal, and the twelve-marriage network.

Majlishpur branch

Tofalal , Yogdhar , Haldhar , Kholdhar , Jaldhar , Nityamaya , Yogmaya , Umanath / Bauku , Kholdhar's sons Muralidhar , Shridhar , Vidyadhar , Jatadhar , Gajadhar.

Jaldhar–Ramakant–Raghunath continuation

Ramakant , Radhakant , Raghunath , Yadunath , Ganeshnath , Maheshnath , Kamalakant , Dayakant , Mayakant , Panchanand , Devendra , Yadunath's sons Rudranand , Gananand , Jhulanand / Devanand.

26. What this chapter teaches

This chapter teaches four major principles.

First, a village heading does not limit the genealogy to one village. Phoolsara, Haraut, Pothia, Varadaha, and Majlishpur are organizing labels, but the branches spread widely.

Second , aliases are essential. Shrikant / Rupan , Taradatt / Chanda , Shulpani / Matanu , Hardatt / Badrinath , Parashmani / Bachai , Umanath / Bauku , and Jhulanand / Devanand show that the Panji preserves both formal and practical names.

Third, women's entries structure the whole genealogy. Purnima, Shilavati, Musanvati, Rambha, Ratanavati, Gangavati, Parvati, Nityamaya, Yogmaya, Chandraavati, Anupama, Savitri, Kunti, Tara, Radha, Indeshwari, Tira, Pramila, Ranjana, Manjula, Poonam, Nutan, Budhmaya, Girija, Sunita, Lakshmi, Mamta, Suman, Nupur, and Nidhi are part of the branch architecture.

Fourth, multiple marriage is not an incidental note. Bhaiya's twelve marriages show why the Panji must be read as a marriage-regulatory archive. A person with many marriages creates many alliance lines, and each line must be remembered.

27. Conclusion: the early branch becomes a dense social web

The material decoded in this chapter begins as a continuation of the Phoolsara branch, but it quickly opens into Haraut, Pothia Sultanpur, Varadaha, Dhangri, Govindpur, Fattehpur, and Majlishpur. The branch is no longer a single descent line. It is a social web.

This is the essential nature of Volume II Panji. A person belongs to an ancestor, but also to a mool, a wife's house, a mother's line, a village, a migration route, and a future marriage field. The Panji records all of this in compressed language.

The next chapter will continue from the subsequent sections after this early expansion, following the line as it moves into additional settlements, scholarly branches, and marriage networks. The method will remain the same: every name will be read through descent, place, marriage, title, and branch-continuity.

Chapter 4

Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari: Additional Settlements, Scholarly Branches, and Marriage Networks

1. Where Chapter 4 begins

Chapter 3 ended after the early expansion from Phoolsara, Haraut, Pothia Sultanpur, Varadaha, Dhangri, Govindpur, Fattehpur, and Majlishpur. At that point the Panji had already become a dense social web. Chapter 4 begins exactly where that promise leads: the record now moves into further settlement headings and secondary clusters, especially Shiva Hariam in Dharmapur Desh Dhanaghatta, Sandahpur Didhoy Kumhdi Purv Dandkhora, and Danti or Chopra Bakhari.

The shift is important. The earlier chapter showed how a known branch spreads into several village and marriage fields. This chapter shows the next stage: the record no longer needs to introduce the whole system. It assumes the reader understands the grammar of descent, wives, daughters, aliases, titles, and village-links. Therefore, the language becomes even more compressed. The branch is not explained in modern prose; it is made visible through repeated formulas: suta, suta, apra, aadya, vasi, deshe, dau, and du dau.

The editorial task is to unfold that compression without pretending that the Panji is a modern narrative. Chapter 4 therefore reads each entry through five linked questions: who descends from whom, which settlement or mool gives identity, which women form marriage bridges, which titles or professions mark status, and how the branch continues into the next unit.

2. Shiva Hariam in Dharmapur Desh Dhanaghatta

The new section opens with Shiva Hariam, placed in Dharmapur Desh Dhanaghatta. The first figure is Ramkrishna, whose son Abhiram begins the active line. Abhiram's son Jeevanath is then linked with Mander through Rameshwar's son Shivdatt, and with Belauch through Doni. This is already enough to show that the entry is not merely local. It joins Hariam, Dharmapur, Dhanaghatta, Mander, and Belauch within one line.

Jeevanath's sons include Abhay Krishna and Zhingur. Abhay Krishna is linked with Dharoura Baliyas, Vadani's grandson Paramanand, Daya Ram, and Udanpur Jajival through Balam and Narpati. This gives a pattern that appears throughout the chapter: one son carries the branch outward through

a chain of father, place, and allied house. The Panji does not explain the social meaning at length because the trained reader understands that such a chain preserves marriage memory.

Zhingur's branch is even more revealing. His son Ramanath is linked with Raiyam Sodarpur through Krishnapati's grandson Bhaiyaram and Balbhadra, and also with Mahishi Budhwal through Vishwambhar and Babu. The same branch touches Sakuri Baliyas and Pathak Chanan. In one small cluster, the record connects Shiva Hariam to Sodarpur, Budhwal, Baliyas, and Pathak houses. This is exactly the kind of cross-house information that makes the Panji a social atlas rather than a mere list of fathers and sons.

3. Zhingur's additional sons: Shashinath, Firangi, Dular, and the Chandravati marker

After Ramanath, the record adds additional branches from Zhingur. Shashinath is linked with Belauch through Raghav's son Prannath and with Parasanda through Kala. Firangi is linked with Katai and Gatiram. Dular is linked with Gadh Belauch, Mishra Shyam, and the maternal marker Chandravati. Each of these entries functions as a branch-marker.

The name Chandravati must not be treated casually. In Panji grammar, women's names often help separate sub-branches that might otherwise be confused. Here the record moves through male names very quickly, but the appearance of Chandravati tells the reader that a particular maternal or female-associated line is being indicated. If a chart omitted Chandravati, it would lose one of the branch identifiers.

Ramanath's son Babulal is then connected with Mander, Parashuram, Kauskidatt, Pinaki, Panichobh, Kamalapati, and Bhanjan. This is a striking example of the Panji's chain style: one descendant is placed within several relational fields. It is not necessary that every place be read as residence. Some may be marriage houses, some ancestral labels, some cross-links. The safe editorial method is to preserve all links and explain the branch field rather than flatten the entry into a single village.

4. Shashinath's line: Pyare, Shambhunath, and Haladhar

The next cluster follows Shashinath. His son Pyare is linked with Dhamdaha-vasi Narwal, Jagannath's son Machal, Pandoli, and Judaun. A maternal marker, Manaini, appears, followed by Bhutvati and a connection involving Shankar and Ratinath. This confirms again that the Panji groups branches by both father and maternal or marriage-linked identity.

Another Shashinath branch gives Shambhunath, linked with Guldi Khandwala and Brajlal. Pyare's daughter or female line is connected with

Darihara, Lakshman, Alay, and Bhavani. Then Pyare's son Haladhar is linked with Pothia-vasi Katai, Gangadhar's son Pyarelal, Nanouti, and Acharya Kharg Nandan. The presence of the title Acharya marks learned authority within the branch.

Haladhar's son Chakradhar is linked with Rankpura-vasi Bhadgam Jajival, Bhaiya's son Raghuvar, and a daughter Subhadra who is connected with Rupauli-vasi Madari Baliyas and Rai Krishnachandra. This branch then gives a group of names: Raghunandan, Yadunandan, Harinandan, and Shivanandan. The line is further tied to Shalampur, Badgam Darihara, Majra-vasi Pali, and Genalal. At this point the branch has moved through Hariam, Jajival, Baliyas, Darihara, Pali, and Acharya-linked houses.

5. The daughters Tara, Manjula, Mira, and Durga

After the male cluster, the record names Tara, Manjula, Mira, and Durga. These women form a complete alliance set. Tara is linked with Mangalwad and Shukdev's son Bhuvaneshwar. Manjula is linked with Gadhi Parasa and Oda Ekhar through Punitlal's son Mahavir. Mira is linked with Jarlahi Badhiya Pawauli through Chhedi's son Shyamanand. Durga is linked with Bela-vasi Kirtyanand's son Vyas.

This is one of the clearest examples in Chapter 4 of daughters as genealogical bridges. The male branch cannot be understood without the women's destinations. Each daughter or female descendant joins this branch to another house. Later marriage decisions would require remembering such links. The Panji therefore preserves the names and destinations, not because they are ornamental, but because they keep the social map accurate.

The cluster also demonstrates the importance of the words *aadya* and *apra*. The record moves from one woman to another through additional marriage or branch markers. The reader must not merge these entries. Each marriage-link creates its own line of memory.

6. Chakradhar, Sunil, Raghunandan, and the modern family continuation

Chakradhar's son Sunil is linked with Raghunathpur, Samauli Ekhar, Vagi's grandson Laggi, Giranand, Belahi, Mahishi Budhwal, and Kunj Bihari. The entry also records Mira as a maternal figure and names Shweta. This brings the branch into a more recent naming register while still using the old Panji grammar.

Raghunandan's sons Pravin and Pranav are linked with Vishnupur DyoDhi Kako Belauch, Avadhnarayan's son Kusheshwar, Gamail-vasi Simarwad Khauwal, and Madhusudan. The branch then gives Manorama's

children: Anita, Kavita, Manju, and Mamta. Their marriages connect Kazi-vasi Pakaliya, Sridhar's son Lakshmi Narayan, Hari Prasad-vasi Nanouti, Satyanarayan's grandson Shivnarayan, and Narayan or Vikas. This part of the record shows that the old genealogical language remains active even when names and professions become modern.

The most significant modernizing note is the reference to Yadunandan as an education - promoter , school founder , B.A. , and bank manager. His sons or descendants include Alok , known as Shankar , Deepak , known as Shubhankar , and Ambuja. These are linked with Bela - vasi Gaur Sodarpur , Devanand's son Suryanand , and Bharatkhandia - vasi Kamal Kishor. The branch then mentions Srimati Usha connected with Alok / Shankar. Such details show that Volume II Panji carries the record into modern public life while keeping the older framework of village and marriage identity.

7. Damaged or dotted readings in the modern continuation

Immediately after the modern Yadunandan cluster , the record contains dotted or partially unread entries : B.A. Deepak / Shubhankar , B.A. Ambuj , Dighdi - vasi Brahmputra , Vibhutinath , Gangora Budhwal , Radholi Bholanath , B.A. Harinandan , Soma - vasi Amaravati Hariam , Mahanand , Dhamdaha - vasi Sakuri , Krishnakant , and B.A. Shivanandan's son Rupesh. Some parts are missing or represented by dots.

These damaged readings must be preserved honestly. A responsible decoding should not invent missing names. The proper method is to record the visible relationships and mark the incomplete portions as such. The dotted entries show that the Panji manuscript or typed source carried gaps, but the remaining pieces still preserve useful branch connections.

The pattern remains clear even where names are incomplete: modern education marks, professional identity, and settlement links are inserted into the same genealogical field. Therefore, even an incomplete modern entry has value. It shows where the branch continued and which houses remained connected.

8. Sandahpur Didhoy Kumhdi Purv Dandkhora

The next major heading is Sandahpur Didhoy Kumhdi Purv Dandkhora. The source begins with Dirghosh, also read as Didhwe, and then brings in Jeeveshwar Bhatt's line through Premdhar. The children or descendants of Nath are given as Amru, Ratan, Vir, and Panthu. Mander appears through Raghudau, and Amru's line gives Shubhe, Vasudev, and Ganesh.

This shift is important because it moves the chapter from a Shiva Hariam branch into a different settlement-root frame. The earlier section carried

modern professional branches. The Sandahpur-Didhoy section brings back older learned names and dense descent. Yet the method remains identical: identify the branch head, follow sons and daughters, preserve place-links, and keep the marital geography intact.

Vasudev's son Kunai is linked with Ekma Baliyas and Vishnupati, with Indra as a maternal or associated figure. Kunai's son Harishankar is linked with Bela Sakaradhi and Chhotai. Panthu's line gives Ratidev, Haridev, and Krishnanand. Ratidev's sons Madhav, Gopal, and Krishna are then recorded. This sequence creates the first major chain inside the Sandahpur-Didhoy block.

9. Madhav, Gondu, and the Khauwal-Khandwala links

Madhav's son Gondu is linked with Gnam Khauwal and Vidyapati. Gondu's sons or descendants include Madhusudan, also known as Manohar, Fakir, Hedan, and Kamal. The record attaches these names to Gautam, Khandwala, and Judaon. The line then states that these belong to a Shokheta-associated maternal or branch context.

Madhusudan / Manohar gives Raghunath , Narayan , and Durlabh. These are linked with Sakona and Kangai , with Malati as a maternal figure. Narayan's son Paran becomes a key figure. Paran's son Yadunandan gives Lala and Kalanath , with Suhath - vasi and later Pakaliya , Gadh Belauch , and Dhepai links. This shows how Sandahpur Didhoy expands from a compact learned line into a full marriage network.

The name Madhusudan also being known as Manohar is an important alias. Earlier chapters have already shown that names such as Taradatt / Chanda , Hardatt / Badrinath , and Umanath / Bauku must be retained in both forms. Here the same principle applies. If Madhusudan and Manohar were treated as two different people , the branch would fracture incorrectly.

10. Yadunandan, Deonarayan, and the daughter-line through Champavati and Subha

Yadunandan's son Deonarayan appears with children Champavati and Subha. The marriage links include Ruchauli Ekhar through Ram's son Lalit, also known as Sukhan, and Nikhuti through Genalal's son Sonmani. These names are followed by Vanshmani and Bankhandi.

Babu or Babuan's son Parashnath is linked with Mataon Darihara and Gangadatt, while Kanti is linked with Karmah-vasi Sodarpur and Balbhadra. Dayani appears as a maternal or female marker. Parashnath's son Sadanand is linked with Ratauli Darihara and another Parashnath's son Kailan, then

with Belauch and Jhavan. Yogmaya appears as a maternal marker, followed by Sitavati.

Sadanand's son Khelanand is linked with Medhaily-vasi Brahmpura, Babuni, Lakshmikant, Koiyar, and Janakinath. Khelanand's children include Vivekanand, Dayanand, and Adityanand, linked with Rupsapur Majhaura, Chaudhary Nilmani, Panchanand, Bhadri Guldi Khandwala, and Nafar Nath. Hira, Sulochana, and Bela then appear as women's names, each linked to separate houses. This is a typical Panji expansion: one male line produces several women whose marriages become the true structure of the social map.

11. Vivekanand, Dayanand, Adityanand, and the railway-modern layer

Vivekanand's line gives Jeevanand, connected with Shirimatpur. Another Vivekanand branch gives Rupesh, linked with Chunapur, Jagatpur Mander, Chamkalal's son Chandradev, Digbo, and Chaudhary Shivanand. The record then names Rupam and Dayanand, who is identified with railway service. This modern occupational marker is significant.

Dayanand's link with Vishnupur Kurma Khauwal, Devkrishna's son Muralidhar, Majra, Salhni Talhanpur, and Motikant shows again that modern service identity does not replace Panji identity. A railway employee is still placed within mool, village, father, and marriage networks. Adityanand's son Ritesh is then linked with Navtol-vasi Muktinath's son Dineshchandra, Dhamdaha-vasi Thakur Aniruddh, and the child Chanchal.

The chapter must preserve this mixture. A modern profession should not be removed as irrelevant. It tells us the line continued into modern social institutions while still being registered through the older genealogical grammar.

12. Rangi, Ramakant, and the Pranvati cluster

The record then returns to the Paran-Yadunandan line and gives Deonarayan's son Rangi. Rangi is linked with Basaha, Kusumnarayan, Alay, and Bhutkani. Rangi's son Ramakant is connected with Badgam Darihara, Ishwardatt, Khoris Sodarpur, and Mohan. Pranvati appears as a maternal figure, followed by Shrishtivati, Adishtavati, Nityamaya, and Gita.

These daughters or female-associated names are distributed across Shaktiraypur Naroun, Shyamalal, Shashibhushan, Basaha, Shambhu, Balirajpur Hariam, Pushpnath, Ghoul Karmah, Khushihal, and Shyamshankar. The record again uses aadya and apra logic to show multiple links. Nityamaya is not merely a name; she is a branch-organizing figure.

Another Yadunandan branch gives Lala, then Ghoghai, linked with Padmapur Panichobh and Mahi. Janakvati is linked with Jhanjharpur Karmah and Jhonthi; Satilal Ghoghai and Shivanand are linked with Basaha, Chetanarayan, Shravan, Baigani Alay, and Bhavani Datt. Shivanand's sons Satyadev and Baldev connect to Brahmpur Darihara and other houses. This part of the section shows how the Sandahpur-Didhoy block spreads across Karmah, Alay, Panichobh, Basaha, and Darihara.

13. Gondu's Hedan line: Gangaram, Gangadhar, Jivan, and Khyalinath

Gondu's son Hedan gives Lala, Gangaram, and Gangadhar. Panichobh appears with Lakhai, and Gangadhar's son Jivan is linked with Shyam. Jivan's son Khyalinath is connected with Takwal, Nikharail-vasi Vir, and Jiveshwari as a maternal or associated figure.

Khyalinath's sons include Amritnath, also known as Latai, Fatkan, Baidyanath, and Shyamnath. They are linked with Mander, Jonia-vasi Kamal, Lala, Nikhuti, Manikrishna, and Raghu Nath. The record then names Toatvati and Kamalvati, with marriages into Karmah through Dhir's son Kanhaiya and Jangli's son Kantatal.

This is a dense cluster, and it illustrates why names must be tied to the nearest father. Gangadhar appears in many Panji contexts. Here he belongs to Gondu's Hedan line. A later chart must therefore identify him as Gangadhar in the Gondu-Hedan-Jivan-Khyalinath branch, not as a generic Gangadhar from another mool.

14. Amritnath, Nandipati, and the daughters Hitvati, Sipuavati, Hirvati, and Chitravati

Amritnath's line gives Chhado, Nena, also known as Nandipati, Triloknath, and Shomanath. These are linked with Naroun, Durmil, Dhir, Baliyas, and Nanu. Vatikavati appears as a maternal figure, followed by Harshvati, Siddhivati, and Ugravati. The first marriage link goes to Sakaradhi through Mansukh's son Vikal and Muktinath; Hitvati links to Balirajpur Hariam through Shri Matakun and Pushpnath.

Another branch gives Sipuavati, linked with Tisaut, Nena's son Jirakkhan, and the daughters Hirvati and Chitravati. Hirvati is linked with Digaun Gangoli through Kanhaiya, Rai Mantod, and sons Manmohan, Jagmohan, Harimohan, and Raghunath. This is another daughter-line that must be retained because it joins Sandahpur Didhoy to Gangoli and Tisaut fields.

The names in this passage also show the feminine style of the Panji: Hitvati, Sipuavati, Hirvati, Chitravati, Toatvati, Kamalvati. These names are

not interchangeable. Each one organizes a different marriage or maternal stream.

15. Sundarmani and the four sons: Manmohan, Indramohan, Brajmohan, Jagmohan

Chhaba's son Sundarmani is linked with Kurma Khauwal, Raman's son Medhu, Ekma Khandwala, and Manik. Sundarmani's sons include Manmohan, Indramohan, Brajmohan, and Jagmohan. They are connected with Pariyamb Budhwal through Pathak Gopinath and with Simarwad Khauwal through Hira. Kumudini appears as a maternal figure, followed by Hridayvati and Shraddhavati.

Manmohan is linked with Rajaura Darihara through Chhotku's son Ugramohan, and with Kanhauli Sodarpur through Lakshman. Another Manmohan branch links to Radheli-vasi Gangora Budhwal through Dharanath's son Khushi. Vindhyavasini is named, connected with Balirajpur Hariam, Amritnath's grandson Badari, and Bachanu. The sons Shivshankar and Ramashankar, also known as Asarfi, appear.

Indramohan's son Avadh Mohan, also known as Fatkan, is linked with Sulhni Naroun, Khokha-vasi Jagmohan, Rashmohan, Narsam Baliyas, and Manmohan. Tara appears as a maternal figure, followed by Nirmala, connected with Sakma Alay and Ganesh. The branch then records Nares, Ganesh, and Mahesh, connected with Kadwa, Khadka Baliyas, Govind, Ajbalal, Kanhauli Sodarpur, and Harshmani. Premalata and Pushpalata continue the female alliance network.

16. Brajmohan and the Jhulanand/Kamalanand continuation

Brajmohan's line gives Narsingh Mohan. The daughters connect with Rupsapur Malangia Kujouli through Vighnesh, and with Simarwad Khauwal through Ruchinath. Chandrakala appears as a maternal figure, followed by Padmavati, linked with Kudum Deohar, Chaudhary Dayanath, and Chaudhary Dharendra Nath. Other links include Majra-vasi Satlakha, Bachkan, Sadanand, Lakhpara, Dumaria Belsam Budhwal, Suresh, Rajendra, Nonagada Pariyamb Budhwal, Shrishtinath, Paramanand, Gopalpur Bhoganand, and Dinanath.

Another Brajmohan branch gives Jhulanand, also known as Kamalanand. This is a separate occurrence from the earlier Jhulanand / Devanand - style passage in Chapter 3 and must be kept distinct by context. Here the branch is connected with Chanka - vasi Murajpur Khauwal, Nena's son Tirthanand,

and Naroun through Manmohan. Sandhya is linked with Bahora - vasi Malangia Kujouli and Sundarkant's son Chiranjeev.

Jhulanand / Kamalanand's sons Vinodanand and Panchanand are linked with Jahanpur Simarwad Khauai through Indranath's son Banmali, and with Parwaha Kanhauli Ekhar through Sadanand. Ashalata appears as a maternal figure, and the daughters Renu, Venu, Kalpana, and Vandana are linked with Duvasay Pindokhari Sorgan, Vabhani Jajival, and Vasantpur Radhakant. Vinodanand's sons Rajiv and Navin, and Panchanand's sons Sanjiv Kumar and Shailendra Kumar, show the movement into modern naming while preserving older village links.

17. Danti and Chopra Bakhari: Kavi Gangadhar and the learned branch

The next heading is Danti, with an additional Chopra Bakhari reference. The record begins with Kavi Gangadhar. His descendants include the grammarian or learned figure Harishankar, Keshav, also known as Bhatu, Govind Narayan, and a Karmah connection through Karam's son Madhusudan. Oghi Baliyas and Yadunath also appear.

The presence of Kavi and Vaiyakarana-type markers is important. This section brings the book back to the learned ecology that appeared in the opening Halayudh chapter. The Panji does not treat learning as separate from genealogy. A poet or grammarian belongs to a descent line, a village network, and a marriage field. Learned identity is social identity.

Harishankar's son Jyotishi Harishwar gives Ratneshwar, linked with Darihara and Manhar. Ratneshwar's line includes Buddhinath, Bhatari, Khelpati, Asura - vasi Ganesh, Shulpani, Jajival, and Mahesh. Buddhinath's son Rupnath is linked with Darihara and Bhaiya. Rupnath's son Patinath, also known as Patti, is linked with Khauai, Bangali's son Gelhu, Sodarpur, and Bhavan. This chain makes Danti / Chopra Bakhari an important learned branch with strong cross - mool links.

18. Patti, Kumarnath, Dwarikanath, Rashmohan, and the Asura-Badgam line

Patti's sons Kumarnath and Dwarikanath are linked with Mander through Nanu's grandson Ram and Dular, and with Khandwala through Ram's son Deonath. Kumarnath's sons include Rashmohan and Banmali, connected with Mataon Darihara, Jeevanath's son Kishori, Pachahi Sodarpur, and Kohili. Rashmohan's descendants include Madan Mohan, Sushil Mohan, and Kapil Mohan, linked with Asura-vasi Badgam Darihara, Mannulal, Nandalal, Khandwala, and Hansmani.

This is a direct continuation into a named learned-professional cluster. Madan Mohan is identified as Sadachari and teacher; the line includes Sachin, also known as Badal, Vipin, also known as Munna Ji, Kavindra, also known as Shankar Ji, Trilok, Nripendra, also known as Nanha, and links with Sangram Ekharda, Bahora, Jahanpur, Muralidhar, Jaynarayan, Ekma Khandwala, and Giranand. The record then notes graduates and further modern descendants such as Shishir Kumar and Mihir Kumar.

The chapter therefore closes with a learned branch that has become modern without ceasing to be Panji-based. Kavi, Jyotishi, teacher, graduate, and professional labels are folded into the same genealogical syntax as suta, vasi, mool, village, and marriage.

19. What Chapter 4 adds to the book

Chapter 4 adds three major lessons to Volume V.

First, it shows that the early branch expansion of Chapter 3 was not an isolated block. The subsequent source continues immediately into Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari. The genealogy is therefore continuous, but the headings change as the branch enters new settlement fields.

Second, it shows the full social function of women's names. Tara, Manjula, Mira, Durga, Manorama, Anita, Kavita, Manju, Mamta, Champavati, Subha, Dayani, Yogmaya, Sitavati, Hira, Sulochana, Bela, Nityamaya, Pranvati, Toatvati, Kamalvati, Vatikavati, Hitvati, Sipuavati, Hirvati, Chitravati, Kumudini, Hridayvati, Shraddhavati, Vindhyaivasini, Tara, Premalata, Pushpalata, Chandrakala, Padmavati, Ashalata, Renu, Venu, Kalpana, Vandana, and Sandhya all function as genealogical bridges.

Third, it shows that modern titles do not break the Panji. B.A., bank manager, education promoter, school founder, railway service, teacher, graduate, and professional designations appear inside the traditional structure. The old grammar continues to hold the record together.

20. Branch summary for Chapter 4

Shiva Hariam - Dhanaghatta branch : Ramkrishna , Abhiram , Jeevanath , Abhay Krishna , Zhingur , Ramanath , Shashinath , Firangi , Dular , Babulal , Pyare , Shambhunath , Haladhar , Chakradhar , Sunil , Raghunandan , Yadunandan , Harinandan , Shivanandan , Pravin , Pranav , Alok / Shankar , Deepak / Shubhankar , Ambuja , Usha.

Sandahpur Didhoy - Kumhdi branch : Dirghosh / Didhwe , Jeeveshwar Bhatt , Premdhar , Nath , Amru , Ratan , Vir , Panthu , Vasudev , Kunai , Harishankar , Ratidev , Haridev , Krishnanand , Madhav , Gondu ,

Madhusudan / Manohar , Fakir , Hedan , Kamal , Raghunath , Narayan , Durlabh , Paran , Yadunandan , Deonarayan , Parashnath , Sadanand , Khelanand , Vivekanand , Dayanand , Adityanand , Rangi , Ramakant , Lala , Ghoghai.

Gondu - Hedan - Sundarmani branch : Hedan , Gangaram , Gangadhar , Jivan , Khyalinath , Amritnath / Latai , Fatkan , Baidyanath , Shyamnath , Chhado , Nena / Nandipati , Triloknath , Shomanath , Chhaba , Sundarmani , Manmohan , Indramohan , Brajmohan , Jagmohan , Avadh Mohan / Fatkan , Narsingh Mohan , Jhulanand / Kamalanand , Vinodanand , Panchanand.

Danti - Chopra Bakhari branch : Kavi Gangadhar , Harishankar , Keshav / Bhatu , Govind Narayan , Jyotishi Harishwar , Ratneshwar , Buddhinath , Rupnath , Patinath / Patti , Kumarnath , Dwarikanath , Rashmohan , Banmali , Madan Mohan , Sushil Mohan , Kapil Mohan , Sachin / Badal , Vipin / Munna , Kavindra / Shankar , Trilok , Nripendra / Nanha.

21. Conclusion: continuity after early expansion

Chapter 4 fulfills the transition promised at the end of Chapter 3. The genealogy has moved into additional settlements, scholarly branches, and marriage networks, but the method remains unchanged. Every line must be read through descent, place, marriage, title, and branch-continuity.

The material also makes clear why Volume II Panji needs a long decoding. A short summary would say only that the branch continues through Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari. That would miss the real structure. The important matter is how the branch continues: through Zhingur, Shashinath, Haladhar, Yadunandan, Dirghosh, Jeeveshwar Bhatt, Panthu, Gondu, Sundarmani, Kavi Gangadhar, Ratneshwar, and many women whose marriages join the branch to other houses.

The next chapter should begin from the following source movements, especially the continuation after Danti-Chopra Bakhari into Mahadev Digdhi and the wider Behat Khandwala-Parbaha and Padmapur networks. The same discipline will be required: do not read the Panji as a list. Read it as a map.

Chapter 5

Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada: Scholarly Branches, Modern Titles, and Expanding Marriage Fields

1. Where Chapter 5 begins

Chapter 4 ended at the point where the record had carried the branch through Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari. The next source movement does not begin a disconnected story. It continues the same genealogical field through Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, Pada, and the final small cluster before the new heading Ath Dom Tekari Gram.

The method remains the same. Every name must be read through descent, place, marriage, title, and branch-continuity. A person is not only a son. He may also be a resident of a village, an inheritor of a learned title, a link to a wife's house, a node in a mool network, and a point from which later descendants move into modern professions.

This chapter therefore continues the actual sequence after Chapter 4. It does not jump to the later Volume II index. It stays with the living line of the source and reads the next compact blocks as one expanding network.

2. Mahadev Digdhi: Dwarikanath, Kunjmohan, Ugramohan, and Gangadhar

The first new heading is Mahadev Digdhi. The record begins with Dwarikanath and gives two sons: Kunjmohan and Ugramohan. Their branch is immediately attached to Singholi Mander through Jayanand's son Kadam Lal. This opening already tells us that Mahadev Digdhi is not a village isolated from the previous material. It is a new settlement heading inside a larger Mander-linked field.

Ugramohan's son Gangadhar is then linked with Khamgada-vasi Tarouni Karmah through Karel Lal's son Lakshminath. This gives another major cross-link: Mahadev Digdhi is joined to Karmah, Khamgada, and Tarouni. Gangadhar's descendants include Pramod, Vinod, and Amoda. These names are linked with Sangram Ekhar through Jyotishi Achkalal's son Lakshminath and with Mahiya Sodarpur through Mahesh.

The structure is compact but important. Dwarikanath gives the branch-head; Kunjmohan and Ugramohan divide the line; Gangadhar carries the

active continuation; Pramod, Vinod, and Amoda move the branch into Ekbara and Sodarpur networks. The Jyotishi marker shows that learned or ritual status remains relevant even in a short settlement entry.

3. Behat Khandwala-Parbaha: Mahipati, Dinu, Dhanpati, and Kanha

The next major heading is Behat Khandwala-Parbaha. The branch begins with Mahipati, whose sons include Dinu and Dhanpati. Dhanpati is linked with Karmah through Madhav; another Mahipati branch gives Kanha, connected with Darihara through Badhu. This is the usual Panji method: a father's sons are named, and immediately each son is located by marriage or branch connection.

Dhanpati's sons form a large group: Harakhu, Purkhu, Mati, Vishwanath, Rati, Gopi, Maniram, and Nath. The branch is then linked with Baheradhi through Vishwambhar and Batu. Gopinath's line gives Lakshminath, Vaidyanath, and Umanath, with links to Bela Sakaradhi, Virpur Panichobh, and Harikar. These names carry the branch from Behat and Khandwala into Sakaradhi and Panichobh fields.

Vaidyanath's descendants open the next expansion: Paramanand, Bhavanand, Sarvanand, and Devanand. This is one of the most important descendant clusters in the chapter because it leads to both learned lines and later modernized branches. The Panji's compact style does not pause to make a family tree, but the line is clear: Mahipati leads to Dhanpati; Dhanpati leads to several sons; through Gopinath and Vaidyanath the branch becomes a major network.

4. Paramanand and the Haridev-Vamdev-Govinddev-Ratidev-Kamdev cluster

Paramanand's sons include Haridev, Vamdev, Govinddev, Ratidev, and Kamdev, linked with Narwal and the great poet Girish. The mention of a poet is not incidental. As in the opening Halayudh chapter, learned or literary identity is part of the genealogical record. A poetic or scholarly title preserves family prestige and helps locate the person in the intellectual culture of Mithila.

Haridev's line gives Ghanashyam, Ramabhadra, and Hariram, connected with Bijhara Mander and with Ekbara through Harinath's son Vaidyanath. The female marker Shilavati appears. This branch then gives the grammarian Dharabharan and the grammarian Dhanesh, also known as Nandan, and the grammarian Vighnesh, also known as Machal. These titles show a learned sub-branch within the Behat Khandwala-Parbaha field.

The line of Vaiyakarana Dhanesh / Nandan gives Ratnakar , Giripati , Vidyapati , and Pranapati , with links to Kanhouli Ekharā , Hariram , Halayudh , and Deshual Khandwala. Vighnesh / Machal's line gives Revati , Raman , and Ghananand , with Tarouni Karmah , Visho , Mani , Ahil Khauāl , Krishna Nand , and Jambavati. This cluster must be read as a learned genealogy inside a broader marriage map.

5. Ghananand, Panchanath, Kumarnath, and the Alay-Tilay continuation

Ghananand's line continues through Motinath, Bodhan, and Panchanand, linked with Pariyamb Budhwal and Madhukar's son Nanu. Panchanath's son Kumarnath is linked with Sakma-vasi Parmagadh Alay and Devani's son Bholanath. Kumarnath's descendants include Yoganand, Devanand, and Bhavanand, linked with Alay through Thakur Datt's grandson Tilakdatt and Photan, and with Rabhida-Tilay through Rai Mohan Singh.

Bhavanand's son Taranand is connected with Takwal through Andi's son Shivshankar. The record then moves to Sachchidanand and Brahmanand, linked with Ratauli Darihara, Babujan, Rudranand, Sodarpur, Devi, and Bhaktinath. These entries show how the branch continues to cross mool and village boundaries: Alay, Tilay, Takwal, Darihara, and Sodarpur all enter the same family field.

Sachchidanand's line gives Mayanand, associated with Asarna-vasi Kurma Khauāl and Devanand's son Kokil Mohan; it also links with Ruchauli Ekharā through Dharamran's son Banmali. A modern political marker appears: Thakur Mayanand, member of the Bihar Legislative Assembly from the BJP. The Panji preserves this public identity in the same grammar as older village and marriage links.

6. Devanand and Radharaman: Acharya names inside the modern branch

Brahmanand's line includes a Madanpur connection through Anhara Katai and Bachhilal's great-grandson Sonelal's son Chandra Kishor. Then Devanand's son Radharaman is linked with Alay through Bauki's son Ganesh and with Sodarpur through Nenan. This is followed by Radharaman's sons: Manikant Acharya, Indrakant Acharya, Amarkant Acharya, and Maryadhukant.

The repeated title Acharya is significant. It marks not merely name but learned status. These men are connected with Ekharā through Dharbharan's son Basundhar, with Phanandah through Jalp Datt's son Uchit Lal, and with Gnam Khauāl through Kaushik-vasi Indranath's son Manindranath. The

branch therefore retains old scholarly prestige while entering a dense settlement network.

This part of the record demonstrates one of the main arguments of Volume V: titles are genealogical evidence. Acharya, Vaiyakarana, Jyotishi, teacher, graduate, and public-office markers all help identify persons and distinguish similarly named branches.

7. Behat-Chopra Bakhari-Basaiti: Thakuri, Tilaknath, and Mangaladatt

The source then turns to Behat-Chopra Bakhari-Basaiti. Here another branch from Buddhinath gives Thakuri, linked with Alay through Yogi's son Harinath. Thakuri's son Tilaknath is connected with Ekharā through Halayudh's grandson Baburam's son Buddhinath and with Uchati through Chhavu's son Bhola.

Tilaknath's descendants include Bachan, Sarvalal, and Mangaladatt. They are connected with Baheradhi through Atmaram's son Modnath and with Jajival through Kala. Mangaladatt, also known as Mangali, gives Sundarlal, Manoharlal, and Munilal, linked with Sakaradhi, Bechan, Pali, and Sarveshwar. Manoharlal's son Yoganand is linked with Alay through Poshan's son Jayan and with Sodarpur through Shilanath.

This section again shows the Panji's bridge method. A short heading opens into Alay, Ekharā, Uchati, Baheradhi, Jajival, Sakaradhi, Pali, and Sodarpur. The genealogy is not provincial; it is networked.

8. Nashiradesh Padmapur: Keshav/Bhatu and the Padmapur continuation

The next heading is Nashiradesh Padmapur. The branch begins with Thakur Keshav, also known as Bhatu, whose sons include Jaykrishna, Manikrishna, and Aniruddha. They are linked with Budhwal through Shyam's son Lakshmidhar and with Sodarpur through Murari. Jaykrishna's line gives Bhanjan and Sadasiva, linked with Darihara, Pawauli, and Hariram.

Sadasiva's son Lal is connected with Hariam through Visho's son Balkrishna and with Sodarpur through Lala. Lal's sons include Krishna Gopal and Chunni, linked with Ekharā through Bhanjan's son Shambhu and with Khauāl through Pathak Shulpani. Krishna Gopal's sons Tilakdatt and Shankardatt are linked with Budhwal and Shibu; Tilakdatt's son Hansmani leads into Jaydev, Vedanand, Chaturanan, Chintamani, Sadanand, and Ramanand.

This Padmapur section is not just another descendant list. It forms a large transition into modern genealogical memory. Vedanand's descendants include Gokhulanand, Shivanand, Shashikant, and Kailash, with Farasagangi-vasi Vasaha, Vanshi, Somdatt, Digho, and Shivnath links. Teacher Gokhulanand's sons include Naveen, Praveen, and Dravin, and modern professional detail continues with engineer Navneet. The Panji thus carries the Padmapur branch into the contemporary era.

9. Chaturanan, Chintamani, and the educated modern continuation

Chaturanan's line includes Vishwambhar and Digambar, connected with Simarwad Khauwal, Jahanpur-vasi Yognath, Vasudev, Hemnagar DyoDhi Khandwala, Parashnath, and Pakhiya. Digambar's descendants include Prabhat Kumar, Abhash Kumar, Subhash, Ravishankar, and Sanjiv, with links to Karmah and Darihara.

Chintamani's line includes Avadhesh, Mithilesh, Rajesh, and Devesh, connected with Jahanpur-vasi Darihara, Kulanand's son Chakradhar, Panichobh, Govind, and Chumman. The record then names Avadhesh as a President's Award-winning headmaster and gives daughters or descendants Anita, Sangita, Preeti, and Triprika with links to Palasi, Nagwad Ghosot, and Singheshwar. Mithilesh, Rajesh, Jaydev, Nishikant, Upendra Mohan, and others continue the branch into more recent educational and professional identities.

This part of the chapter teaches that modern titles must be preserved. Teacher, President's Award headmaster, engineer, graduate, and professional markers are not decorative. They help identify persons in a period when many old names repeat. Modern identity becomes part of genealogical identity.

10. Shankardatt Jahanpur and the Pāda-Bhadra-Dwāśay-Rūpaspur field

The record next names Shankardatt Jahanpur. Shankardatt's son Nityanand, also known as Nitu, is linked with Budhwal through Pritinath's son Kashinath and with Ekhara through Hridayanand. Nityanand / Nitu's son Bachcha gives further branches through Pali, Khandwala, Shivnarayan, Tejnarayan, and Surgan. Shivnarayan's sons include Professor Satyanarayan, Pratap Narayan, Vir Narayan, and Shyam Narayan.

After this comes Pada Bhadra Dwashay Rupaspur. Here Thakur Lal's son Chunni gives Garju, Brajmohan, Chandramohan, Vanshi, and Vadan, linked with Ekhara and Khauwal. Garju's son Manmohan is connected with Budhwal

and Janakinath. Manmohan's descendants include Indramani and Ugramani, linked with Darihara, Shambhunath, Tilay, and Mohan Singh.

Indramani's sons include Gulab Mohan and Atrimohan, also known as Chhotu, with Sakaradhi, Dwarikanath, and Khandwala links. Gulab Mohan's line gives Narayan Mohan and Lakshmi Mohan; Narayan Mohan, also known as Bangtu, gives Surendra Mohan, graduate Dharendra Mohan, Birendra Mohan, and Devendra Mohan, tied to Darihara, Ekharā, and modern professional identity. Dharendra's branch includes management specialist Abhishek, showing again how recent professions enter the Panji without breaking its older structure.

11. The Pada sub-branch: Chandramohan, Lekhmani, and later descendants

A new Pāda note then begins with Thakur Chandramohan's son Lekhmani. Lekhmani is linked with Budhwal through Shibu's son Shambhunath and with Khandwala through Shyamnath. Lekhmani's descendants include Paramanand, Gajanand, Devanand, Kamalanand, Giranand, and Rudranand, with links to Mander, Chetanath, Yognath, Khandwala, and Harshmani.

Paramanand's son Ganganand appears, followed by other Paramanand-linked descendants such as Radhanand, Abhayanand, Dukhmochan, Narayan, Govind, and Gopika. These connect with Chhamusakaradhi, Mukteshwar, Mungrauni Pali, Rajanpura Darihara, Raghéli Singholi Mander, and Brahmputra. The line then continues into bank manager Rajesh, B.A. Santosh, and an explicit inter-provincial marriage note. This is important because it shows geographic and social expansion beyond the older village matrix.

The branch continues through Dukhmochan's son Ravishankar, also known as Bhikhari, linked with Tirasi, Jhaui Alay, Chandra Shekhar, and a railway-service note. The line also mentions Pashchim Bengal Buniadpur and Rani Ganj, showing eastern movement. Gajanand's line gives Mathuranand, Bholanand, Krishnanand, and further descendants through Hariam, Gaur Sodarputra, Kanhouli Ekharā, Shalampur Badgam Darihara, Mahishi Budhwal, and Purnea-related branches.

12. Gokhulanand, Balanand, Swarupanand, and Vivekanand

Devanand's line gives Gokhulanand and Balanand, linked with Hemnagar Rajanpura Darihara and Dunmun. Gokhulanand's sons include Vivekanand, Vijayanand, and Ajayanand, also known as Pappu, with links to Tarouni-vasi Brahmoli Panichobh, Chumman, Belauch, Narayan, and other houses.

Vivekanand is tied to Parhat Sakaradhi, Jahuri, the grammarian Yadav Chandra, Ahil Hariam, and Gunanand. Vijayanand and Ajayanand connect with Patuaaha, Narendra Mohan, Nahar Parhat Sakaradhi, Pitambar, Ahil Hariam, and Nageshwar.

Balanand's son Vinayanand is linked with Bardabatta Simarbad Khaua, Chandranath's son Shivnath, Malangia Kujouli, Chhotelal, and later sons Naveen Kumar and Vikas. Through Vikas, the line reaches Balua Nagwad Ghosot and Ugranand Thakur. Giranand's sons include Swarupanand, also known as Bechu, and Vivekanand, connected with Vishnupur Ahil Hariam, Vanshmani, Yashodhar, and Simarbad Khaua.

M.A. Swarupanand / Bechu's sons Sanjay and Shraddhanand connect with Sarouni - vasi Rajanpura Darihara and Ranjan's son Kapileshwar. Sanjay's line mentions Madedhar Surgan, Shankar, Leela, Nandini, Parwaha Kanhouli Ekhar, and Tirasi - Katihar - Satlakha. Another Vivekanand line is marked with public - service status and connects with Parihari Mahishi Budhwal, Suvansh, Janardan, Vinu, Nitu, Gadhi Khandwala, and Dharampur Desh Bhudi. This is a dense modern sub - branch, and it must be retained because it shows the living continuity of the Panji.

13. Final pre-Dom Tekari cluster: Mohan, Pranapati, Modi, Jaydatt, and Dayanath

Before the next formal heading, the record gives a smaller cluster: Thakur Mohan's son Thakur Pranapati. Pranapati's descendants include Bhairavi, Modi, Mansukha, and a Gadhi Belauch connection through Chhotkini's son Khedu. Another link goes to Parasanda through Mukund's son Lakshman. Bhagirathi appears as a maternal marker, followed by Thakini and a Kakdih Khaua connection through Harchati's son Ramsinehi.

Modi's descendants include Jaydatt and Yashodhar, with links to Vasti Lala, Sakuri Pali, Digambar, Sanath, Kujouli, and Nandlal. Urmila appears as a maternal figure, followed by Jeeveshwari, Majhaura Karmah, Sagar, Krishnadatt, and Rohinidatt. Jaydatt's son Dayanath is linked with Belsam Budhwal, Sadhu's son Mangaliya, Guldi Khandwala, and Thakur Dina.

This small closing cluster is important because it completes the movement before a new formal section. It shows that the branch does not stop abruptly. The Panji lets the line taper through a smaller alliance sequence before announcing the next heading, Ath Dom Tekari Gram. Therefore, Chapter 5 should stop here and allow Chapter 6 to begin with Dom Tekari as a new formal opening.

14. Main branches decoded in this chapter

Mahadev Digdhi branch: Dwarikanath, Kunjmohan, Ugramohan, Gangadhar, Pramod, Vinod, Amoda, and the links to Singholi Mander, Tarouni Karmah, Sangram Ekhar, Mahiya Sodarpur, and Jyotishi Achkalal's house.

Behat Khandwala-Parbaha branch: Mahipati, Dinu, Dhanpati, Kanha, Harakhu, Purkhu, Mati, Vishwanath, Rati, Gopi, Maniram, Nath, Gopinath, Lakshminath, Vaidyanath, Umanath, Paramanand, Bhavanand, Sarvanand, Devanand, Haridev, Vamdev, Govinddev, Ratidev, Kamdev.

Learned Behat branch : Ghanashyam , Ramabhadra , Hariram , Vaiyakarana Dharabharan , Vaiyakarana Dhanesh / Nandan , Vaiyakarana Vighnesh / Machal , Ratnakar , Giripati , Vidyapati , Pranapati , Revati , Raman , Ghananand , Motinath , Bodhan , Panchanand , Kumarnath , Yoganand , Devanand , Bhavanand , Taranand , Sachchidanand , Brahmanand , Mayanand , Radharaman , Manikant Acharya , Indrakant Acharya , Amarkant Acharya , Maryadhukant.

Padmapur branch : Keshav / Bhatu , Jaykrishna , Manikrishna , Aniruddha , Bhanjan , Sadasiva , Lal , Krishna Gopal , Chunni , Tilakdatt , Shankardatt , Hansmani , Jaydev , Vedanand , Chaturanan , Chintamani , Sadanand , Ramanand , Gokhulanand , Shivanand , Shashikant , Kailash , Naveen , Praveen , Dravin , Vishwambhar , Digambar , Avadhesh , Mithilesh , Rajesh , Devesh , Nishikant , Upendra Mohan.

Jahanpur and Pada - Rupaspur branch : Shankardatt , Nityanand / Nitu , Bachcha , Shivnarayan , Tejnarayan , Professor Satyanarayan , Pratap Narayan , Vir Narayan , Shyam Narayan , Chunni , Garju , Brajmohan , Chandramohan , Vanshi , Vadan , Manmohan , Indramani , Ugramani , Gulab Mohan , Atrimohan / Chhotu , Narayan Mohan / Bangtu , Lakshmi Mohan , Surendra Mohan , Dharendra Mohan , Birendra Mohan , Devendra Mohan , Abhishek.

Pada late - modern branch : Chandramohan , Lekhmani , Paramanand , Gajanand , Devanand , Kamalanand , Giranand , Rudranand , Ganganand , Radhanand , Abhayanand , Dukhmochan , Ravishankar / Bhikhari , Gokhulanand , Balanand , Vivekanand , Vijayanand , Ajayanand / Pappu , Vinayanand , Naveen Kumar / Vikas , Swarupanand / Bechu , Sanjay , Shraddhanand , and the public - service Vivekanand branch.

15. What Chapter 5 teaches

Chapter 5 teaches five lessons. First, a new heading does not necessarily mean a new family universe. Mahadev Digdhi continues from the earlier branch but reorganizes the material under a new settlement label. Second,

learned titles remain central. Vaiyakarana, Acharya, Jyotishi, teacher, and public-service markers are part of genealogical identity. Third, modern professions do not weaken the Panji; they show its continuation. Bank manager, railway employee, public servant, graduate, engineer, management specialist, and President's Award headmaster all enter the same record.

Fourth, women continue to hold the network together. Shilavati, Jambavati, Mayanand's connected women, Sitavati, Hira, Sulochana, Prabha-type and later modern women, Anita, Sangita, Preeti, Triprika, Ashalata, Renu, Venu, Kalpana, Vandana, Santhya, Urmila, Jeeveshwari, Bhairavi, Thakini, and many others are not ornamental names. They mark marriage destinations and maternal sub-branches.

Fifth, migration and expansion become increasingly visible. The line touches Purnea, Katihar, Rani Ganj, Pashchim Bengal, Buniadpur, and inter-provincial marriage contexts. Yet all of this remains inside the older Panji structure.

16. Conclusion: from Mahadev Digdhi to the threshold of Dom Tekari

Chapter 5 carries the line from Mahadev Digdhi through Behat Khandwala-Parbaha, Padmapur, Jahanpur, Pada, Rupaspur, and the final Mohan-Pranapati cluster. The whole chapter confirms that the Panji is a living genealogical map. It records descent, place, marriage, title, migration, and public identity in one compressed style.

The next formal opening in the source is Ath Dom Tekari Gram. That heading should begin the next chapter. It introduces a new organized unit and should not be swallowed into the present chapter. This chapter ends at the threshold, after completing the preceding settlement and branch-continuity sequence.

Chapter 6

Dom Tekari Gram: Jayaditya, Pashupati, Vasudev, Dhirakant, Anantalal, Ram Sundar, and the Learned-Modern Continuation

Source span decoded in this chapter

Decoded source span and focus:

- Source movement - Decoded focus
- अथ डोम टेकारी ग्राम - Opening of the new village - root section after Chapter 5.
- महामहो जयादित्य ... महो हल्लेश्वर - Learned title , ancestor - frame , and scholarly continuity.
- हरदत्त ... बसाओन विशो अमरू ... ओहरि दूबन - First split of the line through Sakaradhi , Khandwala , Mander , and related houses.
- नारायण , श्याम , कमल , परमानन्द , पशुपति , वासुदेव - Bridge into the large Pashupati - Vasudev son - cluster.
- रामेश्वर , भुवनेश्वर , गंगादत्त , दुर्गादत्त , धीरकान्त - Major Vasudev branches and their descent / marriage maps.
- धीरकान्त ... महोन्नद ... अनन्तलाल ... रामसुन्दर ... बस्तीलाल - Extended learned - modern continuation and daughter - marriage networks.
- घोडाघाट रतिपाड बेलउंच - Next heading ; reserved for the following chapter.

1. Where Chapter 6 begins

Chapter 5 stopped at the threshold of the next formal heading: अथ डोम टेकारी ग्राम. That phrase is not a decorative divider. It signals the opening of a new village-root section inside the same moving genealogical field. The record now turns from Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, Jahanpur, Pada, and Rupaspur into Dom Tekari and its connected lines.

The method remains the same. Every name must be read through descent, place, marriage, title, and branch-continuity. Dom Tekari is not decoded as an isolated village. It is decoded as a point where learned ancestry, older titles, sons, daughters, wives, moos, and later modern markers meet.

The chapter follows the source movement from Mahamahopadhyay Jayaditya, Ram, Haradatt, Sudeshiru, Tatail Pandua, and Mahopadhyay Halleshwar; then through Haradatt, Basaoan, Bisho, Amaru, Narayan, Shyam, Kamal, Parmanand, Pashupati, Vasudev, and Vasudev's large son cluster; and finally into the later lines of Dhirakant, Anantalal, Ram Sundar, Basti Lal, and Balgovind. It stops before the next major settlement heading, Ghoda Ghat Ratipad Belauch.

2. Jayaditya and the scholarly opening of Dom Tekari

The heading begins with Mahamahopadhyay Jayaditya. The title is important. A Panji section that opens with a high scholarly title is not merely giving a private ancestor. It is identifying the branch through learned prestige. Jayaditya is followed by Ram, Haradatt, and Sudeshiru, and the line is connected with Tatail Pandua and Mahopadhyay Halleshwar.

This beginning places Dom Tekari inside the same world of learned genealogy that was visible in earlier chapters. The repeated Mahamahopadhyay and Mahopadhyay marks show that scholarship is part of branch authority. The Panji does not need to narrate biographies. It records title, descent, and place so that the reader understands the social standing of the line.

The structure is compact. Jayaditya gives the high title; Ram and Haradatt give the descent-opening; Sudeshiru and Tatail Pandua give the settlement or connection; and Halleshwar links the line with learned continuity. A modern prose tree must preserve all four elements.

3. Haradatt, Basaoan, Bisho, Amaru, and the first branch division

Haradatt's line opens through Basaoan, Bisho, and Amaru. The source then attaches the branch to Sakaradhi, Nandi's son Guned, Khandwala, and Hore. These are not random additions. They tell us that the Dom Tekari line is immediately tied to other recognized mool and village networks.

Amaru is also known through Budhes. His sons or branch figures include Ohari and Duban, and the line is linked with Mander and Gayan. Bisho's associated children or female-linked figures are Moha and Surasa. These names must not be omitted because they may distinguish one maternal or marital branch from another.

The first lesson of the chapter appears here: the Panji does not wait long before distributing a branch. A heading begins with Dom Tekari, but within a few lines the branch is already tied to Sakaradhi, Khandwala, Mander, and named female lines.

4. Ohari, Narayan, Shyam, Kamal, and the Pashupati approach

Ohari's son Narayan continues the line. Narayan is linked with Darhiara and Lakhu, and also with Karmah and Raghu. This means that Narayan's identity is not complete until the place-links are retained. The Panji is saying: read him through father, village, and cross-house connection.

Narayan's sons include Shyam and Kamal. Shyam's son Parmanand is then connected with Kujouli and Jagannath. The record also names Babuna as a mother or maternal marker. Parmanand's line proceeds toward Pashupati, Kulapati, and a Didhoy link through Jaykrishna. The line therefore moves from Dom Tekari into Kujouli, Didhoy, Darhiara, Karmah, and Jajival-type relational fields.

Pashupati is the next major node. He does not stand alone. He is the result of the earlier Narayan-Shyam-Parmanand movement, and he becomes the bridge into Vasudev and the large son-cluster that dominates the next part of the chapter.

5. Pashupati and Vasudev: the line becomes broad

Pashupati's son Vasudev opens one of the largest internal expansions of this chapter. Vasudev is connected with Sakauna through Ram's son Pati and with Beheda Belauch through Vaidyanath. A maternal marker, Durga, appears. This means that Vasudev's identity should be charted with paternal descent, settlement, affinal links, and maternal notation.

Vasudev's sons include Rameshwar, Bhuvaneshwar, Gangadatt, Durgadatt, and Dhirakant. The Panji then links them with Sataidh Sarisav, Chatur, Asi Valiyas, Vaidyanath, and Rupa. A female or maternal group, Maravati and Kamalavati, also appears, with Hati Pali and Dinbandhu's son Bhaiyaram.

This is a typical Panji expansion. One father gives several sons, and each son opens a new branch. The sons cannot be treated as mere names in a list. Each must be followed through the places and marriages that the Panji attaches to him.

6. Rameshwar's line: Mansharam, Saburdatt, Banmali, and Hiranmanik

Rameshwar's branch gives Mansharam, Saburdatt, Banmali, and Hiranmanik. The line moves through Murajpur Darhiara and Purandar's grandson Gunakar's son Bhaiyaram, and also through Raudh. A maternal or female marker, Sohouni, appears, followed by Jayanti, Mula, and Havo.

These details are crucial. The names Jayanti, Mula, and Havo should not be discarded as incidental. In a Panji structure, female names and maternal notations help later readers distinguish branches. They also preserve the alliance field created by marriage.

Mansharam's line gives Babunath and Jhotan, also known as Parshi. These are connected with Darhiara, Pitambar's son Bandhu, and Raudh-Jayanarayan. The sequence shows how Rameshwar's branch does not stay in one settlement. It reaches Darhiara, Raudh, Murajpur, and related houses.

7. Babunath, Bastilal/Chhotku, Dharmalal, and Sonalal

Babunath's sons include Bastilal, also known as Chhotku, Dharmalal, and Sonalal. The line links them with Satlakha and Bhola. A maternal note, Hansavati, appears, followed by Dayavati and Chanchalavati. Again the structure is not only male descent. The women help organize the branch.

Bastilal / Chhotku's son Buddhinath is connected with Nanauti and Shripur - vasi Acharya Manulal. Bhuvaneshwar's line is also linked with Katak Mander, Anathi's son Saheb, and Mandari Sam / Mahi. This part of the source shows a dense relation between Dom Tekari, Shripur, Mander, and related learned houses.

The phrase Acharya Manulal is important. Titles inside the branch are not ornamental. They show the learned authority of the family, just as Mahamahopadhyay and Mahopadhyay did in the opening. Chapter 6 therefore continues the book's larger argument: genealogy and scholarship are interwoven.

8. Bhuvaneshwar's daughters and the Karmah-Rasadh-Mander links

Bhuvaneshwar's associated female line includes Madhurani, Jiva, and Chintavati. Their marriages and links carry the line into Karmah, Rasadh,

and Mander. One connection links Karmah through Judaun's son Saheb. Another links Rasadh through Krishnaram's son Anand. Another names Giridhari, Chhatradhari, and Shridhar, and then Chitravati through Mander and Kalidatt.

This part of the chapter demonstrates the Panji's practical purpose. If only the male names are charted, the actual marriage map disappears. Madhurani, Jiva, and Chintavati are not secondary. They are bridge-figures connecting the branch to houses that later generations must remember.

Buddhinath's son Jaykrishna continues through Bad Darhiara and Shambhu's son Gudar, and also through Ekma Khandwala and Harshmani. The line therefore moves from the Dom Tekari heading into Darhiara and Khandwala fields while retaining the memory of the original branch.

9. Gangadatt, Vaiyakarana Krishnaram, and Ghanaram

Gangadatt's sons include Vaiyakarana Krishnaram and Ghanaram. The title Vaiyakarana matters. It marks grammatical learning and identifies Krishnaram not merely as a descendant, but as part of a learned tradition. The branch is linked with Murajpur Khauwal through Uttim's son Harpati and with Sundar Sodarpur through Ratan's son Dharu.

A maternal note, Mandodari, appears, followed by Anandi and Jambavati. Anandi is linked through Tarouni Karmah and Judaun's son Bauku, with sons Jharula and Jhumak Lal. Krishnaram's line then gives Chandradatt and Prithvidatt, linked with Baheradhi and Paran's daughter None.

This is one of the places where title, descent, and marriage geography meet perfectly. Krishnaram is a Vaiyakarana, but his genealogical value lies equally in his links to Khauwal, Sodarpur, Karmah, Baheradhi, and the maternal / daughter markers.

10. Chandradatt, Ram Lal, Bengalal, and the daughter-lines

Chandradatt's line gives Ram Lal, Devlal, and the well-known Bengalal. These are linked with Satlakha, Babunath, Odha Ekhar, and Nanhku. Chanchalavati appears as a maternal or female marker, followed by Ram Lal's son Bokai and then Dayavati through Jalay and Shrilal's son Sarvalal.

This cluster shows how the Panji records both known names and relational pathways. A name such as Bengalal may be memorable, but the genealogy becomes meaningful only when the surrounding village and marriage links are preserved.

The chapter therefore treats this passage not as a list of scattered descendants, but as a branching continuation of Gangadatt's line through Krishnaram, Chandradatt, and their connected houses.

11. Dhirakant's branch : Mahonnad , Nidhinath , Shambhunath , Ramanath / Neena , Tota , Lakshminath

Dhirakant's sons include Mahonnad, Nidhinath, Shambhunath, Ramanath also known as Neena, Tota, and Lakshminath also known as Thitharu. They are connected with Phoolsara, Kawai Naroun, Badan's son Prannath, Mahua Khauval, and Chhabu. The line therefore ties Dom Tekari back into the larger Phoolsara-Naroun-Khauval field already seen in earlier chapters.

A female group, Nageshwari, appears, followed by Hiravati. Hiravati is linked with Anilpur Karmah and Bachhar's son Poshan. Her line gives Tofalal and Vanshilal. This is another example of women shaping branch-continuity. Hiravati is not an ornament. She is the channel through which Karmah and the later sons enter the record.

Mahonand and Nidhinath give Ugramani and Shiromani , linked with Kansam Mander and Kalidas / Kalar , and also with Sakauna and Parmanand's son Hari. Kanchani appears as another maternal marker. The Dhirakant section is therefore a dense web of male descent and maternal organization.

12. Ugramani/Lataru, Mushay, Shiromani, Krishnamani/Mukund

Ugramani, also known as Lataru, has a son Mushay, connected with Majhaura Karmah, Dhan's son Premnath, Badgam Darhiara, and Meghan. Mushay's line is connected with Singhauli Mander through Jayanand's son Kadamlal and with Behat Khandwala through Ghotan.

Shiromani's son Krishnamani , also known as Mukund , is connected with Majhaura Karmah , Jhumak Lal , Jyotishi Tofalal , and Valiyas / Babunath. A maternal note , Baba Day , appears , followed by Lalvati , Murajpur Khauval , Chanka - vasi Hridayphool , Neena , and Yogmani.

The Panji then gives Anantalal and Ram Sundar, also known as Nunulal, linked with Pariyamb Budhwal, Durgapati's son Hibharan, and Neyam Kujouli through Khadagnath. Jhabavati appears as a female marker, followed by Ambika and Chandika. This is the turning point where the branch begins to move toward more visible modern figures.

13. Anantalal and the modern public branch

Anantalal's sons include Balkrishna, Harikrishna also known as Gorelal, and others. The record links them with Singhwad Shiva Hariamb through Vaiyakarana Babujan's son Dukharan and with Khangud Sarisav through Indramani. Nageshwari appears as a maternal marker, followed by Gauri and Kishori. Their marriages connect to Shivanagar Parhat Baheradhi and Bardabatta Simarbad Khauhal.

Balkrishna is marked as a retired Bihar Legislative Assembly member associated with Jan Sangh, with the dates 1930-1990. This is a major modern historical marker inside the Panji. The record then names Narayan Ji, Vijay, and Ajay, connected with Simarwad Khauhal, Nandkishor's son Jaynath, and Hati Sodarpur.

The presence of a legislative title does not break the Panji pattern. It shows continuity. A person may be a modern public figure, yet the record still locates him through father, village, mool, marriage, and branch.

14. Narayan Ji, Vikash Kumar, Ajay Kumar, and modern education

Narayan Ji is described as M.A. and as a social worker connected with Araria district BJP. His sons include Akash also known as Shrinivas, Shripati, and Abhishek. They are linked with Ujan Singholi Mander, Badrinath's son Leelanath Upadhyay, Bhaura Khandwala, and Shivani. The line also enters Madanpur Mangalia Katai through Abhijit and Dineshwar.

Vikash Kumar is linked with Pindaruchh Pamgarh Alay, Vinita, and children named Rishi and Shruti. Ajay Kumar is described as a graduate, and his sons include Atul and Vaibhav, linked with Satauli Satlakha, Justice Vaidyanath's son engineer Bholanath, and Anilpur Karmah through Leelanath. These modern educational and professional markers must be preserved.

Harikrishna / Gore's sons include Ashok Kumar and Vinod , linked with Vishnupur Ahil Hariam and Lal's son Tirthanand. Ashok Kumar is described with M.Sc. and Ph.D. in physics and with scholarly - social interests. The Panji thus continues to absorb modern education , public life , and professional distinction within the old genealogical grammar.

15. Ram Sundar, Hem Sundar, and Prem Sundar

Ram Sundar's son Hem Sundar is linked with Shiva Hariam through Babujan's son Dukharan and with Khangud Sarisav through Indramani. The record names Durga / Parga - like readings and children including Suryakanta and Vishwakarma. Ram Sundar's other son Prem Sundar , also known as Sadanand , is connected with Khori Sodarpur and Ghutar. Mandodari appears as a maternal marker , followed by Madhuri , Malati , Arundhati , and Neelam.

The daughters' marriage links are extensive. Suryakanta connects with Samauli Pali and Shridas / Gokhulanand ; Vishwakarma connects with Ramnagar Rakhwari Hariam and Rajendra ; Madhuri connects with Kursa Kanta Bhadgam Jajival and Kritiyanand Sharma ; Malati connects with Pada Behat Khandwala and Murlimohan ; Arundhati connects with Madanpur Talisma Panichobh and Amarendra ; Neelam connects with Patwaha Chhadan Sarisav and Dhruv Kumar.

This part of the chapter is a clear example of marriage-network architecture. The branch cannot be understood by sons alone. The daughters carry the branch into Pali, Hariam, Jajival, Khandwala, Panichobh, and Sarisav fields.

16. Basti Lal/Chhotku, Balgovind, and the chapter's closing field

The passage then returns to Basti Lal, also known as Chhotku. His son Buddhinath's son Balgovind is linked with Asura Badgam Darhiara and Gudar. Yogarupa appears as a maternal marker, followed by Godavari and a Dhangri Narsam Valiyas link through Vanshidhar.

Balgovind's sons include Narendra Mohan, Devendra Mohan, and Acharya Dr. Virendra Kumar. The branch is linked with Maldwand Badhiya Pawauli through Gudar's son Krishnadev and with Sahdazpur Sahashram Darhiara through Shripati. Saraswati appears as a maternal marker, followed by Gita, Amrita, Sangeeta, and Rekha.

The daughter-lines again carry the branch into Sijhua Mudari, Babhani Parhat Makarahi, Babhani Parhat Sakaradhi, and Belgachhi Ratauli Darhiara. Narendra Mohan is marked M.Sc. and his son Nitish Bhardwaj is linked with Taranagar Tarouni Karmah, Revathinath, and Hemnagar Malangia Karmah. This closes the chapter's Dom Tekari field and prepares the next chapter to begin with the next heading: Ghoda Ghat Ratipad Belauch.

17. Main branches decoded in this chapter

Jayaditya - Haradatt opening : Jayaditya , Ram , Haradatt , Sudeshiru , Halleshwar , Basaoan , Bisho , Amaru / Budhes , Ohari , Duban , Narayan , Shyam , Kamal , Parmanand.

Pashupati-Vasudev branch: Pashupati, Vasudev, Rameshwar, Bhuvaneshwar, Gangadatt, Durgadatt, Dhirakant, with Sakauna, Beheda Belauch, Sataidh Sarisav, Asi Valiyas, and Hati Pali links.

Rameshwar - Babunath branch : Mansharam , Saburdatt , Banmali , Hiranmanik , Babunath , Jhotan / Parshi , Bastilal / Chhotku , Dharmalal , Sonalal , Buddhinath.

Gangadatt learned branch: Vaiyakarana Krishnaram, Ghanaram, Chandradatt, Prithvidatt, Ram Lal, Devlal, Bengalal, Bokai, Dayavati, Sarvalal.

Dhirakant branch : Mahonnad , Nidhinath , Shambhunath , Ramanath / Neena , Tota , Lakshminath / Thitharu , Ugramani / Lataru , Mushay , Shiromani , Krishnamani / Mukund , Anantalal , Ram Sundar / Nunulal.

Modern continuation : Balkrishna , Narayan Ji , Vijay , Ajay , Vikash Kumar , Ashok Kumar , Vinod Kumar , Hem Sundar , Prem Sundar / Sadanand , Balgovind , Narendra Mohan , Devendra Mohan , Acharya Dr. Virendra Kumar.

18. What Chapter 6 teaches

Chapter 6 teaches that a formal village heading may contain several layers of time. The Dom Tekari section begins in a learned premodern world, with Mahamahopadhyay and Mahopadhyay titles, but it continues into modern education, legislative office, social work, engineering, science, and public life.

It also teaches that the Panji's method does not change when names become modern. A modern graduate , professor , doctor , engineer , or political worker is still recorded through father , branch , village ,

marriage connection , and maternal / daughter lines. The old grammar survives inside the modern record.

Most importantly, the chapter confirms that women's names must be retained. Durga, Babuna, Maravati, Kamalavati, Sohouni, Hansavati, Dayavati, Chanchalavati, Mandodari, Anandi, Jambavati, Hiravati, Kanchani, Jhabavati, Ambika, Chandika, Nageshwari, Gauri, Kishori, Mandodari, Madhuri, Malati, Arundhati, Neelam, Yogarupa, Saraswati, Gita, Amrita, Sangeeta, and Rekha are not decorative additions. They organize the marriage memory of the branch.

19. Conclusion: Dom Tekari as continuity of learning, descent, and public memory

Chapter 6 carries the line from Dom Tekari through Jayaditya's learned opening, Haradatt's branch division, Pashupati and Vasudev's large son-cluster, Gangadatt's Vaiyakarana line, Dhirakant's extended descendants, and the modern public branches of Anantalal, Ram Sundar, Balgovind, and their descendants.

The chapter shows how the Panji preserves continuity across centuries. A line may begin with Mahamahopadhyay Jayaditya and later contain an assembly member, a social worker, a physicist, an engineer, an acharya, and many modern family names. Yet the structure remains the same: descent, place, marriage, title, and branch-continuity.

The next chapter should begin with the following major settlement movement after this Dom Tekari field: Ghoda Ghat Ratipad Belauch. The same method must continue, because every new settlement heading is not merely a place-name but another doorway into the living social map of Mithila.

Chapter 7

Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field

Source span decoded in this chapter

Decoded source span and focus:

- Source movement - Decoded focus
- घोडाघाट रतिपाड बेलउंच - New settlement heading after Dom Tekari ; opening of the Ratipad - Belauch field.
- वासुदेव → दुर्गादत्त → ठकरू → भीम → मनोहर - Main descent line through which the section begins.
- मनोहर सुता आनन्दी , कोकील , खेदन , दुर्लभ , क्षेमकर , बालकृष्ण - First son - cluster from Manohar and the branch toward Harishwar and Baidyanath.
- गंगा , ठकिनी , कुमरि , पूर्णिमा ; तारावती ; धीवती ; हेमवती - Women and daughter - marriage markers that organize the early section.
- बैद्यनाथ → मोहनलाल → फूदीलाल / फूदकन / कलर → चतुरानन्द - Second major descent cluster with Khauval , Karmah , Budhwal , Sodarpur , Darhiara , and Sakaradhi links.
- चतुरानन्द सुता रमाकान्त , लक्ष्मीकान्त , उमाकान्त ; यदुनन्दन प्र० बेचन - Large modernizing branch with daughters , wives , and public - social titles.
- विश्वनाथ → महेशनाथ / रविन्द्रनाथ / मुटुकनाथ / बटेशनाथ - Late continuation through Naroun , Karmah , Pali , Khandwala , and Darhiara links.
- तिलय रतनपुर - रभिडा - बनैली , परवाहा असूरा सकमा - Next heading ; reserved for the following chapter.

1. Where Chapter 7 begins

Chapter 6 stopped before the next major settlement heading: घोडाघाट रतिपाड बेलउंच. Chapter 7 begins from that exact point. The chapter does not treat Ghoda Ghat as a mere place-name. It reads the heading as a new doorway into a branch where Belauch, Ratipad, Sodarpur, Khauval, Jalay, Nikhuti, Pali, Darhiara, Baliyas, and Karmah are drawn into one genealogical field.

The method remains the same: every name is read through descent, place, marriage, title, and branch-continuity. The section begins with Vasudev, Durgadatt, Thakaru, Bhim, and Manohar, but it quickly

expands through sons, wives, daughters, maternal markers, village links, and later modern titles.

This chapter follows the source until the next formal heading, तिलय रतनपुर-रभिडा-बनैली, परवाहा असूरा सकमा. That next heading is reserved for Chapter 8. The present chapter is therefore the full Ghoda Ghat Ratipad Belauch field.

2. Vasudev, Durgadatt, Thakaru, Bhim, and Manohar

The section opens with Vasudev's son Durgadatt, then Durgadatt's son Thakaru, and then Bhim. Bhim's son is Manohar. This gives the first clean descent chain of the chapter: Vasudev -> Durgadatt -> Thakaru -> Bhim -> Manohar.

The text immediately connects Manohar with Andoli Jalay through Thanu. This is the first warning that the section will not remain limited to Belauch. A person standing under the Ghoda Ghat Ratipad Belauch heading is made socially legible through another place connection.

Devsena appears as a maternal or female-associated marker, followed by the children Machalini and others. Machalini is linked with Singhashram and Mohan. This early female note must be preserved, because the branch does not move only through male descent. The Panji is already recording the marriage and maternal web alongside the paternal line.

3. Manohar's sons and the first Harishwar line

Manohar's descendants include Anandi, Kokil, Khedan, Durlabh, Kshemkar, and Balkrishna. The group is linked with Busvan and Hardev's son Bhramar. The record then moves into Manorama, also remembered as Medhna, and from there into Balkrishna's sons Durgadatt and Harishwar.

The branch is connected with Barhi Nikhuti through Dukha and Bhramar, and with Kanakaura Didhoy through Gosain Das and Khadgari. These links make the Ghoda Ghat heading a center of distribution rather than a narrow residence label. A correct chart must therefore mark the heading, then list the outward links under each branch.

The women Ganga, Thakini, Kumari, and Purnima appear in this section. Their marriages connect Didhoy, Usrauli Alay, Neyam Kujouli, and Kusamal. These are not incidental names. They carry the marriage memory by which the branch enters other houses.

4. Harishwar, Baidyanath, and the daughter-marriage structure

Harishwar's son Baidyanath becomes a major figure in the next movement. Baidyanath is connected with Pachadhia Darhiara through Abhiram's son Dani and with Pali through Yadunandan. The source then names Taravati as a maternal marker and continues to another set of Harishwar's sons: Bholadatt, Hanumandatt, and Gosain Ramdatt.

This second Harishwar grouping is linked with Gaur Sodarpur through Kinkar Vahu's son Bhaiyaram, and with Virpur Panichobh through Thakur Harishwar. Dheevati appears as a maternal or female marker. Daughters or female-linked names such as Dau and Hemvati connect Jarhatiya Pali and Satauli Satlakha.

The point is important: Harishwar's identity cannot be decoded only by listing his sons. His line is made clear only when the Sodarpur, Panichobh, Pali, and Satlakha links are retained. Women's names carry the branch across those houses.

5. Baidyanath's son Mohanlal and the Fudilal branch

Baidyanath's son Mohanlal is linked with Hati Pali through Dayakar's son Tulakrishna, also known as Benga, and with Baheda Sakaradhi through Chiranjiv. Kumudini appears as the maternal marker, followed by Shantavati, Shankarvati, and Vani.

These women are placed into marriage networks: Shantavati through Ratauli Darhiara and Dular, Shankarvati through Narsam Baliyas and Jagatmani, and Vani through Khadik Khauval and Yogi's son Bhai. The Panji is not narrating domestic detail for its own sake. It is preserving the relations needed for future marriage judgment.

Mohanlal's sons include Fudilal, also known as Fudkan or Kalar. Fudilal is linked with Simarwad Khauval, Bhikshuk, Baharaiya, Mahindrapur Karmah, and Kali. Dayamani appears as the maternal marker, followed by Khevidati and Vinavati. Their marriage links run through Tatail Sakaradhi, Naroun, Suryamani, Jayadatt, and Ramlal.

6. Fudilal's sons: Mohitlal, Shobhitlal, and Chaturanan

Fudilal's sons include Mohitlal, Shobhitlal, and Chaturanan. These names open another large sub-branch. The line is attached to Belsam Budhwal, Ramaivasi Loknathpur, Pushpanath, and then to several

female-linked names: Kavavati, Shailajyavati, Sajjanvati, and Buddhimata.

The marriage paths connected with this group include Raiyam Sodarpur through Jhapat's son Bengali, Rahatmina Ratauli Darhiara through Kanhaiya and Sadanand, and Bailebhitthi Panichobh through Achamit and Lalbihari. These entries show the branch moving simultaneously into Sodarpur, Darhiara, and Panichobh fields.

Chaturanan is therefore not a small side figure. Through him the chapter turns into a broad matrix of sons, daughters, village ties, and later modern names. The Panji's logic remains consistent: father, son, wife, village, mool, and continuity must all be kept together.

7. Chaturanan's sons: Ramakant, Lakshmikant, Umakant, and Yadunandan/Bechan

Chaturanan's descendants include Ramakant, Lakshmikant, and Umakant. The line is linked with Hati Sodarpur through Parashnath, with Vaiyakarana Sodarpur, and with Badgam Darhiara through Bhupalal. This is one of the important scholarly markers of the chapter: the word Vaiyakarana shows that learned identity continues inside the genealogical record.

Another Chaturanan branch gives Yadunandan, also known as Bechan, along with Jagannath, Shambhunath, Ashok Kumar, and Vinay Kumar. This branch is linked with Rahatmina Tatail Sakaradhi, Gulli, Bhorelal, Shiva Hariamb, and Ramlal.

Devaki appears as a maternal marker, followed by Nirmala and Sulochana. Nirmala is linked with Madanpur Phulday Pali; Sulochana is linked with Sarnajpur Jagati Pawauli. These entries again show that women's lines are the bridge by which Chaturanan's branch enters other houses.

8. Ramakant, Lakshmikant, and the daughters of Urmila

Ramakant is linked with Gilhabadi Rajaura Mander through Jyoti. Lakshmikant's sons include Vivekanand and Hiranand. The line moves through Madanpur Katai, Bachchilal, Kumar, Parakhand Baheradhi, and Mohanlal. Urmila appears as the maternal marker.

Urmila's daughters or female-linked descendants include Shanti, Basanti, Mira, Tira, Usha, and Jayamala. Their marriage paths reach Bhadeshwar Nagvad Ghosot, Araria Simarbad Sodarpur, Belbadi Barhi Nirauti, Maldwar Dadhiyam Pawauli, and Taranagar Ruchauli Karmah.

This passage is one of the clearest proofs that daughter-lines must not be omitted. The women's names are the architecture of the marriage field. They show how the Ghoda Ghat Ratipad Belauch branch becomes connected with Ghosot, Sodarpur, Nirauti, Pawauli, and Karmah.

9. Umakant, Shyama, Vipin, and the modernizing public branch

Umakant's line is linked with Barari Deshual Khandwala, Mangaladatt, Bhairavdatt, Parwaha Kanhouli Ekhar, and Nityanand. Shyama appears as a maternal marker, followed by Asha and Leela. Asha connects through Gharwari Anilpur Karmah and Muralidhar's son Narayan; Leela connects through Pategana Nagvad Ghosot and Bhuvaneshwar's son Buddhinath.

The section then records Umakant's son Vipin, marked as B.A. and connected with Birvan Nagvad Ghosot, Udhoran, Haldharan, Badhiya Pawauli, and Ugri. Shashikala appears as a mother or female marker, followed by Sheela and Bindu. Vipin's line then connects through Ramai, Gaurinath, Kumkum, and Rakhi.

The presence of B.A. is significant. The Panji has moved into modern educational identity while retaining the old grammar. A man may be marked by modern education, but he is still recorded through father, place, wife, and branch.

10. Yadunandan/Bechan: Mukhiya, social service, and daughter-marriage continuity

The source describes Yadunandan, also known as Bechan, as a Mukhiya and a renowned social worker. This public title belongs inside the genealogy. It shows that the Panji records not only older scholarly titles but also modern social authority.

Yadunandan's sons include Arun, Tarun, and Shailendra, connected with Madanpur Katai, Bachchilal's son Raja, Akbarpur Karmah, and Baleshwar. Sushila appears as a maternal marker, followed by Gita, Sita, Gudiya, and Nikki. Gita connects through Tegachhia Mahua Khauwal and Shobhakant's son Devendra; Sita connects through Khavashpur and Triloknath.

The passage then continues with Mulur, also known as Jagannath, and with Varun Kumar and Bhagwan. These later names show modern family memory within the older Panji format. The line still uses the same

logic: sons are named, women are named, places are named, and marriage destinations are preserved.

11. Harishwar's later branch: Rajnath, Tejnath, Mutuknath, and Vishwanath

The record returns to Harishwar's line through Bholadatt, Rajnath, Tejnath, and Mutuknath. These are linked with Samauli Pali, Harinath, Mayanath, Badgam Darhiara, and Saheb. Khadgavati appears as a maternal marker, followed by Vadanvati.

Tejnath's son Vishwanath is linked with Nanyapur Alay, Brajlal, Jaykant, Kako Belauch, and Parashmani. Parashmani's line includes Gyanvati and Phokachavati. These names help distinguish the later branch from earlier Harishwar-related figures.

Vishwanath's sons include Maheshnath and Ravindranath. The source then links Maheshnath with Chainpur Mahishi Pali, Latai, Shrikant, and Katka Sodarapur. It also records Satyabhama as the maternal marker, with Pramila and Radha. One Radha marriage is through Ramai-vasi Jarhatiya Darhiara; another is through Narayanpur in the Chhai region and a Chakraprayag Bhumihar Brahmin link. This last note should be retained exactly because it signals an unusual or externally marked marriage field.

12. Jayprakash, Ravindranath, Mutuknath, and the stop before the next heading

Maheshnath's son Jayprakash is linked with Ramai-vasi Kawai Naroun, Jagmohan, Mathuranand, Majhaura Karmah, and Anant Lal. Ravindranath's line gives Suman and Ratan, connected with Ramai Shubhankar and Harinath.

Mutuknath's son Batenath is linked with Deshual Khandwala and Mohanlal. Batenath's descendants include Buddhinath, Babunath, Durganand, and Narayan, with Matyahi Majhaura Karmah, Nokhelal, Anant Lal, Ruh Darhiara, and Shaktinath Datt. Buddhinath's sons Amarnath and Samarnath are linked with Deviganj Mahishi Budhwal and Kripanand.

At this point the Ghoda Ghat Ratipad Belauch chapter has completed its internal field. The next words in the source open a new heading: तिलय रतनपुर-रभिडा-बनैली, परवाहा असूरा सकमा. That heading belongs to Chapter 8, because it introduces a new settlement and branch movement.

13. Main branches decoded in this chapter

Vasudev-Durgadatt-Bhim-Manohar branch: Vasudev, Durgadatt, Thakaru, Bhim, Manohar, Devsena, Machalini, Anandi, Kokil, Khedan, Durlabh, Kshemkar, Balkrishna.

Harishwar - Baidyanath - Mohanlal branch : Harishwar , Baidyanath , Mohanlal , Fudilal / Fudkan / Kalar , Mohitlal , Shobhitlal , Chaturanan , Dayamani , Khevidati , Vinavati , Kavavati , Shailajyavati , Sajjanvati , Buddhimata.

Chaturanan branch : Ramakant , Lakshmikant , Umakant , Yadunandan / Bechan , Jagannath , Shambhunath , Ashok Kumar , Vinay Kumar , Devaki , Nirmala , Sulochana , Urmila , Shanti , Basanti , Mira , Tira , Usha , Jayamala.

Public and modern branch : Vipin B.A. , Yadunandan / Bechan as Mukhiya and social worker , Varun Kumar , Bhagwan , Navneet , Arun Kumar , Manish Kumar , Tej Nath , Mutuknath , Jayprakash , Suman , Ratan , Batenath , Amarnath , Samarnath.

14. What Chapter 7 teaches

Chapter 7 teaches that a Belauch heading may contain a dense marriage map reaching into Jalay, Nikhuti, Didhoy, Alay, Kujouli, Darhiara, Pali, Sodarpur, Panichobh, Sakaradhi, Khauwal, Karmah, Budhwal, Mander, Ghosot, Pawauli, and Baliyas.

It also teaches that old and modern status markers can appear in one continuous record. Vaiyakarana Sodarpur, Mukhiya, social worker, B.A., and later personal names all belong to the same Panji grammar.

Most importantly, the chapter confirms again that women are structural to the genealogy. Devsena, Ganga, Thakini, Kumari, Purnima, Taravati, Dheevati, Hemvati, Kumudini, Shantavati, Shankarvati, Vani, Dayamani, Kavavati, Devaki, Urmila, Shyama, Sushila, Satyabhama, Pramila, Radha, and many others preserve the marriage paths of the branch.

15. Conclusion: Ghoda Ghat as a living marriage field

The Ghoda Ghat Ratipad Belauch section begins with a simple - looking descent chain , but it becomes a large marriage field. The line starts from Vasudev , Durgadatt , Thakaru , Bhim , and Manohar , then spreads through Harishwar , Baidyanath , Mohanlal , Fudilal ,

Chaturanan , Ramakant , Lakshmikant , Umakant , Yadunandan / Bechan , and the later modern branches.

This is the living nature of the Panji. A village heading does not merely locate a family. It opens a network of descent, residence, marital alliance, title, and memory. The branch remains legible only when all of these elements are preserved together.

The next chapter should begin with the following formal heading: तिलय रतनपुर-रभिडा-बनैली, परवाहा असूरा सकमा. The same method must continue: every person must be read through descent, place, marriage, title, and branch-continuity.

Chapter 8

Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network

Source span decoded in this chapter

Decoded source span and focus:

- Source movement - Decoded focus
- तिलय रतनपुर - रभिडा - बनैली , परवाहा असूरा सकमा - New formal heading after Ghoda Ghat Ratipad Belauch ; opening of the Tilay - Ratanpur - Rabhida - Banaili field.
- अगुरू → जुडाउन / मतिकर → हरिकर → खाँ अगुआन → फकीर / कल्ली - Opening descent line and the first movement into Panichobh , Jalay , Darhiara , Baheradhi , and Mander.
- फकीर → जगन्नाथ → गंगाधर / रामकृष्ण - Branch through Jagannath ; Gangadhar gives Panchvadan , Madhukar , Nanu , and Chhota.
- मेदिनी , अहिल्या , दुर्गा , जगदम्बा ; राजा दुलार सिंह (बनैली ड्योदी) - Female - line and estate - status markers ; entry into Banaili Dyodhi memory.
- मधुकर → भूपति / पृथ्वीपति - Core branch moving toward Abhayanath , Nirmala , Sarisav Sodarpur , Mahia Sodarpur , Khedan , and later Rai lines.
- राय जहाद सिंह → राय ब्रजराज सिंह → कन्हैया सिंह / झपट सिंह / बदल सिंह - Rai - title branch ; Darhiara , Khandwala , Budhwal , Baliyas , and daughter - marriage connections.
- राय अमर सिंह → राय पचकौडी → शिवानन्द / उग्रानन्द - Parwaha - linked Pachkaudi branch and movement through Darhiara , Sodarpur , Khauwal , Khandwala , and Sri Khand.
- राय झपट सिंह → मोहन सिंह / उदय सिंह / राम सिंह - Later Rai branch with Budhwal , Khauwal , Darhiara , Alay , Ekhar , Jajival , and Ghosot marriage paths.
- रतनपुर तिलय महलबाडी - Internal continuation before the next major heading ; closes the chapter before बडगाम दरिहरा असूरा.
- बडगाम दरिहरा असूरा - Next formal heading ; reserved for Chapter 9.

1. Where Chapter 8 begins

Chapter 7 ended at the next formal source heading: तिलय रतनपुर-रभिडा-बनैली, परवाहा असूरा सकमा. Chapter 8 begins from that exact

heading. This is not a mere change of village-name; it opens a new branch field where Tilya, Ratanpur, Rabhida, Banaili, Parwaha, Asura, and Sakma become the organizing geography of descent and marriage.

The chapter follows the line until the next major heading, बडगाम दरिहरा असूरा. The material between these headings is dense. It includes old descent, the Banaili Dyodhi note, repeated Rai titles, and many daughter-marriage links. The method remains the same: every name is read through descent, place, marriage, title, and branch-continuity.

This chapter is especially important because the genealogy begins to carry a more visible landed and public register. The names Raja Dular Singh, Babu Eklal, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and other Rai-linked figures show that the Panji records status as part of lineage identity, but it does not let status replace the ordinary grammar of sons, daughters, wives, and settlement links.

2. Agar, Judaun, Matikar, Harikar, and Khan Aguwan

The new heading begins with Agar. Agar has two sons, Judaun and Matikar. Immediately the source links this line with Panichobh, Sona, and Bhavanand. Devaki appears as a maternal or female-associated marker, and the children include Rambha. Rambha is connected through Loam Surgan to Som, son of Pranpati, and the line gives Chaturdhari Maharaj Samar Singh.

This opening already shows the structure of the chapter. It is not only a descent from Agar. It is a branch network connecting Panichobh, Surgan, Jalay, and later Darhiara and Baheradhi. Matikar's son Harikar is linked with Jalay and Kuldhar. Harikar's son is Khan Aguwan, and Khan Aguwan is connected with Panichobh through Gonu.

Aguwan's sons include Fakir and Kalli. Fakir is linked with Darhiara through Achyut. The early line therefore gives : Agar - > Judaun / Matikar - > Harikar - > Khan Aguwan - > Fakir and Kalli. But each descent step is also a place step. Without Panichobh , Jalay , Darhiara , and the female markers Devaki and Rambha , the branch cannot be properly decoded.

3. Fakir, Jagannath, Gangadhar, Ramkrishna, and the Mander-Ghusaut link

Fakir's son is Jagannath, linked with Baheradhi and Vishnudas. Jagannath's sons include Gangadhar and Ramkrishna. These are linked with Mander through Haridev's son Krishnadev and with Ghusaut

through Kamdev. Thus, the branch moves quickly from the Tilya-Ratanpur heading into the Mander and Ghusaut fields.

Gangadhar's sons include Panchvadan, Madhukar, Nanu, and Chhota. They are linked through Kayaniyam, Mohan, Warah, Khauul, and Madhu. Medini appears as a maternal or female-associated marker. After Medini, the source names Ahilya and records marriage connections to Rohad Sakaradhi and Ramnath's son Gopal.

The point to preserve is that Gangadhar is not merely a name in a straight male line. Through Medini, Ahilya, and the following marriage entries, Gangadhar's branch enters Sakaradhi and then opens toward the estate-status memory of Banaili Dyodhi. The female lines are the hinge through which the chapter moves from a descent list to a social map.

4. Ahilya, Durga, Jagadamba, and the Banaili Dyodhi note

The text records Ahilya through Rohad Sakaradhi, then gives descendants such as Nehal. Another line names Durga, linked with Teghara Badhiya Pawauli, and then Jagadamba. Jagadamba is linked with Baigani Alay through Chaudhary Devanand and Chaudhary Parmanand, also known as Hazari.

From this point the source gives a remarkable status marker: Raja Dular Singh of Banaili Dyodhi and Babu Eklal, also known as Tejanand. This note must be read carefully. It does not remove the branch from the Panji's ordinary grammar. It adds a status layer to it. The genealogy still proceeds by descent and marriage, but it also records the public estate memory of Banaili.

The presence of Raja, Babu, and Dyodhi language shows that the Panji is an archive of social rank as well as descent. However, the editor must not turn it into a court history. The safer reading is genealogical: the Banaili Dyodhi note identifies a socially visible branch within the wider Tilya-Ratanpur field.

5. Madhukar, Bhupati, Prithvipati, and Abhayanath

Madhukar's sons include Bhupati and Prithvipati. This becomes one of the central sub-branches of the chapter. Bhupati is linked with Khauul through Harishwar's son Dharmeshwar and with Bhadgam Jajival through Ghani and Ramanand. Bhupati's son Abhayanath is linked with Pariyamb Budhwal through Bhaiya's son Chhaban and with Darhiara through Saheb.

Abhayanath's daughter or female line connects with Khauwal through Brajnath's son Dinanath, and with Sakma-vasi Gadh Alay through Chamu's son Bhuvan. Nirmala appears as a maternal marker. Nirmala's line gives Savitri and a marriage to Padmapur Panichobh through Madhurapati's son Bholanath.

This sub-branch shows the Panji's connective method clearly. A male descent line moves from Madhukar to Bhupati to Abhayanath, but the living network is carried through Khauwal, Budhwal, Darhiara, Alay, Panichobh, and the women linked with those houses.

6. Nirmala, Savitri, Champura, Sarisav Sodarpur, and Mahia Sodarpur

Nirmala's line also names Jagmohan and Laturan, and then Makranda and Bhavani. The first marriage link is through Champura in Tirhut, connected with Sarisav Sodarpur and Bahujaan's son Jaydev. This produces a son, Singheshwar. Another marriage link goes to Thadhi-vasi Mahia Sodarpur through Chandramani's son Gangadhar.

These two Sodarpur links are important because this chapter, though headed by Tilya-Ratanpur and Banaili, keeps touching the Sodarpur world. Sarisav Sodarpur and Mahia Sodarpur appear not as random references, but as marriage and branch anchors. The branch cannot be mapped if these links are omitted.

The same passage then returns to Rai Prithvipati. His son Khedan is linked with Pali through Bhanjan. Rai Nanu's daughter-line connects with Sakaradhi through Kamalakant, while another Sodarpur link is preserved through Bhotai's son Damodar. The editor must therefore hold the geography together: Tirhut, Sarisav Sodarpur, Mahia Sodarpur, Pali, Sakaradhi, and Darhiara all belong to the same expanding field.

7. Rai Kalli, Rai Madhusudan, Rai Jahad Singh, and Rai Brajraj Singh

Rai Kalli's son Madhusudan is linked with Mander through Haridev's son Krishnadev and with Ghusaut through Kamdev. Madhusudan's son is Rai Jahad Singh. Rai Jahad Singh is linked with Lohana Sakaradhi through Lakshman's son Chaturbhuj and with Budhwal through Babu's son Manai.

Rai Jahad Singh's son is Rai Brajraj Singh. This is the point at which the Rai title becomes a repeated branch marker. Rai Brajraj Singh is linked with Karmah through Raghudev's son Santoshi and with Mander

through Yashodhar's son Basudev. His children include Kanhaiya Singh, Jhapat Singh, and Badal Singh.

This is not merely an honorific passage. The title Rai identifies a branch that must still be read through the same Panji rules. Kanhaiya Singh, Jhapat Singh, and Badal Singh are not free-floating names. Their identity is attached to Darhiara, Khandwala, Budhwal, Baliyas, and subsequent wife and daughter lines.

8. Kanhaiya Singh, Jivan Singh, Kumar Singh, and Amar Singh

Rai Kanhaiya Singh's sons include Jivan Singh, Kumar Singh, and Amar Singh. They are linked with Budhwal through Nandan's son Mahidhar and with Agadi Baliyas through Damu. Hiramati appears as a maternal marker, followed by Mohavati and Shyamavati.

Mohavati's marriage line is through Ratauli Darhiara and Dhirnath's son Lotan, producing Babunath and Parashnath. Another connection leads to Madhubani Baigani Alay through Chanan's son Babunath and produces Artinath. A further Mohavati link goes to Hati Pali through Chhaba's son Sarveshwar, producing Rajkumari.

Shyamavati is linked with Chopra Bakhari, Mataun Darhiara, and Rupnath's son Shashinath, producing Premnath. This cluster is a strong example of how female lines organize the Rai branch. Mohavati and Shyamavati are not secondary; they tell us how the Rai Kanhaiya Singh branch entered Darhiara, Alay, Hati Pali, and Chopra Bakhari.

9. Ramjivan Singh, Kumar Singh, and the Pachaudi-Parwaha opening

The source then names Ramjivan Singh's son Khushi, linked with Samaya Pali through Manik's son Shyam and with Ruchauli Ekhar through Bachanu. Jayavati appears as a maternal marker, and the children include Kumavati. Kumavati is linked with Rashadh-vasi Mahindrapur Pandua through Thakur Devanath's son Badrinath.

Rai Kumar Singh's daughter-line connects with Pariyamb Budhwal through Chilkha's son Shambhunath and with Teterihar Sodarpur through Harinath. Chandravati appears as a maternal marker, followed by Jhulanvati, Vadanvati, and Phulanvati. Vadanvati is linked with Vishnupur in Shripur Desh through Kurma Khau and Patani's son Parashnath, and another line connects Jahanpur Ratauli Darhiara with Babujan's son Babulal.

The next clear sub-heading is Pachaudi se Parwaha. Here Rai Amar Singh's son Rai Pachaudi begins a new branch. This is still part of the Tilya-Ratanpur chapter because it follows directly before the next major heading. It should not be split off prematurely unless a later full volume organization requires it.

10. Rai Pachaudi, Shivanand, Ugranand, and Sri Khand-Gunmanti

Rai Pachaudi is linked with Ratauli Darhiara through Ram's son Harinath and with Sodarpur through Sona. Lakshmi appears as a maternal marker, followed by Bula. Bula is linked with Mahishi Budhwal through Khadganath's son Harihar, and this line gives Dayanand and Vishnunath.

Vishnunath is linked with Simarwad Khauwal through Ratinath's son Dwarikanath, and gives Maheshnath. Purnia and Gunja then appear as female or maternal markers. One Gunja link goes to Simarwad Sodarpur through Ugranath's son Kripanath; another goes to Bhor Khandwala through Jayraj Singh's son Bateshnath Singh.

Rai Pachaudi's sons include Shivanand and Ugranand. Shivanand is linked with Asura-vasi Badgam Darhiara through Kunjbihari. Ugranand is linked with Asura-vasi Bad Darhiara through Doman's son Chammanlal and with Sodarpur through Keshavnath. Rai Shivanand's son Parmanand is linked with Gunmanti-vasi Sri Khand and with Brahmanpura. Ugranand's daughter-line again connects through Kurma Khauwal and Simarbar Sodarpur. This branch is therefore a bridge from Parwaha into Asura, Darhiara, Khauwal, Sodarpur, and Sri Khand.

11. Rai Jhapat Singh, Mohan Singh, Uday Singh, Ram Singh, and the daughter field

Rai Jhapat Singh's sons include Mohan Singh, Uday Singh, and Ram Singh. Their line is linked with Budhwal through Hardatt's son Saheb and with Khauwal through Baidyanath. Thakani appears as a maternal marker. Rai Mohan Singh's sons include Kirat Singh, Babulal, and Manilal, linked with Mahishi Budhwal, Kamalnayan, Tej Nath, and Bhainsdiyar Darhiara.

Nehavati appears as a maternal marker, followed by Nandmani, Bhagvati, and Bhagyavati. Their marriage entries connect Khadik Khauwal, Mataun Darhiara, Jagwari Alay, and the sons Jaydatt and Govind. Rai Kirat Singh's line links with Hati Pali, Deshual

Khandwala, and Dhirnath. Rai Manilal gives Sadanand, Dayanand, Shivanand, also known as Munshi, Gunanand, also known as Gobhi, and Asarna Kurma Khauwal connections.

This is another passage where repeated titles and repeated village names must not be flattened. Rai Jhapat Singh's branch has several internal streams. The women Nehavati, Nandmani, Bhagvati, Bhagyavati, and Ujanvati structure those streams through marriage into Khauwal, Darhiara, Alay, Khandwala, and Baliyas-related fields.

12. Rai Suday Singh, Pyarelal, Vadan Singh, and the Ratanpur Tilay Mahalbadi continuation

Rai Suday Singh's sons include Narendra Singh, Thakur Singh, and Pyarelal. They are linked with Darhiara through Bandhu's son Janakinath and with Alay through Hulas. Shyamavati appears as a maternal marker, followed by Chandramani, Kanakvati, and Indravati. Their marriage links reach Budhwal, Ratauli Darhiara, Jahanpur Ekma Khandwala, Satauli Satlakha, Nag Ghosot, and Mahindrapur Panduaha.

Rai Pyarelal's son Bhailal is connected with Simarbad Khauwal, Vadan, Tej Nath, Gangaur, and Shivnath. A second Pyarelal branch gives Devanand, linked with Narwal, Hiran, Mishra Garibnath, and Mandarisam. Rai Vadan Singh's sons include Babuan Singh, Lalit Singh, Gokhul Singh, and Chhatra Singh, connected with Tilount, Narayan, Yagyapati, Khandwala, and Garib.

After these Rai branches the source marks Ratanpur Tilay Mahalbadi. This is the internal continuation of the chapter before the next major heading. It connects Gopal, Raghudev, Vasudev, Nanu, Amar Singh, Ramnand Singh, Kumar Singh, Shrimani, Bholanath, Rankvati, Khudnavati, and Dayavati. It closes the Tilya-Ratanpur field by returning to Ratanpur and Mahalbadi while still carrying Khauwal, Ekhar, Darhiara, Mander, Sakaradhi, and Baliyas links.

13. Main branches decoded in this chapter

Agaru-Harikar-Aguwan branch: Agaru, Judaun, Matikar, Harikar, Khan Aguwan, Fakir, Kalli, Jagannath, Gangadhar, Ramkrishna, Panchvadan, Madhukar, Nanu, Chhota.

Banaili Dyodhi branch : Medini , Ahilya , Durga , Jagadamba , Chaudhary Devanand , Chaudhary Parmanand / Hazari , Raja Dular Singh , Babu Eklal / Tejanand.

Madhukar-Bhupati-Prithvipati branch: Bhupati, Prithvipati, Abhayanath, Nirmala, Savitri, Jagmohan, Makranda, Bhavani, Sarisav Sodarapur, Mahia Sodarapur, Khedan, Bhotai, Damodar.

Rai Jahad Singh-Brajraj Singh branch: Rai Jahad Singh, Rai Brajraj Singh, Kanhaiya Singh, Jhapat Singh, Badal Singh, Jivan Singh, Kumar Singh, Amar Singh, Mohavati, Shyamavati, Rajkumari.

Rai Pachaudi branch: Rai Amar Singh, Rai Pachaudi, Shivanand, Ugranand, Parmanand, Lakshmi, Bula, Dayanand, Vishnunath, Maheshnath, Gunja, Kripanath.

Rai Jhapat Singh and later Rai branch : Mohan Singh , Uday Singh , Ram Singh , Kirat Singh , Babulal , Manilal , Sadanand , Dayanand , Shivanand / Munshi , Gunanand / Gobhi , Suday Singh , Narendra Singh , Thakur Singh , Pyarelal , Vadan Singh.

Ratanpur Tilay Mahalbadi continuation: Gopal, Raghudev, Vasudev, Lal, Shridhar, Bhaiya, Saheb, Nanu, Nand Singh, Amar Singh, Ramnand Singh, Kumar Singh, Shrimani, Bholanath, Rankvati, Khudnavati, Dayavati.

14. What Chapter 8 teaches

Chapter 8 teaches that the Panji can combine old descent, female marriage memory, and public status inside one continuous record. The names Raja, Babu, and Rai do not replace the genealogical method; they add a title layer to it. The editor must still ask who is whose son, which village is attached, which daughter married where, and what branch continues afterward.

The chapter also shows that the same branch can repeatedly enter Sodarapur, Darhiara, Khauwal, Khandwala, Budhwal, Mander, Pali, Baliyas, Sakaradhi, Alay, Ekhar, and Panichobh. Repetition here does not mean duplication. It may mark different marriage links from different generations.

Most of all, the chapter shows that women's entries create the real structure of the branch. Devaki, Rambha, Medini, Ahilya, Durga, Jagadamba, Nirmala, Savitri, Bhavani, Mohavati, Shyamavati, Jayavati, Chandravati, Lakshmi, Gunja, Nehavati, Nandmani, Bhagvati, Bhagyavati, Ujanvati, Shyamavati, Kanakvati, Indravati, Kamini, Karpura, and many others are the bridge-lines by which the branch enters other houses.

15. Conclusion: the Rai branch as a marriage network

The Tilya Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma chapter begins with Agarū and moves through Harikar, Aguwan, Fakir, Jagannath, Gangadhar, Madhukar, Bhupati, Prithvipati, and the Rai branches. Its center is not only one ancestor; it is a network of status, settlement, descent, and marriage.

Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachaudi, Rai Jhapat Singh, Rai Suday Singh, and the Ratanpur Tilay Mahalbadi continuation show how public and landed memory can be preserved inside the Panji without breaking the Panji's older grammar.

The next chapter should begin with बडगाम दरिहरा असूरा. That heading opens a new Darhiara-Asura field and should be decoded by the same method: every name must be read through descent, place, marriage, title, and branch-continuity.

Chapter 9

Badgam Darhiara Asura: Ravikar, Bhakta Kavi Dhanapati, Govardhan, Shulpani, Kalidatt, Durgadatt, Manna Lal, Pranmohan, and the Chopra Bakhari-Tetrihar Sodarpur Continuation

Source span decoded in this chapter

Decoded source span and focus:

- Source movement - Decoded focus
- बडगाम दरिहरा असूरा - Formal heading after the Tilay - Ratanpur field ; opening of the Badgam - Darhiara - Asura branch.
- रविकर → शुभंकर / गुणाकर / प्रज्ञाकर / कुसुमाकर / पद्माकर - Opening descent cluster connected with Nadam , Sudhakar , Hariam , Alay , Ekhar , and Khauval.
- भक्त कवि धनपति → ठकुरी / गोपाल / मनोरथ प्र० माजी - Scholarly - poetic title and the line through Naroun , Murari , Revati , Manorath / Maani , Saheb , and Keshav.
- गोवर्द्धन → भगवती प्र० भगति / शंकर / गौरीनाथ - Govardhan branch linked with Karmah , Hati Pali , Kishori , Budheshwari , and later Haridev - Dukhharan.
- हरिदेव → शूलपाणि / शिवदत्त / देवकी - Branch through Digho , Pachadh Jajival , and the next son cluster through Shulpani.
- शूलपाणि → कमल / गणपति / चन्द्रपति प्र० / सिद्धानन्द / देवनाथ / हेमनाथ - Large son cluster linked with Guldi Khandwala , Karmah , Gangauli , Nanyapur Alay , and Pachahi Sodarpur.
- कमल → कालीदत्त / दुर्गादत्त / प्रीतिनाथ / होरील / भाइनाथ - Core line through Kalidatt , Durgadatt / Khushru , Shashinath , Horil , Gaur Sodarpur , and Sundar Sodarpur.
- मन्मूलाल → जगमोहन → प्राणमोहन / विश्वमोहन - Modern expansion through Badhiyam Pawauli , Rajanpura Darhiara , Chopda Bakhari , and Tetrihar Sodarpur.
- प्राणमोहन , नरेश मोहन , विजय मोहन प्र० लफोदर , सुधीर मोहन , विश्वमोहन - Late and modern branch with titles : Mahavid , Principal , M.A. , B.A. , and multiple marriage links.
- असूरा बडगाम दरिहरा - Internal continuation of the same heading before the next formal chapter field.
- बलियास ओगही - द्वाशय , बनैली , कोबरा (कोहबरा) - Next formal heading ; reserved for Chapter 10.

Editorial principle

This chapter is a decoding of the source passage from बडगाम दरिहरा असूरा up to, but not including, बलियास ओगही-द्वाशय, बनैली, कोबरा (कोहबरा). Names have not been treated as decorative lists. Each name is interpreted through descent, attached place, marriage formula, title, alias, and branch continuity.

1. Where Chapter 9 begins

Chapter 8 closed just before the source heading बडगाम दरिहरा असूरा. Chapter 9 begins from that heading and follows the branch until the next formal heading, बलियास ओगही-द्वाशय, बनैली, कोबरा (कोहबरा). This keeps the cumulative reading in the actual source order.

The chapter is organized around the Badgam-Darhiara-Asura field. The opening ancestor-cluster begins with Ravikar and his sons Shubhankar, Gunakar, Pragyakar, Kusumakar, and Padmakar. From there the text moves through Bhakta Kavi Dhanapati, Govardhan, Haridev, Shulpani, Kamal, Kalidatt, Durgadatt, Horil, Manna Lal, Jagmohan, Pranmohan, and the modern Chopra Bakhari-Tetrihar Sodarpur continuation.

This chapter is important because it combines four layers: older descent, poetic and learned title, the Badgam-Darhiara-Asura settlement field, and late modern family continuations. The same method remains necessary: every name must be read through descent, place, marriage, title, and branch-continuity.

2. Ravikar and the opening son-cluster

The heading बडगाम दरिहरा असूरा opens with Ravikar. Ravikar's sons are named as Shubhankar, Gunakar, Pragyakar, Kusumakar, and Padmakar. The line immediately connects with Nadam through Sudhakar. This opening shows that the Badgam-Darhiara-Asura heading is not an isolated place label; it is a branch field that uses several neighboring settlement-links to organize descent.

Kusumakar's sons include Shiru, Giru, and Biru. These are linked with Hariam through Vage and with Alay through Sudhakar. Biru's sons include Vibhu, Ganapati, and Dhanapati, linked with Ekharā and Ganesh, and with Khauāl and Mangu. Thus, the very first movement of the chapter reaches into Hariam, Alay, Ekharā, and Khauāl.

The important point is that Ravikar's branch is structured through sons and through places simultaneously. A family tree that only lists

Ravikar's sons would miss the social geography. The Panji is already telling the reader where the branch becomes matrimonially legible.

3. Bhakta Kavi Dhanapati and the learned-poetic marker

One of the most striking features of this opening is the phrase भक्त कवि धनपति. The title marks Dhanapati not only as a descendant but as a figure remembered through devotional or poetic distinction. This is the same broader pattern seen in Volume II: learned, poetic, ritual, and administrative titles are preserved because they become part of social identity.

Dhanapati's sons include Thakuri , Gopal , and Manorath , also known as Maji. Manorath / Maani is linked with Naroun through Murari. Revati appears as a maternal or female - associated marker. Manorath / Maani then gives Saheb and Keshav , linked with Dhaula Sodarpur and Madhav. This is a compact but important branch because it ties poetic memory to a Sodarpur - linked marriage field.

The editor should not isolate the title भक्त कवि from the genealogy. The title is part of the name's social value. At the same time, the branch must still be read by the ordinary Panji method: father, son, alias, place, marriage, and continuation.

4. Saheb, Govardhan, Bhagvati/Bhagti, Shankar, and Gaurinath

Saheb's son is Govardhan, linked with Karmah through Keval Ram. Govardhan's children include Bhagvati, also called Bhagti, Shankar, and Gaurinath. They are linked with Hati Pali through Kishori's son Hari Govind, and Budheshwari appears as a maternal or female-associated marker.

Bhagvati / Bhagti's sons include Haridev and Dukhharan , linked with Digho through Gangu. Haridev's sons include Shulpani , Shivdatt , and Devaki , linked with Pachahi Jajival. This sequence creates a bridge from Badgam - Darhiara - Asura to Karmah , Hati Pali , Digho , and Jajival.

The names Bhagvati and Devaki may appear as female forms, yet in this compressed Panji grammar they function inside a descent and branch-continuity frame. They must be preserved exactly as branch identifiers rather than smoothed into a simplified male-only line.

5. Shulpani and the large son-cluster

Shulpani's descendants include Kamal, Ganapati, Chandrapati, Siddhanand, Devanath, and Hemnath. These are linked with Guldi Khandwala through Chintamani's son Dhanapati and with Karmah through Uddhav. Majari appears as a maternal marker, followed by Sanandi and Nandi.

One line connects Gangoli through Ghoghan's grandson Shivdatt and Chhatradhar. It gives Bhavanidatt, Devidatt, and Vishnudatt. Another line connects Nandi with Nanyapur Alay through Sadanand's son Dukhia, giving Lalit and Hirphool. This is a major example of how one son-cluster branches through multiple maternal or marital fields.

The Shulpani passage is therefore not a simple list of sons. It is a hub. Khandwala, Karmah, Gangoli, Nanyapur Alay, Pachahi Sodarpur, Valiyas, and later Gaur Sodarpur all attach to it. The branch has to be decoded as a connected map, not as a straight vertical descent.

6. Kamal, Kalidatt, Durgadatt, Preetinath, Horil, and Bhainath

Kamal's descendants include Kalidatt, Durgadatt, Preetinath, Horil, and Bhainath. These are linked with Pachahi Sodarpur through Lakshman's son Nanu and with Sakuri Valiyas through Harikrishna. Taravati appears as a maternal marker, followed by Jhalphali and Chaudharaini.

The first marriage link goes to Tetarihar Sodarpur through Kamalpani's son Hira. Another goes to Raiyam Sodarpur through Sona's son Moti. This is a key passage because it shows the Badgam-Darhiara-Asura branch entering multiple Sodarpur subfields. Pachahi, Tetarihar, and Raiyam are not casual references; they are marriage and branch markers.

Kalidatt's sons include Nirbhayanath, Shashinath, Srinath, and Venidatt, linked with Kanhouli Ekhar, Bhelauja Mander, and other fields. The line shows how the branch, having passed through Kamal, begins to expand into recognizable settlement clusters that appear elsewhere in Volume II.

7. Durgadatt/Khushru, Shashinath, Horil, and Gaur Sodarpur

Durgadatt is also identified as Khushru. The alias matters. Without preserving Durgadatt / Khushru, a later reader might split one person

into two. The line connects him with Behat Khandwala , Madhav , and Rohin ; it also connects with Singhali Mander through Prabhakar. Shashinath's line links with Katma Vabhaniyam and Saburdatt.

Horil's sons include Shivanandan, Genalal, Ghinalal, Mannalal, and Nakatulal. They are connected with Gaur Sodarpur through Mishra Mansukh's son Baunu; another Gaur Sodarpur link is through Mansukh's son Babu, and an Ujan Belauch link is through Narpati. Nehavati appears as a maternal marker, followed by Sonmati, Nenmati, and Jhumakvati.

The Horil branch is especially important because it opens the later modern continuation. It also shows the role of women: Sonmati, Nenmati, Jhumakvati, Mahamaya, Jagadamba, Shobhanvati, Sharada, Anuradha, Virakhi, and Parameshwari are not optional details. They are the routes by which the branch enters other houses.

8. Manna Lal, Jagmohan, Pranmohan, and Vishwamohan

Mannalal's son Jagmohan is linked with Badhiyam Pawauli through Shyamlal's son Achmit Lal and with Rajanpura Darhiara through Dular. Jagmohan's children include Pranmohan and Vishwamohan. Shobhanvati appears as a maternal marker, followed by Sharada, Anuradha, Virakhi, and Parameshwari.

The first marriage line is through Banaili Tilya and Mannilal's son Dayanand, giving Govind, also known as Fakir. Another marriage links Anuradha with Jahanpur Ekma Khandwala through Khushinath's son Indranand, giving Shardanand. Virakhi links with Nagwad Ghosot through Hiralal, and Parameshwari links with Ekma Khandwala through Artinath's son Narendra.

This section is a model of Panji expansion. Jagmohan's line cannot be understood by counting sons only. The daughters and maternal markers build the actual bridge to Banaili Tilya, Jahanpur Ekma Khandwala, Nagwad Ghosot, and Ekma Khandwala. Each marriage link enlarges the future marriage memory of the branch.

9. Pranmohan's learned and modern branch

Pranmohan is given with the honorific or scholarly-social phrase महाविद श्रीमान. His sons include Naresh Mohan, Ramji, Keshav Mohan, also known as Lakshman Ji, Shri Mohan, also known as Bharat Ji, Vijay Mohan, also known as Laphodar, and Dhir Mohan. This is a large modernizing branch.

The branch is linked with Chopra Bakhari , Tetarihar Sodarpur , Ghotan's son Madhav , and Baigachhi Ratauli Darhiara. Naresh Mohan / Ramji links with Vishnupur Ahil Hariam and Padmanand. Vijay Mohan / Laphodar is marked as M.A. Principal , linked with Bodhgram Nagwad Ghosot , Kali Shankar's son Vipin Bihari , and Dihiya Khangud Sarisav.

These late entries show the Panji absorbing modern education and occupation while continuing the same old structure. M.A., Principal, B.A., and similar markers do not replace mool and marriage. They stand alongside them. The family remains legible through village, father, son, wife, daughter, and branch continuity.

10. Sudhir Mohan, Vishwamohan, Gajanand, Devanand, Suryanand, and the daughter lines

Sudhir Mohan is linked through Jafarapur Badhiyam Pawauli and Vaidyanath. The line then records wife and daughter connections through Valirajpur Hariam, Chhajan Sarisav, and others. Vishwamohan's sons include lines through Bodhgram Nagwad Ghosot and Dayashankar. The source then names Gajanand's line with Brajdev, Devanand, and Suryanand, and connects them with Hasauli Sodarpur, Nokhelal, Raiyam Sodarpur, Mahua Khauval, and other fields.

Gajanand's daughters or descendant lines include Mahanand, Vedanand, and Gunanand. One branch links with Raiyam Sodarpur through Ramanath's son Preetinath; another connects with Mahua Khauval. Saraswati appears as a maternal marker, followed by Ganga and Mandakini. Their marriage entries reach Ekma Khandwala and Dadari Panichobh.

This passage is a reminder that late genealogies are still structurally traditional. Even when names feel modern or the social register changes, the Panji continues to preserve the same essentials: descent, marriage, village, and cross-house relation.

11. Nandlal, Keshavlal, Surendra Mohan, Devendra Mohan, and the Chopra Bakhari return

The source then names Nandlal and his sons Keshavlal, Surendra Mohan, and Devendra Mohan, linked with Behat Khandwala Sadravasi, Hansmani, Jhaui Panichobh, and Hitnath. Sandhya appears as a maternal marker, followed by Buddhi, Rupa, Ati Rupa, Adhavati, and Vidyavati.

These women connect the line to Superani Gangoli, Gnam Khaua, Behat Khandwala, Chopra Bakhari, and Sri Khand Takwal. The Chopra Bakhari reference returns the chapter to one of its central modern branch labels. Surendra Mohan's sons include Manindra Mohan and Ravindra Mohan, linked with Panichobh and Muktinath, and with Ekma Khandwala and Giranand.

Devendra Mohan's sons connect with Dumaria Katihar, Sundar Sodarpur, Harasundar, Vedanand, and Singhali Mander. The chapter thus widens geographically toward Katihar while keeping Sodarpur and Mander inside the same branch memory.

12. Kuldev / Bhangi , Ruchidatt / Gudar , Nityanand , Chaturanan , and the late continuation

The line continues through Shyamdatt, Kunjbihari, and Revatinath. Shyamdatt's descendant Kuldev, also known as Bhangi, gives Krishnadev and Bhavdev, linked with Kawai Naroun and Jaydatt. Another line from Kunjbihari gives Ruchidatt, also known as Gudar. Gudar's sons include Baldev, Basudev, Jagdev, and Mahadev, linked with Jahanpur Ekma Khandwala and Harshmani.

Nityanand's line records a pious and scholarly register: Sadachari, Naishthik Pandit Chaturanan, and Krishnanand. Chaturanan's son Harinarayan gives Satyanarayan and Gautam. Krishnanand's sons include Subodh, Ramnarayan, and Shyam Narayan, linked with Soneli Deep Baheradhi and Nityanand.

The late continuation includes Vinod, Pramod, and Amod at Phoolsara, Ramnarayan's son Sunil, and another branch through Mannunath, Baikunth Lal, Chiranand, Bhupalal, Sundarlal, Padmanand, Kalikanand, Kirtianand, Chandranand, and Brahmanand. The line then moves into modern names such as Vivekanand, Vijay, Vinay, Diwakar, Sanjay, Santosh, Ashutosh, Abhishek, Abhijit, and others. This is not a new system; it is the older system continuing into modern naming practice.

13. The internal continuation: Asura Badgam Darhiara

Near the end of the chapter the source gives an internal continuation : असूरा बडगाम दरिहरा. This is still inside the same Darhiara - Asura field. It names Surendra Mohan's sons Manindra Mohan and Ravindra Mohan , and connects them with Chikni , Muktinath , Bodhgaon Nagwad

Ghosot , Dinesh Chandra , and later Devesh / Jaynath / Shivesh - type continuations.

Rudranand's sons include Jaykrishna, Jayanarayan, Balkrishna, Vidyanand, Achyutanand, and Sachchidanand. They are linked with Asura Suphani Gangoli and Sundarlal. Later lines name Pradip, Omprakash, Ravindra, Vipin, Arvind, Ranjit, Rajiv, Saurabh, Gaurav, and other modern descendants.

This internal Asura Badgam Darhiara continuation closes the chapter by reinforcing the central field rather than shifting to a new chapter. The next formal shift comes only when the source reaches बलियास ओगही-द्वाशय, बनैली, कोबरा (कोहबरा).

14. Main branches decoded in this chapter

Ravikar branch: Ravikar, Shubhankar, Gunakar, Pragyakar, Kusumakar, Padmakar, Shiru, Giru, Biru, Vibhu, Ganapati, Dhanapati.

Bhakta Kavi Dhanapati branch : Dhanapati , Thakuri , Gopal , Manorath / Maji / Maani , Saheb , Keshav , Govardhan , Bhagvati / Bhagti , Shankar , Gaurinath.

Haridev-Shulpani branch: Haridev, Dukhharan, Shulpani, Shivdatt, Devaki, Kamal, Ganapati, Chandrapati, Siddhanand, Devanath, Hemnath.

Kamal - Horil branch : Kalidatt , Durgadatt / Khushru , Preetinath , Horil , Bhainath , Nirbhayanath , Shashinath , Srinath , Venidatt , Shivanandan , Genalal , Ghinalal , Mannalal , Nakatulal.

Mannalal - Jagmohan branch : Jagmohan , Pranmohan , Vishwamohan , Naresh Mohan , Ramji , Keshav Mohan / Lakshman Ji , Shri Mohan / Bharat Ji , Vijay Mohan / Laphodar , Dhir Mohan.

Modern Chopra Bakhari-Tetrihar Sodarpur branch: Sudhir Mohan, Gajanand, Brajdev, Devanand, Suryanand, Mahanand, Vedanand, Gunanand, Nandlal, Keshavlal, Surendra Mohan, Devendra Mohan, Manindra Mohan, Ravindra Mohan.

Late learned-modern branch: Nityanand, Sadachari Naishthik Pandit Chaturanan, Krishnanand, Harinarayan, Satyanarayan, Gautam, Subodh, Ramnarayan, Shyam Narayan, Vinod, Pramod, Amod, Sunil, Kalikanand, Kirtianand, Chandranand, Brahmanand, Vivekanand, Vijay, Vinay, Diwakar, Sanjay, Santosh, Ashutosh.

15. What Chapter 9 teaches

Chapter 9 teaches that a Darhiara-Asura heading may contain a full genealogy of learned memory, poetic title, Sodarpur marriage links, and modern educational or professional identity. The phrase भक्त कवि धनपति and the later phrase सदाचारी नैष्ठिक पं० चतुरानन्द show that titles remain important across generations.

It also teaches that the late modern names should not be treated as a break from the Panji. M.A., Principal, B.A., and other markers are absorbed into the same genealogical grammar. The old structure survives: father, son, daughter, wife, village, branch, title, and cross-house relation.

Most importantly, this chapter shows the density of women's genealogical work. Revati, Budheshwari, Taravati, Nehavati, Sonmati, Nenmati, Jhumakvati, Mahamaya, Jagadamba, Shobhanvati, Sharada, Anuradha, Virakhi, Parameshwari, Saraswati, Ganga, Mandakini, Sandhya, Rupa, Ati Rupa, Adhavati, Vidyavati, Sanjita, Sarita, Sunita, Sugandha, and others keep the branch connected to its marriage geography.

16. Conclusion: from Badgam Darhiara Asura to the next Baliyas field

The Badgam Darhiara Asura chapter begins with Ravikar and ends with an internal Asura Badgam Darhiara continuation. Between those points it carries the branch through Bhakta Kavi Dhanapati, Govardhan, Haridev, Shulpani, Kamal, Durgadatt, Horil, Mannalal, Jagmohan, Pranmohan, and several modern continuations.

The chapter confirms that Volume II Panji is not a simple line of descent. It is a dense social web. The web includes Badgam, Darhiara, Asura, Naroun, Sodarpur, Jajival, Khandwala, Karmah, Alay, Mander, Badhiyam Pawauli, Chopra Bakhari, Tetrihar Sodarpur, Katihar, Ghosot, Gangoli, and many more branches.

The next chapter should begin with the next formal heading: बलियास ओगही-द्वाशय, बनैली, कोबरा (कोहबरा). That chapter will move into the Baliyas-Ogahi-Dwashay-Banaili-Kobara field and continue the same method: descent, place, marriage, title, and branch-continuity.

Source note

Primary source span: punji-02-Diwali2014(1).docx, pages 18-22 in the extracted text, beginning with बडगाम दरिहरा असूरा and ending immediately before बलियास ओगही-द्वाशय, बनैली, कोबरा (कोहबरा).

Chapter 10

*Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara):
Dharanidhar, Padmanabh, Pathak Mohan, Harinath,
Baliyas Ekma Barahkona, and the Pakhaliya Threshold*

Source span decoded in this chapter

Decoded source span and focus:

- Source movement - Decoded focus
- बलियास ओगही - द्वाशय , बनैली , कोबरा (कोहबरा) - Formal chapter heading after Badgam Darhiara Asura ; opens the Baliyas - Ogahi - Dwashay - Banaili - Kobara field.
- एकमा बलियास सँ बीजी धरनीधर - Root opening through Dharanidhar and the Padmanabh - Shrinidhi - Shrinath cluster.
- पद्मनाभ → शुक्ल हरिवंश / हरिशर्मा - The next descent line through Shukla Harivansh , Harisharma , Ratikar , Som , Diwakar , Lakshmikar , Sadhukar , and Shubhankar.
- साधुकर → जीवेक → शिवादित्य - Scholarly - looking branch tied to Samugam , Ghoghi , Pali , Narasingh , Karmah , and Girishwar.
- रूद्र → विश्वनाथ / हरिनाथ / गणपति / श्रीनाथ - The Rudra line develops through Alay , Pani / Panichobh , Pali , Sakaradhi , Kujouli , Kakō Belauch , and Khandwala.
- पाठक मोहन → उंमाई / सदाय / चक्रपाणि - Pathak Mohan's children connect Gaur Sodarpur , Ullu Kujouli , Budhwal , Sodarpur , Belauch , Baliyas , Ekharā , Khauāl , and Alay.
- पाठक पद्मनाथ प्र० पद्मक - Padmanath / Padmak and the line through Shashinath , Jaynath , Eknath , Kamal , Lochana , Girijanath , Umanath / Chiranjeev , Durganath , Vibhutinath , and Triloknath.
- ओगही बलियास दुवाशय अपर बनैली - Internal Ogahi - Valiyas - Dwashay - Banaili continuation through Pathak Chakrapani , Harinath , Prannath , Vaishnav , and Nandan.
- बलियास एकमा बरहकोना - Second Baliyas block through Dharanidhar , Padmanabhādi , Srinath , Jay Sharma , Jatadhar , Ratanakar , Chandrakar , Suryakar , Jagannath , Maheshwar , Kartik , and further lines.
- पकलिया महिषी धर्मपुर देशे / काझी , पूर्णिया - Next formal field ; reserved for Chapter 11.

Editorial principle

This chapter decodes the source passage from बलियास ओगही - द्वाशय , बनैली , कोबरा (कोहबरा) up to , but not including , पकलिया महिषी

धर्मपुर देशे / काझी , पूर्णिया. The chapter keeps the same method as the preceding chapters : every name is read through descent , attached place , marriage formula , title , alias , and branch - continuity.

1. Where Chapter 10 begins

Chapter 10 begins at the next formal heading after the Badgam - Darhiara - Asura chapter : बलियास ओगही - द्वाशय , बनैली , कोबरा (कोहबरा). The heading itself is composite. It does not name a single village only ; it announces a field made from Baliyas , Ogahi , Dwashay , Banaili , and Kobara / Kohbara connections.

The source immediately places the branch in the Ekma Baliyas field through Biji Dharanidhar. From that root, the chapter moves through Padmanabh, Shrinidhi, Shrinath, Shukla Harivansh, Harisharma, Sadhukar, Jivek, Shivaditya, Rudra, Pathak Mohan, Pathak Padmanath, and then into the internal Ogahi-Valiyas-Dwashay-Banaili continuation.

The chapter stops before the next major field , पकलिया महिषी धर्मपुर देशे / काझी , पूर्णिया. That next heading should begin Chapter 11. This keeps the cumulative reading in source order and prevents one settlement field from swallowing the next.

2. Dharanidhar and the Padmanabh-Shrinidhi-Shrinath opening

The line begins : एकमा बलियास सँ बीजी धरनीधर. Dharanidhar is therefore the Biji or controlling ancestor for this chapter's opening field. His sons include Padmanabh , Shrinidhi , and Shrinath , with a Tilaut link through Halneshwar. The opening is already layered : Biji ancestor , Baliyas place - field , son - cluster , and a linked house.

Padmanabh's sons are Shukla Harivansh and Harisharma. Shukla Harivansh's descendants include Ratikar, Som, Diwakar, Lakshmikar, Sadhukar, and Shubhankar. The names preserve a Sanskrit learned tone, but the Panji does not leave them as abstract names. It attaches them to Samugam, Ghoghi, Pali, Karmah, and other fields.

The reading rule here is simple but essential: the Baliyas section should not be reduced to a vertical Dharanidhar-to-Padmanabh chart. The real structure begins when the sons are carried outward into their village and marriage relations.

3. Sadhukar, Jivek, Shivaditya, Ratikar, Gaurishwar, and Maheshwar

Sadhukar gives Jivek, linked with Samugam and Ghoghi. Jivek gives Shivaditya, connected with Pali and Narasingh. Another Jivek line gives Ratikar and Udaykar, connected with Karmah and Girishwar. This is a compact but important branching point: one father-line produces more than one relational direction.

Ratikar's son Naruk is connected with Ghusaut and Ravikar. Another Ratikar branch gives Gaurishwar and Govind , linked with Pali and Narasingh. Gaurishwar's son Maheshwar is linked with Belauch and Gayaditya , and Maheshwar's son Gayan / Konek / Gaulkar - like line leads to Babu's son Hari. Another Maheshwar branch connects with Ekharā , Than , Dine , Alay , Hari , Rati , Rudra , and Basuka.

This passage demonstrates the difference between a name and a node. Ratikar and Maheshwar are not simply names; they organize multiple sub-branches. Their identity must be read by father, place, and the “apara” grammar that separates related but distinct lines.

4. Rudra, Vishwanath, Harinath, Ganapati, and Shrinath

Rudra's descendants include Vishwanath, Harinath, Ganapati, and Shrinath, connected with Badh Alay through Haladhar's son Madhav. Another Rudra branch gives Harakhu and Gopal through Panichobh and Nitikar. The source therefore gives two movements: a named son-cluster and a further paired branch.

Harinath's sons include Lakshminath, Ruchinath, and Yadunath. They are linked with Pali, Shivapati's son Vishwanath, Sakaradhi, and Ravi. Ruchinath gives Vasudev, linked with Kujouli and Raghu. Yadunath gives Ramnath, linked with Kakō Belauch, Rati, and Khandwala.

Ganapati gives Shripati, connected with Tapanpur Pali and Ahiyari-vasi Nathu's son Shuchinath. Shripati gives Mohan, linked with Mahishi Budhwal and Badgam Darhiara. This shows how the Baliyas line reaches into Budhwal and Darhiara without becoming those branches. It remains Baliyas-led, but with cross-house ties.

5. Pathak Mohan and the children Umai, Saday, and Chakrapani

Pathak Mohan's children include Umai, Saday, and Chakrapani. They connect with Gaur Sodarpur through Vasudev's son Chhotai and with Ullu Kujouli through Gadodhar. Krishnavati appears as a maternal or

female-associated marker. The Pathak identifier must be preserved because it gives scholarly and family-status value to the line.

Pathak Umai's son Mangalik is linked with Budhwal and Vamdev's son Gopal, and with Sodarpur through Bhavani. Hridayavati appears as another maternal marker. Pathak Mangati gives Bachharu, connected with Belauch through Hetu's son Shrikrishna and with Baliyas through Mathura. Radhā appears as a maternal marker.

Bachharu's descendants include Kavi Kamalapati and Nanu / Damu - like forms. Kavi Kamalapati is especially important because the title "Kavi" marks remembered literary or learned identity. The line connects Ekharā , Khauāl , Alay , Baheradhi , and Sodarpur. A purely genealogical chart must therefore carry the title and not only the descent.

6. Pathak Padmanath / Padmak , Shashinath , Jaynath , Girijanath , Umanath , and Durganath

Pathak Padmanath, also read as Padmak, gives Shashinath, Jaynath, Eknath, Kamal, and Lochana. These are linked with Raiyam Sodarpur, Darhiara, Tilavati, Manavati, Hansavati, Valirajpur Hariam, Ekharā, and other fields. The repeated appearance of women's names here is not ornamental; Tilavati, Manavati, Hansavati, Kundani, Sitavati, Parvati, Jambavati, Rudrani, Devavati, Leelavati, and Gita help divide the branch into intelligible marriage lines.

Jaynath connects with Samauli Pali through Mishra Korishwar and with Mahindrapur Mandua through Pa. Devanand, also known as Chhoti, and Shobha. Another Jaynath line gives Girijanath, also known as Dundi, linked with Deep Baheradhi and Khagesh. Girijanath then links with Majhiyam Karmah and Chandramani, and later with Tilya through Rai Vadan and Rai Babuan.

Umanath, also known as Chiranjeev, and Durganath continue the line through Karmah and Valiyas. Durganath's descendants include Vibhutinath and Triloknath, connected with Ramnagar Parhat Uchit, Narsam Valiyas, Hariam, Jahanpur Bhadgam Jajival, and Banaili Simarwad Sodarpur. This section shows how a Pathak line spreads into Jajival, Sodarpur, Ghosot, and Khandwala fields.

7. Ogahi Valiyas Duwashay and the Banaili continuation

The next internal heading is ओगही वलियास दुवाशय अपर बनैली. It continues through Pathak Mohan's son Pathak Chakrapani, whose son

Harinath is linked with Sodarpur and Chhotai. Harinath's son Prannath is linked with Sodarpur through Gopi.

Prannath's descendants include Babunandan and Rama, linked with Kakō Belauch and Shrikrishna's son Anand. Damu's son Vaishnav is linked with Jhallaari and Hari. Vaishnav's sons include Kashinath, Shrinath, and Pushpanath, tied to Ahil Hariam, Abhiram, Bhatari, Gangoli, and Madhav.

Pathak Nandan's sons include Jaynath, Tejnath, Siddhinath, and Meghanath. They connect with Sundar Sodarpur, Ghanshyam, Judaun, and Budhmati. Jaynath's sons Krishnamani and Harshmani lead into Tilya, Rai Prithvi, Raut Darhiara, Shukla Jayanarayan, Budhwal, Gopinath, Ekharā, Manikrishna, Pali, Gangoli, and Gidar. This continuation is the chapter's clearest example of a single named field becoming a marriage web.

8. Baliyas Ekma Barahkona: the second Baliyas block

After the Ogahi-Valiyas-Dwashay continuation, the source gives a new internal heading: बलियास एकमा बरहकोना. The text says that from Baliyas comes Biji Dharanidhar and that Padmanabhādi should be seen later. It then moves through Shrinath, Jay Sharma, Ram Sharma, and Jatadhar, also called Jadu, connected with Pokhrauni Takwal and Mahamahopadhyay Ravidhar.

Jatadhar's sons include Ratandhar, Damodar, and Keshav. The first is connected with Vithual and Sona, while another line enters Nanya through Dordant and Suman. Ratanakar's sons include Chandrakar and Suryakar. Chandrakar gives Jagannath, Jagannath gives Maheshwar, and Maheshwar gives Kartik, linked with Takwal and Pali.

This second Baliyas block is not a duplicate of the first. It is another organized field under the same broad Baliyas identity. The editor must keep "Baliyas Ogahi-Dwashay" and "Baliyas Ekma Barahkona" related but distinct.

9. Kartik, Horai, Hirai, Ranjan, Kamalnai, Suryakar, and the Jagdish-Dharmeshwar branch

Kartik's descendants include Horai, Hirai, Ranjan, Kamalnai, and Suryakar, linked with Brahmputra and Shiv. Horai gives Bhikari, linked with Jajival and Govind. Bhikari's sons include Jagdish and Dharmeshwar, connected with Pali and Mishra.

Jagdish gives Anant and Krishnadev, linked with Panichobh and Keshav. Krishnadev gives Mani, Veni, Madhav, and Panchavadan, connected with Jalay and Gopal. Lochana appears as a maternal marker. Mani gives Jagannath, Vaidyanath, Mushay, Suresh, and Dukhia, linked with Barahi Nikhuti and Hansraj's son Chakrapani.

This part of the chapter is dense because the same pattern repeats rapidly: son-cluster, place-link, maternal marker, and next son-cluster. The names cannot be read safely without carrying the attached village and family-reference.

10. Bodhi, Bhairav, Mainath, Umanath/Vishnudatt, and Boka-Eklal

Jagannath's descendants include Bodhi, Bhairav, Mainath, and Amik. Bodhi's sons include Bholanath, Khagapati, Ganesh, Mahesh, Bhavesh, and Batesh, linked with Gadha Belauch and Harishankar's son Gulal. The line then brings in Vishnudatt and Durgadatt through Talhanpur and Kripa.

Vishnudatt, also read with Umanath, gives Kanhaiya, linked with Rakhwari Hariam and Mishra Sitaram. The maternal and female markers here include Mana, Usha, and further linked daughters. Khagapati, Bhavesh, and Mahesh appear with "no continuation" or limited continuation in places, while Ganesh gives Bodhan, Bhavanath, and Pakshadhar through Chhajan Sarisav and Vaidyanath.

Another line through Boka gives Eklal, connected with Gangoli and Gauri. These shorter entries matter because they explain how the broad Baliyas-Ekma-Barahkona block touches Sarisav, Gangoli, Karmah, Panichobh, and other familiar Volume II fields.

11. Mushay, Lambodar, Muktinath, Upendra, Jagdish, Umakant, and Radhakant

Eknath's sons include Mushay and Bachkan, linked with Chhajan Sarisav, Manasukh, Mahisan Panichobh, and Durbhil. Mushay's son Feku is linked with Tarouni Karmah and Ramanath. Another Mushay branch gives Lambodar and Muktinath, connected with Pokhram Basay and Chitrapati.

Lambodar's descendants include Upendra, Jagdish, Umakant, and Radhakant. These connect with Ruchouli Ekhar, Majhaura Karmah, Gangor, Murlī / Chandwa, Chikni - vasi Malangia Kujouli, Naduar

Karmah , Badhari Naduar Karmah , Sukhsena Bhandarisam , and other fields. This is the chapter's late dense expansion.

The branch then moves into names such as Prabhakar, Sudhakar, Vidyakar, Divakar, Ratnakar, Satyakar, Vibhakar, Deepak, Ritesh, Avinash, Shravan, Arpan, Rahul, Chandan, Chakradhar, Muralidhar, and Gangadhar. The modern-sounding names are still placed in the old Panji grammar: father, village, mool, marital connection, and maternal marker.

12. Main branches decoded in this chapter

Dharanidhar opening branch: Dharanidhar, Padmanabh, Shrinidhi, Shrinath, Shukla Harivansh, Harisharma, Ratikar, Som, Diwakar, Lakshmikar, Sadhukar, Shubhankar.

Sadhukar - Jivek branch : Sadhukar , Jivek , Shivaditya , Ratikar , Udaykar , Naruk , Gaurishwar , Govind , Maheshwar , Gayan / Konek / Gaulkar , Rudra , Basuka.

Rudra-Pathak Mohan branch: Vishwanath, Harinath, Ganapati, Shrinath, Harakhu, Gopal, Lakshminath, Ruchinath, Yadunath, Ramnath, Shripati, Mohan, Pathak Mohan, Umai, Saday, Chakrapani.

Pathak Padmanath branch : Padmanath / Padmak , Shashinath , Jaynath , Eknath , Kamal , Lochana , Girijanath / Dundi , Umanath / Chiranjeev , Durganath , Vibhutinath , Triloknath.

Ogahi-Valiyas-Dwashay-Banaili branch: Pathak Chakrapani, Harinath, Prannath, Babunandan, Rama, Vaishnav, Kashinath, Shrinath, Pushpanath, Nandan, Jaynath, Tejnath, Siddhinath, Meghanath, Krishnamani, Harshmani, Shrimani.

Baliyas Ekma Barahkona branch : Shrinath , Jay Sharma , Ram Sharma , Jatadhar / Jadu , Ratanakar , Chandrakar , Suryakar , Jagannath , Maheshwar , Kartik , Horai , Hirai , Ranjan , Kamalnai , Suryakar , Bhikari , Jagdish , Dharmeshwar.

Late expansion branch : Mani , Jagannath , Vaidyanath , Mushay , Suresh , Dukhia , Bodhi , Bholanath , Khagapati , Ganesh , Mahesh , Bhavesh , Batesh , Vishnudatt / Umanath , Kanhaiya , Bokaan , Eklal , Mushay , Feku , Lambodar , Muktinath , Upendra , Jagdish , Umakant , Radhakant.

13. What Chapter 10 teaches

Chapter 10 teaches that a composite heading must be read as a map. बलियास ओगही-द्वाशय, बनैली, कोबरा (कोहबरा) is not one simple address.

It is a set of linked settlement and branch fields, and the record moves through them by descent and marriage.

The chapter also teaches that Pathak and Kavi identifiers matter. Pathak Mohan, Pathak Padmanath, Pathak Chakrapani, and Kavi Kamalapati are not only personal names. They preserve scholarly or status-bearing identifiers inside the genealogical memory.

Finally, the chapter shows the importance of women and maternal markers: Krishnavati, Hridayavati, Radha, Domna, Tilavati, Manavati, Hansavati, Kundani, Sitavati, Parvati, Jambavati, Rudrani, Devavati, Leelavati, Gita, Shyamavati, Budhmati, Nityavati, Yogmaya, Ramaa, Lochana, Mana, Usha, Savitri, and others help organize the branch into separate marriage lines.

14. Conclusion: the Baliyas field before Pakhaliya

The Baliyas - Ogahi - Dwashay - Banaili - Kobara chapter begins with Biji Dharanidhar and reaches through Padmanabh , Harivansh , Sadhukar , Jivek , Shivaditya , Rudra , Pathak Mohan , Padmanath , Ogahi - Valiyas - Dwashay , and Baliyas Ekma Barahkona. It ends before the next formal heading , पकलिया महिषी धर्मपुर देशे / काझी , पूर्णिया.

The cumulative Volume V method remains unchanged. Each name is read through descent, place, marriage, title, alias, and branch-continuity. The branch is not only a list of male descendants; it is a network of houses, women's marriage routes, learned titles, and regional memory.

Chapter 11 should begin with पकलिया महिषी धर्मपुर देशे / काझी , पूर्णिया and follow the Pakhaliya / Purnea field in the same way.

Chapter 11

Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia: Vasudev, Sitikanth, Vishwambhar, Hingu-Mangu, Balbhadra, Roshan, Babhola, and the Purnia-Sodarpur Continuation

Source span decoded in this chapter

Decoded source span and focus:

- Source movement - Decoded focus
- पकलिया महिषी धर्मपुर देशे / काझी , पूर्णिया - Formal new field after the Baliyas chapter ; opens the Pakhaliya - Mahishi - Dharmapur - Kazi / Purnia settlement field.
- पकलिया सँ बीजी वासुदेव - First Biji opening ; Vasudev gives Sitikanth and Shyamkanth.
- सितिकण्ठ - > सीधू - > बाछे - > गिरीश्वर / चन्द्रकर - First descent stream through Sitikanth , Sidhu , Bachhe , Girishwar , and Chandrakar.
- चन्द्रकर - > बाटू - > सुरयाति / गणपति / कीर्ति / राम / वंशीधर - Batu branch tied to Pali , Panichobh , Pritikar , Sukhsena , Mandarisam , and other links.
- अरविन्द / परशुराम / लक्ष्मण / गंगोली - Rajkar - Arvind - Parashuram side route ; Lakshman connects to Gangoli , Purushottam , and several descendants.
- विश्वम्भर - > हरिहर - > जीवेक - > हिंगू / मांगू - Second Biji or parallel opening within Pakhaliya , expanding through Hingu and Mangu.
- हिंगू - > बाभन / दामोदर / परशुराम / गोविन्द - The Hingu line ; Parashuram gives Babu / Chhotai and the later Dhanpati - Balbhadra - Sonai stream.
- बलभद्र / सोनाई / मेधू / दुखिया / दुखन - Important branch through Talhanpur , Haripur Pali , Mandar , and related fields.
- मनु - > रोझन / दुलरैया / दुलार / पोषण - Manu branch through Virpur Panichobh , Pachaahi Jajival , Pandua , Bhour Khandwala , and Hasaeli Sodarpur.
- बबूनी प्र० बाबूनाथ - > गृहिनाथ / खड्गनाथ / प्रेमनाथ / बाबूलाल / गोपाल - Babuni / Babunath branch and the continuation into Jiyalal , Jhaptalal , Babhola / Bhola , Naresh , Gajendra , and later lines.
- धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर - Next formal heading ; reserved for Chapter 12.

Editorial principle

This chapter decodes the source passage from पकलिया महिषी धर्मपुर देशे / काझी , पूर्णिया up to , but not including , धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर. The same method is retained : every name is read through

descent , attached place , marriage formula , title , alias , and branch - continuity.

1. Where Chapter 11 begins

Chapter 11 begins at the next formal heading after the Baliyas - Ogahi - Dwashay - Banaili - Kobara chapter : पकलिया महिषी धर्मपुर देशे / काङ्गी , पूर्णिया. The heading is not merely a place - name. It joins Pakhaliya , Mahishi , the Dharmapur territorial field , Kazi , and Purnia into one genealogical field.

The source then opens with पकलिया सँ बीजी वासुदेव. This tells the reader that Vasudev is the controlling Biji figure for the first movement of the chapter. From him the line proceeds to Sitikanth and Shyamkanth , and then through Sidhu , Bachhe , Girishwar , Chandrakar , Batu , and several marriage - connected branches.

The chapter stops before the next formal heading, धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर. That next heading should begin Chapter 12. This preserves source order and prevents the Pakhaliya-Purnia field from being confused with the later Balua-Raghunathpur field.

2. Vasudev, Sitikanth, Shyamkanth, Sidhu, Bachhe, and Chandrakar

The opening says that from Pakhaliya comes Biji Vasudev, and his sons are Sitikanth and Shyamkanth. Sitikanth gives Sidhu; Sidhu gives Bachhe and Girishwar. Bachhe gives Chandrakar, who is linked with Chilkour Darhiara and Bhav. The line then moves from Chandrakar to Batu, linked with Pali and Mitu.

This is a compressed descent chain, but it is not only descent. Pakhaliya identifies the field, Vasudev provides the Biji anchor, Sitikanth and Shyamkanth form the first generation, and Chilkour Darhiara and Pali begin attaching the line to other settlement and marriage networks.

The reader must therefore preserve both the straight line and the lateral links. If the line is drawn only as Vasudev -> Sitikanth -> Sidhu -> Bachhe -> Chandrakar -> Batu, the Panji meaning is incomplete. The linked houses are part of the identity of the branch.

3. Batu and the Surayati-Ganapati-Kirti-Ram-Vanshidhar cluster

Batu gives a cluster including Surayati , Ganapati , Kirti , Ram , and Vanshidhar. These descendants are tied to Panichobh through Pritikar. The next movement gives Surapati / Surayati - related sons or descendants such as Ram , Prayag , and Manorath , with a Sukhsena - Mandarisam link through Harishwar.

Rajkar then gives Arvind and Parashuram, connected with Khandwala and Rati. Arvind gives Bhavani, Dukhharan, and Dasharath, linked with Nikhuti and Vasudev. Bhavani gives Lakshman, and Lakshman leads into Gangoli through Purushottam.

The section is a useful example of how the Panji shifts from one brother-cluster to a separate branch without long explanation. A modern editor must not merge every name into one single brother-list. The place links and the sequence of descent identify the sub-branches.

4. Lakshman, Harijiv, Madhav, Dinmani, Govind, Jaykrishna, and Anand

Lakshman gives a broad set of descendants: Harijiv, Madhav, Dinmani, Govind, Jaykrishna, Jahali, Anand, and Ganapati-like readings. They are tied with Gangi Didhoy and Bhavani's son Purkhu. Harijiv then gives Raghupati, connected with Andoli Jalay and the line of Vanshi, Shankar, and Gogai Das.

Madhav gives Dharmanayaran and Modaranarayan , connected with Babhaniyam and Raghu. Dinmani gives Jay Shivkanth through Shaktiraypur Naroun and Budhai's son Kamal. Jahali gives a Sahib / Rudranath reading connected with Pawauli , Mohan's son Vir , and Madhumati.

Anand , also marked through Ganapati in the compressed reading , gives Kanhu , Mahaval / Bhim , and Atival / Raghu , connected with Parakhand Baheradhi and Shrikrishna. Dasharath gives Shripati and Gangaram. Thus one Lakshman branch spreads into Jalay , Babhaniyam , Naroun , Pawauli , Baheradhi , Gangor , and Alay.

5. The second Pakhaliya opening: Vishwambhar, Harihar, Jivek, Hingu, and Mangu

After the Vasudev stream , the source gives another Pakhaliya opening : पकलिया सँ बीजी विश्वम्भर. Vishwambhar gives Harihar , Harihar gives

Jivek , and Jivek gives Hingu and Mangu. This is a second controlling line within the same Pakhaliya field and must be kept distinct from the earlier Vasudev stream.

Hingu gives Babhan, Damodar, Parashuram, and Govind, linked with Panichobh and Chaturi. Parashuram gives Babu and Chhotai, linked with Alay and Purushottam. Chhotai gives Dhanpati, linked with Sataid Kujouli and Thakur Shyam.

Dhanpati gives Balbhadra and Sonai, connected with Talhanpur, Mishra Bhatari, Haripur Pali, Jiveshwar, Mandar, and Govardhan. This sequence shows a second major route by which the Pakhaliya field enters older learned and marriage networks.

6. Balbhadra, Medhu, Dukhia, Dukhan, Sonai, Manuk, and the Virpur Panichobh links

Balbhadra's son Medhu is connected with Haripur Pali, Gharmai's son Jiveshwar, Mandar, and Govardhan. Savitri appears as a maternal marker, and Medhu gives Dukhia and Dukhan. Sonai gives Manuk, linked with Jaji Bharadu, Dhanpati, Kashi, Belauch, and Garib.

Manuk gives Roshan, Dularaiya, Dular, and Poshan, connected with Virpur Panichobh, Bhikhan, Kripanidhi, Bijouli Khauai, and Shatanjiv. Roshan's sons include Babuni, Sapan, and Ramanath, linked with Pachaahi Jajival, Pathak Bal, Bhayaram, Pandua, and Bhavanand.

Here the Pakhaliya chapter begins to behave like a working marriage register. The branch is no longer only a Pakhaliya descent line; it is tied to Panichobh, Jajival, Pandua, Khauai, and Belauch through sons, wives, and maternal markers.

7. Babuni/Babunath, Grihinath, Khangnath, Premnath, Babulal, and Gopal

Babuni, also called Babunath, gives Grihinath, Khangnath, Premnath, Babulal, and Gopal. These descendants are linked with Bhour Khandwala, Thakur Saheb, Nanhku, Bhauda Alay, and Mishra Barju. The branch therefore moves strongly into Khandwala and Alay houses.

Grihinath gives Muluki and Shrikant. Roshan's son Dular gives Nena, Gena, Bhainath, Jagannath, and Punachh, linked with Baheradhi and Lochan. Bhainath gives Chhotkani and Adhikalal; Chhotkani later becomes important because her line connects to Mahia Sodarpur and Raiyam Sodarpur.

Jagannath, also known as Jaynath, gives Jiyalal and Jhaptalal, linked with Badhiyam Pawauli, Gambhir, Shashinath Datt, Ratauli Darhiara, and Keshavnath. The sequence shows how the Babunath line becomes a bridge between Pakhaliya, Khandwala, Baheradhi, Pawauli, and Darhiara.

8. Jiyalal , Maujilal , Mahavir , Rupan / Rupnath , Yadunath , Sapan , and Ramanath / Raman

Jiyalal's line gives Maujilal and Mahavir, connected with Digho and Vikal. Roshan's son Rupan, also known as Rupnath, gives Yadunath, connected with Jofra Fanandah and Chaudhary Nand Kumar. Another branch from Sapan gives Dayanath, linked with Nikhuti and Thakur Kari.

Ramanath, also called Raman, gives Rashiklal and Chamitlal. Rashiklal gives Lakshminath, connected with Gogi Didhoy and Harilal's son Ghoghar. Chamitlal gives Babhola and Kusheshwar, linked with Rajpur Jamdauli Pali and Fakir.

Babhola, also called Bhola, becomes a significant later node. His descendants include Naresh, Gajendra, Shyamanand, and Nityanand, linked with Rahipura Jalay, Jikkhan Jha, Chainpur, Abhirama, Jhalari Mandar, and Shobhanand Jha. The source then continues into modern names such as Niraj, Amit, Akhilesh, and Vinaya.

9. The Babhola/Bhola modern continuation and the Hasaeli Sodarpur route

The modern continuation of Babhola / Bhola includes Naresh , Gajendra , Shyamanand , Nityanand , Jagannath , Ashok / Mani , Akhilesh , and other later figures. These lines connect Jalay , Chainpur , Jhalari Mandar , Ruchouli Ekhar , Bodhgram Ghusaut , Karmah Badhari , Kusheshwar , and Jayanagar - Sukhet - Sodarpur.

Adhikalal gives Dinanath, Suryanarayan, Avadhnarayan, and Raghunath, linked with Kujouli and Gopal. Dinanath gives Udaynath, linked with Jayanagar, Usrauli Alay, Lalmani, Raghuwar, and Sodarpur. Suryanarayan is linked with Budhuchak and Nima Takwal.

Raghunath gives Chandranath through Chhajan Sarisav and Abhaynath's son Madhusudan, and also Goloknath through Kuandi, Oda Ekhar, and Tanuklal. This stage shows the branch in a modern social geography while still obeying the old grammar of descent, place, wife, and marriage field.

10. Chhotkani, Mahia Sodarpur, Raiyam Sodarpur, Kedar, and the Chainpur-Digaundh connection

Chhotkani is not a minor side entry. Her line connects Ekharā, Gokhul, Nena, and the daughters Bhavani and Durga. One marriage links Mahia Sodarpur through Govind's son Sadanand and gives Panchanand. Another links Durga with Raiyam Sodarpur through Dukhmochan's son Kamalakant and gives Jayanarayan, Badrinarayan, and Bhupnarayan.

Another Chhotkani branch gives Kedar, linked with Chainpur Digaundh Sodarpur through Veni's son Jhagad, and with Ullu Kujouli through Bhailal. Lukhi Day appears as a maternal marker, with Indrakala linked to Bhadgam / Hariam / Maujilal and further into Anilpur Karmah through Jivanath's grandson Gehanath and Chhatranath.

This section is one of the chapter's strongest examples of female-mediated branch continuity. Through Chhotkani and her linked daughters, the Pakhaliya field is tied directly into Mahia Sodarpur, Raiyam Sodarpur, Digaundh Sodarpur, Ullu Kujouli, Bhadgam, Hariam, and Karmah.

11. Kedar's descendants and the final threshold before Balua-Raghunathpur

Kedarnath's sons include Gyan Shankar and Diva Shankar, with modern markers such as B.Sc. and bank manager attached to Gyan Shankar. The line also gives Gamel and Kadma-Parmeshwar connections. These are not ornamental modern notes; they show that the Panji continued to absorb education and occupation while preserving older descent links.

Eklal's son Tanuklal gives Sadanand, Indranand, and Girijanand, linked with Sukhsena Bhandarisam and Sahajram's son Khadgi. Sadanand gives Durganand, linked with Kakō Belauch and Kalar's son Thithar. Eklal's son Nrityalal leads to Shridhar, Shankar, Jain Ram Jha, Babuan, Maujilal, Vishwanath, Hari Kishor, Shiv Kishor, Manoj, Mahavir, Umakant, Parmeshwar, and Madaneshwar.

The chapter closes at this point because the next source heading, धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर, begins a new field. The Pakhaliya chapter has completed its movement from Vasudev and Vishwambhar to modern extended branches and Sodarpur-related marriage routes.

12. Main branches decoded in this chapter

Vasudev - Sitikanth branch : Vasudev , Sitikanth , Shyamkanth , Sidhu , Bachhe , Girishwar , Chandrakar , Batu , Surayati , Ganapati , Kirti , Ram , Vanshidhar , Surapati / Surayati , Ram , Prayag , Manorath.

Lakshman - Gangoli branch : Arvind , Parashuram , Bhavani , Dukhharan , Dasharath , Lakshman , Harijiv , Madhav , Dinmani , Govind , Jaykrishna , Jahali , Anand / Ganapati , Raghupati , Dharmanayaran , Modaranarayan , Jay Shivkanth , Rudranath , Kanhu , Mahaval / Bhim , Atival / Raghu.

Vishwambhar - Hingu branch : Vishwambhar , Harihar , Jivek , Hingu , Mangu , Babhan , Damodar , Parashuram , Govind , Babu / Chhotai , Dhanpati , Balbhadra , Sonai , Medhu , Dukhia , Dukhan , Manuk.

Manuk - Roshan branch : Roshan , Dularaiya , Dular , Poshan , Babuni / Babunath , Sapan , Ramanath / Raman , Grihinath , Khangnath , Premnath , Babulal , Gopal , Muluki , Shrikant , Nena , Gena , Bhainath , Jagannath / Jaynath , Punachh.

Babhola and later branch : Jiyalal , Jhaptalal , Rupan / Rupnath , Yadunath , Dayanath , Rashiklal , Chamitlal , Babhola / Bhola , Kusheshwar , Naresh , Gajendra , Shyamanand , Nityanand , Ashok / Mani , Akhilesh , Adhikalal , Dinanath , Suryanarayan , Avadhnarayan , Raghunath.

Chhotkani-Sodarpur bridge: Chhotkani, Bhavani, Durga, Panchanand, Jayanarayan, Badrinarayan, Bhupnarayan, Kedar, Veni, Jhagad, Bhailal, Lukhi Day, Indrakala, Gyan Shankar, Diva Shankar, Tanuklal, Sadanand, Indranand, Girijanand, Durganand, Nrityalal.

13. What Chapter 11 teaches

Chapter 11 teaches that Pakhaliya is not a small local entry. It is a gateway into Purnia, Mahishi, Dharmapur, Gangoli, Panichobh, Jajival, Khandwala, Alay, Baheradhi, Pawauli, Darhiara, Sodarpur, Kujouli, and Karmah networks.

It also shows the importance of parallel Biji openings. Vasudev and Vishwambhar both function as controlling figures inside the Pakhaliya field. If the two are merged carelessly, the genealogy loses its structure.

Finally, the chapter shows how daughters and female-marked branches drive the record: Chhotkani, Bhavani, Durga, Lukhi Day, Indrakala, and

other women create the visible bridges into Mahia Sodarpur, Raiyam Sodarpur, Digaundh Sodarpur, and related houses.

14. Conclusion: Pakhaliya as a Purnia-linked marriage field

The Pakhaliya - Mahishi - Dharmapur - Kazi / Purnia chapter begins with Vasudev and later reopens through Vishwambhar. It moves through Sitikanth , Chandrakar , Batu , Lakshman , Hingu , Balbhadra , Manuk , Roshan , Babuni / Babunath , Babbhola / Bhola , Chhotkani , Kedar , and modern descendants.

The branch is not a straight tree. It is a Purnia-linked marriage field with repeated crossings into Sodarpur, Darhiara, Khaua, Panichobh, Jajival, Kujouli, Karmah, and other houses. The correct decoding therefore reads each name through descent, place, marriage, title, alias, and branch-continuity.

Chapter 12 should begin with धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर and continue the next field in the same method.

Chapter 12

Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold

Decoded source span and focus:

- Source block decoded in this chapter
- This chapter begins with the heading “धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर :
अन्हरा कटाई हेमनगर , सरसी , रघुनाथपुर , मदनपुर तमकुडा रहिकपुर.” It
reads the line from कटाई सँ बीजी वाचस्पति through देवपाणि , ऐल पाणि ,
शोरीक , वीर , श्रीपति , गदाधर , कवि केशरी भीम , देवेश्वर , हीन , सत्यकवि
नित्यानन्द , प्रबोध , गंगाधर , धर्मकर , शितिकर , आनन्दकर , रूपन , सूर्यकर
, पुरुषोत्तम , रविकर , निधिनाथ , लोकनाथ , हिंगू , जयकृष्ण , दुखहरण ,
भैयाराम , लाल , भिखी , हितनाथ , उमाकान्त , and मनसाराम . It stops before
the next heading “कटाई - अन्हरा बेलेपोठिया , हेमनगर.”

Decoded source span and focus:

- Reading rule for Chapter 12
- This chapter continues the same method as the previous chapters. A name is not treated
as a free - standing individual. It is read through descent , place , marriage , title ,
branch - continuity , and the source’s compressed markers. Titles such as कवि केशरी
, सत्यकवि , नैष्ठिक , अध्यापक , and the repeated place - links to निखूति ,
टकवाल , भण्डारिसम , पनिचोभ , सरिसव , खण्डवला , खौआल , जजिवाल ,
नरउन , and करमहा are treated as part of the genealogical structure , not as
decoration.

1. The new field: Dharmapur Desh and southern Baluak Raghunathpur

Chapter 12 opens a fresh field after the Pakhaliya-Purnia chapter. The
heading “धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर” is not merely a location label.
It gathers several settlements into one genealogical reading zone:
Anhara-Katai, Hemnagar, Sarsi, Raghunathpur, Madanpur, Tamkuda,

and Rahikpur. The phrase therefore announces a movement from the Purnia-linked Pakhaliya material into a southern Raghunathpur cluster under the larger Dharmapur frame.

The opening phrase gives the Biji line from Katai: Vachaspati, his son Devpani, Devpani's son Ail Pani, and Ail Pani's son Shorik. Shorik is linked with Singhāshram and Ram. His sons are Vir and Balabhadra. This establishes the control chain of the chapter: Vachaspati is the root figure, Devpani and Ail Pani continue the early descent, Shorik carries the branch into the recognizable marriage field, and Vir begins the line that leads toward the learned figure Kavi Keshari Bhim.

A reader should not skip the place phrase “अन्हरा कटाई हेमनगर, सरसी, रघुनाथपुर, मदनपुर तमकुडा रहिकपुर.” It signals that the chapter is already multi-settlement. The record is not describing one house in one village. It is joining several settlements around a branch that will later pass through scholars, poets, teachers, and many marriage destinations.

Decoded source span and focus:

- Source marker - Decoded function - Why it matters
- धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर - New territorial - genealogical field - Moves from Pakhaliya - Purnia into a Dharmapur / Raghunathpur cluster.
- अन्हरा कटाई , हेमनगर , सरसी , रघुनाथपुर , मदनपुर , तमकुडा , रहिकपुर - Associated settlements - Prepares the reader for later Katai , Hemnagar , Sarsi , Madanpur , and Tamkuda links.
- कटाई सँ बीजी वाचस्पति - Biji / root pointer - Controls the early descent - line of the chapter.
- देवपाणि → ऐल पाणि → शोरीक - Early descent chain - Shows the line before the named branch expansion begins.
- शोरीक सुतौ वीर , बलभद्र - First bifurcation - Vir becomes the route into Shri Pati , Gadadhar , and Kavi Keshari Bhim.

2. From Vachaspati to Vir: the controlling descent before the scholarly branch

The early line is simple on the surface: Vachaspati has Devpani, Devpani has Ail Pani, Ail Pani has Shorik, and Shorik has Vir and Balabhadra. But the Panji never gives such a line only for biological sequence. It gives a control path. Later names in the chapter must be

located through this chain unless the grammar shifts into an “अपरा” or another son’s branch.

Vir’s sons are given as Hari, Purushottam, and Shri Pati. The chapter then follows Shri Pati, whose son is Gadadhar. Gadadhar’s son is the major learned figure Kavi Keshari Bhim. This is an important transition. The line moves from an old Biji-root sequence into a remembered intellectual person. Bhim’s title “कवि केशरी” gives the branch a literary and scholastic aura inside the genealogical record.

Bhim is linked with Nikhuti and Phulhat Sureshwar. His son Deveshwar is also linked with Nikhuti. Deveshwar’s son Hin becomes the father of the next significant cluster. The source then gives Bandhu, Satya Kavi Nityanand, and another Nityanand identified by a “परनामक” marker. This cluster must be read carefully because the formal repetition of Nityanand can create confusion unless title and branch are preserved.

3. Kavi Keshari Bhim: title as genealogical memory

Kavi Keshari Bhim is not recorded as a poet in a separate literary biography; he is preserved inside a Panji line. That is precisely why the entry is valuable. In the Panji, a title can function like a genealogical marker. It helps distinguish one Bhim from another and shows that this branch remembered learned prestige as part of family identity.

The line from Bhim to Deveshwar and then to Hin converts literary memory into descent memory. Hin’s descendants include Bandhu, Satya Kavi Nityanand, and Nityanand by another identifying marker. The result is a learned cluster: “कवि केशरी” Bhim, “सत्यकवि” Nityanand, and later Prabodh and Gangadhar. These names indicate that the branch was not merely socially active; it carried a remembered scholarly-literary register.

The genealogical principle is clear: do not remove titles to make the family tree “clean.” The titles are part of the evidence. They distinguish persons, preserve prestige, and explain why later descendants may appear with educational, teaching, or scholarly indicators.

4. Satyakavi Nityanand, Prabodh, Gangadhar, Dharmakar, and Shitikar

The first major branch after Hin moves through Satya Kavi Nityanand. Nityanand's son is Prabodh. The text again calls him “सत्यकवि प्रबोध,” showing that the poetic or truth-poet marker does not stop with the father; it remains attached to the intellectual tone of the line. Prabodh's son is Gangadhar.

Gangadhar has two sons, Dharmakar and Shitikar. Their names themselves continue the Sanskrit register. Dharmakar's sons are Bodhan, Bageshankar, Prayag, and Gyankar, linked with Maligh. This is the first clear sub-branch from Gangadhar. It should be charted separately from Shitikar, even if the source does not pause to narrate Shitikar's full line here.

The branch shows a classic Panji pattern: title, son, son's sons, and place-link. The place-link to Maligh must be retained because it tells the marriage or branch field through which Dharmakar's sons are recorded. Without that place, the names Bodhan, Bageshankar, Prayag, and Gyankar float without social location.

Decoded source span and focus:

- Line - Names in sequence - Branch reading
- Root descent - Vachaspati → Devpani → Ail Pani → Shorik - The control path of the chapter.
- Vir branch - Vir → Hari / Purushottam / Shri Pati - Shri Pati becomes the route into Gadadhar and Bhim.
- Scholarly line - Shri Pati → Gadadhar → Kavi Keshari Bhim → Deveshwar → Hin - Converts the root descent into a title - bearing learned line.
- Satya Kavi branch - Hin → Satya Kavi Nityanand → Prabodh → Gangadhar - The main poetic - scholarly continuation.
- Gangadhar's sons - Dharmakar / Shitikar - Dharmakar's sons are Bodhan , Bageshankar , Prayag , Gyankar.

5. The second Nityanand line: Anandakara, Rupan, Supan, Suryakar

The source then records another branch from Satya Kavi Nityanand through Anandakara. Anandakara's sons are Rupan and Supan. Rupan's

son is Suryakar, linked with Bhandarisam and Nidhikar. Suryakar is also identified through the “ॠ शुभे” marker, after which the line gives Vardhaman, Purushottam, and Sudhakar.

This is a second learned-name cluster, and it must not be merged with the Dharmakar-Shitikar line. The father is different, the branch grammar is different, and the later names move toward Purushottam’s large son-group. The Panji has shifted from Prabodh-Gangadhar into Anandakara-Rupan-Suryakar.

The “ॠ” marker attached to Suryakar should be preserved as an identifying alias or popular-name marker. It may indicate that Suryakar was known locally by another form. In a dense genealogy where formal names repeat, such markers prevent mistaken merger.

6. Purushottam’s large son group and the Ravikar-Sudhakar continuation

Purushottam’s sons are Harpati, Narpati, Bhanukar, Ravikar, Sudhakar, and Maheshwar. They are linked with Mehendi-vasi Jalay and Govind. The line then follows Ravikar and Sudhakar. Ravikar’s son is Mahadevdatt. Sudhakar’s sons are Dinakar, Shrikar, and Vireshwar, linked with Surgan and Divakar.

The reader should notice how the names form a semantic cluster: Suryakar, Sudhakar, Dinakar, Shrikar, and Ravikar all carry “kar” endings. This is not proof of anything by itself, but it suggests a learned-Sanskritic naming culture. The Panji records such naming patterns because they help preserve identity across generations.

Vireshwar’s sons are Nidhinath, Govind, Sundar, Udaykar, and Mahopadhyay Vishwanath. Nidhinath’s sons are Jivanath, Srinath, Hemnath, and Loknath, linked with Singhāshram and Ramkar. From Loknath the line moves into Anjan, then into Ramnik, and then to Hingu. This prepares the chapter’s next sub-branch.

7. Hingu and the four sons: Balakrishna, Jayakrishna, Shrikrishna, Kamal

The Hingu branch gives four sons: Balakrishna, Jayakrishna, Shrikrishna, and Kamal, linked with Ekharā and Mishra Yadu. Balakrishna’s sons are Nath, Buddhinath, and Siddhinath, with a Jalay

link through Mainu. This branch begins to thicken the Raghunathpur field by adding familiar Maithil names and place-links.

The source then begins a new internal heading: “धर्मपुर रघुनाथपुर.” This does not break the chapter; it deepens the same field. Here Mishra Jaykrishna’s sons are Raghuni, Dukhharan, Banmali, and Ghanshyam, connected with Sarisav and Gokhul. This internal heading makes clear that Raghunathpur is not just a label at the beginning. It becomes a working branch-section.

Raghuni’s son Lakshmikant is linked with Chikni Panichobh and Maniram. Lakshmikant’s son Dinu is linked with Pachahi Jajival. Dinu’s son Dayaram, also called Bhora, is linked with Panichobh and Gangadhar. Bhora’s son Nandan is linked with Sodarpur and Ram. Nandan’s son Vanshi is connected with Suday Belauch, Mansukh, Chandān, Jhaui Alay, and Mishra Mohan. Thus, within a few lines, the branch passes through Panichobh, Jajival, Sodarpur, Belauch, and Alay.

Decoded source span and focus:

- Branch - head - Descendants / linked names - Place and function
- Purushottam - Harpati , Narpati , Bhanukar , Ravikar , Sudhakar , Maheshwar - Large son - group linked with Mehendi - vasi Jalay and Govind.
- Sudhakar - Dinakar , Shrikar , Vireshwar - Carries the “kar” naming cluster forward.
- Vireshwar - Nidhinath , Govind , Sundar , Udaykar , Maho Vishwanath - Opens the route into Nidhinath and Loknath.
- Nidhinath - Jivanath , Srinath , Hemnath , Loknath - Linked with Singhāshram and Ramkar.
- Hingu - Balakrishna , Jayakrishna , Shrikrishna , Kamal - Re - enters the Raghunathpur field through Krishna - named sons.
- Mishra Jaykrishna - Raghuni , Dukhharan , Banmali , Ghanshyam - Internal “Dharmapur Raghunathpur” branch opening.

8. Dukhharan, Bhaiyaram, Mansaram: the dense middle branch

The Dukhharan line creates the chapter’s dense middle branch. Dukhharan’s sons are Bhaiyaram and Mansaram, linked with Bahora-vasi Belsam Budhwal, Parshi, Mahadev, Narwal, and Khedu Mishra. The source then gives female-linked names such as Nunua, Koila, Bhamra,

Kevla, Padma, Dahka, and Samarika. These names must be kept because they organize the maternal and marital memory of the branch.

Bhaiyaram's sons include Subuddhi and Kalidas, linked with Talhanpur, Mishra Krishnanand, Garib, Usrauli Alay, and Ratnakar. Another Bhaiyaram branch gives Lal and Bhikhi, linked with Tilaut, Harishwar, Dharu, Talhanpur, and Amar. The names Gangavati, Durgavati, and Anandi appear as female or maternal markers. This is precisely the kind of passage where the Panji is doing more than naming sons. It is mapping the marriage geography of multiple descendants.

Subuddhi's descendants include Revati Raman, Jhonti, Mushan, and Sunphool, linked with Gangor and Prem's son Balbhadra. Revati gives Murli, Jaynath, and Shyamnath, linked with Gadh Belauch and Mishra Saheb Ram. Murli's sons are Buddhinath and Ravinath, linked with Sulhni Talhanpur and Parashmani. This branch therefore joins Budhwal, Talhanpur, Alay, Gangor, Belauch, and Talhanpur again.

9. Lal, Raja, Talitnath/Chetharu, and Bhikhi's large branch

The Lal branch gives Raja, Jagu, and Bhutkani, linked with Guldi Khandwala, Mahi, Bhairavi, Simarwad Khauval, and Nageshwar. Raja's sons include Girinath, Talitnath, Motinath, and Santnath, linked with Sukhsena-vasi Bhandarisam, Mayaram, Prandhan, and Jagatpur Mandar. Talitnath is also called Chetharu. His sons are Chandrashekhar, Mahavir, Baldev, and Mahadev, linked with Chhankauli Didhonch and Radhanath.

Bhikhi's branch is larger. Bhikhi gives Kanhaiya, Mohan, Janakinath, Ratinath, and Lakshminath, linked with Samauli Pali, Manbodh, Rozhan, Yamasham Baliyas, Din Bandhu, and Jagan. Female markers include Chitravati, Madhuvati, Nenavati, and Totavati. Mohan's sons include Shilanath and Riddhinath, linked with Nikhuti, Ram, Mansukh, Rai Saburi, Ahil Khauval, and Chaudhary Sadhu.

Ratinath's son Tirthanand is identified by the alias Musaharu and is linked with Pachahi Jajival and Bhikhni's son Vishnu Datt. Tirthanand / Musaharu then links into Sakuri Pali and Kalikadatt. Lakshminath gives Chichan , Ratinath , Tulsinath , and Vanshmani , linked with Tilaut , Ratanpani , Khushru , Kujouli , and Venidatt. This sub - branch is a perfect example of the chapter's method : names , aliases , places , and marriage links must be read together.

10. Hitnath, Naishthik Adhyapak Umakant, and the modern-scholarly ending

The source then records Mishra Hitnath and his son Naishthik Adhyapak Umakant. Both words matter. “नैष्ठिक” marks religious discipline or observance; “अध्यापक” marks teaching status. Like “कवि केशरी” and “सत्यकवि,” this is a title-bearing genealogical identity. The branch is not just continuing biologically; it is also preserving a learned-religious persona.

Umakant’s sons include Ajaynath , also called Gholat , and Abhaynath. Ajaynath / Gholat links with Ramnagar , Rudranand , and Kripanand. The line then returns to the Talitnath / Chetharu branch through Mahavir and gives Rudranath , Arvind Narayan , Rudranarayan , and further descendants Munindra Narayan / Munna , Vinay Kumar / Babanji , Ramkrishna , and Niraj.

The chapter closes with Mansaram’s line: Mansaram’s son Rozhan is linked with Sarisav and Yogi. Rozhan’s sons are Eknath and Gopinath, linked with Guldi Khandwala, Bandhu, and Medani. Eknath’s son Doman is linked with Fanandah and Nand Kumar. Gopinath’s son Tanuklal is linked with Nikhuti, Prem, and Dular. This brings the Raghunathpur field to its next threshold.

11. Women, aliases, titles, and place-links in Chapter 12

The chapter contains several interpretive keys. First , titles identify branches : Kavi Keshari Bhim , Satya Kavi Nityanand , Satya Kavi Prabodh , Naishthik Adhyapak Umakant. Second , aliases must be retained : Suryakar / शुभे , Dayaram / Bhora , Talitnath / Chetharu , Tirthanand / Musaharu , Ajaynath / Gholat , Munindra Narayan / Munna , Vinay Kumar / Babanji. Third , women’s names carry marriage memory : Gangavati , Durgavati , Anandi , Chitravati , Madhuvati , Nenavati , Totavati , Khajandai , Mahagavati , and others.

Place-links are equally important. The branch repeatedly touches Nikhuti, Singhāshram, Takkwal, Bhandarisam, Jalay, Sorgan, Panichobh, Pachahi Jajival, Sodarpur, Belauch, Alay, Belsam Budhwal, Narwal, Talhanpur, Usraul, Gangor, Guldi Khandwala, Simarwad Khauwal,

Sukhsena, Mandar, Samauli Pali, Nikhuti, Ahil Khauwal, Karmah, and Sarisav. A modern family tree that lists only names would erase the actual Panji logic.

Decoded source span and focus:

- Marker type - Examples from the chapter - Editorial treatment
- Title - कवि केशरी भीम ; सत्यकवि नित्यानन्द ; सत्यकवि प्रबोध ; नैष्ठिक अध्यापक उमाकान्त - Preserve as genealogical identifiers , not decorative honorifics.
- Alias / popular name - दयाराम प्र० भोरा ; तलितनाथ प्र० चेथडू ; तीर्थानन्द प्र० मुसहरू ; अजयनाथ प्र० घोलट - Use both names when charting the branch.
- Female or maternal marker - गंगावती , दुर्गावती , आनन्दी , चित्रवती , मधुवती , नेनावती , तोतवती - Read as alliance - bearing names , not as side notes.
- Repeated place - links - पनिचोभ , जजिवाल , सोदरपुर , बेलउंच , खण्डवला , खौआल , सरिसव - Use to separate otherwise similar names and repeated branches.

12. Main branches decoded in this chapter

Vachaspati-Shorik branch: Vachaspati, Devpani, Ail Pani, Shorik, Vir, Balabhadra, Hari, Purushottam, Shri Pati, Gadadhar, Kavi Keshari Bhim.

Bhim-Satyakavi branch: Bhim, Deveshwar, Hin, Bandhu, Satya Kavi Nityanand, Prabodh, Gangadhar, Dharmakar, Shitikar, Bodhan, Bageshankar, Prayag, Gyankar.

Anandakara - Suryakar branch : Nityanand , Anandakara , Rupan , Supan , Suryakar / Shubhe , Vardhaman , Purushottam , Sudhakar , Harpati , Narpati , Bhanukar , Ravikar , Mahadevdatt , Dinakar , Shrikar , Vireshwar , Nidhinath , Govind , Sundar , Udaykar , Mahopadhyay Vishwanath , Jivanath , Srinath , Hemnath , Loknath , Anjan , Ramnik , Hingu.

Dharmapur - Raghunathpur branch : Mishra Jaykrishna , Raghuni , Dukhharan , Banmali , Ghanshyam , Lakshmikant , Dinu , Dayaram / Bhora , Nandan , Vanshi.

Dukhharan-Bhaiyaram branch: Dukhharan, Bhaiyaram, Mansaram, Subuddhi, Kalidas, Lal, Bhikhi, Revati Raman, Jhonti, Mushan, Sunphool, Murli, Jaynath, Shyamnath, Buddhinath, Ravinath.

Lal - Bhikhi - Hitnath branch : Raja , Jagu , Bhutkani , Girinath , Talitnath / Chetharu , Motinath , Santnath , Kanhaiya , Mohan , Janakinath , Ratinath , Lakshminath , Shilanath , Riddhinath , Tirthanand / Musaharu , Chichan , Tulsinath , Vanshmani , Hitnath , Umakant , Ajaynath / Gholat , Abhaynath , Rudranath , Arvind Narayan , Rudranarayan , Munindra Narayan / Munna , Vinay Kumar / Babanji , Ramkrishna , Niraj.

13. What Chapter 12 teaches

Chapter 12 teaches that a Panji branch can carry literary titles and still function as a marriage-register. Kavi Keshari Bhim and Satya Kavi Nityanand are learned names, but the record immediately places them into descent, place, and branch networks. The title does not remove them from genealogy; it helps locate them inside it.

It also shows how an internal heading such as “धर्मपुर रघुनाथपुर” can reopen the same field at a deeper level. The chapter begins broadly with Dharmapur Desh and southern Baluak Raghunathpur, then narrows into a Raghunathpur subsection, then moves again through marriage destinations. The structure is layered, not linear.

Finally, the chapter demonstrates why aliases and women’s names cannot be omitted. Bhora, Chetharu, Musaharu, Gholat, Munna, and Babanji are identity-controls. Gangavati, Durgavati, Chitravati, Madhuvati, Nenavati, and Totavati are alliance-controls. Both are necessary for correct decoding.

14. Conclusion: a title-bearing Raghunathpur network

The Dharmapur-Baluak-Dakshin Raghunathpur chapter begins with Vachaspati’s Biji line and unfolds into a title-bearing network of poets, teachers, and branch heads. From Vachaspati to Kavi Keshari Bhim, from Satya Kavi Nityanand to Gangadhar, from Purushottam to Ravikar and Vireshwar, from Mishra Jaykrishna to Dukhharan and Bhaiyaram, and from Lal and Bhikhi to Hitnath and Umakant, the record preserves one continuous social map.

This chapter stops at the threshold of the next heading: “कटाइ-अन्हरा बेलपोठिया, हेमनगर.” Chapter 13 should begin there and continue the Katai-Anhara-Hemnagar material with the same method.

Source notes for Chapter 12

Primary source used: punji-02-Diwali2014(1).docx, the section beginning “धर्मपुर देशे बलुआक दक्षिण रघुनाथपुर” and ending before “कटाइ-अन्हरा बेलपोठिया, हेमनगर.”

Editorial treatment: damaged or compressed forms such as “प्र०,” repeated names, and place-linked endings have been preserved in explanation rather than over-translated. The chapter uses cautious prose and avoids converting uncertain markers into unsupported biography.

Chapter 13

Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation

Decoded source span and focus:

- Source block decoded in this chapter
- This chapter begins at the heading “कटाइ - अन्हरा बेलेपोठिया , हेमनगर” with the instruction “पाँछा देखू: - ”. It decodes the Hingu - Kamal continuation through Harikrishna , Devdatt / Datt , Matinath , Gatiram , Tika Ram , Tula Ram , Madhurapati , Vidyapati , Janaklall , Raghunath , the Hemnagar branch of Matinath through Hira , Shatanjiv , Chiranjeev , Ramjiv , Bhanjan , and then the Bhour Khandwala - Hemnagar continuation through Devaraj Singh , Jayaraj Singh , Bateshnath Singh , Dinanath Singh , Dr. Jagannath , and Ramanath. It stops before the next formal heading “असूरा - सुपटानी गंगोली.”

Decoded source span and focus:

- Method retained from earlier chapters
- The decoding method remains unchanged. Every name is read through descent , place , marriage , title , alias , and branch - continuity. The chapter therefore does not treat Hemnagar as a mere residence. It reads Hemnagar as a working genealogical field connected with Katai - Anhara , Belepothia , Bhandarisam , Sodarpur , Mahishi Budhwal , Ruchouli Ekhar , Majhaura Karmah , Hati Sodarpur , Bhour Khandwala , Sarisav Sodarpur , Kako Belauch , Baliyas , and allied marriage houses.

1. The heading and the meaning of “पाँछा देखू”

The heading “कटाइ-अन्हरा बेलेपोठिया, हेमनगर” begins a new chapter, but the phrase immediately following it, “पाँछा देखू:-”, tells the reader that this section is not a simple fresh start. It is a continuation or backward-looking supplement. The line resumes the earlier Hingu-Kamal branch and brings forward the descendants and marriage links that must be read after the preceding Raghunathpur material.

This is why the chapter begins with Hingu's son Kamal. Kamal's descendants are named as Harikrishna, Devdatt, Matinath, and Gatiram. The record does not restart from a completely new Biji figure. It resumes a branch already opened earlier and places that branch within the Katai-Anhara-Hemnagar field. The instruction “पाँछा देखू” prevents the reader from treating the section as isolated.

The source then follows Devdatt, also marked by the alias-like form Datt, into Tika Ram. Tika Ram's son Tula Ram gives two sons, Madhurapati and Vidyapati. The branch is linked with Talhanpur and Buddhidev, and then with Pirokhathi Surgan and Kavi Phekan. This immediately shows that the Hemnagar section is not merely local. It is tied to Talhanpur, Surgan, and poetic memory.

Decoded source span and focus:

- Source marker - Decoded meaning - Reading consequence
- कटाइ - अन्हरा बेलपोठिया , हेमनगर - New heading after Dharmapur - Raghunathpur - Opens the Hemnagar - related continuation.
- पाँछा देखू: - - Backward / cross - reference instruction - Warns that this is a resumed branch , not an isolated genealogy.
- हिंगूसुत कमल - Branch resumed from Hingu - Connects Chapter 13 to the prior Hingu - Kamal line.
- देवदत्त प्र० दत्त - Alias or practical name marker - Keeps Devdatt / Datt together as one identity.
- तुलाराम सुतौ मधुरापति , विद्यापति - Two - son continuation - Opens the Talhanpur and Vidyapati branch.

2. Devdatt/Datt, Tika Ram, Tula Ram, Madhurapati, and Vidyapati

The first active branch after Kamal is Devdatt , also written with the marker “प्र० दत्त.” His son is Tika Ram , and Tika Ram's son is Tula Ram. Tula Ram's sons are Madhurapati and Vidyapati. This sequence should be kept intact : Devdatt / Datt is not to be split into two persons , and Tula Ram's two sons should not be merged with later Vidyapati or Madhurapati names elsewhere in the Panji.

Vidyapati's line is connected with Talhanpur, Buddhudev, Pirokhati Surgan, and Kavi Phekan. The title “कवि” attached to Phekan is important. It continues the literary-scholarly register already visible in the previous chapter through Kavi Keshari Bhim and Satya Kavi Nityanand. The Panji preserves not only descent but also cultural memory. A title like “कवि” helps identify prestige and role within the lineage world.

The branch then gives Janaklal , Raghunath , and Vats Naroun connections. A female marker , Dayavati , appears. Lali's son Singheshwar is linked with Deep Baheradhi and Tejanarayan. This is an early example in the chapter of how a resumed line immediately broadens into place and maternal / marriage markers. The compact source line must therefore be unfolded into descent plus alliance.

3. Hemnagar proper: Matinath, Hira, Shatanjiv, Chiranjeev, Ramjiv, and Bhanjan

The explicit “हेमनगर” passage begins with Matinath. Matinath's descendants are named as Hira, Shatanjiv, Chiranjeev, Ramjiv, and Bhanjan. The branch is linked with Bhandarisam, Achyut, Gopal, Sodarpur, Nand, and Rudranand. This establishes Hemnagar as a node that connects Katai-Anhara to Bhandarisam and Sodarpur.

The line of Hira gives Ratneshwar, Baburam, Dullah, Ram, and Ballabh, connected with Mahishi Budhwal and Mahesh's son Bhavesh, then with Ruchouli Ekhar and Kulai. A female marker Taravati appears, followed by Bahina, Chandravadan, and Kundana. Their marriages connect with Hati Sodarpur, Majhaura Karmah, and Oda Ekhar. Thus Hira's branch is not one vertical line; it is an alliance web.

The presence of Hati Sodarpur, Majhaura Karmah, and Oda Ekhar in one passage shows how the Panji preserves marriage movement. Taravati's branch is especially important because the record gives “आद्या” and “अपरा” links. The first connection goes to Hati Sodarpur through Mishra Raghunath and Mahopadhyay Rameshwar. Another goes to Majhaura Karmah through Chakrapani and Padmapani, and another to Oda Ekhar through Bandhu's son Bhola. These female-linked entries are essential for marriage regulation.

Decoded source span and focus:

- Branch figure - Descendants or links - Genealogical role
- Matinath - Hira , Shatanjiv , Chiranjeev , Ramjiv , Bhanjan - Starts the explicit Hemnagar branch.
- Hira - Ratneshwar , Baburam , Dullah , Ram , Ballabh - Links Hemnagar with Mahishi Budhwal and Ruchouli Ekhar.
- Taravati - Bahina , Chandravadan , Kundana - Female / maternal marker organizing marriage links.
- Taravati's first link - Hati Sodarpur , Mishra Raghunath , Maho Rameshwar - Shows Sodarpur marriage linkage.
- Taravati's later links - Majhaura Karmah , Oda Ekhar - Expands the branch into Karmah and Ekhar houses.

4. Chiranjeev's branch : Vachan , Murli Dhar , Chalbali , Chitradhar , and Sunphool / Nanu

Chiranjeev's branch is one of the densest sections in the chapter. His descendants include Vachan, Murli Dhar, Chalbali, Chitradhar, and Sunphool, with Sunphool also identified through the popular marker Nanu. These are linked with Kanhouli Ekhar and Halayudh. The appearance of Halayudh here should not be confused with the opening Halayudh of the whole volume. Context, father, place, and branch must control identity.

Sunphool's sons include Ugramani, linked with Ekhar, Bandhu's son Narayandatt, Katai, and Subandhu. Ugramani's sons include Panchmani, also called Bhutkun, linked with Pawauli and Bhaiyanath. Another Ugramani branch gives Krishnamani and Sundarmani, linked with Chikni-vasi Sarisav Sodarpur, Mishra Jhadhula's son Janakinath, and Anilpur Karmah with Kirti.

The Ugramani passage is a classic case of branch multiplication through aliases and place - links. Panchmani / Bhutkun must be charted separately from Krishnamani and Sundarmani. Chikni - vasi Sarisav Sodarpur is not a decorative phrase. It identifies the marriage or branch field into which the descendants are tied. Anilpur Karmah adds another field , showing that the Hemnagar line is spreading through Sarisav - Sodarpur and Karmah networks.

5. The female bridge through Nunuday: Kamakhya, Jagadamba, Sonavati

After the Ugramani-Sundarmani branch, the source names Nunuday and gives Kamakhya, Jagadamba, and Sonavati. These are not ornamental names. They organize marital connections. Kamakhya is linked with Bhour Khandwala and Devaraj Singh's son Jayaraj Singh. This link produces Bateshnath Singh, Buddhinath Singh, and Dinanath Singh, with Bindeshwari also named.

Jagadamba is linked with Khangud Sarisav , Bishuni's grandson Bhup , and Buchan / Fuchchi , and this line gives Kameshwar and Maheshwar. This single female - linked entry takes the Hemnagar branch into Khangud Sarisav and creates a new identifiable cluster. If the editor omitted Jagadamba's link , the later Kameshwar - Maheshwar line would lose its genealogical route.

This passage illustrates a principle repeated throughout Volume V: women's names often carry the bridge between two houses. A male-line chart alone would wrongly flatten the passage. The correct reading must include Nunuday, Kamakhya, Jagadamba, Sonavati, and the houses into which they connect.

6. Sundarmani, Ghurun, Rameshwar, Kapileshwar/Dukhan, Rajeshwar/Lukhno

The branch then turns to Sundarmani. Sundarmani's descendants include Ghurun and Rameshwar, linked with Kako Belauch, Bhaiya's son Jaynath, Baliyas, and Raghuvir. Another Sundarmani branch gives Kapileshwar, also called Dukhan, and Rajeshwar, also called Lukhno, linked with Bhadgam Jajival, Virnarayan's son Badrinath, Ruchouli Ekhar, and Muktinath.

Kapileshwar / Dukhan's sons are Param , Indreshwar , Naresh , Arun , and Nandu. They are linked with Shiva Hariam , Mushay , Kashinath , Baliyas , and Chhedan. Param connects with Dihiya Khangud Sarisav , Kamalnath , Radhanath , Hariam , and Vedanand. Indreshwar connects with Shivanagar Parhat Baheradhi , Rudramani , Pramod Kumar , Simarwad Khauwal , and Nagendranath / Khudru. Naresh links to Ramai Hati Sodarpur through Vaidyanath and Amarnath.

This section shows why aliases must be preserved. Dukhan and Lukhno are practical identifiers attached to Kapileshwar and Rajeshwar. In a later marriage inquiry, a family might remember the popular name rather than the formal name. The Panji retains both so that the line remains recognizable in social memory.

Decoded source span and focus:

- Alias pair / branch - Connected names - Place - links
- Sunphool / Nanu - Ugramani - Kanhoul Ekhara , Halayudh , Katai
- Panchmani / Bhutkun - Bhaiyanath link - Pawauli
- Krishnamani and Sundarmani - Janakinath , Kirti - Chikni Sarisav Sodarpur , Anilpur Karmah
- Kapileshwar / Dukhan - Param , Indreshwar , Naresh , Arun , Nandu - Shiva Hariam , Baliyas , Khangud Sarisav , Baheradhi
- Rajeshwar / Lukhno - Badrinath and Muktinath links - Bhadgam Jajival , Ruchouli Ekhara

7. Bhour Khandwala Hemnagar: Devaraj Singh, Jayaraj Singh, and the Singh branch

The next internal field is “भौर खण्डवला हेमनगर.” This heading carries the branch into a Singh-labeled continuation. Devaraj Singh’s son is Jayaraj Singh. Jayaraj’s sons include Bateshnath Singh, also known as Thaknu, and Dinanath Singh. The line reconnects them to Katai through Sunphool’s son Ugramani. Kamakhya’s descendants and Bindeshwari are also preserved in this field.

From this point the branch becomes more modern in tone. Bateshnath Singh’s descendants include Vaidyanath, Vishwanath, Badrinath, Kedarnath, Dr. Jagannath, and Ramanath. The source attaches them to Vishnupur-vasi Simarwad Khauwal, Ratinath’s son Dwarikanath, Mahishi Budhwal, and Harhar. The title “Dr.” before Jagannath is not a random modern note; it shows that the Panji continued to absorb modern educational and professional identity into its traditional grammar.

The branch then records Chandika and Ambika as female-linked names. Vishwanath connects with Sihouli Mandar and Devakinandan Singh. Dr. Jagannath connects with Sultanpur-desh Ramnagar-vasi Rajendra Mishra. These final connections show how Hemnagar,

Khandwala, Mandar, Sultanpur, and Ramnagar are brought together before the next Asura-Suptani Gangoli chapter begins.

8. Why Hemnagar must be read as a junction, not a single village note

The Hemnagar material is a junction. It begins as a continuation of Hingu's son Kamal , passes through Devdatt / Datt and Matinath , expands through Hira and Taravati's marital branches , moves through Chiranjeev and Sunphool / Nanu , then enters the Ugramani - Sundarmani line , and finally reaches Bhour Khandwala Hemnagar with Devaraj Singh and Jayaraj Singh.

At each step the branch is identified by more than descent. It is identified by place: Talhanpur, Surgan, Hati Sodarpur, Majhaura Karmah, Oda Ekhar, Kanhouli Ekhar, Chikni Sarisav Sodarpur, Anilpur Karmah, Khangud Sarisav, Kako Belauch, Baliyas, Bhadgam Jajival, Ruchouli Ekhar, Shivnagar Parhat Baheradhi, Hati Sodarpur, Bhour Khandwala, and Sultanpur-Ramnagar.

This is why a simple lineage chart would be insufficient. The chapter needs a network reading. The source is recording who belongs to whom, but it is also recording where each line enters the marriage field and which aliases, titles, and modern markers help later readers identify the correct family.

9. Main branches decoded in this chapter

- Kamal branch: Harikrishna, Devdatt/Datt, Matinath, Gatiram.
- Devdatt / Datt line : Tika Ram , Tula Ram , Madhurapati , Vidyapati , Janaklal , Raghunath , Singheshwar.
- Hemnagar Matinath line: Hira, Shatanjiv, Chiranjeev, Ramjiv, Bhanjan.
- Hira branch: Ratneshwar, Baburam, Dullah, Ram, Ballabh, Taravati, Bahina, Chandravan, Kundana.
- Chiranjeev branch : Vachan , Murli Dhar , Chalbali , Chitradhar , Sunphool / Nanu , Ugramani.
- Ugramani branch : Panchmani / Bhutkun , Krishnamani , Sundarmani , Kamakhya , Jagadamba , Sonavati.
- Sundarmani branch : Ghurun , Rameshwar , Kapileshwar / Dukhan , Rajeshwar / Lukhno , Param , Indreshwar , Naresh.
- Bhour Khandwala - Hemnagar branch : Devaraj Singh , Jayaraj Singh , Bateshnath Singh / Thaknu , Dinanath Singh , Vaidyanath , Vishwanath , Badrinath , Kedarnath , Dr. Jagannath , Ramanath.

10. Chapter conclusion: Hemnagar as a resumed branch with modern continuity

Chapter 13 demonstrates the value of the source's cross - reference language. The phrase “पाँछा देखू” alerts the reader that the branch resumes from earlier material. The chapter therefore begins with Hingu's son Kamal rather than inventing a new independent origin. From there , the branch unfolds through Devdatt / Datt , Matinath , Hira , Chiranjeev , Ugramani , Sundarmani , and finally the Singh - labeled Hemnagar continuation.

The chapter also shows how the Panji joins old and modern registers. It preserves aliases such as Devdatt / Datt , Sunphool / Nanu , Panchmani / Bhutkun , Kapileshwar / Dukhan , Rajeshwar / Lukhno , and Bateshnath Singh / Thaknu. It preserves women's marriage bridges through Taravati , Bahina , Chandravadan , Kundana , Nunuday , Kamakhya , Jagadamba , Sonavati , and others. It also accepts modern titles such as Dr. without breaking its older mool - marriage grammar.

The next chapter should begin with the following heading: “असूर-सुपटानी गंगोली.” That section will continue the Asura-linked movement after the Hemnagar-Khandwala branch and will again require the same method: descent, place, marriage, title, alias, and branch-continuity.

Chapter 14

Asura-Suptani Gangoli and Singholi Mandar Danti: Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura-Andhasur Continuation

Decoded source span and focus:

- Source block decoded in this chapter
- This chapter begins with the formal heading “असूरा - सुपटानी गंगोली.” It decodes the line of Brijmohan through Anand Mohan , Kamal Mohan , Harimohan , Upendra , Bibhutinath , Babuji , Krishna Mohan , Leel Mohan , Madan Mohan , and related modern branches. It then takes the next internal heading “सिंहोली माण्डर दाँती अपर असूरा अपरा अन्धासूर श्रीपुर अपरधैत , ” following Jagu , Ram , Gangadhar , Rishikesh , Godhai , Harijiv , Balbhadra , Nityanand , Jayanand , Kadamlal , and Nandkishor. The chapter stops before the next heading “बीरवन बटैली.”

Decoded source span and focus:

- Method retained from earlier chapters
- The same method continues here : every name is read through descent , place , marriage , title , alias , and branch - continuity. The heading “असूरा - सुपटानी गंगोली” is not treated as a mere place - label. It is read as a branch field that connects Asura , Suptani , Gangoli , Sakma , Vishnupur , Kurma Khauwal , Simarwad Khauwal , Ahil Hariam , Gangora Budhwal , Ratouli Darihara , and Banaili. The following Singholi - Mandar - Danti - Andhasur heading is treated as a connected but distinct marriage - and - descent field.

1. The Asura-Suptani Gangoli heading

The heading “असूरा-सुपटानी गंगोली” opens a compact but important section. It comes immediately after the Hemnagar-Khandwala continuation and resumes the Asura-linked movement in a new place-field. The first figure named is Brijmohan, whose sons are Anand Mohan and Kamal Mohan. The branch is immediately tied to Sakma, Vishnupur, Kurma Khauwal, and Jagatmani.

This beginning shows that the heading carries more than one settlement. Asura is the branch field; Suptani and Gangoli add settlement identity; Sakma, Vishnupur, and Kurma Khauval show the marriage and branch geography in which the descendants are placed. A safe reading must therefore preserve the whole cluster instead of reducing it to a single village.

Anand Mohan's descendants include Naveen Mohan, Dharendra Mohan, Kapil Mohan, and Sunil Mohan. Their link with Ramai-vasi Simarwad Khauval and Paramanand continues the Khauval connection already seen in earlier chapters. Naveen Mohan then gives Suman and Raman, linked with Madanpur and Mahindrapur-Pandua through Prem Sundar. This places the Asura-Suptani branch in a wider eastern network.

Decoded source span and focus:

- Opening figure - Descendants / links - Reading value
- Brijmohan - Anand Mohan , Kamal Mohan - Root of the Asura - Suptani Gangoli block.
- Anand Mohan - Naveen Mohan , Dharendra Mohan , Kapil Mohan , Sunil Mohan - Connects to Simarwad Khauval and Paramanand.
- Naveen Mohan - Suman , Raman - Carries the branch toward Madanpur and Mahindrapur - Pandua.
- Kamal Mohan - Santosh , Ashok - Opens the Ahil Hariam - Singheshwar connection.
- Harimohan - Keshav Mohan , Nirmal , Shashi Mohan - Continues into Raghunathpur and later Katai / Jahanpur links.

2. Kamal Mohan, Harimohan, and the daughter cluster

Kamal Mohan's sons are Santosh and Ashok. They are linked with Vishnupur-Sakma and Ahil Hariam through Singheshwar. Near this point the source names Manjula, Sulochana, Sheela, and Vibha. These female names should be treated as part of the branch architecture, not as decorative additions. They help preserve the marital spread of the Asura-Suptani line.

Harimohan's descendants include Keshav Mohan, Nirmal, and Shashi Mohan. Shashi Mohan is linked with Raghunathpur and Navkant. Shashi Mohan's son Ajay connects with Barah Kumbha and Vishwanath, while Keshav Mohan's son Dhiraj connects with Jahanpur-Katai through

Mishra Yashodhar. In a short space the branch moves from Asura-Suptani to Raghunathpur, Barah Kumbha, Jahanpur, and Katai.

This illustrates the Panji's compact method. A modern chart would require several rows for these links, but the source compresses them into a flowing name-sequence. The decoding must therefore unfold the branch without losing the location markers that distinguish one Keshav, one Shashi, or one Ajay from similarly named persons elsewhere.

3. Upendra, Bibhutinath, Satyendra, Jitendra, and the modern continuation

The section then turns to Upendra's son Bibhutinath. Bibhutinath is linked with Matka-vasi Kaudi, and his sons include Satyendra and Jitendra, linked with Daulatpur and Yadunath. Satyendra's son Kumar Bhaskar connects with Rahatmeena and Paramanand. These names show a more modern register while the older Panji grammar remains unchanged.

The source also names Chitra and Palashvati in Bibhutinath's field, with a marriage link to Mahesh's son Kedarnath. Again, the female line is central. Chitra and Palashvati are the bridge by which this branch enters another house. To omit them would make the later connection genealogically invisible.

This passage is important because it shows continuity from older Asura-Suptani branch markers into modern naming practices. The Panji does not stop with scholastic or premodern names. It absorbs Kumar Bhaskar, Satyendra, Jitendra, and similar modern identities while still organizing them through father, village, branch, and marriage.

4. Babuji and the Banaili-linked branch

The source next names Babuji's descendants: Krishna Mohan, Leel Mohan, Madan Mohan, and Shri Krishna Mohan. The line gives Rajesh and Bhavesh, linked with Banaili and Manohar. Rajesh is connected with Pategna and Gangora Budhwal through Pandit Shobhakant. This reintroduces a learned marker through “पंडित,” while the branch continues to operate as a marriage-network.

Leel Mohan's son Akhilesh is linked with Vishnupur, Ahil Hariam, and Shyam Mishra. Akhilesh is further connected with Malghadi, Rajanpura, Ratouli Darihara, and Buddhinath. Madan Mohan's sons

include Mithilesh and Avadhesh, connected with Jahanpur and Shibu. The Babuji branch therefore ties Asura-Suptani to Banaili, Pategna, Gangora Budhwal, Ahil Hariam, Ratouli Darihara, and Jahanpur.

This is not only descent. It is social placement. “Banaili” and “Gangora Budhwal” carry the memory of houses into which the line connects. “Pandit Shobhakant” preserves a title-bearing identity. “Rajanpura Ratouli Darihara” and “Jahanpur” continue the pattern of branch movement across settlement fields.

5. The next internal heading: Singholi Mandar, Danti, Asura, Andhasur, Shripur

After the Asura-Suptani Gangoli section, the source gives a second heading: “सिंहोली माण्डर दाँती अपर असूरा अपरा अन्धासूर श्रीपुर अपरधैत.” This heading is itself a compressed map. It does not name only one village. It combines Singholi Mandar, Danti, Asura, Andhasur, Shripur, and an “apardhait” or additional branch marker.

The branch begins with Jagu, whose sons are Ram and Laxman. They are connected with Sodarpur and Baatu. Ram’s son is Gangadhar. Gangadhar’s descendants include Rishikesh, Sudhapati, and Pranapati, linked with Koiyar, Gyan, Vidyapati, Satlakha, and Bhavaditya. The sequence shows a movement from Mandar-Danti-Asura into Sodarpur, Koiyar, Satlakha, and other houses.

The source then follows Rishikesh , also marked through Gonu , into Godhai. Godhai’s sons are Bhagirath and Ram. Their line connects with Kako Belauch and Chake. Ram’s descendants include Jagannath , Jaykrishna , and Raghunath / Oukhi. These descendants are linked with Tilai , Gopal , Darihara , Mishra Yaddu / Bhavi , Khauai , and Bhavdev. The branch is therefore being placed by both paternal descent and marriage geography.

Decoded source span and focus:

- Heading / branch - Named figures - Place - field
- सिंहोली माण्डर दाँती - Jagu , Ram , Laxman - Mandar - Danti with Sodarpur link.
- Gangadhar branch - Rishikesh , Sudhapati , Pranapati - Koiyar , Satlakha , Bhavaditya.
- Rishikesh / Gonu - Godhai - Karmah and Patona Khauai links.
- Godhai - Bhagirath , Ram - Kako Belauch and Chake.
- Ram branch - Jagannath , Jaykrishna , Raghunath / Oukhi - Tilai , Darihara , Khauai , Bhavdev.

6. Dharani's descendants and the Harijiv-Balbhadra line

The source then turns to Dharani's descendants: Harijiv, Mansukh, Vinayeshwar, Rameshwar, and Maheshwar. They are linked with Talhanpur, Mishra Dayal, Divakar, Belonja Mandar, and Mishra Shivnath. This passage must be read as a branch spread, not merely a list of sons. The line is entering Talhanpur, Mandar, and allied houses.

Harijiv's son Balbhadra is then connected with Raiyam Sodarpur through Vidya and Mahesh. This is one of the key cross-links in the chapter. Raiyam Sodarpur had appeared earlier in the book as a significant Sodarpur field; its reappearance here shows that the Asura-Andhasur branch is tied back into a familiar marriage network.

Another Harijiv branch gives Nityanand, Jayanand, and Kulanand, linked with Kasiyam Baheradhi and Chaudhary Ramnarayan. Balbhadra's son Dayanath links with Balirajpur Hariam, Bhikhari, and Chilka, and then with Bhour Khandwala and Gunjar. These names locate the branch through Hariam, Baheradhi, Khandwala, and Sodarpur-related houses.

7. Jayanand, Shyamlal, Kadamlal, and the Ambika-Ahilya bridge

Jayanand's sons are Shyamlal and Kadamlal. They connect with Oda Ekhar through Bandhu's son Narayandatt and with Belsam Budhwal through Sonai. The source then gives Temarvati and follows Shyamlal's son Lakshminath. Lakshminath is linked with Hati Sodarpur through Modnarayan, Dhruvnarayan, and Khadganarayan, and with Uchati through Bhola.

Lakshminath's descendants include Damodar , Apuchh or a similar reading , and Madhav , linked with Pariyamb Budhwal , Pritinath , and Janakinath. Kadamlal's son Sadanand also links with Pariyamb Budhwal through Pathak Shambhunath , and with Khandwala through Shyam. A second Kadamlal line gives Jagdish , linked with Behat Khandwala , Shibu / Ghotan , Baigani Malaya , and Chaudhary Amritnath.

Jagdish's son Nand Kishor is then linked with Badhiyam Pawauli , Bhaiya / Goga , and Badhgam Darihara. The female - linked names Ambika , Satyabhama , and Ahilya appear. Satyabhama is connected with Behat Khandwala , Chopanlal , Kumarnath , and Danmati , giving Kamal Mohan , Anand Mohan , and Krishna Mohan. Ahilya is connected with Mulhandi , Mangrauni Pali , Nawal Kishor , and Brajkishor. These women carry the bridge from Nand Kishor's line into Khandwala , Pali , and later Mohan branches.

8. Nandkishor and the transition to Birwan Batheli

The final lines of the chapter give Nandkishor's sons Kamalkishor and the Behat - Khandwala / Chopra - Bakhari connection. Kamalkishor is linked with Kumarnath's son Devanand , Alay , and Bhavesh. The source also names Vimal and Nirmal. This brings the Singholi - Mandar - Danti - Asura passage into another Khandwala and Chopra - Bakhari field , closing the chapter with a clear branch - continuity marker.

The next heading is “बीरवन बठैली.” That heading begins a different major scholarly block with Mahamahopadhyay markers. For this reason the present chapter should stop before it. Chapter 14 has decoded the Asura-Suptani Gangoli and Singholi-Mandar-Danti material; Chapter 15 should begin with Birwan Batheli.

9. Main branches decoded in this chapter

- Asura-Suptani Gangoli branch: Brijmohan, Anand Mohan, Kamal Mohan, Naveen Mohan, Dhirendra Mohan, Kapil Mohan, Sunil Mohan.
- Kamal Mohan and Harimohan continuation: Santosh, Ashok, Manjula, Sulochana, Sheela, Vibha, Keshav Mohan, Nirmal, Shashi Mohan, Ajay, Dhiraj.
- Upendra-Bibhutinath branch: Bibhutinath, Satyendra, Jitendra, Kumar Bhaskar, Chitra, Palashvati.
- Babuji branch: Krishna Mohan, Leel Mohan, Madan Mohan, Shri Krishna Mohan, Rajesh, Bhavesh, Akhilesh, Mithilesh, Avadhesh.
- Singholi - Mandar - Danti branch : Jagu , Ram , Laxman , Gangadhar , Rishikesh , Sudhapati , Pranapati , Godhai , Bhagirath , Jagannath , Jaykrishna , Raghunath / Oukhi.
- Dharani-Harijiv branch: Harijiv, Mansukh, Vinayeshwar, Rameshwar, Maheshwar, Balbhadra, Nityanand, Jayanand, Kulanand.
- Jayanand-Kadamlal branch: Shyamlal, Kadamlal, Lakshminath, Sadanand, Jagdish, Nand Kishor, Kamalkishor.

- Female bridge-lines: Manjula, Sulochana, Sheela, Vibha, Chitra, Palashvati, Ambika, Satyabhama, Ahilya.

10. Chapter conclusion: Asura-linked branches as a bridge between old and modern fields

Chapter 14 shows how the Panji moves from one compact branch heading to another without abandoning continuity. “असूरा-सुपटानी गंगोली” continues the Asura-linked field through Brijmohan, Anand Mohan, Kamal Mohan, Bibhutinath, and Babuji. The next heading, “सिंहोली माण्डर दाँती अपर असूरा अपरा अन्धासूर श्रीपुर अपरधैत,” then expands the same wider world through Jagu, Gangadhar, Harijiv, Jayanand, Kadamlal, and Nand Kishor.

The chapter also shows the importance of modern names and female bridges. Satyendra, Jitendra, Kumar Bhaskar, Rajesh, Akhilesh, Mithilesh, and Avadhesh sit inside the same structure as Gangadhar, Rishikesh, Harijiv, and Balbhadra. Manjula, Sulochana, Sheela, Vibha, Chitra, Palashvati, Ambika, Satyabhama, and Ahilya carry the marriage pathways by which the branch enters other houses.

The next chapter should begin with the heading “बीरवन बठैली.” That section opens a learned block with Mahamahopadhyay figures and should be decoded as a new chapter in the same manner: descent, place, title, marriage, alias, and branch-continuity.

Chapter 15

Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation

1. The Birwan Batheli heading

Chapter 15 begins from the next formal heading, “बीरवन बटैली.” In the sequence of Volume II, this heading comes after the Asura-Suptani and Singholi-Mandar-Danti materials. The movement is not merely geographical. It is a return to a strongly learned branch, because the first names under the heading carry the honorific “म०म०,” the compressed Panji form for Mahamahopadhyay. The heading therefore opens a scholarly field in which descent, place, title, and marriage all have to be read together.

The source begins with “म०म० बटेश” and gives his descendants as “म०म० पशुपति,” “म०म० रघुपति,” “म०म० आदानि,” and “म०म० भरतपति,” with a Panichobh link through Jiveshwar. This is a marked learned cluster. The Panji is telling us that Birwan Batheli is not a casual settlement marker; it is an authority-bearing branch in which learning itself became part of family memory.

Because several names in the opening are preceded by the same learned title, the section has to be read as a scholarly house rather than as a simple list of sons. Batesh stands at the head of a learned node, and the later names preserve the continuation of that node through both male descent and alliance with other recognised houses.

2. Batesh, Pashupati, Raghupati, Adani, Bharatpati, and the Panichobh link

The first descent cluster is compact: Batesh is followed by Pashupati, Raghupati, Adani, and Bharatpati. Their connection with Panichobh through Jiveshwar places the learned branch within a larger inter-village network. Panichobh has already appeared in earlier chapters as a recurring place of marriage and descent. Here it functions as a scholarly connector as well.

The repetition of “म०म०” before several names matters. The Panji often uses titles sparingly, so when a title is repeated in a cluster it signals that learning was not attached to one individual only. It became a branch-identity. Pashupati and Raghupati therefore continue the prestige of Batesh, while Adani and Bharatpati expand the same learned house across the record.

The chapter must also notice that the source does not isolate learning from marriage. The Panichobh connection is recorded immediately. The implication is that intellectual prestige and marriage authority moved together: a branch known for learning was simultaneously positioned through recognised social alliances.

3. Ratipati, Chand, Duve, Kushe, and the Narun connection

After the Batesh cluster, the source turns to “मम रतिपति.” Ratipati’s descendants include Chand, Duve, and Kushe, with a Narun link through Madhukar. This is the second learned movement inside the heading. It shows that the Birwan Batheli block is not a single straight line. It is a branching learned field in which one sub-branch leads to Narun through Madhukar.

Kushe becomes important because his sons Haladhar and Jagu carry the line forward. Haladhar is connected with Ujan Budhwal through Deve. The Budhwal connection is significant because Budhwal families recur across the earlier chapters as reliable alliance-houses. The source therefore places the Birwan Batheli learned branch in a broader matrimonial map rather than leaving it as a self-contained scholarly line.

The names Chand, Duve, and Kushe show the Panji method clearly. A few words compress ancestry, place, and social linkage. Ratipati gives learned authority; Narun and Madhukar give place and alliance; Kushe gives the next generational passage; Haladhar and Jagu open the line into its fuller descendants.

4. Haladhar and his descendants: Narhari, Shrihari, Kanh, Vishnu, Madhav, and Pitambar

Haladhar’s descendants are named as Narhari, Shrihari, Kanh, Vishnu, Madhav, and Pitambar. They are linked with Panichobh through Khantu. This establishes another strong place-bridge. Panichobh appears again, now not only as an earlier connection of the Batesh cluster but as a repeated social field for Haladhar’s descendants.

Narhari’s sons are Ramnath, Lakshminath, Harinath, and Bhavnath, linked with Hariam through Jor. The entry moves from Haladhar’s six-name cluster to Narhari’s four-name cluster, thereby giving two layers of descent: first the sons of Haladhar, then the sons of Narhari. At the same time, Hariam becomes the place-link through which this sub-branch enters a wider network.

Lakshminath is especially important because the next sentences follow his sons Parashuram and Achyut. Lakshminath therefore serves as a pivot: he receives the Narhari-Hariyam line and sends it forward into the Parashuram-

Achyut continuation. This is the exact kind of branch-continuity that Volume V must preserve.

5. Lakshminath, Parashuram, Achyut, Abhiram, Jivai, and Jagdish

Lakshminath's sons Parashuram and Achyut are connected with Sarisav through Kashi. Another Lakshminath-linked line names Abhiram, connected with Kamarha through Haridev. These entries show that one father's branch may be divided through different alliance fields. Sarisav and Kamarha are not incidental; they tell us where the line entered other houses.

Parashuram's sons are Jivai and Jagdish. They are linked with Hariam through Shikhe and with Khandwala through Mahamahopadhyay Mahesh. This is a very important passage because it re-introduces learned authority through Mahesh while also linking the family to two recurring fields: Hariam and Khandwala. The branch is thus both learned and widely allied.

The source further records a female bridge through Lakhima, with the Sodarpur connection to Mahamahopadhyay Ramdatt. Such a sentence is easily missed, but it is crucial. Lakhima is not a side note; she is a bridge by which the Birwan Batheli line touches Sodarpur and another learned house. The method must therefore treat daughter-lines as active genealogical connectors.

6. Jagdish, Rameshwar, Vireshwar, Vishweshwar, and the Shulpani-Chakrapani branch

Jagdish's sons are named as Rameshwar, Vireshwar, and Vishweshwar, linked with Budhwal. Among them, Rameshwar becomes the main continuation because his sons Shulpani and Chakrapani are named next, connected with Karmah through Raghuram. The movement is clear: Parashuram gives Jivai and Jagdish; Jagdish gives Rameshwar, Vireshwar, and Vishweshwar; Rameshwar gives Shulpani and Chakrapani.

Shulpani's son is Kaushkidatt. Another Rameshwar line names Bechu and Jiv, connected with Karmah through Tulakrishna's son Devkrishna. The source also names Judaon, linked with Sakuri through Lal. These short phrases create multiple sub-branches under the broad Rameshwar field. Each branch must be kept separate: Shulpani-Kaushkidatt, Bechu-Jiv, and Judaon.

Judaon's descendants include Lal, Keshav, and Jayanand, with Khandwala through Thakur Bhaiyaram. Another Judaon branch gives Andu, connected with Mandarisam through Ganapati's son Mahi, and also with Sukhsenā and Nahas Khauval through Balakrishna. The result is a dense Rameshwar-derived network in which Budhwal, Karmah, Sakuri, Khandwala, Mandarisam, Sukhsenā, and Khauval all appear.

7. Andu and the wide son-cluster: Jagatanand, Hridaynath, Shyamnath, Babunath, Premnath, Rajnath

The Andu branch is one of the wider clusters in this chapter. His sons are named as Jagatanand, Hridaynath, Shyamnath, Babunath, Premnath, and Rajnath. They are linked with Hati Sodarpur through Dharmadatt's son Goked and with Samauli Pali through Mishra Horil. This cluster shows a strong outward marriage spread.

The source also names daughters or female-linked descendants: Hemvati, Chandravati, and Rudravati. These names must be retained because they show how the Birwan Batheli branch entered other houses. In Panji logic, a daughter's marriage is not outside the genealogy. It is the mechanism through which prestige, ritual standing, and memory moved between villages.

The Andu cluster also clarifies the structure of the whole heading. Birwan Batheli begins with learned titles, but it does not remain only a learned register. It becomes a practical marriage map. The sons branch outward, and the daughters bind the branch into other recognised families.

8. Shulpani's Nanu line, Balakrishna, Brajlal, Rangalal, and the Mula bridge

The source then returns to Shulpani through Nanu. Nanu is connected with Tirhut through Mahipati and with Pandua through Ghanshyam. Nanu's sons are Ramkrishna, Balakrishna, and Abhaykrishna, linked with Pali through Hariballabh. Here the line moves from the Shulpani branch into another triad of sons, again anchored by place.

Balakrishna's sons are Harshdatt, Brajlal, and Rangalal, connected with Gaur Sodarpur through Garib's son Mansaram and with Budhwal through Madhurapati. This passage places the Balakrishna branch in two alliance systems: Gaur Sodarpur and Budhwal. The source also gives a female bridge through Mulavati, who connects Mahishi Budhwal with Shankardatt and produces Babujan.

Another Mulavati-linked passage connects with Shiva Hariam through Mishra Sua and gives the sons Dwarikanath and Govind Mahkara. This is a good example of how the Panji preserves complex continuity. Balakrishna's branch is not just his sons. It includes female-linked houses, which then create further male continuations.

9. Teknath, Kashinath, Shashinath, Kedarnath, Triloknath, and Devanath

The source then gives another Balakrishna line: Teknath, Kashinath, and Shashinath, linked with Chhadan Sarisav. Brajlal's son Yogdhar is linked with Mahishi Budhwal through Kripanidhi's son Chaudhary Harilal and with Mani Sodarpur through Bhaiyalal. Brajlal also gives Lakshminath, connected with Padmapur Panichobh through Raghav's son Hira.

Teknath's sons are Kedarnath and Shilanath. Kedarnath's son Triloknath appears next, and another Kedarnath line gives Devanath and Meghnath in Sukhsenā. Devanath then produces Jalandhar, with the note “टेढ़ी परसा सानिध्य,” and another Devanath line produces Ghanshyam and Madan Mohan. Ghanshyam's sons are Purnendu, Gopal, Sopal, and Govind.

This section moves toward the modern register without breaking the older form. The genealogy still reads through descent, but it now includes indications of locality and living branch-presence. Kedarnath, Triloknath, Devanath, Meghnath, Ghanshyam, and Purnendu carry the older Birwan Batheli line into later named households.

10. Triloknath's branch: Bateshnath, Gaurinath, Shivnath, Indranath, Kamalnath, and Baikunthnath

Triloknath's sons are Bateshnath, Gaurinath, and Shivnath, with a Sahwan Khunt and Ratinath connection. Another Triloknath branch names Indranath, Kamalnath, and Baikunthnath, linked with Bhokraha and Majhaura Karmah through Wajit Lal. The branch is thus divided between an older son-cluster and a locality-connected continuation.

Bateshnath's sons Ajit and Dilip are connected with Gamaul, Badhiyam Pawauli, and Raghudev Jha. Ajit's daughters or linked female entries connect with Bahoura-Badhiyam Pawauli through Bhaiyalal's son Harishchandra and with Belahi-Samauli Pali through Mishra Ratni's son Amarnath. Gaurinath is linked with Sarauni and Manohar.

A later passage gives Shival's descendants: Vinay B.A., Suman B.A., Avadhesh engineer, and Basanta B.A., linked with Sudai Belauch through Bholi's son Rajeshwar. This is one of the chapter's modernizing points. Academic degrees and professional identity enter the record, but they do not replace the old Panji grammar. They stand beside descent and place.

11. Indranath, Shrinandan, Shyamnandan, and the daughter-line through Savita, Veena, Hema, Anita, and Suchita

Indranath's sons are Shrinandan and Shyamnandan, linked with Bhatottar, Naduar Karmah, and Indranath Jha. Shrinandan's sons Girishchandra and Manish are linked with Shringarapur, Badhiyam Pawauli, and Lakshmikant. This is another modern continuation of the Birwan Batheli line.

The closing lines of this chapter are especially important because they preserve female bridges. Indranath's wife Savita and the descendants Veena, Hema, and Anita are named. Veena is connected with Naduar Karmah and Chikni; Hema with Jhunkī Sakuri Gangoli and Vijay; Anita with Belahi Mahishi Budhwal and Abhaykant. Suchita is linked with Srinagar, Behat Khandwala, and Gopal's son Ashok.

These final names demonstrate why the method of this volume must always read daughters and wives as part of continuity. Savita, Veena, Hema, Anita, and Suchita close the Birwan Batheli chapter not as marginal names, but as alliance-lines carrying the branch into Naduar Karmah, Sakuri Gangoli, Mahishi Budhwal, and Behat Khandwala.

12. Main branches decoded in this chapter

- Learned opening: Mahamahopadhyay Batesh, Pashupati, Raghupati, Adani, Bharatpati, and the Panichobh-Jiveshwar link.
- Ratipati branch: Chand, Duve, Kushe, Haladhar, Jagu, Narun, Madhukar, and Ujan Budhwal.
- Haladhar-Narhari branch: Narhari, Shrihari, Kanh, Vishnu, Madhav, Pitambar, Ramnath, Lakshminath, Harinath, Bhavnath.
- Lakshminath-Parashuram branch: Parashuram, Achyut, Abhiram, Jivai, Jagdish, Mahamahopadhyay Mahesh, and Lakhima's Sodarpur bridge.
- Jagdish-Rameshwar branch: Rameshwar, Vireshwar, Vishweshwar, Shulpani, Chakrapani, Kaushkidatt, Bechu, Jiv, Judaon.
- Andu branch: Jagatanand, Hridaynath, Shyamnath, Babunath, Premnath, Rajnath, Hemvati, Chandravati, Rudravati.
- Nanu-Balakrishna branch: Ramkrishna, Balakrishna, Abhaykrishna, Harshdatt, Brajlal, Rangelal, Mulavati, Dwarikanath, Govind Mahkara.
- Teknath-Kedarnath branch: Teknath, Kashinath, Shashinath, Kedarnath, Shilanath, Triloknath, Devanath, Meghnath, Ghanshyam, Purnendu.
- Modern continuation: Ajit, Dilip, Vinay B.A., Suman B.A., Avadhesh engineer, Basanta B.A., Shrinandan, Shyamnandan, Girishchandra, Manish.
- Female bridge-lines: Lakhima, Hemvati, Chandravati, Rudravati, Mulavati, Savita, Veena, Hema, Anita, Suchita.

13. Chapter conclusion: Birwan Batheli as learned authority and marriage field

Chapter 15 shows how the heading “बीरवन बठैली” carries a learned field into a broad social network. The first impression of the passage is scholarly because of the repeated Mahamahopadhyay markers. But as the lines unfold, the branch becomes a dense map of alliances through Panichobh, Narun, Budhwal, Hariam, Khandwala, Karmah, Sodarpur, Pali, Sarisav, Sukhsenā, Belauch, and Behat Khandwala.

The chapter also shows how the old learned order continued into modern naming. Vinay B.A., Suman B.A., Avadhesh engineer, Basanta B.A., Girishchandra, and Manish appear within the same logic that earlier carried Batesh, Pashupati, Ratipati, Shulpani, and Chakrapani. The Panji therefore records continuity, not rupture.

The next chapter should begin from the following heading, “बडगाम दरिहरा-धर्मपुर देशे सलमपुर-सालमपुर-सलेमपुर.” That section opens another village-and-branch field and should be treated separately so that the Birwan Batheli scholarly block remains distinct.

Chapter 16

Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandīdatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register

1. Where Chapter 16 begins

Chapter 16 begins from the heading “बडगाम दरिहरा-धर्मपुर देशे सलमपुर-सालमपुर-सलेमपुर.” This is the next formal movement after the Birwan Batheli learned branch. The heading itself is a compound location: Badgam Darhiara, Dharmapur Desh, and the Salampur-Salampur-Salempur naming field are held together in one entry. The Panji is therefore not giving only a village name. It is placing one branch inside a mixed territorial memory, where settlement, descent, and marriage all have to be read together.

The first line begins with Abhiram and gives the next descent through Bhel and Bhagman. From Bhagman the line moves to Jay Ram and Shri Ram. Jay Ram produces Basudev and Shiv, and then Raghunath becomes the central carrier of the branch. The opening is compressed, but it gives a full genealogical logic: Abhiram is the ancestral point, Bhagman is the next organising father, Jay Ram and Shri Ram divide the immediate descent, and Raghunath opens the main line into its later sons.

The method remains the same as in the earlier chapters. Every name is read in relation to four markers: descent, place, marriage, and continuity. Thus Jay Ram is not merely named as a son; he becomes important because Basudev, Shiv, Raghunath, and later Santosh, Motiram, and Anupram carry the branch outward into marriage fields such as Panichobh, Tarauni Karmah, Mahishi Budhwal, Guldi Khandwala, Kujouli, Hati Sodarpur, Parakhand Baheradhi, and other recurring houses.

2. Abhiram, Bhel, Bhagman, Jay Ram, Shri Ram, and Raghunath

The first descent unit can be read as Abhiram -> Bhel and Bhagman -> Jay Ram and Shri Ram. The source immediately marks Bhagman through Jay Ram and Shri Ram, then gives Jay Ram’s sons Basudev and Shiv. Basudev’s continuation produces Raghunath through the Gadha-Belauch link with Chitrasen. This movement is important because it ties

the Salampur branch back into the Belauch field already seen in earlier chapters.

Raghunath is then named with his sons Santosh, Motiram, and Anupram. The entry does not treat them as isolated sons. They are given through the Panichobh connection of the Rajhans-Kushal-Girishwar line. This makes Raghunath a point where the Abhiram-Bhagman descent becomes a wider social network. The sons of Raghunath are placed inside a known marriage geography, and the branch becomes visible through the alliances attached to them.

This opening also shows the continuity of place names across chapters. Didhoy, Jalay, Gadha-Belauch, Panichobh, and Tarauni Karmah all reappear as active places. The same settlements that were earlier encountered as marriage houses or descent fields now serve as connectors for the Salampur line.

3. Santosh and the five sons: Bhairav, Bechu, Bandhu, Chandīdatt, and Narayandatt

Santosh becomes the first major expansion point. His sons are listed as Bhairav, Bechu, Bandhu, Chandīdatt, and Narayandatt. The names are attached to Tarauni Karmah through Dhanjit. This is a dense marker: it gives descent from Santosh, identifies the five sons as branch-carriers, and places them in a Tarauni-Karmah connection that has appeared repeatedly in the Panji record.

Bhairavdatt opens the first sub-branch. His sons are Kaushkidatt, Chilkaram, Balakram, Batesh, and Lala. They are linked to Ojhōli-Narun and to Darhiara through marriage and place references. Kaushkidatt leads to Pushpanath, and Pushpanath becomes one of the strongest carriers of this chapter's line.

The naming pattern is significant. The Panji gives Santosh as a descent point, but it immediately multiplies the branch through five sons. Each son is then connected to a different social movement. Bhairavdatt leads to Kaushkidatt and Pushpanath; Bechu leads to Hadi, Ganeshdatt, and Nand Kumar; Bandhu leads to Shyamlal, Mohar, and Jhumaklal; Chandīdatt leads to Poshan, Parshamani, Jagmohan, and Harimohan; Narayandatt later reappears in the separate Badgam Shalampur register. Thus Santosh's line is not one line but a five-branch field.

4. Kaushkidatt, Pushpanath, Matuknath, Govindlal, and Sumitlal

From Bhairavdatt, Kaushkidatt is followed by Pushpanath. Pushpanath is linked with Mahrail-Pawli through Ganapati and with Dih Darhiara through Manorath. This makes Pushpanath a branch of both descent and place-bridging. His children and continuations show how the line moves through several matrimonial houses rather than staying in one village.

Pushpanath's sons include Matuknath, Govindlal, and Sumitlal. Matuknath is tied to Mahishi Budhwal through Shankardatt. Govindlal and Sumitlal connect to Tarauni Karmah through Amritnath. These are not casual place references; they show the branch moving from Salampur into Budhwal and Karmah networks.

The later continuation of Pushpanath is also repeated: Pushpanath's son Govindlal gives Devkrishna, Jaydev, Kakil, Jagdish, and Anuplal, linked with Guldi Khandwala and the Mauwa-vasi Bahadur Thakur line. This is an important second wave of expansion. It shows that the Pushpanath branch first moved through Matuknath and Govindlal, then later re-entered Khandwala networks through the Govindlal sons.

5. Balakram, Kalikadatt, Sheetladatt, and the Batesh-Lalit-Tilak branch

Bhairavdatt's son Balakram produces Kalikadatt and Sheetladatt. Kalikadatt is connected with Khandwala through Khagapati and later with Gail-Karmah through Bhikshu. This places the branch inside a Khandwala-to-Karmah axis. Sheetladatt is named as a companion line, showing the parallel continuation within Balakram's house.

Batesh gives another important sub-branch. His sons are Lalit, Tilak, and Nilambar, with the Sudeb-Belauch connection through Mushay. Lalit produces Genalal; Genalal then produces Ratinath and Brajlal. This branch continues through Lagaya, Chudamani, Khushbu, Khushru, Gajanand, and Bhagirath.

Tilak is linked with Badrinath, Chhatrinath, Bolan, and Khelna through Gadal-Karmah and Bokan. The Batesh line therefore has two kinds of memory: a male descent through Lalit and Genalal, and a parallel extension through Tilak and his named sons. Together they make Batesh one of the stronger secondary fathers within the chapter.

6. Bechu, Hadi, Ganeshdatt, Nand Kumar, and the administrative continuation

Bechu's sons are Hadi, Ganeshdatt, and Nand Kumar. They are connected with Punachh-Baheradhi through Mishra Mansukh and with Mandar through Tengi. Ganeshdatt, also marked through the Doman name, leads to Adhiklal. Adhiklal is linked to Pariamb Budhwal through Bhola and to Patauna Khauwal through Dulal.

Adhiklal produces Tirthamani, and the line also gives Nand Kumar and Theghu with Dwarikanath and Bodhna. These names show the Bechu branch expanding into a practical local network. Pariamb Budhwal, Jalay, and related place names mark the branch's marital and settlement movement.

The Bechu section is smaller than the Bhairavdatt-Pushpanath section, but it is important because it preserves another branch of Santosh's five-son line. Without it, the Salampur genealogy would appear too linear. With it, the Panji shows that Santosh's descendants were simultaneously distributed through Bhairavdatt, Bechu, Bandhu, Chandīdatt, and Narayandatt.

7. Bandhu, Shyamlal, Mohar, Jhumaklal, Kanaklal, and Rashiklal

Bandhu's sons are Shyamlal, Mohar, and Jhumaklal. They are linked with Belsam Budhwal through Madhusudan, with Gaur Sodarpur through Ved, and with later Khandwala and Belauch references. Jhumaklal is the most developed continuation in this cluster.

Jhumaklal produces Kanaklal and Rashiklal. Kanaklal and Rashiklal are connected with Harshauli Sodarpur through Taradatt. A related Eklal line gives Giranand, linked with Ujholi-Belauch through Vishnudatt. This set of names keeps the Bandhu branch visible as a middle branch between Bechu and Chandīdatt.

Chandīdatt also links back to this part of the register through Poshan and Parshamani. The Panji's placement of these names suggests an interwoven branch rather than isolated lists. Bandhu gives one chain of sons; Chandīdatt gives another; both operate within Budhwal, Sodarpur, Khandwala, and Belauch connection-zones.

8. Chandīdatt, Poshan, Parshamani, Jagmohan, Harimohan, and Mukund's sons

Chandīdatt produces Poshan and Parshamani, and then Jagmohan and Harimohan. The source connects Poshan and Parshamani with Gaur Sodarpur through Krishna, and also names Bhola and Pratihast Bhola in the Nahaś-Khauāl field. This gives the Chandīdatt branch a strong Sodarpur-Khauāl presence.

Jagmohan and Harimohan continue the same line, and Mukund's sons are given as Aniruddh, Abhimanyu, and Suryakant. These names are linked with Kauta-Kosh-vasi Ekma Khandwala through Brajlal and with Sakama through Kushumlal and Singheswar. The line therefore carries the Salampur branch into Ekma Khandwala and Sakama.

This section is one of the clearest examples of branch-continuity in the chapter. Chandīdatt is not just a son of Santosh. Through Poshan, Parshamani, Jagmohan, Harimohan, Mukund, Aniruddh, Abhimanyu, and Suryakant, he becomes a separate working branch with its own Khandwala and Sakama alliances.

9. Khushru, Gajanand, Bhagirath, Mahesh Mohan, Pranmohan, and Govindlal's sons

The source then returns to the Khushru branch. Khushru's sons are Gajanand and Bhagirath. Gajanand's sons include Balbhadra, Ramesh, and Shaligram, linked with Hati Sodarpur through the Mangani-Chandīdatt-Thithar line. This records both descent and marital placement in one compressed unit.

Bhagirath produces Mahesh Mohan, Pranmohan, Shighranand, and Radhamohan, with an Ahila-Sodarpur connection through Thathi-vasi Kailan and Harshanath. The branch also records female-line continuations through Chandrama and Chinta. These daughters are not marginal notes; they show how the Bhagirath branch joined other houses through marriage.

Govindlal's branch then gives Devkrishna, Jaydev, Kakil, Jagdish, and Anuplal, tied to Guldi Khandwala through Bahadur Thakur. The entry records Yashoda through Nagwad Ghosot and later names Shyam Sundar and Upendra. This set of names carries the branch forward into another generation and keeps the Salampur house active in Khandwala and Ghosot relations.

10. Matuknath, Vidyanath, Brajnath, and the Samouli Pali continuation

Matuknath's line reappears with Badgam-vasi, Mazhaura-Karmah, Gaual-Karmah, and Amaravati-Darhiara connections. His descendants include Vidyanath and Brajnath. The entry also names Shrikant and gives Vidyanath's sons Paramanand, Sadanand, and Banmali, linked with Shaktinathpur-Narun and Morsanda.

The chapter then records a Samouli-Pali continuation through Hanuman Datt and Premlal. Premlal's sons are Yadunandan and Dhruvnandan, connected with Badgam Darhiara through Bechu. Dhruvnandan leads to Chakradhar and Ramchandra, with Vasanpur-vasi and Pakhaliya links. Ramchandra gives Chiranjeev with Tetari-vasi Kataya-Mandar and the Shambhu-Gamail connection.

This part of the chapter is important because it gathers several smaller continuations into the Salampur field. The Panji does not abandon a branch once it shifts place. It records the movement from Matuknath to Vidyanath and Brajnath, then from Hanuman Datt and Premlal to Yadunandan, Dhruvnandan, Chakradhar, Ramchandra, and Chiranjeev.

11. The first Badgam Shalampur heading: Motiram's brother-line

After the long Salampur - Salempur register , the source gives the heading “बडगाम शालमपुर.” This first Badgam Shalampur block begins with Santosh's brother Motiram. Motiram's sons are Dharmeshwar , also called Tufani , and Visuni. Dharmeshwar / Tufani produces Sahib and Shankar through the Panichobh - Mangu connection.

Sahib produces Babu Lal, linked with Belsam Budhwal through Bhairavdatt. Visuni gives Hemkar, Shrinath, and Bhangi, linked with Dhaoul Sodarapur through Abhiram. Bhangi produces Nokhelal, and Nokhelal gives Mayanath and Ramanand. Babu Lal's sons are Shrilal, Panchlal, and Jagyalal, connected with Visfi through Thakur Jaglal.

This block is a compact brother-line. It takes the earlier Raghunath sons, especially Santosh and Motiram, and shows that Motiram's descendants also formed a separate Shalampur register. The line is smaller, but it preserves an essential collateral branch.

12. Parshamani's branch: Mohanlal, Pyarelal, Babuji, and Mahant

The next major cluster begins with Chandīdatt's son Parshamani. Parshamani's sons are Mohanlal, Pyarelal, Babuji, and Mahant. They are linked with Kujouli through Mathuranath and with Hati Sodarpur through Kalar. This gives the Parshamani branch two clear marital fields from the start.

Mohanlal produces Dukhharan. Dukhharan, also called Dukhiya, gives Surendra, Gangadhar, Yamunadhar, Shridhar, and the Chanpur-vasi Parhat-Baheradhi connection through Thithar. This is a strong male descent chain and also a place chain, because Guldi Khandwala, Chanpur, Parhat, Baheradhi, and Purvasi links are all recorded together.

Pyarelal produces Jhapatalal, linked with Hardi Khandwala through Thakur Kirti. Jhapatalal then becomes the next major father, especially through Upendra. The branch also records Dayji and Shatamukhi, and through Sulhani-Narun and Mangalvani it brings the Mahamahopadhyay Wana-Sadde-Sadanand-Umesh line into the family's marriage network.

13. Jhapatalal, Upendra, Khadanand, Mahant, and the modern descent

Jhapatalal's son Upendra is linked with Mahishi-Pali through Thadhi-vasi Gumani and Haldhar. Upendra's sons are Nand Kishor, Raghuvansh, Harivansh, Suvansh, and Shrivansh, with the Mangrauni-vasi Chandranath connection. This is the main modern continuation of the Pyarelal-Jhapatalal branch.

The branch also records the daughters Subhadra, Madhavi, Premshila, Dharmashila, and Aruna. Their inclusion is important. The Panji does not treat daughters as ornamental. They carry marriage authority. Through them the branch enters other houses while still preserving its own descent memory.

Nand Kishor produces Ajit Babu, linked with Babhani-vasi Dayanand, and the Uma line gives Ranjan and Poonam. Raghuvansh produces Rajiv and Manoj, connected with Goshain village and Buddhinath. Harivansh gives Mukesh; Suvansh gives Lal Babu and Ram Babu; Shrivansh gives Shyam and Chhotu. Thus the Jhapatalal-Upendra branch moves from older Panji descent into a recognisably modern family register.

Mahant's line is also strong. Mahant's sons are Vishwanath, Kashinath, Vaidyanath, and Jagannath, linked with Hasauli Sodarpur through Faturi. Mahant also produces Singheswar, connected with

Jagatpur-vasi Mahishi Budhwal through Bugal. The female lines Anuradha, Kaushilya, Sushila, and Sumitra join Mahishi Budhwal, Mangrauni Pali, and Pada-vasi Behat Khandwala houses. This preserves Mahant's branch through both sons and daughters.

14. The second Badgam Shalampur register: Narayandatt to Tulakant and the Acharya line

The source then gives another “बडगाम शालमपुर” entry. This register begins with Narayandatt and moves through Brahmaddatt, Nenadatt, Shivanand, Vedanand, and Tulakant. From Tulakant the line gives Tarakant, Acharya Umakant, Acharya Kavyakant, and Acharya Vijaykant.

This is a very important closing block because it returns the chapter to titled learning. Earlier chapters repeatedly showed how scholarly honorifics became branch memory. Here, the Acharya names mark a learned-modern continuation within the Badgam Shalampur field. The line is not only genealogical; it also preserves intellectual identity.

Tarakant's sons are Sudhanshu, Himanshu, and Prabhanshu, marked with modern education labels such as B.Sc. and B.A. The Sirniya-vasi Jhaui-Alay-Valmiki connection shows that the line continued to move through place and marriage even in modern form. This is a fitting end to the chapter: it begins with Abhiram and Bhagman, passes through the many sons of Santosh and the brother-line of Motiram, and ends with Acharya and degree-bearing names.

15. What Chapter 16 adds

Chapter 16 adds three important things to the Volume V reading. First, it shows how a compound heading can hold multiple place identities together. “बडगाम दरिहरा-धर्मपुर देशे सलमपुर-सालमपुर-सलेमपुर” is not a simple location label. It is a territorial cluster in which Badgam Darhiara, Dharmapur Desh, Salampur, Salampur, and Salempur preserve overlapping memories.

Second, it expands the Santosh line into five branches: Bhairavdatt, Bechu, Bandhu, Chandīdatt, and Narayandatt. These five branches produce the main body of the chapter. Through them the record reaches Pushpanath, Matuknath, Govindlal, Balakram, Batesh, Bechu's Hadi-Ganeshdatt-Nand Kumar line, Bandhu's Shyamlal-Mohar-Jhumaklal line, Chandīdatt's Poshan-Parshamani-Jagmohan-Harimohan line, and Narayandatt's later Shalampur register.

Third, the chapter shows how modernity enters the Panji without breaking the old method. B.Com., B.Sc., B.A., M.A., B.Ed., M.Sc., Acharya titles, and named professions appear beside older markers such as Khandwala, Budhwal, Sodarpur, Pali, Karmah, Alay, and Darhiara. The result is a continuous genealogy, not a modern appendix.

16. Branch summary

- Abhiram-Bhagman line: Abhiram, Bhel, Bhagman, Jay Ram, Shri Ram, Basudev, Shiv, Raghunath.
- Raghunath branch: Santosh, Motiram, Anupram; Santosh's sons Bhairav, Bechu, Bandhu, Chandidatt, Narayandatt.
- Bhairavdatt branch: Kaushkidatt, Chilkaram, Balakram, Batesh, Lala; Kaushkidatt to Pushpanath; Pushpanath to Matuknath, Govindlal, Sumitlal.
- Balakram-Batesh branch: Kalikadatt, Sheetladatt; Batesh to Lalit, Tilak, Nilambar; Lalit to Genalal; Genalal to Ratinath and Brajlal; Khushru to Gajanand and Bhagirath.
- Bechu branch : Hadi , Ganeshdatt , Nand Kumar ; Ganeshdatt / Doman to Adhiklal ; Adhiklal to Tirthamani ; Nand Kumar and Theghu to Dwarikanath and Bodhna.
- Bandhu branch: Shyamlal, Mohar, Jhumaklal; Jhumaklal to Kanaklal and Rashiklal; Eklal to Giranand.
- Chandidatt-Parshamani branch: Poshan, Parshamani, Jagmohan, Harimohan; Mukund to Aniruddh, Abhimanyu, Suryakant; Parshamani to Mohanlal, Pyarelal, Babuji, Mahant.
- Pyarelal-Jhapatalal-Upendra branch: Jhapatalal, Upendra, Nand Kishor, Raghuvansh, Harivansh, Suvansh, Shrivansh, Rajiv, Manoj, Mukesh, Lal Babu, Ram Babu, Shyam, Chhotu.
- Mahant branch: Vishwanath, Kashinath, Vaidyanath, Jagannath, Singheswar; daughter-lines Anuradha, Kaushilya, Sushila, Sumitra.
- Badgam Shalampur closing register: Narayandatt, Brahmadatt, Nenadatt, Shivanand, Vedanand, Tulakant, Tarakant, Acharya Umakant, Acharya Kavyakant, Acharya Vijaykant, Sudhanshu, Himanshu, Prabhanshu.

17. Conclusion: from Salampur to Khaul Simbarwad

Chapter 16 shows Badgam Darhiara-Dharmapur Desh Salampur-Salempur as a dense branch-field. It begins in the old Abhiram-Bhagman descent, expands through Santosh's five sons, develops through Pushpanath, Chandidatt, Parshamani, Pyarelal, and Jhapatalal, and ends

with a Badgam Shalampur register in which Acharya titles and modern education labels preserve learned continuity.

The next chapter should begin from the following heading, “अथ खौआल सिम्बरवाड ग्रामारम्भः,” with the connected place-field of Jahanpur, Jamua, Baradbata, Chikni, Rahua, and Balua. That chapter will move into the Khauval-Simbarwad opening and read Mahamahopadhyay Prajapati, Vachaspati, Umapati, Ganapati, and the new settlement network through the same method: descent, place, marriage, title, and branch-continuity.

Chapter 17

Khauval Simbarwad Gramaramabh: Jahanpur, Jamua-Baradbata, Chikni, Rahua-Balua, Mahamahopadhyay Prajapati, Vachaspati, Umapati, Ganapati, and the Nasira-Dighdi Threshold

1. Where Chapter 17 begins

Chapter 17 begins from the formal heading “अथ खौआल सिम्बरवाद ग्रामाराम्भः.” The source immediately adds the place-field “जहानपुर जमूआ-बरदबट्टा चिकनी रहूआ-बलूआ.” This means that the chapter is not a single-village note. It is an opening register for Khauval-Simbarwad in relation to Jahanpur, Jamua, Baradbata, Chikni, Rahua, and Balua.

The method remains the same as before. Each name is read through descent, place, marriage, title, and continuity. The source begins with Mahamahopadhyay Prajapati, but it immediately uses him to open a scholarly and territorial map. From Prajapati the line goes to Vachaspati and Umapati, and from Vachaspati the record moves into Ganapati, Dhanauij, Tripurari, and the next learned descendants.

This chapter therefore follows a double movement. First it reads the high learned line of Prajapati, Vachaspati, Ganapati, and the Mahamahopadhyay descendants. Then it follows the branch down through Dingar, Bachhai, Kashinath, Parshuram, Chintamani, Mathuranath, Jagmohan, Mukund, Manbodh, and the later Jahanpur return.

2. Mahamahopadhyay Prajapati, Vachaspati, Umapati, and Ganapati

The first descent unit is clear: Mahamahopadhyay Prajapati produces Vachaspati and Umapati. The title attached to Prajapati is important. It places the branch inside the learned order before the Panji begins naming the later sons and marriages.

Vachaspati produces Ganapati. Ganapati is linked with Dhanauij through Tripurari. From this point the source gives Shashidhar, Lakshmidhar, Suranand, and Dharmadhikaranik Mahamahopadhyay Harisharman. These names preserve both descent and intellectual authority. The title “धर्माधिकरणिक” indicates an official or learned adjudicatory role, while “महामहोपाध्याय” keeps the scholarly rank visible.

The opening is therefore not merely genealogical. It says that the Khauval-Simbarwad branch begins with a scholar-line, and that this scholar-line is

remembered through titles as much as through sons. Prajapati is the anchor; Vachaspati and Umapati divide the descent; Ganapati carries the branch into the wider marriage-field.

3. Shashidhar, Gangadhar, Naypani, Haripani, Lakshmipani, and Ratnapani

From Shashidhar the source gives Gangadhar. Gangadhar then produces Mahopadhyay Naypani and Mahopadhyay Haripani. Haripani is linked with Mahua through Bhikhan. The record then names Mahopadhyay Lakshmipani and Mahopadhyay Ratnapani, connected with Udanpur-Jajival through Shantikar.

This portion of the register shows a compact learned sequence. The repeated “महो” and “म०” forms show how titles cluster around this branch. Naypani, Haripani, Lakshmipani, and Ratnapani are not bare names. They are remembered as titled men whose descent continued through known places.

Ratnapani produces another important set: Haraditya, Bhavaditya, Nayaditya, and Dharaditya, with a Gangoli connection through Vanshadhar. Another Ratnapani line gives Jayaditya, Devaditya, and Gangaditya through Bhigua and Chandrakar. The Panji thus converts scholarly dignity into branch continuity by naming sons, places, and allied houses together.

4. Devaditya, Pankhu, Bhulek, Padum, Ram, Keutu, and the early lower continuation

Devaditya produces Pankhu, linked with Rekora-Gangoli through Mandan and also with Pandua through Nityanand. Pankhu produces Bhulek, and Bhulek is linked with Ekma Khandwala through Shivnath. The branch then continues through Padum, Ram, and Keutu, with Kaujoli and Gangoli connections.

The names Padum, Ram, Keutu, Amarū, Kamlū, Ved, and Lakhū appear in a dense cluster. The Panji does not pause to explain each one separately. Instead, it gives the family memory through marriage and place markers: Alay, Dih Darhiara, Pali, Khauāl, and related houses.

From Kamlū the line moves to Parān and Rūpe. Parān is linked with Pali and with Godhe’s son Mahāi, and again with Khauāl through Govind. Parān’s sons include Bhagwan, Vishnupati, and Padmapati. This is the first major point where the chapter moves from the titled opening into a wider descent network.

5. Padmapati, Dingar, Bachhai, Kashinath, and Parshuram

Padmapati produces Dingar. Dingar is linked with Sulhani-Narun through Andu's son Samarū and with Pali through Nathu. The source also identifies Vishwambhar, called Dingarū, and then gives Bachhai, linked with Hati-Sodarpur through Gopal.

Dingar also produces Kashinath, linked with Pariyamb-Budhwal through Babu's son Kripī and with Satlakha through Lakshmi. Bachhai produces Bandhu, also called Bhairav. Kashinath gives Pradyumn, connected with Bāherā-Belauch through Parmanand, and another Kashinath line gives Parshuram, connected with Sodarpur through Nayan and Kokil, and with Alay through Chaturi.

Parshuram's sons Khushihal and Santoshi, and the other line through Godhai and Chakor, mark the next widening. Here the register becomes less title-centered and more marriage-centered. The sons are important, but each son is fixed through places such as Kaujoli, Budhwal, Pali, Ekharā, and Gangadhar's house.

6. Santoshi, Umai, Bechani, Saburdatt, Godhan, Budhishayan, and Ghatak Dayaram

Santoshi produces Nath, Umai, Bechani, and Saburdatt. The source gives Pali through Fakir, Darhiara through Vanshi, and then the BODHI line. These names carry the Khauāl-Simbarwad register into practical village alliances.

Godhan produces Budhishayan, and Budhishayan produces Rozhan, connected with Belauch through Khushihal. Another Godhan line produces Nitān, Ghatak Dayaram, and related names. The title “घटक” is significant because it recalls the marriage-arranger or lineage-intermediary role. In a Panji chapter, such a title is never incidental; it helps explain how the branch participates in marriage authority.

Ghatak Dayaram's sons include Chetanarayan, Chilka, Baburaiya, and Chintamani. Chintamani is linked with Sandahpur-Didhoy through Parmāi's son Balki and with Fanandah through Hari. This brings back a place-field already seen in earlier chapters, showing how the Khauāl-Simbarwad line is integrated into the same wider genealogical geography.

7. Chintamani, Mathuranath, Jagmohan, Manmohan, and the Neeyam-Kaujoli link

Chintamani produces Mathuranath, linked with Ruchauli-Ekharā through Jivnath's grandson Bhikhi and Modnath. Mathuranath then produces

Jagmohan and Manmohan. The record connects them with Neeyam-Kaujoli through Shrinath and with Pali through Lala.

Jagmohan produces Mukund and Manbodh. This is a major turning point. Until this section the chapter moves through the scholarly Prajapati line into Dingar and Parshuram. With Jagmohan, the register begins a modern-style expansion through Mukund, Manbodh, and their descendants.

Mukund produces Uchhanand, Gunanand, and Kulanand, linked with Badhiyam-Pawli through Bhaiya's son Vidyanath and with Rakhwari-Hariam through Patanu. The daughters and female-line entries attached to Tara—Savitri, Chulhawati, Ahilya, and Bachcha Day—show again that marriage transmission is central to the line.

8. Uchhanand, Gunanand, Kulanand, Vipin, Dilip, and the Jamua modern continuation

Uchhanand produces Lilanand, Arun, Ganganand, and Anil. The source links them with Baradbata-Kavainarun through Kedarnath's son the Vaidya Kalikant, and with Khangud-Sarisav through Chhkaudi. This branch preserves old place markers while carrying the line into more recent naming.

Gunanand produces Vipin and Dilip, connected with Sahwajpur-Jagati-Pawli through Panchu's son Shyam Sundar and with Narasām-Baliyas through Kalar. The source then adds Vidyottama's daughter-lines through Veena and other entries, showing that this section is not limited to sons.

Vipin is marked as M.A.; his sons are Pranav and Prashant. Dilip produces Nilesh and Nishant. Kulanand is identified as a Jamua panchayat mukhiya and social worker, and his son Vivekanand is marked B.A. The branch therefore joins older Panji grammar to modern education and public-life markers.

9. Vivekanand, Saurabh, Nabin, and the Jamua social branch

Vivekanand produces Saurabh and Nabin, and the register places them in Jamua through Rajeshwar's son Parmeshwar. This compact statement is a modern continuation: the old descent formula remains, but the family is now read through local public identity and recent names.

The preceding Kulanand note is crucial because it shows a mukhiya and social worker inside a traditional Panji line. Such modern notations were also seen in earlier chapters with teachers, engineers, B.A., B.Sc., M.A., and public offices. Chapter 17 continues that pattern within the Khauāl-Simbarwad field.

The result is a layered register. Prajapati and Vachaspati give the branch its learned opening; Kulanand and Vivekanand show the branch's modern local role. The Panji holds these two periods in a single sequence.

10. Manbodh, Chandranand, Indranand, Suryanand, and the Dahariya branch

Manbodh's sons are Chandranand, Indranand, and Suryanand. They are linked with Dahariya-vasi Khorī-Sodarpur through Rangi's son Madhukar and with Kako-Belauch through Sarvan. The branch also records Manorama's daughters and the Buchkunwati line connected with Kharidah-vasi Sakuri-Belauch.

Chandranand produces Mayanand, Balkrishna, and Devkrishna, connected with Neeyam-Kaujoli through Achyut's son Anand Chaudhary, and with Shiva-Hariam through Jhagaru. This brings the branch back into the place-world already used by many earlier chapters.

Mayanand produces Rakesh and Rupesh, with Baradbata-Tarauni-Karmah and Udaraha-Kushmal links. The source also notes Vasundhara's children Madhavi, Ganga, Nitū, Annu, and Dilkhush. Again the register refuses to reduce the branch to a male-only line; the daughters keep the marriage network visible.

11. Balkrishna, the first IAS note, Devkrishna, Rajesh, and the Suryanand line

Balkrishna is identified as “पूर्वांचल मिथिलाक प्रथम आईएएस.” This is one of the strongest modern title markers in the chapter. The Panji places an IAS identity inside the same descent system that earlier carried Mahamahopadhyay, Dharmadhikaranik, and Ghatak markers.

Balkrishna produces Randhir and Karpur, connected with Khawaspur-Budhwal through Muktinath and with Chilkaur-Darhiara through Chhedū and Bachcha. The branch includes Janki's daughter-line through Ranjana, Veena, and Labhli, with a Pothia connection through Jagdish Jha and engineer Sanjay.

Devkrishna produces Rajesh, connected with Dabhra-Udyant-Jalay through Maujilal's son Brajmohan, and also with Deshual-Khandwala through Nunulal. Indranand and Suryanand continue the line through Shankar, Ramakant, Narayan, Bhagwan, Nityanand, and Singheswar. By the end of this unit, the Khauāl-Simbarwad branch has become a fully modern genealogical field.

12. Jahanpur: the return line through Ram, Gahai, Jatu, Paran, Padmai, Vishwanath, and Anand

The source then gives the internal signal “जहानपुर-पाँछा देखू:-” This is not a new unrelated chapter. It is a backward-reference or return movement within the same Khaual-Simbarwad field. It takes the reader back to Ram’s son Gahai and the children Jatu, Shiv, and Ravi.

Jatu produces Paran, linked with Karmah through Vasudev. Paran produces Padmai, linked with Pali through Kanhu. Padmai produces Ram, and Ram produces Vishwanath and Anand, connected with Ghosot through Thakur Hari.

Vishwanath’s branch splits into Dhairyanarayan and Nunu. Dhairyanarayan is linked with Ekma-Khandwala through Thakur Haridev and with Darhiara through Matiram. Nunu is linked with Brahmapur-Baheradhi and with Mandar. The return to Jahanpur therefore ties the chapter back to places that have already shaped the Volume V narrative.

13. Vadan, Abhayanath, Tejnath, Meghnath, Pritinath, Ratininath, and Dwarikanath

The Jahanpur return continues through Nand and his sons Sona, Vadan, and Shambhu. Vadan produces Abhayanath; the source also records Tengari, Meghnath, Buddhinath, Tejnath, Siddhinath, Pritinath, and Ishwarnath in the same field. This is a dense descent-list, but the place markers make it readable.

Abhayanath produces Ishtnath and Ruchinath. Ishtnath produces Lakshminath; Ruchinath gives Chaturanand, Shobhanand, Panchanand, and Gulav. Lakshminath’s line is linked with Rakhwari-Hariam, Behat-Khandwala, and Parkhand-Baheradhi.

The branch then moves through Chaturanand’s son Umesh, Rangi’s son Muktinath and Yoginath, Tejnath’s sons Revatinath and Srishtinath, Meghnath’s sons Gokhulnath, Mathuranath, and Pushpanath, and Pritinath’s sons Raghunath, Indranath, and Kedarnath. Ratininath produces Dwarikanath, and Dwarikanath produces Mahesh. This chain is one of the chapter’s largest internal continuities.

14. Satghara, Raghunath, Shivshankar, Harishankar, and the Banmali bridge

The Satghara note begins with Nanu’s son Shambhu and the sons Gajadhar and Kulanand. It connects them with Pariyamb-Budhwal through Bhavanand’s son Gauri, and with Baigani-Alay and Kansam-Mandar. The

Satghara insertion is short, but it preserves a side-branch that would otherwise disappear.

Raghunath produces Shivshankar and Harishankar, linked with Tetarihar-Sodarpur, Rajora-Mandar, and other places. Shivshankar produces Gauri Shankar and Jnanshankar, connected with Sadaravasi Behat-Khandwala and with Alay. Harishankar produces Umashankar and Tarashankar, linked with Rohad-Sodarpur and Hariam.

Indranath's son Banmali becomes a major bridge. Banmali is linked with Behat-Khandwala and with Padmapur through Chunni's son Chandramohan, and also with Pariyamb-Budhwal through Pathak Shambhunath. His daughter-lines through Yashoda, Ambika, Padmavati, and Chandika extend the branch into Baradbata, Perwaha, Arihana-Digaunth, and Khamgada.

15. Banmali, Amarnath, Kedarnath, Girijanand, Tengari, Yoginath, and the Nasira-Dighdi threshold

Banmali produces Amarnath, linked with Parwaha-Kanhauri-Ekhara through Chhotkani's son Sadanand and with Bairgachi-Ratauli-Darhiara through Banshi. The daughter-lines Pramila, Ashalata, Hemlata, and Premlata again carry marriage authority across place networks such as Dumaria-Katihar and Sandahpur-Didhoy.

Kedarnath produces Girijanand. Girijanand is linked with Rampur-Katihar and Malangia-Kaujoli, and he produces Kamalanand. The source attaches Kamalanand to Raghunathpur-Khangud-Sarisav, Surgan, and other houses. Tengari produces Yaktinath and Yoginath, while Yoginath produces Vasudev.

Vasudev gives Manindra Mohan, Anand Mohan, and Pran Mohan, with Hemnagar, Deuri-Khandwala, Yadiya, Satlakha, and Behat-Khandwala links. This is the last major movement before the heading “नशिरा देशो दिघडी.” The next chapter should begin there.

16. What Chapter 17 adds

Chapter 17 adds a new kind of beginning after the Salampur chapters. The heading “अथ खौआल सिम्बरवाड ग्रामाराम्भः” announces a fresh village-opening, but the chapter immediately shows that no village-opening stands alone. Jahanpur, Jamua, Baradbata, Chikni, Rahua, Balua, Gangoli, Budhwal, Khandwala, Sodarpur, Belauch, Darhiara, and many other places enter the same record.

Second, the chapter restores the full weight of learned authority. Mahamahopadhyay Prajapati, Vachaspati, Dharmadhikaranik Mahamahopadhyay Harisharman, Naypani, Haripani, Lakshmiyani,

Ratnapani, Jayaditya, Devaditya, and Gangaditya show that the Khaual-Simbarwad line is not a minor appendix. It is one of the learned frameworks of this part of the Panji.

Third, the chapter also shows modern continuity. Kulanand appears as mukhiya and social worker; Vivekanand is marked B.A.; Vipin is marked M.A.; Balkrishna is remembered as the first IAS of eastern Mithila; later entries include engineer and modern education markers. The learned past and the modern public branch remain joined.

17. Branch summary

- Opening learned line: Mahamahopadhyay Prajapati, Vachaspati, Umapati, Ganapati, Shashidhar, Lakshmidhar, Suranand, Dharmadhikaranik Mahamahopadhyay Harisharman.
- Haripani-Ratnapani line: Gangadhar, Naypani, Haripani, Lakshnipani, Ratnapani, Haraditya, Bhavaditya, Nayaditya, Dharaditya, Jayaditya, Devaditya, Gangaditya.
- Devaditya-Pankhu-Bhulek line: Pankhu, Bhulek, Padum, Ram, Keutu, Amarū, Kamlū, Parān, Rūpe, Bhagwan, Vishnupati, Padmapati.
- Dingar-Kashinath-Parshuram line: Dingar, Bachhai, Kashinath, Pradyumn, Parshuram, Khushihal, Santoshi, Godhai, Chakor, Godhan, Budhishayan, Rozhan, Ghatak Dayaram.
- Chintamani-Mathuranath line: Chintamani, Mathuranath, Jagmohan, Manmohan, Mukund, Manbodh, Uchhanand, Gunanand, Kulanand, Lilanand, Arun, Ganganand, Anil, Vipin, Dilip, Vivekanand.
- Manbodh modern branch: Chandranand, Indranand, Suryanand, Mayanand, Balkrishna, Devkrishna, Rakesh, Rupesh, Randhir, Karpur, Rajesh, Nityanand, Singheswar.
- Jahanpur return line: Ram, Gahai, Jatu, Paran, Padmai, Ram, Vishwanath, Anand, Dhairyanarayan, Nunu, Vadan, Abhayanath, Tejnath, Meghnath, Pritinath, Ratininath, Dwarikanath, Mahesh.
- Banmali-Kedarnath threshold: Banmali, Amarnath, Kedarnath, Girijanand, Kamalanand, Tengari, Yaktinath, Yoginath, Vasudev, Manindra Mohan, Anand Mohan, Pran Mohan.

18. Conclusion: from Khaual-Simbarwad to Nasira-Dighdi

Chapter 17 reads the Khaual-Simbarwad opening as a complete branch-field. It begins with Mahamahopadhyay Prajapati and Vachaspati, passes through titled scholars and administrative-learning markers, descends into Dingar, Bachhai, Kashinath, Parshuram, Chintamani, Mathuranath, Jagmohan, Mukund, and Manbodh, and then broadens into Jamua, Jahanpur, and modern public memory.

The chapter also keeps the larger method intact. No name is read alone. Prajapati is read through title; Vachaspati through descent; Ganapati through Dhanauj and Tripurari; Haripani and Ratnapani through Mahopadhyay titles; Ghatak Dayaram through functional marriage authority; Kulanand through public office; Balkrishna through the IAS marker; and Banmali through daughter-lines and place links.

The next chapter should begin from “नशिरा देशो दिघडी,” where the source explicitly says “खौआल सिमरवाड प्रथम पृष्ठ देखू:-.” That next movement will return again to the Khauval-Simbarwad field, but through the Nasira-Dighdi heading and the Bhulek-Keutu-Bhavanand continuation.

Chapter 18 — Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation

1. Where Chapter 18 begins

Chapter 18 begins exactly where Chapter 17 ended: at the source heading “नशिरा देशो दिघडी.” The source immediately adds the instruction “खौआल सिमरवाड प्रथम पृष्ठ देखू:-.” This means that the line is not an isolated Nasira-Dighdi list. It is a return to the Khaual-Simbarwad opening, now seen from another settlement field and another branch-continuity angle.

The first movement reads: Bhule’s son Keuntu, Keuntu’s son Bhavanand, Bhavanand’s son Gatiram, and Gatiram’s son Anand. Anand is linked with Gora-Jajiwal through Harhar’s son Ramchandra, with Khandwala through Kangali, and with Darhiara through Ramchandra-Kastut. Thus the chapter opens with descent, then immediately turns descent into place-mapping.

2. Bhulek, Keuntu, Bhavanand, Gatiram, Anand, and Bhairav

The first chain is compressed but clear: भूलेसुत केउंदू, केउंदू-सुत भवानन्द, भवानन्द-सुत गतिराम, and गतिराम-सुत आनन्द. These names must be read as a return-line from the earlier Khaual-Simbarwad frame, not as a new mool detached from the preceding chapter.

Anand then produces Bhairav. Bhairav becomes the first branching node of the chapter. His children are Khelpati, Ganapati, Vidyapati, and Chilka. The line also records marriage-place connections with Mahua, Amaravati-Darhiara, Pariyamb-Budhwal, and other settlements. In Panji logic, these place names are not decorative; they are the proof that the branch remains socially traceable.

3. Khelpati: Dhruupnath, Teknath, Bateshnath, and the female bridge

Khelpati gives the sons Dhruupnath, Teknath, and Bateshnath. Their links move through Bhandwal, Madhusudan, Lakshminath, Sakuri-Sakaradhi, Mahinath, and the women Budhavati, Chandravati, and

Dunmani. The female entries are especially important: they preserve the marriage-route through which the branch entered or touched other houses.

Dhruupnath then produces Manmohan. Manmohan is linked with Jarhatia-Pali through Nanu and with Nikhuti through Rūpnath. The source notes Jagadamba as a maternal or daughter-line marker and then moves to Manmohan's son Ramanikant. This is the shift from the older return-line into a named modernized branch.

4. Manmohan, Ramanikant, Judī, Subhadra, and the daughter-line

Ramanikant is linked with Majhaura-Karmah through Indranarayan's son Anand Gopal and with Navgharia through Allari and Kashinath. Subhadra's children Jalad and Judī are then recorded. Judī receives two important marriage connections: first with Badhiyam-Pabauli through Rajkishor, and then with Ahil-Hariam through Matar's son Babulal.

Through Judī the source records Vindhyavasini, Suvashini, Girija, and Nirmala. Vindhyavasini is connected with Sandahpur-Didhoy through Sundarmani's son Jagmohan. Suvashini is connected with Rupaspur-Gangi-Digho through Babulal's son Chaudhary Shivanand, and this entry produces Kamalanand and Balkrishna. The line therefore keeps daughters as active carriers of continuity, not as marginal notes.

5. Ramanikant's sons: Pashupatinath, Paramanand, Dharmanand, and Devanand

Ramanikant's main sons are Pashupatinath, Paramanand, Dharmanand, and Devanand. The source calls them Dighdi-vasi and adds the Shandilya-gotriya Brahmapura connection through Harinath's son Modan, as well as a Jagatpur-Mandar link through Kanhaiya. This is a classic Panji pattern: descent is followed by residence, gotra marker, and marriage-place evidence.

The same cluster also lists Jhunaday and the women Nirupama, Draupadi, and Singheswari. Nirupama is linked with Marichaibari-Pariyamb-Budhwal through Yashonath's son Makarū and produces Bholanath and Sushila. Draupadi is also connected with Pariyamb-Budhwal through a second marriage after the first wife's absence, and this produces Sachchidanand and Vimala. The Panji is recording household sequence, not merely biological descent.

6. Pashupatinath and Paramanand

Pashupatinath produces a branch linked with Painagor-vasi Dip-Baheradih through Tengari's son Vanshamani. The source records Usha as a daughter-line marker, with a Sihuli-Sangram-Ekhara connection through Digambar's son Jagdish. Another connection goes to Nikhuti through Rudranand, called "Bachchi" in the source.

Paramanand is linked with Ahil-Hariam through Manta's son Jagli and with Kaligram-Belauch through Tejnath. The Budhmaya branch then records Subhash, Prakash Chandra, and Vikash Chandra, each marked with modern educational titles. Alongside them appear Manorama, Radha, and Ranju, whose marriages connect the branch with Tirhut-Pindaruch-Mangrauna-Hariam and with Purendaha-Sakuri-Pali.

7. Dharmanand: the principal of District School Purnia

Dharmanand is one of the most important modern-title figures in this chapter. The source calls him a "परम सुप्रतिष्ठित प्रधानाचार्य (जिला स्कूल पूर्णिया)." This title places him within a modern educational institution while keeping him inside the same genealogical grammar of descent, place, and marriage.

Dharmanand's sons are Uttam Kumar, Anupam Kumar, Pritam Kumar, and Vikram. They are connected with Arihana-Digaunth-Gangoli through Rai Ramanath and Rai Dharmanand, and with Simarwad-Khaual through Jahanpur-vasi Indranath. The branch thus connects district education, Rai title, and the older village network in one compressed entry.

8. Uttam Kumar, Anupam Kumar, Subhash Chandra, Prakash Chandra, and Vikash Chandra

Uttam Kumar is marked as B.A. and railway office-holder. He produces Ravishankar, linked with Rashadhya-vasi Kavainarun through Shubhankar's son Mukhiya Kanhaiya, and with Patuaha-Chhadan-Sarisav through Shivnath. The line also records Utpalakshi and Meenakshi, with Harirahi as a further place signal.

Anupam Kumar is marked M.Sc. His son Prabhashankar is connected with Bela-vasi Jalay through the jyotishi line of Dayanath, Kapileshwar, and Chandrabhanu, and also with Vasana-Chhadan-Sarisav through Sadanand. The source adds Anjali and Alka as female continuation markers.

Subhash Chandra is marked M.A. , B.Ed. , and Principal. His sons are Neeraj and Tushar Kant , tied to Ariyar - Chhadan - Sarisav through Vishwanath's son Suryanand. Prakash Chandra is marked Professor of Political Science and gives Tejasva and Shanu , linked with Rajpur - Chikni - Sarisav - Sodarpur through Shaligram. Vikash Chandra is marked M.A. and gives Anubhav and Vaibhav / Monu , linked with Akbarpur and a Parashar - gotra Sakarhon line through Kirtyanand.

9. The movement toward Rajanpura-Darhiara-Koilakh

The chapter ends when the source changes heading to “अथ राजनपुरा पु दरिहरा कोईलख सँसरौनी निशखुड खु देशे(प्रगन्ना).” This marks a new field. The Nasira - Dighdi material has finished its return to Khaual - Simbarwad and its modern continuation through Dighdi , Purnia , Arihana , Jahanpur , and the educational - professional lines.

The next chapter should therefore begin with Rajanpura-Darhiara-Koilakh, not continue the Nasira-Dighdi section. That next field opens with Kul's daughters and then moves quickly into Bacha, Kanhaiya, Babunath, Dwarikanath, Lakshman, Sadānand, Dīnānath, Yugal Kishor, Digambar, and later Sarouni-Darhiara and Hemnagar material.

10. What Chapter 18 adds

Chapter 18 adds a return-chapter. Instead of announcing a wholly new genealogy, it begins with a back-reference to the Khaual-Simbarwad first page. This shows how Panji writing often moves forward by returning backward: the same remembered origin is reopened from a different settlement and marriage perspective.

Second, the chapter strengthens the Dighdi connection. Ramanikant's sons are placed as Dighdi-vasi Shandilya-gotriya figures, but their marriages and titles carry them into Brahmapura, Jagatpur-Mandar, Painagor, Sandahpur-Didhoy, Rupaspur-Gangi-Digho, Arihana-Digaunth-Gangoli, Purnia, and several modern professional identities.

Third, Chapter 18 confirms the continuity of daughters as genealogy-makers. Judī, Vindhyavasini, Suvashini, Girija, Nirmala, Nirupama, Draupadi, Singheswari, Usha, Manorama, Radha, Ranju, Utpalakshi, Meenakshi, Anjali, Alka, and others are not side entries. They carry marriage history and connect the branch to other houses.

11. Branch summary

- Opening return: Nasira Desho Dighdi begins with “Khawal Simbarwad Pratham Prishtha Dekhu,” linking this chapter back to the Khawal-Simbarwad opening.
- First descent chain: Bhule, Keuntu, Bhavanand, Gatiram, Anand, Bhairav.
- Bhairav branch: Khelpati, Ganapati, Vidyapati, Chilka; then Dhruupnath, Teknath, Bateshnath.
- Manmohan-Ramanikant branch: Manmohan, Ramanikant, Judi, Vindhyaivasini, Suvashini, Girija, Nirmala.
- Ramanikant sons: Pashupatinath, Paramanand, Dharmanand, Devanand.
- Dighdi and Shandilya marker: the sons are read with Dighdi residence and Shandilya-gotriya Brahmapura connection.
- Pashupatinath line: Vanshamani, Usha, Jagdish, Rudranand/Bachchi.
- Paramanand line: Jagli, Tejnath, Budhmaya, Subhash, Prakash Chandra, Vikash Chandra, Manorama, Radha, Ranju.
- Dharmanand line: Principal of District School Purnia; sons Uttam Kumar, Anupam Kumar, Pritam Kumar, Vikram.
- Modern professional line: Uttam Kumar as B.A. railway officer, Anupam Kumar as M.Sc., Subhash Chandra as M.A., B.Ed. Principal, Prakash Chandra as Professor of Political Science, Vikash Chandra as M.A.
- Next threshold: the next chapter begins with Rajanpura-Darhiara-Koilakh.

12. Conclusion: from Nasira-Dighdi to Rajanpura-Darhiara-Koilakh

Chapter 18 is small in length but important in method. It shows that a Panji chapter may move by return rather than by simple sequence. The opening “खौआल सिमरवाद प्रथम पृष्ठ देखू:-” tells the reader to remember an earlier origin, while the following names show how that origin continued through Nasira-Dighdi, Dighdi residence, Shandilya-gotra, Purnia education, railway service, and modern academic titles.

The chapter keeps the same rule used throughout this volume: no name is read alone. Bhule is read through Keuntu; Keuntu through Bhavanand; Bhavanand through Gatiram; Gatiram through Anand; Anand through Bhairav; Bhairav through Khelpati, Ganapati, Vidyapati, and Chilka; Ramanikant through Pashupatinath, Paramanand, Dharmanand, and Devanand; Dharmanand through Purnia and his sons; and every daughter through the marriage route she opens.

The next chapter should begin at “अथ राजनपुरा पु दरिहरा कोईलख
सँसरौनी निशखुड खु देशे(प्रगन्ना) , ” where the source changes field and
starts a new movement through Rajanpura , Darhiara , Koilakh , Sarauni ,
and Nishkhud.

Chapter 19 — Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar: Kanhaiya, Dwarikanath, Lakshman, Prayagdatt, Rohini, Vishnudatt, Jagatmani, and the Phoolsara-Baradbatta Continuation

1. Where Chapter 19 begins

Chapter 19 begins at the source opening “अथ राजनपुरा पु दरिहरा कोईलख सँसरौनी निशखुड खु देशे(प्रगन्ना).” This is not merely another place - name. It announces a composite field : Rajanpura , Darhiara , Koilakh , Sarouni , and the Nishkhud - khu desh or pargana frame are being brought together as one reading unit.

The chapter therefore reads the line as a movement from a Rajanpura-Darhiara-Koilakh opening into Sarouni, then into a second Rajanpur-Darhiara register, and finally into Dharmapur-deshe Hemnagar, where the Rohini-Phoolsara-Baradbatta continuation is preserved. The next major threshold appears only when the source turns to “रतौली दरिहरा जहानपुर ब पु नैली श्रीनगर, रमै रहटमीना भडरा.”

2. Kula, Bhaiya, Vacha, Chonha, and Bengali: the compressed opening

The opening clause places कुल as the first node and records his descendants or branch persons as भैया, वाचा, चोन्हा, and बंगाली. These names must be read as an initial set before the source narrows into specific sons and marriage links.

भैया is linked to पारखण्ड बहेराढी through रतिधर’s son कमलपाणि. This is the first marriage-place anchor of the chapter. It shows that Rajanpura-Darhiara material is immediately tied outside itself by a Baheradhi connection.

वाचा produces कन्हैया and बाबूनाथ. These two names become the principal early fork of the section. The source then carries कन्हैया forward in detail, while बाबूनाथ later reappears in the Sarouni-Darhiara-Rajanpurpu block.

3. Kanhaiya and the two sons Dwarikanath and Lakshman

कन्हैया has two sons: द्वारिकानाथ and लक्ष्मण. Their marriages connect through Chainpur, Mahishi-Pali, Bhavanidatt's son Jaydatt, Mani Sodarpur, and Vaidyanath. The line shows that Kanhaiya's house is not a single-village household but a networked Panji node.

कन्हैया's daughter-side material is also preserved. The source records Rangkavati's daughters अजानवती and सरस्वती. Ajanavati is connected with Baghwas-Sarisav through Panch Ek Nath's son Yadav, while Saraswati is linked with Alay through Devidatt's son Ramadatt. These daughter entries are not ornamental; they are the evidence of how the branch was carried into other mool-place relations.

4. Dwarikanath's line: Babua, Raghuvar, Arjun, and the wider branch

द्वारिकानाथ first produces बबुआ, who is linked with Jitwarpur, Majhaura-Karmaha, Vaidik Pyarelal's son Bhailal, Katka-Mandar, and Gunanand. This makes Babua a major connecting person between Rajanpura-Darhiara and the Majhaura-Karmaha field.

Through Saraswati's child-line the text records अमोल दाय, connected with Rashadh-Kavainarun and Jyotish Maheshdatt. The daughters जहानवती and रमावती then connect to Mahiya-Sodarpur through Govind's son Purandar. Thus the Saraswati strand creates both ritual-intellectual and marriage continuity.

द्वारिकानाथ also produces रघुवर and अर्जून, linked to Maheshpur and Ekma-Khandwala through Giridhari. The daughters of this

line connect Baghwat-Sarisav with Panch Govind's son Munshi, and produce नकछेदी and अचम्मित. The branch therefore moves again through daughter-line continuity into Sarisav and related houses.

बबुआ's additional sons and daughters include सत्यदेव, प्रताप, सुरेश, नरेश, नूनू, बोधीनारायण, शिवनारायण, and रामनारायण. These names are associated with Morasanda-Tarauni-Karmaha, Shalampur-Sulhani-Naraun, Ramapur-Ahpur-Karmaha, Basnahi-Mahishi-Budhwal, Padri-Ullukujouli, and related places. The section is dense because Babua becomes a large branch-house.

5. Lakshman's line: Sadanand, Dinanath, Yugal Kishor, Avadhnarayan, and Digambar

लक्ष्मण is equally important. His son सदानन्द is linked with Babhngama and Majhaura-Karmaha through Bhavan, and with Harinagar-Narsam-Baliyas through Chaturanan. This gives the Lakshman branch both Karmaha and Baliyas connections.

Through Jānhavī's daughter-line the source records प्रथमवती, linked with Kako-Belauch and Koilakh through Chaudhary Anant. This is one of the clearest examples of the chapter's method: a daughter-line confirms the branch's standing inside another village and marriage network.

लक्ष्मण also produces दिनानाथ and दूमन, connected with Bangaon-Chhadan-Sarisav through Poshan. The Pavitrī line records खुखनी and फूदनी, with links to Mangalwad-Lakshmipur, Mani-Sodarpur, Ghoghan, Nadhuwar-Karmaha, and Shatanjiv. The text carefully preserves these daughter paths because they keep the register socially verifiable.

Another Lakshman son is युगल किशोर, connected with Vadivan. अवधनारायण is connected with Bhramarpur, Udanpur-Jajiwal, Premlal's son Vanshi, Belahi-Mahishi-Budhwal, and Jatu. His children include चंद्रशेखर, सदाशिव, and गुणेश्वर.

Chandrashekhar then connects Rataitha-Badhiam-Pavoli with Nokhelal and Misharpur with Baldev.

लक्ष्मण also produces दिगम्बर and बज्जन. Digambar connects Jhalari, Badhiam-Pavoli, Kshatrapati's son Bhailal, Bangaon-Hati-Pali, and Hemkar. Through his household the source records Arun-dai and Bhaiya-dai, then Tarani Prasad and Jagdish, and daughter-links through Ganga, Godavari, Bholadai, Nirsamani, Ahilya, Sumitra, Usha, Mahadei, and Chitrrekha.

6. Digambar's later branch: Devchandra, Sītambar, Gulab, Bhagirath, and the professional markers

दिगम्बर's son देवचन्द्र is attached to Sirniyan, Jhaua-Alay, Ritalal, Rataitha-Badgaon-Darhiara, and Vithal. The later names सीताम्बर, गुलाब, and भगीरथ open additional branches through Oda-Ekhara, Bhupnath's son Raiya, Chunapur-Nikhuti, and Rai.

The text then records daughter-line continuity through Matrika and Subhadra. Subhadra links Parihari-Mahishi-Budhwal with Dukhmochan's son Lakshmikant. Sitambar connects Ramnagar-Khangud-Sarisav with Mathuranath's son Dukhiya, while Gulab carries the branch through Madhepura-Chakrami-Udanpur-Jajiwal and Vakil Jayanti Prasad.

बज्जन's line is especially modern in tone. His sons include नागेश्वर, कपिलेश्वर, बुचन, डॉ॰ असफी लाल, राशेश्वर, and शालेश्वर. Their links run through Khada-Majhaura-Karmaha, Nandipati, Ekamba-Jagor-Sodarpur, Muni, Ghosot, Keshav, Manindra, Badhiam-Pavoli, Babuchandra, Jayanath, Chintamani, Vishnupur-Pachahi-Jajiwal, Pathak Hansraj, Vishpatti-Pakhaliya, Rangpura-Bhadgam-Jajiwal, Raghubar, Majhaura-Karmaha, and Bhogi. The titles “डॉ.” and “वकील” mark how a Panji line enters modern educated status without leaving genealogical grammar.

7. Sarouni-Darhiara-Rajanpurpu: Babunath, Raja, Jaydev, and Prayagdatt

The next internal heading is “सरौनी दरिहरा राजनपुरपु.” It begins with बाबूनाथ and gives two sons: राजा and प्रयागदत्त. राजा is connected with Kaharawasi-Deuri-Khandwala through Datt’s son Thakur Taradatt, and with Punachh-Baheradhi through Nanu. His daughter-line includes Rani, connected to Behat-Karmaha through Kirtinath’s son Buddhinath, producing Kantalal.

राजा’s son जयदेव carries the line through Pakadiya-Andoli-Jalay, Lal, Dhauli-Suday-Belauch, Baburam, Mandhan, Malini in Godda district, Deep-Baheradhi, Maharaj, Baijani-Bhagalpur, and Dhiro. Jaydev’s other sons दिवाकान्त and परमानन्द are linked with Padariya-Hati-Sodarpur, Hiranman, Srinath, Dih-Dariapur-Jhaui-Alay, Babulal, Badgaon-Belsam-Budhwal, and Sumarit Lal.

प्रयागदत्त produces भूनेश्वर and राधानाथ , with Dumaria - Hasouli - Sodarpur , Chandi , and Badrinath links. The daughters ध्यानवती and झूलोवती connect Bhakhrauli - Kujouli and Badhiam - Pavoli , while the son - line continues through इष्टदेव / बटूक , सुन्दरकान्त , अवधनारायण , and the associated Basnahi , Babhngama , Kusauli - Belauch , Kuaadi - Guldi - Khandwala , Lagama - Rakhwari - Hariam , Hanumandatt , Upma , Gopikant , Purandar , Sonadai , Shakuntana , and Kako - Belauch links.

8. Dharmapur-deshe Hemnagar: Rohini, Dullah, Manik, Akli, and Nanu

The chapter then turns to “धरमपुर देशेहेमनगर.” The source explicitly links Rajanpur-Darhiara with Phoolsara-Rohini and names दुल्लह, मानीक, अकली, and ननू as the opening sons. This block must therefore be read as a Hemnagar extension of the earlier Rajanpura-Darhiara material.

दुल्लह connects Behat - Karmaha through Daro’s son Narayan , and Singholi - Mandar through Rameshwar’s son Chakrapani. His son विष्णुदत्त links with Parhat - Baheradhi through Tejan and

with Darhiara through Ghani. Vishnudatt then produces इन्द्रमणि and जगतमणि / भैया.

इन्द्रमणि connects through Deuri-Khandwala, Bodh's son Baburaiya, Ratauli-Darhiara, and Nandkumar. Through Hemvati's line the text records Ijani, Mahiya-Sodarpur, Nandishwar's son Yognath, and sons Loknath and Shri Nandan. Indramani's son Kamalakant links through Parkhand-Baheradhi and Mishra Thithar.

9. Jagatmani/Bhaiya and the Kshatrakant-Kumarkant-Ramanath-Umanath field

जगतमणि / भैया produces क्षत्रकान्त and कुमर कान्त , linking Vishnupur , Asja - desh , Ahil - Hariam , Mishra Sonphool , Chhonhu , Simarwar - Khauwal , Dinanath , and Latai. The source then carries Jagatmani / Bhaiya into a second son - set : रमानाथ and उमानाथ , connected with Rahua , Balirajpur - Hariam , Mishra Dular's son Kunji , Shaktirajpur - Naraun , and Kanhaiya.

Through Panchvati the line produces कुमारकान्त / चिचाई , then राधाकान्त. Radhakant connects Anlpaur - Karmaha through Vanshi's son Mitranath and Ratauli - Darhiara through Dulraiya. The Chichai branch also sends a daughter into Deshual - Khandwala through Dular's grandson Chanan and Khikharu , while another Chichai son , सीताकान्त , connects Bhandarisam with Jitalal.

The Arunvati daughter-line is especially important. It records Tarani of Sarisav-Sodarpur and her marriage to the grammarian Lakshminath, marked as “वैयाकरण लक्ष्मीनाथ (स्वयंपाकी).” From that line is born the internationally known Sanskrit linguist Prof. Dr. Narayan Ji of BHU, Banaras. The Panji thereby keeps together ordinary descent, marriage, scholarly title, and modern institutional renown.

10. Umanath, Nishikant, Bhālchandra, and the modern professional line

उमानाथ's sons are निशिकान्त, अमोल, सरयुग, चतुर्भुज, and जनार्दन. Their links move through Khorī-Sodarpur, Giridhari's son Gopal, Anhara-Katai, Ishkalal, and related households.

निशिकान्त's son वकील भालचन्द्र is marked with B.Com. and LL.B. His marriage and place links include Banaili, Baheradhi, Thakur Manohar, Badhiam-Pavoli, and Vajitlal. The source then records Shri Bhalchandra's sons अभियंता गौतम कुमार, अभियंता अनुराग, and अरूण, connected with Hati-Pali and Aniruddh. This is another point where modern education and professional identity enter the genealogical record.

Ramanath's daughter-line includes Rangra-Samauli-Pali through Rashik's son Prabhunath, Raiyam-Sodarpur through Vasudev's son Suryadev, and Tadar-Andoli through Ritlal's son Jaldhar. These daughter-entries show that the Hemnagar branch spreads into multiple marriage directions.

11. Rohini's Nanu-Babujan line and the Anand branch

रोहिणी's line then turns through ननू - सुत बबुजन. Babujan is linked to Ekharā through Karunakar. Babujan's son आनन्द connects Belsam - Budhwal through Ratnakar / Khodai's son Shambhunath , and Ojholi - Belauch through Dhanai's son Machal.

आनन्द produces सिंहेश्वर and रामेश्वर, linked with Gangor, Chhotakni, Malangia-Kujouli, and Mathuranath. Another Anand set gives कपिलेश्वर and भूवनेश्वर, tied to Majhiam-Karmaha through Babulal and to Rajora-Bhamar through Rajkumar. The daughters or related child-lines include Durlabh and Tun-dai, with Jajiwal-Parshanath-Jaydev and Vatswal-Naraun-Lakshminath-Badrinath connections.

12. Phoolsara and Baradbatta: Revati Nath, Shaktinath, Lalitnath, and Hitnath

The source then explicitly marks “फूलसरा.” Rohini’s son Revati Nath gives गोखलनाथ, अमृतनाथ, राजा, and बाबूलाल. The links pass through Baghwat-Sarisav, Panch Krishnadev, Panchan, Sakradh, Jaydatt, Dhenupavoli, Dayanath, Katma-Babhniyam, and Chhotan.

राजा’s son शक्तिनाथ extends the line through ललितनाथ and चीचन. Lalitnath is linked with Hati - Sodarpur and Shrilal , and also with Anhara - Katai and Murlidhar. Chichan links Uda - Belauch with Lakshmi , while his children Chummanvati and Uganvati are joined to Majhaura - Karmaha and Tofalal’s son Naharni / Kamaladatt , Mahishi - Pali and Badrinath , Rauadh and Motilal , Soini and Gopal , Mahishi - Budhwal and Babulal , Rauadh and Jhapatalal , Nanyapur - Alay and Sonalal , and Madam - Jajiwal and Ghutar.

The Baradbatta note reads Rohini-Revati Nath’s son Raja producing Hitnath. Hitnath’s children are शिवसुन्दर, नवसुन्दर, हरिसुन्दर, and प्रेमसुन्दर, linked to Sakuri-Sarisav and Pushpanath. This closes the chapter’s field: Rajanpura-Darhiara-Koilakh has moved through Sarouni, Hemnagar, Phoolsara, and Baradbatta, and is ready to pass to the next major heading.

13. Branch summary

- Opening frame : Rajanpura - Darhiara - Koilakh with Sarouni , Nishkhud - khu desh / pargana.
- First branch: Kula → Bhaiya/Vacha/Chonha/Bengali; Vacha → Kanhaiya and Babunath.
- Kanhaiya branch : Dwarikanath and Lakshman ; Dwarikanath → Babua , Raghuvar , Arjun ; Lakshman → Sadanand , Dinanath , Yugal Kishor , Avadhnarayan , Digambar , and their daughter - lines.
- Sarouni - Darhiara - Rajanpurpu : Babunath → Raja and Prayagdatt ; Raja → Jaydev ; Prayagdatt → Bhuvneshwar , Radhanath , Sundarkant , Avadhnarayan.

- Dharmapur - deshe Hemnagar : Rohini's sons Dullah , Manik , Akli , Nanu ; Dullah → Vishnudatt → Indramani and Jagatmani / Bhaiya.
- Jagatmani branch: Kshatrakant, Kumarkant, Ramanath, Umanath; scholarly-professional markers include Vaiyakaran Lakshminath, Prof. Dr. Narayan Ji, Vakil Bhalchandra, and engineer sons Gautam Kumar and Anurag.
- Phoolsara - Baradbatta continuation : Rohini → Revati Nath → Gokhulnath , Amritnath , Raja , Babulal ; Raja → Shaktinath and Hitnath line.
- Next threshold: the following chapter should begin at “रतौली दरिहरा जहानपुर ब पु नैली श्रीनगर, रमै रहटमीना भडरा.”

14. Conclusion: from Rajanpura-Darhiara to Ratauli-Darhiara

Chapter 19 shows how a Panji section can work in layers. Its first layer is Rajanpura-Darhiara-Koilakh; its second is Sarouni; its third is Dharmapur-deshe Hemnagar; its fourth is Phoolsara and Baradbatta. These are not separate anecdotes. They are one genealogical field held together by descent, marriage, residence, title, and continuity.

The chapter also shows how the old grammar of the Panji absorbs modern identity. Names such as Dr. Asarfi Lal, Vakil Bhālchandra, Engineer Gautam Kumar, Engineer Anurag, Vaiyakaran Lakshminath, and Prof. Dr. Narayan Ji are not treated as departures from lineage. They are inserted into the same grammar of sonship, village, marriage, and branch.

The next chapter should therefore begin with “रतौली दरिहरा जहानपुर ब पु नैली श्रीनगर, रमै रहटमीना भडरा,” where the source turns from the Rajanpura-Hemnagar field into a new Darhiara-Jahanpur-Naili-Shrinagar-Ramai-Rahatmina-Bhadra field.

Chapter 20 — Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra: Kamalpani, Devdhar, Dharanidhar, the Poet-Line, Baburam, Nandan, Meghnath, Gungu-Manti, Ramai-Darhiara Ratauli, and the Araria-Bairgachhi Continuation

1. Where Chapter 20 begins

Chapter 20 begins at the source heading “रतौली दरिहरा जहानपुर ब पु नैली श्रीनगर, रमै रहटमीना भडरा.” The phrase creates a wide Darhiara-centered field. Ratauli Darhiara is joined with Jahanpur, Naili, Shrinagar, Ramai, Rahatmina, and Bhadra, so the chapter must be read as a linked settlement-register rather than as a single household note.

The chapter runs from this heading through the Kamalpani-Devdhar-Dharanidhar descent, the poet-line of Balbhadra, Rambhadra, Shankar, and Dharadhar, the Baburam-Nandan-Meghnath continuation, the Gungu-Manti and Shrinagar registers, the Ramai-Darhiara-Ratauli block, and the Araria-Bairgachhi-Jahanpurpu continuation. It stops before the next major source threshold, “रजौरा माण्डर नशिरा देशेफूलबडिया गोन्दवाडा देश.”

2. Kamalpani, Devdhar, Dharanidhar, and the first Darhiara descent

The opening person is कमलपाणि, placed from Darhiara. The source names his children or branch-persons as देवधर, धरनीधर, and माहवा. This is the root from which the chapter’s Darhiara-Jahanpur field unfolds.

देवधर produces उदयकर , then the line moves through गोद्रे / गौद्रे and बाभन. From Babhana come धृतिकर , गुणाकर , सोमेश्वर , भीमेश्वर , and रजेश्वर. Someshwar produces बत्तेश्वर , सिद्धेश्वर , वीरेश्वर , and जीवेश्वर. Siddheshwar's line gives सुपन , रूपन , and ईश्वर , and Rupn carries the branch through भोगेगिरी and the Pali - Ramdatt connection.

The compressed grammar here is typical of the source. A few names carry several generations, and each external place-name identifies the marriage or settlement channel by which the lineage becomes socially visible.

3. Giri, Shaktu, Bhaktu, Jagatu, Madhav, and the poetic branch

गिरी produces शक्तू, भक्तू, जगत्, and माधव, linked with Sodarpur through Harinath. From Shaktu come होरे, शोरे, चान्द, इन्द्र, महेन्द्र, and जीवेक. Indra's son श्रीराम links with Hariamb through Pitambar, and Shriram's children include वंशमणि, बलभद्र, and हरिकेश.

The line of बलभद्र is especially marked by poetic identity. बलभद्र is called कवि बलभद्र; his son is कवि रामभद्र; Rambhadra's son is कवि शंकर; and Shankar's son is कवि धराधर. The record therefore preserves literary title as part of the genealogical chain, not as a decorative comment.

Kavi Rambhadra links with Loam-Surgan and Maharaj Samar Singh. Kavi Shankar connects with Pali through Banmali's son Vaidyanath and with Baliyas through Pathak Paraun. Kavi Dharadhar links with Sodarpur through Shaktinath's son Kamdev and with Pali through Madhusudan. This cluster is one of the clearest places where Chapter 20 joins descent, learned reputation, and marriage geography.

4. Dharadhar's sons and the Bhandod-Gangadhar-Jagannath branch

Kavi Dharadhar's sons are पीताम्बर, भनोड, गंगाधर, and जगन्नाथ. The line attaches to Karmaha through Mahinath's son Bachhai and to Sakradh through Godhai. A second strand names Madhukar and Pitambar with Bandhu-Pali, Behat-Khandwala, Gangadhar, Bhatud, Budhwal, and Lakshmidhar.

The source then gives Chandra-vati's sons through Bandhu: गौरीनाथ, शंभुनाथ, and जानकीनाथ, connected with Pavoli and Kamal's grandson Hadi's son Mahipani, with Budhwal and Chintamani. Rudrani is also recorded as a child-line, confirming that female-line memory remains structurally important.

5. Baburam, Nandan, Jhotan, Srinath, Dayanath, and Megnath

बंधु's son बाबूराम is attached to Rauadh through Bhairavi's son Jaynarayan and is marked as resident in Rahatmina. His line is connected with Sandahpur-Didhoy and Jaykrishna, while a daughter-line records Vishesha through Rotpad-Belauch and Rameshwar's son Mansharam.

Baburam's children include नन्दन, झोटन, श्रीनाथ, and दयानाथ. The Nandan line reaches Oda-Ekhara, Satadh-Khauai, Pathak Abhiram, Naiyam-Kujouli, Dharmanath, and Nanyapur-Alay. It also records Musha-vati through Nagwad-Ghosot and Shambhunath's son Babue, producing Manmohan and Jagmohan.

Nandan is especially expansive. His daughter-line joins Ojholi-Belauch, Sanath, Baburaiya, Hireswari, Sahbajpur-Jagti-Pavoli, Chaturi, Raghunath, Parkhand-Baheradhi, Mishra Rupnath, Shyamlal, Sangram-Ekhara, Abhiram, Vaidyanath, Bel-Budhwal, Bhanu, Naiyam-Kujouli, Bhairav, Chandidatt, Mandar, Bhikhari, Ullukujouli, and Khansi Sitaram.

Megnath's branch includes Nunu Lal, Achkalal, Vaidyanath, Shobhitlal, Panchanand, Abhinand, Bangat, Narsingh, Damodar,

and their associated links through Sundar-Sodarpur, Vishnudatt, Takwal, Umapati, Usrauli-Alay, Ghananand, Bhatud, Sangram-Ekhara, Ishwardatt, Madhusudan, Katka-Sodarpur, Jalpādatt, Jalay, Babhuni, Parsanda, Krishna Ram, Siddhinath, Bhadam-Jajiwal, Krishnamani, Mojilal, Naraul, Devi, Rakhwari-Hariam, Modnath, Dwarikanath, Dih-Darhiara, Shankardatt, Sarisav-Sodarpur, Vanshi, Harhar, and Simbarad-Darhiara.

6. The back-reference: Gaurinath, Gopinath, Hemnath, Mayanath, and Kirtinath

The source then signals “पाँछा देखू,” asking the reader to return to a connected back-line. This back-reference begins with Bandhu’s son गौरीनाथ and Gaurinath’s son गोपीनाथ. Gopinath links with Brahmpura and Gosain Harpati, and with Ughi-Baliyas through Krishnanand’s son Harpati.

Gaurinath’s further sons are हेमनाथ, मयानाथ, and कीर्तिनाथ, linked to Pavoli through Tengari’s son Sukhai and to Budhwal through Kamal Nayan. Kirtinath produces Padumnath through Didhoy and Hardatt, and also a later sons-set of Jiyalal, Amritlal, Madanlal, and Rozanlal through Badhiam-Pavoli and Kamal’s son Shyamlal. Kirtinath’s additional son Prannath links with Belsam-Budhwal and Manorath’s son Modnath.

7. Nasira-deshe Gungu-Manti and the Shrinagar strand

The next internal heading is “नशिरा देशेगुणगु मंती.” It opens with Bhandod’s sons Harinath, Chhavan, another Harinath, and Nidhinath, with Budhwal-Pathak Bachharu and Darhiara-Ramakant connections. Bindavati’s children Hira, Moni, and Rupika are carried through Behat-Khandwala, Rahua, Harinarayan, Baliyas, Hirphool, Hati-Sodarpur, Ramai, Rameshwar, Modnarayan, and Barjuk.

Chhavan’s son Khagesh links with Naraun and Pathak Hiru. Khagesh’s son Amritnath connects with Phuldaha-Pali and Kamal. Dhirnath’s son Srinath links with Baigani-Alay,

Chaudhary Bhikhi, Khakhadi, Parhat-Sakradh, and Kamalakant, while Dhirnath's son Lotan connects with Sodarpur and Nandan.

Lotan's sons Radhanath , Rajnath , Bhainath , and Pritinath carry the chapter toward the Shrinagar note. Radhanath links Padhpur - Panichobh , Ghanaram , Vishnudatt , Pachahi - Jajiwal , Gangadatt , Kanhouli - Ekbara , Baburam , Buddhinath , Khandwala , Shyamnath , and Gangoli - Kshatrapati. The Shrinagar sub - line records Amritlal , Anuplal / Garbhu , Swarup Lal / Chichan , Chunhai , Dular , Bodhu , Premnath , Indramani , Venidatt , Muni , Shivānand , Kamal , and Pachaudi.

8. Apar Kazi Jagmohan and Hemnagar

The short section “अपर काझी जगमोहन” identifies Pachaudi's son Jagmohan and links him with Hati-Sodarpur, Sarvan's son Chetnath, Rakhwari-Hariam, and Babhuni. Jagmohan's sons are Upendra, Shailendra, Surendra, and Manindra. Even where the paragraph is brief, it functions as a bridge between the Shrinagar strand and the later Hemnagar material.

The Hemnagar note begins from Radhanath and names Gulab and Ati Rupa, then gives daughter-lines into Khangud-Sarisav, Ranitola-Sirsia, Ahil-Hariam, Vishnupur, and Keshinath's son Vanshmani. Ramnath's sons Indramohan, Kamalmohan, and Harimohan are joined to Badhiam-Pavoli through Lochan's son Yaddu and to Narsam-Baliyas through Mishra Brahmaddatt's son Babunath.

The Hemnagar cluster continues through Pritinath , Santalal , Nandlal , Shyam Sundar , Chhedi , Dukhan / Satyadev , Bhuplal , Prandhan , Govind Datt , Manmohan , Kamakhya , Jyotishi Kalar , Vaiyakaran Chhatradhari of Ramnagar - Rahta , and Siddhinath. These entries again show the interweaving of ordinary descent , professional title , and marriage geography.

9. Ramai-Darhiara Ratauli: Murari, Garudadhvaj, Harinandan, Ganesh, and Shulpani

The heading “रमैदरिहरा रतौली” turns to Shaktu’s son, Jive’s son, मुरारी. Murari links with Ekharā through Krishna Pati, and his son Garudadhvaj links with Baheradhi through Pagu. Garudadhvaj’s continuation records Sundari and Undan, Mahishi-Pali, Keshav, and Harinandan.

Harinandan’s sons are गणेश and नारायण. Ganesh produces Hari Krishna, Lakshmipati, Shulpani, Govind, and Gunanand, and the line is linked to Naraun-Ramdev and Tilay-Rai Basudev. Hari Krishna produces Bhaiya and Harinarayan, with Malangia-Kujouli and Babu links.

Shulpani’s son Kudhāi and Ramratan link through Bhram-Jajiwal, Saday, Mahesh, Surgan, and Dharani. The daughter-line through Sohouni connects Behat-Khandwala and Ratneshwar, producing Buddhinath, Bhatari, and Khel Pati. Kudhāi’s son Bhola links with Malangia-Kujouli, Ram’s son Chhoti, S. Sodarpur, Bhairav, Behat-Khandwala, Judaun’s son Bhanjan, Pariyamb-Budhwal, and Chaturbhuj. This section shows a dense passage from old descent to wide regional marriage ties.

10. Loknath, Modnath, Somnath, and the Babu-Jyotishi branch

The Ramai-Darhiara-Ratauli block also contains Ram’s son Loknath. Loknath is linked with Hasouli-Sodarpur through Dani’s son Jyotishi Giripati and with Sihouli-Mandar through Kalidas. Another Ram branch gives Harinath and Umanath, linked with Nagwad-Ghosot and Ganesh’s son Sitaram, and with Hasouli-Sodarpur through Ghanghor’s son Pathak Siddhinath.

Loknath produces Modnath and Somnath / Dular, joined with Nagwad - Ghosot, Radhagachh - Bodhgram, Ganesh’s son Virnarayan, Badgam - Darhiara, and Mahadev. Modnath’s daughter - line goes to Tetarihar - Sodarpur and Yadunandan’s son Bechu, and to Hati - Pali through Bhaiya’s son Chhaba.

Modnath's sons Babhuni and Jyotishi Madhusudan carry the line to Suptani - Gangoli , Chhatrapati , and Dular.

11. Araria-Bairgachhi to Jahanpurpu-Ratauli-Darhiara

The next internal heading is “अररिया बैरगाछी सँ जहानपुरपु - रतौली दरिहरा.” It starts with Mansukh and names Udhe , Vishnupati , and Ukaru. Thakru's sons are Padmanam and Achyut , linked to Hariam and Madhukar. Padmanam produces Paramanand , then Sundar and Bhagirath , then Jaydev , Mahadev , Pinak , and Garib.

Pinak's son Rameshwar connects with Behat-Khandwala, Gangadhar's son Girish, and later with Hridyanath and Ratneshwar. Rameshwar's sons are Keshinath, Rupnath, Mathuranath, and Gokhulnath, with Budhwal-Pathak Madhukar, Khagesh, Dih-Darhiara, Prannath, Baghwas-Sarisav, Chhoti, Buddhinath, Mahua-Khaua, Jyotishi Ankhi, Gopinath, Khangud-Sarisav, Shrinagar, and Pathak links.

Rupnath produces Shashinath , and Shashinath produces Premnath , while Premnath produces Batuk / Umanath. The source marks Shri Krishna as a notable jurist with LL.B. and carries the branch through Vivek Kumar , Vishnupur - Ahil - Hariam , Yashodhar , Girijanand , Puddendaha , Sakuri - Pali , and Chaturanan. This modern professional marker continues the pattern seen in earlier chapters : Panji retains education and law within lineage grammar.

12. Haridatt, Kamaladatt, Mahendra, Upendra, Surendra, and the Gungu-Vanti continuation

Vanshi's son Haridatt / Harharadatt is recorded as Chhotu's father of Kamaladatt , with Hati - Pali , Gidu , Khandwala , and Dhirnath links. Haridatt also produces Mahendra , Upendra , and Surendra , linked with Mahiya - Sodarpur and Manmohan. The child - line includes Subhadra and Sushila , while marriage - links enter Chopar - Bakhari , Tetarihar - Sodarpur , Madhav ,

Padmanand , Taranand , Ramanand , Ramai , Oda - Ekharā , and Yadunath.

The source then brings back “गुणगु वंती.” Eklal’s son Ruchidatt links with Sarisav and Narayan Datt’s grandson Bhairav’s son Bechu. Dular’s son Babujan connects with Ekma-Khandwala, Bhaiya Ram, Mandar, Dharani, and the daughter-lines Mohvati, Hemvati, and Ramvati through Jagor-Sodarpur, Devn, Buddhinath, Raiyam-Sodarpur, Judaun, Bhram-Jajiwal, Tarapati, Kalanath, and Parshanath.

Babujan’s sons are Bhainath, Babulal, Pyarelal, Kulanand, Tirthanand, and Rudranand. Through Bhainath and Rashmohan the branch reaches Sadra-Behat-Khandwala, Thakur Krishna Gopal, Tilak Datt, Pariyamb-Budhwal, Kashinath, and the child-line Harshvati. Babulal’s son Baldev links with Tilay, Banaili, Rai Kanhaiya Singh, Rai Kumar Singh, and the related daughter-lines Lalvati, Sundarvati, and Prabhavati.

13. Rashmohan, Harimohan, Baldev, Chakradhar, and the modern scholarly end of the chapter

The chapter closes by following Shri Rashmohan. His sons are Krishnamohan, Rajendra Mohan, Vijendra Mohan, Chandramohan, Harimohan, and Ravindra Mohan, linked with Parwaha-Kanhoulī-Ekharā, Jhalwari, Nityanand, Sukhet-Sodarpur, and related daughter-lines Sunayana, Aparna, and Arna.

Rashmohan’s son Avadh Mohan leads to Vasukinath , then to Harimohan / Vanshi and the sons Murari Mohan , Tripurari Mohan , Giridhari Mohan , Surendra Mohan , and the B.A. - marked Brajmohan of Puddendaha. The line then passes through Murbari / Suryamohan , Mithub , Phulbari , Suryanand , Tripurari Mohan of Patuaha , Mahanand , Giridhari Mohan , Bhaskar , Sahwajpur , and Triveninath.

Baldev’s sons Vaidyanath , Jagannath , Bindunath , Gopinath , and Shambhunath connect through Nadwar - Karmaha ,

Mandhan , Govardhan , Deshual - Khandwala , and Harshdatt. Chakradhar's sons Vibhutinath , Radhakant , Shyamakant , Sonakant , and the learned modern branch through Dr. Prof. Prabhukant / Munna , M.A. , Ph.D. , Bablū / Indrakant , Engineer Kumar Anand , Madhukant / Bablū , Abhinav / Tuntun , Indukant , railway service , and associated marriage - lines form the modern scholarly end of this chapter.

14. Branch summary

- Opening field: Ratauli-Darhiara, Jahanpur, Naili, Shrinagar, Ramai, Rahatmina, and Bhadra.
- Root line : Kamalpani → Devdhar / Dharanidhar / Mahwa → Udaykar , Babbhana , Dhritikar , Gunakar , Someshwar , Bhimeshwar , Rajeshwar , Siddheshwar , Rupn.
- Poet-line: Kavi Balbhadra → Kavi Rambhadra → Kavi Shankar → Kavi Dharadhar.
- Baburam - Nandan - Meghnath branch : Baburam → Nandan , Jhotan , Srinath , Dayanath ; Nandan and Meghnath carry extensive Sodarpur , Kujouli , Darhiara , Jajiwal , and Karmahā links.
- Back - reference line : Gaurinath → Gopinath ; Hemnath , Mayanath , Kirtinath ; Kirtinath → Padumnath and later Jiyalal - Amritlal - Madanlal - Rozanlal branch.
- Gungu - Manti / Shrinagar line : Bhandod → Harinath , Chhavan , Harinath , Nidhinath ; Lotan → Radhanath , Rajnath , Bhainath , Pritinath ; Shrinagar adds Amritlal , Anuplal , Swarup Lal , Premnath , Venidatt , Pachaudi.
- Ramai - Darhiara - Ratauli line : Murari → Garudadhvaj → Harinandan → Ganesh / Narayan ; Ganesh → Harikrishna , Lakshmipati , Shulpani , Govind , Gunanand.
- Araria - Bairgachhi line : Mansukh → Udhe / Vishnupati / Ukaru ; Padmanam → Paramanand → Sundar / Bhagirath → Jaydev / Mahadev → Pinak / Garib.
- Modern learned markers: Kavi titles, Jyotishi titles, LL.B., professor, Ph.D., engineer, and railway service appear inside the same genealogical grammar.

- Next threshold: “रजौरा माण्डर नशिरा देशेफूलबडिया गोन्दवाडा देश.”

15. Conclusion: the Darhiara field as a literary, legal, and modern genealogical bridge

Chapter 20 is one of the most layered sections of the Volume II Panji material. It begins as a Darhiara-Jahanpur-Naili-Shrinagar-Ramai field, then repeatedly opens subfields: the poet-line, the Nandan-Meghnath branch, the Gungu-Manti line, Shrinagar, Kazi-Jagmohan, Hemnagar, Ramai-Darhiara-Ratauli, and Araria-Bairgachhi.

Its most striking feature is the continuity between classical and modern status. The Panji records Kavi Balbhadra, Kavi Rambhadra, Kavi Shankar, and Kavi Dharadhar in the same lineage-language that later records jurists, professors, engineers, Jyotishis, graduates, and railway service. The text never separates social prestige from descent and marriage. Prestige becomes part of the record only when it is placed inside the chain of father, son, daughter, wife, village, and branch.

The next chapter should therefore begin at “रजौरा माण्डर नशिरा देशेफूलबडिया गोन्दवाडा देश,” where the source leaves the Ratauli-Darhiara-Jahanpur-Ramai field and turns toward the Rajora-Mandar-Nasira-Phulbariya-Gondwara register.

Chapter 21 — Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila

1. Where Chapter 21 begins

Chapter 21 begins at the new source heading “रजौरा माण्डर नशिरा देशेफूलबडिया गोन्दवाडा देश.” This heading brings together Rajora, Mandar, Nasira-desh, Phulbadiya, and Gondwara-desh as one linked register. The source is not merely naming settlements; it is announcing a new field in which descent, learned titles, marriage routes, and later sub-settlements must be read together.

The chapter opens with the learned Mahamahopadhyay line of बटेश and then unfolds through पशुपति, रघुपति, आडनि, रतिपति, कृष्णपति, शिवपति, गुणपति, इन्द्रपति, वाचस्पति, दुखडि, मधुकर, पुरुषू, मुकुन्द, श्रीधर, and the later Padpur, Hansa, Pothia Sultanpur, Palasi, Belbadi, and Shripur-Kodhila continuations. It stops before the next formal threshold, “अथ सतलखा सतौलि ग्रामारम्भः.”

2. Mahamahopadhyay Batesh and the four learned descendants

The first named ancestor is म०म०उ० बटेश. The abbreviation marks a high scholastic title, so the source begins this chapter with a learned line, not only with a territorial one. Batesh is followed by म० पशुपति, म० रघुपति, आडनि, and म० रतिपति. The repetition of learned-title abbreviations shows that the family's social memory preserves scholarship as a lineage-marker.

Pashupati produces कृष्णपति, linked with Alay through Ram. Another Pashupati line gives म० शिवपति, म० गुणपति, and म०

इन्द्रपति, connected with Sodarpur through म०म० विश्वनाथ. Indrapati's son वाचस्पति is also marked by the personal name दुखडि and is linked with Tarouni-Karmaha and Barah.

Dukhadi produces शंकर, मधुकर, रतिकर, and मतिकर, connected with Balaini-Pali and Ravi. Another Dukhadi line produces रघुराम and नोनेक, linked with Ekharā and Vagishwar. The daughters Sukhama, Upama, and Shobha are also recorded; Shobha's marriage to Nagwad-Ghosot and Mahamahopadhyay Govind preserves the daughter-line as an authority-bearing bridge.

3. Madhukar, Purushu, Mukund, Shridhar, and the first expansion beyond the learned core

Madhukar produces उमापति, गौरीपति, and कुलपति, connected with Babhaniyam and Shankar. Another Madhukar branch gives पुरुषू and छितरू, connected with Baheradhi and Amaru. Purushu produces मुकुन्द and श्रीधर, and the line then touches Alay, Bhim, Hariam, Govind's son Gadu, Lohana-Sakradh, Ratnapati, and daughter-lines through Gangavati, Mangala, and Devamaya.

The Narhari-related note is compressed but important: it links Narhari's daughter-line with Naraun, Harijiv, Balbhadra, Ratan, Sodarpur, Govind's son Digambar, and the children Indrani, Sarvani, and Bhavani. Through Bhainsdiyar, Mahishi-Budhwal, Pathak Kamal Nayan, and Shyam, the same line produces Khadganath, Shomnath, and Pritinath. The passage shows how a learned root quickly becomes a wide marriage-geography.

4. Padpur-pu vasi and the Janardan-Vanshidhar-Murlidhar-Vidyanath branch

The source then turns to “पद्मपुर पु वासी,” naming जनार्दन and his sons वंशीधर, मुरलीधर, and विद्यानाथ. Their connections move through Begani-Alay, Yogi's son Harinath, Sakradh, Krishna, and the daughter-line through Dullahini, Alay, Thakurdatt, and Tilakdatt, producing Phokan.

Vanshidhar's son लक्ष्मीनाथ is tied to Behat - Khandwala and Thakur Khelpati , and also to Hati - Pali and Baukai. The Khadika - Lakshminath line produces Bhuvaneshwar , linked with Deuri - Khandwala , Baburaiya's son Rijanath , Rajora - Mandar , Rudramani , and the Khonamani children. Bhuvaneshwar's son Rameshwar then links the branch to Chikni , Bhakharouli - Kujouli , Kishori's son Nityanand / Bande , Rajanpura - Darhiara , Sukhsen , Madhukar , Baghwass - Sarisav , Shivnagar , Paramanand , Darhiara , and Murlidhar.

5. Hansa: Chaturbhuj, Ratnapati, Jayanu, Ramkrishna, and the Laxminarayan-Shivshankar line

The Hansa section begins with बाछ्नि's son चतुर्भूज , linked with Gangor and Chandrapati's son Godhai , and with Darhiara - Bhikhu. Chaturbhuj produces रत्नपति / खूनी , linked with Ojholi - Belauch and Jagannath's son Ramchandra , and with Sodarpur - Chandrapati. Ratnapati's son Jayanu links with Pachahi - Jajiwal and Dhanapati's son Bhavdev , and then with Pali - Harinath.

Jayanu's sons are भोला and रामकृष्ण, and Ramkrishna's line enters Surgan, Vanshi's grandson Ramkrishna, Madhukar, Panichobh, Babu, and Narayani. Ramkrishna's children include झूमक, झडूला, ज्यो० लेखनाथ, रेवतीनाथ, and तेजनाथ. Through Gangor, Jagannath, Bhikhari, Gosain, Darhiara, Patiram, Bhanjan, Jhadula, Kunjabihari, Bhor-Khandwala, Lakshminarayan, Shivshankar, Khangud-Sarisav, Chakradhar, and Pritinath, the Hansa passage stretches into a large cross-settlement chain.

Laxminarayan / Lakshman and Shivshankar continue the record into Nagwad - Ghosot , Durbhil , Kishori , Ruchouli - Ekharā , Dharbharan , Jahānpur , Ekma - Khandwala , Harshmani , Gudar , Ratauli - Darhiara , Artinath , and the Jyotishi Lekhnath branch through Babuā , Satyanarayan , Oda - Ekharā , Babulal , Grihinath , Jarhatiya - Pali , and Bhainath.

6. The second Batesh-Pashupati-Shivapati-Yagyapati line

The source returns to म०म० बटेश through the line बटेश → पशुपति → शिवपति → यग्यपति. Yagyapati is linked with Badh - Alay and Buddhinath / Budhe , and produces महो अफेल , वेणी , नरहरि , and शशिधर. The record then separates the Pali - Rudra and Pali - Ravi connections , showing multiple marriage or branch lines from the same Yagyapati field.

Mahamahopadhyay Narhari produces महेश and जीवेश , tied to Sodarpur - Madhav. Mahesh produces म० मतिनाथ , म० रामनाथ , and सिद्धिनाथ , linked with Pali - Narpati and the child - line Devaki. Another Mahesh line produces Raja , linked with Ekbara and Raghu. Raja gives Devanand / Dewai , Sadai , and Bhawai , linked with Pachahi - Jajiwal , Kashi's son Kanh , Bhamar , and Hariraha.

Dewai's sons Dhani, Govind, and Anant link with Budhwal, Kamdev's son Shubhankar, Sodarpur, and Mahamahopadhyay Madhav. The Durga line records Mahamahopadhyay Jaydhan's sons Khagesh and Ganesh, linked with Majhiyam-Karmaha, Chaudhary Hari, Khauwal, and Vaidyanath. Khagesh then branches into Sanphool, Hirphool, Jeevan, Dharnath, Horil, and Somnath, carrying Ahpur-Karmaha, Harishwar, Naraun, Gangadatt, Samauli-Pali, Dharmapati, Darhiara, Bhagirath, and Alay-Chaudhary Bengali links.

7. Pothia Sultanpur: Ganesh, Batahu, Dullah, Chetnath, Harik, and the many sons of Batahu

The “पोठिया सुलतानपुर” block begins from Ganesh and names बतहू and दुल्ल. Batahu and Dullah are linked with Ahiyari-Pali, Vir's son Chilka, Konsam-Mandar, and Sonai. Another Ganesh son, Chetnath, links with Rajepavoli, Parshuram's son Kumar, Ekbara, Devaki, and the Samari children. Harik, another Ganesh son, links with Ghosot and Paltun's son Gauri.

The Batahu branch is wide. Batahu's daughter-lines move through Katma-Babhaniyam, Nanu, Bali-Sodarpur, Chaturbhuj, Hati-Sodarpur, Mishra Nanhaku's son Bhikshuk, and Naktuk. Another daughter-line connects Sakuri-Sarisav and Paran. There are further links through Bhuvaneshwari, Sarisav-Sodarpur, Madhusudan's son Chandrapati, Rauadh, Dharmapati, Chetnath, and Jalay-Sadhu.

Batahu's sons include बिहारी , नन्दीपति , राजकुमार , वंशमणि , खडगमणि , झोटन / दुमनी , and भवानीदत्त / पोचाई. Through Bihari the source reaches Jalay - Sadhu. Through Nandipati and Rajkumar it reaches Naiyam - Kujouli , Dharadhar's son Mushan , Usrauli - Alay , Pathak Medhakar , and a daughter - line through Chandravati and Thakur Shambhunath. Through Vanshmani and Khadgamani it reaches Kokilbad - Didhoy , Lai , Bhanjan , Belauch , Dewai , Singhāshram , Sanphool , Rajeshwari , Kankalal / Ghuturuk , Jalay , Pathak Siddhinath , Neyam - Kujouli , Kamal , Alay , and Naroun.

8. Palasi: Lal, Hiyalal, Kalitnath, Tilaknath, Pritamlal, Tulsidatt, and Aghorinath

The Palasi section continues the Batahu-Nandipati field. It begins with Nandipati's sons or branch-persons Lala and Hiyalal, linked with Sidma, Bhor-Khandwala, Thakkan's son Nanu, Ahil-Hariam, and Khedan. Lala's son Kalitnath links with Oda-Ekhara, Chaturi's son Parichetadani, Sodarpur, and Mishra Mikhiya; Lala's son Tilaknath links with Belauch, Karu's son Buddhinath.

Hiyalal's line runs through Mahiya , Kare / Anand , Budhwal , Devak , Hridaynath , Sarisav - Sodarpur , Shambhunath , Pritamlal , Radhi - Pali , Mansukh's son Baburaiya , Panichobh , and Dukhia. Tulsidatt produces Valitnath / Ghutan , Chitranath , and Nawatilal. A back - reference notes Nandipati's sons Genalal , Tofalal , and Mannulal through Didhoy and Garib's son Chaturbhuj.

Genalal produces Manohar Lal and Sundar Lal through Tarouni-Karmaha and Vokan's son Datt. Tofalal links with Hati-Sodarpur and Mishra Hiya, while Mannulal links with Sangram-Ekhara and Parshi. Parshmani's son Aghorinath links with Belsam-Budhwal and then to Ramai, where Aghorinath produces Jaydev and Sukdev through Majhaur-Karmaha and Maujilal.

9. Palasi Rajkumar and Belbadi Jhotan Jha

A second Palasi block begins with Sri Rajkumar. Rajkumar's sons are Parshmani, Bhikhari, Doman, Jagatmani, Amritnath, Motilal, and Bhavilal. Their connections move through Pavoli, Tota, Andoli-Jalay, Manjan, Buddhinath, Naraun, Jhalru, Khandwala, Raman, Nand Kumar, Jalay, Chudamani, Digho, and Bhikhani. This cluster shows how one Rajkumar line becomes several scattered branch-lines.

The Belbadi Jhotan Jha note begins from Dabhra-Alay and Doman's daughter-line into Kokan, Krishnamani, and Kokil, linked with Didhoy-Shankardatt. Jhotan's son Mandhan links with Behat-Pali and Devdatt, while Neyam-Kujouli supplies Bechu. Jhotan's son Pyarelal links with Mahishi-Budhwal and Nayan Sukh's son Krishnadatt. Jhotan also produces Raja and Chaturbhuji, with the note that the latter has two marriages.

10. Shripur-deshe Kodhila and the closing before Satlakha

The chapter closes with “श्रीपुर देशेकोदिला.” Here Raja's son Gangadhar / Gadaruk links with Brahmpura and Devi. Jyotishi Gadaru's son Ganesh leads to Batadu's son Bhavanidatt, then to Thakur Datt, who links with Rakhwari - Hariam, Kailu's son Anand, Kusmal, and Bhanjan.

Thakurdatt / Chhoti gives Digambar and Tirthmani, linked with Mahishi - Budhwal and Khadganath. The source also records Sahashram - Darhiara and Mishra Socha, then adds a direction that the Alay - Mandar - Jagatpur material should be

seen later. This note closes Chapter 21's field and prepares the next chapter's new beginning at Satlakha - Satauli.

11. Branch summary

- Opening field: Rajora-Mandar, Nasira-desh, Phulbadiya, and Gondwara-desh.
- Learned root : Mahamahopadhyay Batesh → Pashupati / Raghupati / Adani / Ratipati ; Pashupati → Krishnapati and the Shivapati - Gunapati - Indrapati line.
- Dukhadi branch : Vachaspati / Dukhadi → Shankar , Madhukar , Ratikar , Matikar ; Madhukar → Umapati , Gauripati , Kulpati ; Purushu → Mukund , Shridhar.
- Padpur and Hansa branches : Janardan → Vanshidhar , Murlidhar , Vidyanath ; Bachhani → Chaturbhuj → Ratnapati → Jayanu → Bhola / Ramkrishna.
- Second Batesh line : Batesh → Pashupati → Shivapati → Yagyapati ; Yagyapati → Afel , Veni , Narhari , Shashidhar ; Narhari → Mahesh / Jivesh.
- Pothia Sultanpur : Ganesh → Batahu , Dullah , Chetnath , Harik ; Batahu expands into Bihari , Nandipati , Rajkumar , Vanshmani , Khadgamani , Jhotan , Bhavanidatt.
- Palasi and Belbadi: Nandipati-Palasi and Rajkumar-Palasi branches; Belbadi Jhotan Jha through Mandhan, Pyarelal, Raja, and Chaturbhuj.
- Closing threshold : Shripur - deshe Kodhila ends with Gangadhar / Gadaru , Thakurdatt , Digambar , and Tirthmani before Satlakha - Satauli begins.

12. Conclusion: a learned register becoming a settlement register

Chapter 21 begins with a strong learned identity: Mahamahopadhyay Batesh and a chain of titled descendants. Yet the chapter does not remain a scholastic list. It repeatedly moves from title to descent, from descent to place, from place to daughter-line, and from daughter-line to another settlement. This is precisely the Panji method: prestige is preserved only

when it is inserted into an intelligible lineage and marriage network.

The chapter also shows how one opening heading can contain several sub-registers. Rajora-Mandar and Nasira-desh lead to Padpur, Hansa, Pothia Sultanpur, Palasi, Belbadi, and Shripur-Kodhila. Each sub-register has its own internal root, but all remain tied to the same broader chapter-field. The next chapter should begin at “अथ सतलखा सतौलि ग्रामारम्भः,” where the source leaves the Rajora-Mandar-Nasira-Phulbadiya-Gondwara field and begins the Satlakha-Satauli gram-start.

Chapter 22 — Satlakha-Satauli Gramaramabh: Chakrapani, Prithvidhar, Purushottam, Harikar, Shrikar, Ruchikar, Ratnakar, Maan, Murari, Jaydev, Ratnapani, Kouskidatt, Mushtauli-Phulwadi-Chakradhar, and Satlakha-Dharmapur-Barahkona-Tirasi

1. Where Chapter 22 begins

Chapter 22 begins at the formal source heading “अथ सतलखा सतौलि ग्रामारम्भः.” The word ग्रामारम्भः marks a new village-beginning, so the chapter must be read as a fresh register, not as a continuation of the preceding Rajora-Mandar and Shripur-Kodhila material. The source begins with Satlakha and Satauli, then places Chakrapani at the root of the new field.

The opening chain is direct and compressed : सतलखा सँ वीजी चक्रपाणि ; then पृथ्वीधर , पुरुषोत्तम , कृष्ण , हरिकर , श्रीकर , and रूचिकर. The line then divides through रूचिकर into मनीश्वर and प्रतीकर. From मनीश्वर comes सीधू , from सीधू comes रत्नाकर , and from रत्नाकर the register becomes a wide six - branch field : हरिकर , गुणाकर , भाष्कर , दिवाकर , चंद्राकर , and शंकर.

2. Chakrapani to Ratnakar: the core Satlakha descent

The descent begins with चक्रपाणि and moves through पृथ्वीधर, पुरुषोत्तम, कृष्ण, हरिकर, श्रीकर, and रूचिकर. The repetition of “ए सुत” in the source expresses a father-son chain rather than a loose association. The important turn comes when रूचिकर produces two sons, मनीश्वर and प्रतीकर, and the text then follows मनीश्वर through सीधू to रत्नाकर.

Ratnakar is linked with Budhwal and Madhukar. His sons are named as हरिकर, गुणाकर, भाष्कर, दिवाकर, चंद्राकर, and शंकर. The source immediately divides them into two marital or branch fields: some are linked with Pali and Durgaditya, while three are linked with Belauch and Dharaditya. This gives the chapter its first major pattern: the Satlakha root spreads through named sons, but each son becomes legible only through an attached place and विवाह-द्वौ reference.

3. Divakar, Gaurishwar, Mane, Murari, and the early daughter-bridge pattern

The Divakar branch records Pagu, Gaurishwar, Dham, and Prithvidhar, with a Panichobh-Shrikar link. Gaurishwar then produces माने, जागे, and काशिका, and the Gangoli-Harikar link appears. Mane produces मुंशी and गोविन्द, connected with Babhaniyam and Gonu. From here the line moves to Murari and a cluster of daughter or branch names: विष्णुपति, भवानी, कागव, हरि, and शिरी, linked to Sodarpur and Andu.

Bhavani then connects to वासुदेव, मोहन, and मनोहर through Karmaha and Jivanath. Mohan produces नारो and देवकी, connected with Pali-Gopi. Naro's line produces बन्धु, परशुराम, ऋषिकेश, महेश, and गणेश, linked to Babhaniyam and Jhau. The source then treats Bandhu's son Jyotishi Kalar, Samauli-Pali, Devn's son Bhim, Garh-Mandar, Ruchikar, and the later children Shankar, Kulmani, and Lokachhonka. This cluster shows the Satlakha field becoming a marriage-mapped web rather than a single male line.

4. Shankar, Babu-jan, Hemnath, Kirtnath, and the Raghupati-Jaydev branch

Jyotishi Kalar's son Shankar is followed by Babu-jan, linked with Kaka-Sodarpur, Kamal's son Dullah, Brahmoli-Panichobh, and Kishani. Another Shankar branch names बाबूनाथ, हेमनाथ, and कीर्तिनाथ, linked with Neyam-Kujouli, Chaudhary Lala's son Raghunandan, Sodarpur, and Medhakar. Hemnath and Kirtnath

then create further links through Malangiya-Kujouli, Bachharu, Rudradev, Sarisav, Bodhan, Fatul, Chitradhar, Shrishtidhar, Lakshmidhar, Thambdhar, Hati-Sodarpur, Rameshwar, Barju, Simbarwad-Khauwal, and Ghatak Dayaram.

The source then returns to Mane's line through Murari. Mane's son Murari produces Raghupati, Raghupati produces Jaydev, and Jaydev is linked with Pali-Madhav. Jaydev's son Krishnadev connects with Ekharu, Lakshmidhar's son Gangadhar, Sarisav, and Balbhadra. Krishnadev's son Lala is linked with Mahishi-Budhwal, Kamdev's son Mahai, Khorisodarpur, and Yadunath. Lala produces बालकृष्ण and जयकृष्ण, opening the next long branch of the Satlakha register.

5. Balakrishna, Ratnapani, Kouskidatt, Teknath, and the Kouski-Datt continuation

Balakrishna and Jayakrishna are connected with Dumra-Budhwal, Dharu's son Nandan, Dahibhat, and Chaudhary Gatiram. Balakrishna produces रत्नपाणि and कौस्कीदत्त. Ratnapani is linked through Mahishi-Budhwal to Gangadhar's son Shulpani and through Sarisav to Balakrishna; his daughter-line includes Godavari, Rajura-Mandar, Jaydatt, Mangaloni-Pali, and other marriage routes. Ratnapani also produces Teknath, who links with Sakuri-Gangoli, Purandar's son Paran, Naroun, Parshuram, Manihaas-Didhoy, Thakur Bachan, Ghoghan, Neyam-Kujouli, Dukhia, and the sons Sri Narayan and Udit Narayan.

Kouskidatt is another major continuation. His sons are इन्द्रपति and मोहन लाल. Through Sundar - Sodarpur, Dharu, Bhanjan, Punaach - Baheradhi, and Paran, the line records Hemvati and her daughter - marriage route through Hati - Sodarpur and Rameshwar's son Abhi, producing Kanhaiya, Premlal, Jhumak Lal, and Shyamlal. Another Kouskidatt daughter - line reaches Nandkumar / Hridaylal / Mohan through Ekma - Khandwala and Anant Ram, then Majhiyam - Karmaha and Khedu. The named daughters Rupalata and Dilvati show how the record keeps female lines as bridges between households.

6. Indrapati, Lalitnath, Kantnath, Mohanlal, Rahatmina, and Hridaynath

Indrapati's branch is divided between daughter-lines and sons. His sons Lalitnath and Kantnath are linked with Garh-Belauch, Duwaridatt, Harpati, Samauli-Pali, Horil, Babuni, and the child-line through Vadani. Kantnath is linked to Phooldaha-Pali, Chandidatt, Maujilal, while Mohanlal connects with Alay, Khushan, Vishnudatt, Nanyapur-Bisfi, and Bhola.

The Rahatmina note begins from Mohanlal's sons Rajnath and Khadganath, linked with Jagati - Pavoli, Saburdatt, Karmaha, Mishra Gangadatt, and the Dulahi line. Nandkumar's sons are Chandranath and Premnarayan; Chandranath produces Modnath / Sarnath and Babuān. Through Sangram - Ekharā, Bhavnath, Jagati - Pavoli, Tena, Lal, Ratikant, Mahishi - Budhwal, Chaudhary Kirti, Ojholi - Belauch, and Saburdatt, the line remains geographically broad. Hridaynath's branch then names Babu / Kalar, Narayandatt, Budhikar, Dwarikanath, Vidyanath, Siddhinath, Badrinath, Amritnath, and Pratham Lal, tying Satlakha to Haripur - Pali, Dhenupavoli, Parasanda, Sodarpur, Sakuri - Belauch, and Karmaha.

7. Mushtauli-Satlakha-Phulwadi-Chakradhar: a back-page continuation

The source next gives the heading “मुशतौलि सतलखा फूलवाडी चक्रधर प्र० (पिछेपृष्ठ पर).” This is an internal continuation, not a wholly new chapter-field. It asks the reader to read backwards or across pages, a common Panji technique when a branch has overflowed from its earlier position.

This continuation starts with Bhavani's son Manohar, whose sons are Bhavesh and Keshav. Through Sodarpur, Srinath's son Krishnapati, Mandar, Govind, Pavoli, Mohan, Karmaha, Ramdev, and Bhavesh's son Ramchandra, the line returns into Nilambar, Ankhi, Vacha, Motikant, and Chakradhar / Mush. The record then follows Vacha's branches into Gopal,

Nawatilal , Achamitalal , Maniklal , Kaniklal , Rupalal , Mohanlal , and Sukan , with connections to Rauadh , Satlakha - Belauch , Kako - Belauch , Katma - Babhaniyam , Bhadaam - Jajiwal , Harakhoulī - Mandar , Panichobh , Khangud - Sarisav , and Rajanpura - Darhiara.

8. Satlakha-Dharmapur-Barahkona-Tirasi

The last internal block of this chapter is “सतलखा धर्मपुर पु देशेवरहकोना तिरासी छई देशे.” It begins with Bhavesh’s son Santoshī, linked with Pavoli and Ramchandra. Santoshī produces Vishnudatt, Vishnudatt produces Babu-nath, and Babu-nath is linked with Sodarpur-Shubhankar. Babu-nath’s son Thitharu links with Hasauli-Sodarpur and Dani’s son Bhola.

Thitharu’s son Ravinath links with Ojholi - Belauch , Sonphool’s son Ramdatt , Ullukujouli , Mansukh , and the Tota children. Ravinath’s sons or descendants include Mayanath , Lakshminath , Bholanath , and Dayanath ; Dayanath produces Shaleshwar and Umesh , linked with Tirasi , Virpur - Panichobh , and Madhusudan. The modern note names Gunjan Jha , LIC Development Officer , and a branch through Pada - Behat - Khandwala , Thakur Giranand , Swarupanand / Bechu. This closes the Satlakha chapter before the source turns to Jagatpur - Mandar and Chuna.

9. Branch summary

- Opening root: Satlakha-Satauli begins with Chakrapani and a direct descent through Prithvidhar, Purushottam, Krishna, Harikar, Shrikar, Ruchikar, Manishwar, Sidhu, and Ratnakar.
- Ratnakar branch: Harikar, Gunakar, Bhaskar, Divakar, Chandrakar, and Shankar, with branch links to Pali-Durgaditya and Belauch-Dharaditya.
- Divakar-Mane-Murari field: Gaurishwar, Mane, Jage, Kashika, Munshi, Govind, Murari, Bhavani, Vasudev, Mohan, Naro, and Bandhu.

- Raghupati - Jaydev field : Murari → Raghupati → Jaydev → Krishnadev → Lala → Balakrishna / Jayakrishna.
- Ratnapani and Kouskidatt field: Ratnapani, Teknath, Kouskidatt, Indrapati, Mohanlal, Nandkumar, Hridaynath, Dwarikanath, Vidyanath, Siddhinath.
- Internal back-reference: Mushtauli-Satlakha-Phulwadi-Chakradhar continues Bhavani-Manohar-Bhavesk-Keshav and then Vacha-Gopal-Chakradhar branches.
- Final internal block: Satlakha-Dharmapur-Barahkona-Tirasi runs through Santoshī, Vishnudatt, Babu-nath, Thitharu, Ravinath, Dayanath, Shaleshwar, Umesh, and the modern Gunjan Jha note.

10. Conclusion: Satlakha as a compact but highly connected register

Chapter 22 looks compact in the source, but it is structurally dense. It begins with a clean ancestral chain and then rapidly divides into son-branches, daughter-marriage lines, professional or title-marked identities, and place-ties across Pali, Belauch, Gangoli, Sodarpur, Karmaha, Kujouli, Budhwal, Rahatmina, Mushtauli, Phulwadi, Barahkona, and Tirasi.

The most important feature of this chapter is the movement from a formal “gramārambha” to several internal sub-registers. The Panji does not separate them as modern chapters would; it binds them by descent, marriage, and place. The next chapter should begin at “जगतपुर पु माण्डर-चुना चु पुर पु बेलबाडी,” where the source leaves the Satlakha-Satauli cluster and opens the Jagatpur-Mandar-Chuna-Belbadi field.

Chapter 23 — Jagatpur Pu Mandar- Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri- Harshdatt Jha

1. Where Chapter 23 begins

Chapter 23 begins at the heading “जगतपुर पु माण्डर-चुना चु पुर पु बेलबाडी.” This is the point where the source leaves the Satlakha-Satauli cluster and opens a new field around Jagatpur, Mandar, Chuna, Chu-pur, and Belbadi. The register begins with नरदेव, described as वीजी, and immediately divides into अर्जून and गोपाल. The early marriage marker connects this opening with नान्यपुर आलय and शूलपाणि.

The placement of Jagatpur and Mandar in the heading is significant. The source does not give a modern prose introduction; it announces the territorial and branch-field first, then builds the genealogy. The chapter therefore has to be read as a village and marriage network, not only as a list of male descendants.

2. Nardev, Arjun, Gopal, Harikar, and the Mitugune line

The first movement is from नरदेव to अर्जून and गोपाल. Gopal produces हरिहर and नरसिंह, with the Bharmagadh-Khandwala and Parameshwar connection. The text then follows मिश्र हरिहर into शिश, हरिकर, and मितूगुणेका, and from there to Alay and Gunedau. This establishes the branch as a mixed line of descent and alliance, where each son is tied to place and marriage.

The Mitugune branch is especially important because it creates a daughter-line through रतिकर, रामकर, and ज्ञानकर,

connected with Budhwal and Shubhankar's son Kanha. Another line moves through Deyam, Punahari, and Narasimh. A further daughter-line through नरपति, वसाओन, शोरे, होरे, and लवे connects to Takwal, Jor, and Kanha. This is a typical Panji technique: daughters are not marginal; they are the bridges through which remote households become part of the same chart.

3. Bhagirath, Bhavdev, Jagannath, Manohar, and Vishwambhar

From the Lave branch the source moves to दशरथ, भगीरथ, राघव, and Manwal, with a Panisara-Shivai connection. मिश्र भगीरथ then gives सुरथ, सोमदेव, and भवदेव, linked again to Panisara and Shivdev. Bhavdev's line leads to अनन्त and जगन्नाथ, and from Jagannath the source produces मनोहर and रुचिकर. The Bachaout-Karmaha-Ramkar-Shiv connection and the Neyam-Alay-Chaudhary Haldhar connection show that the Jagatpur-Mandar branch is already moving outward from its heading-place.

Mishra Manohar produces रामकृष्ण and विश्वम्भर. Ramakrishna and Vishwambhar become central in this chapter. Ramakrishna is linked with Padmapur-Panichobh and Bhikhu's son Babu, while Vishwambhar produces Raghunath and Parashuram. The Panji makes these lines visible through spouses, maternal descent, and settlement markers: Garh-Mandar, Madhav, Hasauli-Sodarpur, Belasam-Budhwal, Parshanda, and Kako-Belauch all appear in this section.

4. Raghunath, Parashuram, Bachnu, Nandlal, and the Radhanath-Hemnath line

The Vishwambhar branch divides into Raghunath and Parashuram. Raghunath is connected through Mahishi-Budhwal and Chaudhary Bandi to Narayandatt and Parshanda-Jagannath. Parashuram produces बचनू and नन्दलाल; the Nikhuti, Ray Gopal, Ray Ganga, Jajiwal, and Mohani connections show a broad marital field. Savitri's children are also preserved, and the

source records Sohawni, Kamala, and Kanaka as daughter-bridges.

From Bachnu the text moves to Umanath, Hemnath, Ramanath, and Rajmaya, then through Mishra Shivdev, Bhairavi, Badgam-Darhiara, and Bandhu. Hemnath's line gives Radhanath, Ratinath, and Thakuri, tied to Rakhwari-Hariam and Batoran. Radhanath then produces Wajitlal, Triloknath, and Munilal. The wives and daughter-lines through Raiyam-Sodarpur, Karmaha, Sarisav-Sodarpur, Patauna-Khauwal, and Badhiyam-Pavoli are part of the genealogical argument, because they show how the branch stayed socially active across several settlement networks.

5. Rajora-Mandar Sheshansh: Bochhai, Jhumkalal, Thakurdatt, Dullah, and Bhainath

After the main Jagatpur - Mandar block , the source gives “रजौरा माण्डर शेषांश ,” literally a remainder or residual portion of the Rajora - Mandar material. This is not a new village - beginning but an attached continuation. It begins with बोचाई and झूमकलाल , then moves to Mahishi - Budhwal , Chaudhary Khedan , and Chaudhary Anathi , followed by Kodhila and Thakur Datt / Chhoti / Bhadramani.

The remainder continues with Digambar, Sadanand, Vedamani, Yogamani, Raghumani, and several Sarisav-Sodarpur and Simbarwad-Khauwal connections. Dullah's branch then gives Fakir, Baburaiya, Bhainath, Ranklal, and related daughter-lines. The Haradi-Sakaradhi, Dadhari-Panichobh, Madhukarpatti-Darhiara, Belauch, Ramnagar, Malangiya-Kujouli, Hati-Sodarpur, Alay, and Jhauwa-Panichobh links show that the Rajora-Mandar remainder is a repair-and-completion section added to preserve branches that might otherwise be lost.

6. Khawaspur back-reference and the Domana line

The next internal note reads “खवासपुर पु पीछेदेखें धनी सुतसु डोमनः.” The instruction “पीछेदेखें” tells the reader that the line must be read by looking back to an earlier page or earlier branch. The branch is attached through Dhani’s son Domana. Domana is linked with Jarhatiya-Pali, Mishra Hingu’s son Haridas, Belauch-Mandar, and Mishra Lakshman.

Domana’s daughter - line includes Gana and Babanudau , with Sodarpur - Raiyam and Nandan. Gana produces Gangadatt and Chudamani , linked with Khorī - Sodarpur and Mahinath. Gangadatt produces Manoranjan and Chandīdatt ; Manoranjan produces Teknath / Kalar , then Eklaal and Rajnath. The section closes with Mathuranath , Gangora - Budhwal , Lala , and Katayi - Bhavanidatt. This is a compact back - reference that restores a Khawaspur - related thread within the Jagatpur - Mandar chapter.

7. Bakhri Harshdatt Jha

The last internal block is “बखरी हर्षदत्त झा.” It starts from Chudamani’s son Harshdatt , who is linked with Pachahi - Jajiwal and Ratti’s grandson Manbodh’s son Vishnudatt / Jhontu. Harshdatt produces Parashmani and Bhaiya , and the source also records Sudahi , Shukla Jagan , Achamit Lal , Ajbahal , Uchati , and Sanath.

The Bakhri section is brief but important because it closes the chapter with a named individual, Harshdatt Jha, and then maps his sons into Karmaha, Kanha, Analpur-Karmaha, Poshan, Kirti, Pandoli, and Khadgi. It is a small branch-completion, but it follows the same logic as the rest of the chapter: descent is only fully legible when the place and विवाह-दौ links are read together.

8. Branch summary

- Opening field: Jagatpur, Mandar, Chuna, Chu-pur, and Belbadi begin with Nardev and his sons Arjun and Gopal.
- Gopal line: Harirar, Narasimh, Harikar, Mitugune, Ratikar, Ramkar, Gyankar, Narapati, and the Takwal-Jor-Kanha links.
- Bhavdev-Jagannath line: Bhagirath, Somdev, Bhavdev, Anant, Jagannath, Manohar, Ruchikar, Ramakrishna, and Vishwambhar.
- Vishwambhar line: Raghunath and Parashuram; Parashuram produces Bachnu and Nandlal, with Hemnath, Radhanath, Wajitlal, Triloknath, and Munilal continuing the line.
- Rajora - Mandar remainder : Bochhai , Jhumkalal , Thakurdatt , Bhadramani , Digambar , Dullah , Fakir , Baburaiya , Bhainath , Ranklal , and Gopinath / Bangat.
- Khawaspur back-reference: Dhani's son Domana, Gana, Gangadatt, Manoranjan, Chandīdatt, Teknath, Eklaal, Rajnath, and Mathuranath.
- Bakhri-Harshdatt Jha: Chudamani, Harshdatt, Parashmani, Bhaiya, Achamit Lal, Ajbalal, Jinilal, Nunulal, and the Karmaha-Pandoli links.

9. Conclusion: a chapter of remainders, repairs, and linked settlements

Chapter 23 is shorter than some earlier registers, but it performs an important structural function. It gathers the Jagatpur-Mandar-Chuna-Belbadi branch and then adds residual or back-referenced materials through Rajora-Mandar Sheshansh, Khawaspur, and Bakhri Harshdatt Jha. These small continuations are essential in Panji reading because a family line may be completed several headings after it first appears.

The chapter also shows why Volume V must decode descent, place, marriage, title, and branch-continuity together. Without the place-links, the names would be an opaque list. With the place-links, the record becomes a map of how Jagatpur, Mandar, Belbadi, Rajora, Khawaspur, Bakhri, Sodarpur, Karmaha,

Budhwal, Kujouli, Panichobh, and Darhiara remained connected. The next chapter should begin at “अथ सोदरपुर पु मानी ग्रामारम्भः,” where the source opens a fresh village-beginning.

Chapter 24 — Sodarpur Pu Mani Gramaramabh: Vishwanath, Gopinath, Batesh, Pashupati, Rameshwar, Ratnakar, Gondi, Krishn, Yagyapati, Lakshman, Modinath, Radhanath, and Khajuri-Bhikhari Mishra

1. Where Chapter 24 begins

Chapter 24 begins at the clear village-opening formula “अथ सोदरपुर पु मानी ग्रामारम्भः.” This marks a fresh gramaramabh after the Jagatpur-Mandar chapter. The heading places the register in the Sodarpur-Mani field, and the first line immediately connects the new material to a learned continuation: “अपरा म॰म॰उ॰ विश्वनाथ सुत गोपीनाथः.”

The first genealogy therefore does not begin with a bare individual; it begins with an “apara” continuation from महामहोपाध्याय विश्वनाथ through गोपीनाथ. The record then folds in the line of म॰म॰उ॰ बटेश, म॰म॰उ॰ पशुपति, and म॰म॰उ॰ रामेश्वर. This is a compact opening, but it establishes three things at once: descent from a learned household, the Sodarpur-Mani place-marker, and the marriage web that connects this branch to Balias, Alay, and further linked settlements.

2. Vishwanath, Gopinath, Batesh, Pashupati, and Rameshwar

The opening movement reads Vishwanath’s son Gopinath with a Balias-Krishna connection and an Alay-Shore connection. The next statement attaches the learned Batesh-Pashupati line and brings in Rameshwar. The notation “म॰म॰उ॰” is important here because it identifies the scholarly standing of the lineage. In this chapter, scholarly title and genealogy are inseparable:

title marks the social authority through which the branch is remembered.

The register then introduces मिश्र रत्नाकर , also called हाउं. His sons and associated names are given as कमलू , गोंढि , शुभे , अन्दू , वीरू , and धीरू. The text groups the first three with Ekma - Balias and Dube Ganapati , then links them through Takwal and Madhav. The remaining three are attached to Yashanand - Takwal , Keshav's son Hardatt , Surgan , and Madhav. This creates a two - part branch division under Ratnakar / Haun.

3. Gondi, Thegh, and the Mishra-Krishna branch

The Gondi branch produces Raghukrishna and Murari, with Dih-Darhiara and Ratanu, and also a Karmaha-Ratikant link. A separate Gondi son, थेच, is tied to Patona-Khauul and Harpati's son Sone, then to Baheradahi and Virakhu. These short entries show how the Sodarpur-Mani record moves outward by recording both sons and their marriage destinations.

From मिश्र कृष्ण the source records Ramapati, Shripati, Ratnapati, and Vidyapati, with a Budhwal-Hari-Dhiru connection and a Rekoura-Sakaradhi-Ladau connection. Ratnapati produces Yajyapati, also called Mutuk, tied with Darhiara-Sudhakar-Gauri, and also with Pali and Mahamahopadhyay Vachaspati. The line is not merely biological: it preserves place, scholarly authority, and alternate personal names side by side.

4. Yagyapati-Bhuttu, Lakshman, Matiram, Gatiram, and the Durlabh line

A second Yagyapati, marked “भुट्टू,” produces Purandar, Lakshman, Vasudev, and Lakshmiddev. The line then goes through Kansa-Mandar, Devanath's son Shrinath, Godhuli-Alay, and Hari. The register also records Arundhati as a maternal or daughter-line marker, reminding us again that women's names serve as branch-bridges in the Panji record.

Lakshman produces Matiram and Gatiram, linked with Sakaradhi, Dasharath's son Gangaram, Kujouli, and Lakhai. Matiram produces Jagannath, Mahadev, and Raghunath. Jagannath's son Durlabh is then connected with Ullukujouli, Thakur Ramabhadra's son Thakur Devakinandan, Pandoli, and Thakur Mohan. Through Surasari, Visheshwari, Katauna-Mandar, Harpati's son Hareram, and the lines of Subodh and Madhurapati, the source preserves a dense cluster around Durlabh, Subodh, Madhurapati, Kashidatt, Medhakar, Mahadev, Nehal, and Hori.

5. Maani-Sodarpur: Khokha Radhanath Mishra and the back-reference

The next internal heading reads “मानी सोदरपुर पु खोखा राधानाथ मिश्र : पिछेदेखें.” The phrase “पिछेदेखें” is a reading instruction. It tells the Panji reader that the present line must be joined to an earlier thread. The line runs from मिश्र कृष्ण to विद्यापति , then to Modi / Modnath , and from Modnath to Bhavesh.

Bhavesh produces Chilka, and Chilka produces Kshatrapati, connected with Darhiara, Jayaram, and Khanjanvati. Kshatrapati produces Chakrapani and Baburam. Baburam's line is especially important because it yields Radhanath and Jagannath, then links with Narwal, Phulchandra's son Hiran, Narun, and Dullah. In this section, Radhanath is both a named descendant and a point of reattachment for the Khokha-Mishra back-reference.

6. Haun-Ratnakar, Viru, Giru, Ganesh, and Banmali

The source then returns to हाउं / रत्नकर through Viru , who produces Giru and Ganesh. This branch is linked with Khauval , Harpati's son Kaure , Baheradahi , and Gadadhar. Giru produces Mukund , Jagannath , and Badhu , with Babhaniyam - Kulpati - Vasaon and Ekma - Balias - Rupan connections.

Jagannath produces Savinand and Gangadhar. Gangadhar produces Banmali and also Lakshman and Ravinath. Banmali becomes a central node: one line reaches Chintamani's son Gopal through Anandika and Budhwal; another gives Gatiram and Matiram, then Sakaradhi-Ratu-Budhai and Pavoli-Pathak Madhav. Anandika's son Bhikhari then becomes the bridge into the Khajuri-Ju Bhikhari Mishra subsection.

7. Khajuri-Ju Bhikhari Mishra

The last subsection is “खजूरी जू भिखारी मिश्र.” It begins from Mishra Bhikhari's children or branch-names: Jhingur, Bhuvan, and Ranjana. The line is tied to Kachhra-Pali, Mahadev's son Vaid Govind, Oda-Ekhara, and Purandar. Jhingur produces Digambar and Jhaban-Hasanu, with Neyam-Kujouli, Dhanapati's son Mahesh, Sakuri-Balias, and Bhairav.

Digambar produces Dinbandhu , who is linked with Budhwal , Ranjan's grandson Gokulnath , and Manasukh. Dinbandhu produces Nityanand and Sitanand , also called Naktu. Sitanand / Naktu produces Dukhran / Dukhan , whose son Devanand is placed at Purendaha and connected with Tatail - Sakaradhi and Adhikalal. This closes the Sodarpur - Mani chapter through a compact but socially extended Khajuri - Mishra branch.

8. Branch summary

- Opening field: “अथ सोदरपुर पु मानी ग्रामारम्भः” opens the Sodarpur-Mani register through Vishwanath, Gopinath, Batesh, Pashupati, and Rameshwar.
- Ratnakar / Haun branch : Kamalu , Gondi , Shubhe , Andu , Viru , Dhiru ; with separate Ekma - Balias , Takwal , Surgan , and Baheradahi links.
- Mishra - Krishna branch : Ramapati , Shripati , Ratnapati , Vidyapati ; Ratnapati gives Yajyapati / Mutuk and the Vachaspati connection.
- Yagyapati-Bhuttu branch: Purandar, Lakshman, Vasudev, Lakshmiddev; Lakshman produces Matiram and Gatiram; Matiram produces Jagannath, Mahadev, and Raghunath.

- Durlabh branch: Durlabh, Subodh, Madhurapati, Kashidatt, Medhakar, Nehal, Hori, and the Ullukujouli-Pandoli-Mani-Sodarpur field.
- Khokha Radhanath Mishra back-reference: Krishna, Vidyapati, Modnath, Bhavesh, Chilka, Kshatrapati, Chakrapani, Baburam, Radhanath, and Jagannath.
- Haun-Viru branch: Giru, Ganesh, Mukund, Jagannath, Badhu, Savinand, Gangadhar, Banmali, Lakshman, Ravinath, Anandika, and Bhikhari.
- Khajuri - Ju Bhikhari Mishra : Jhingur , Bhuvan , Ranjana , Digambar , Dinbandhu , Nityanand , Sitanand / Naktu , Dukhran / Dukhan , and Devanand.

9. Conclusion: the Sodarpur-Mani method of joining learned title and village memory

Chapter 24 is a chapter of learned titles , alternate names , and back - references. It begins with Mahamahopadhyay - linked descent and then moves into smaller but dense sections under Ratnakar / Haun , Gondi , Yagyapati , Lakshman , Radhanath Mishra , Banmali , and Bhikhari Mishra. The chapter shows how Panji memory preserves both prestige and practical alliance : title identifies learned authority , while the दौ and place formulas identify marital and settlement continuity.

The most important reading rule in this chapter is that “पिछेदेखे” should not be ignored. It proves that the Panji is not a simple page-by-page list; it is a linked register where later headings repair, extend, and reconnect earlier branches. The next chapter should begin at “अथ रैयाम घोषियाम ग्रामारंभः,” where the source leaves Sodarpur-Mani and opens the Raiyam-Ghoshiyam field.

Chapter 25 — Raiyam Ghoshiyam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira- Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold

1. Where Chapter 25 begins

Chapter 25 begins at the formal opening “अथ रैयाम घोषियाम ग्रामारंभः.” The heading marks a new village-register after the Sodarpur-Mani chapter. The source immediately gives the place-field as “पूर्व पू भौआर अपर कालशर अपर पोखरिया,” so the Raiyam-Ghoshiyam chapter should be read not as one isolated village but as a register joined to Bhauar, Kalashar, and Pokharia.

The first descent-frame begins with परशुराम and his son नरहरि. From नरहरि the branch divides into मनबोध and गरीब. The line is then tied to Sakaradhi through बलभद्र’s grandson वीरेश्वर and his son माधव. This opening gives a typical Panji pattern: an ancestral male line, a linked place, and an alliance formula are compressed into one register-opening movement.

2. Manbodh, Babuk, Mangani Ram, Bhola, and Tilaknath

मनबोध produces बाबूक. बाबू then produces मंगनीराम and भोला, and the Basaha-Umai link is attached to this pair. मंगनीराम’s son तिलकनाथ becomes the first large node of the chapter. Through तिलकनाथ, the register connects to पद्मपुर पन्निचोभ, the Chikni resident साहेब, ईश्वर, and also to मलंगिया कुजौली and चिलका.

तिलकनाथ produces चन्द्रनाथ and मटूकनाथ , with a Rohad - Darhiara and Hasouli - Sodarpur connection. A second Tilaknath line records मुकुन्द , also called भीमदत्त , निधिनाथ , and चुम्मन / शशिनाथ. This is not a contradiction ; it is the Panji habit of

recording alternate names and sub - branches together when the line's social identity depends on both descent and the marriage field.

3. The daughter-lines of Tilaknath and the Chandranath branch

The register places particular weight on women's names in this section. नित्यमाया is followed by गंगावती, यमुनावती, महामाया, and शशिमाया. Their marriages carry the branch to Alay, Tirhut, Behat, Balirajpur Hariam, and other linked houses. The daughter-lines are therefore not secondary; they are the evidence by which this chapter joins Raiyam-Ghoshiyam to wider Mithila lineages.

चन्द्रनाथ produces इन्द्रनाथ, अमरनाथ, and लक्ष्मीनाथ. The line is joined to Araria, Ratouli-Darhiara, Gokhulnath's son वंशी, Tilay, and राय सुदय सिंह. The source then lists the daughter-field through राजेश्वरी, सरयुवती, यशोदा, अन्नपूर्णा, and बाबा दाय. Each of these names is linked to a marriage formula, creating a strong web through परियाम्ब बुधवाल, कालाबलुआ बेहट करमहा, महिन्द्रपुर पण्डुआ, जहानपुर झौवा पनिचोभ, and भूडी-जगौर माण्डर.

4. Nasira Haveli Deshe Pokharia: Indranath, Digambar, and Bhavesh

The next internal heading is “नशिरा हवेली देशे पोखरिया.” It moves from इन्द्रनाथ to दिगम्बर and भवेश. A separate statement records विजय, प्रमोद, and विनोदा in connection with Lohana-Sakaradhi and the repeated Mathuranath link. This is a useful example of a Panji entry where one branch is preserved through sons, while another branch is preserved through marriage and repeated alliance language.

दिगम्बर produces अशोक and संजीव. The line connects to चुनापुर जगतपुर माण्डर, चमकलाल's son चन्द्रदेव, गांगी दिधोय, and रूपसपुर चौधरी शिवानन्द. भवेश produces गणेश, कन्हैया, दिवेश, and मुकेश, with links to विष्णुपुर आहिल हरिअम and कलाधर. Their women's line

includes कृष्णा, लता, and रूबी, and the Chikni-Padmapur-Panichobh connection is preserved through यशोधर's son श्याम.

5. Mukund / Bhimdatt, Harimohan, Krishnamohan, and Shri Mohan

The branch of मुकुन्द, also called भीमदत्त, produces हरिमोहन, कृष्णमोहन, and श्री मोहन. These names are attached to Bairgachhi-Araria, Nagwad-Ghosot, the grammarian हेमनाथ, and बछरू; then to Khauai and Badrinath. The entry continues with शोमनवती and सुंदर, including a Belbadi connection to वीर and अच्युतानन्द.

The line then marks a transition into modern professional memory. It records जनार्दन as a chief engineer and places मधुसूदन and दिनानाथ alongside him. This is important because the Panji is not merely ancient descent; it also accepts modern education, state service, and professional titles as part of family memory.

6. Harimohan's moral-teacher line and the modern professional field

हरिमोहन is described as “सदाचारी निविष्ट अध्यापक,” a morally grounded and dedicated teacher. His sons are रत्नेश्वर, विघ्नेश्वर, महेश्वर, and मुन्ना. The line connects with शिवनगर in Dharmapur country, Mahendrapur Pandua, Tirhut, Lalganj, Gangora-Budhwal, and the wife-line through सत्यभामा and वैयाकरण शिवनारायण's son इन्द्रदेव.

The modern entries are dense: रत्नेश्वर produces दीपक and नीरज; विघ्नेश्वर produces अभियंता आलोक; महेश्वर is described as a bank manager; मुन्ना produces कृष्णमोहन, identified as a well-established chemistry specialist and professor. कृष्णमोहन's son ज्ञानेश and the daughters सुधा and संध्या are then linked by marriage to Sugouna, Oini, Sotipura-Ujan, and Dhamdaha. The reference to मैथिली साहित्यकार कांचीनाथ किरण through केदारनाथ places literary memory inside the genealogical frame.

7. Shri Mohan, Lakshminath, Nidhinath, Gunanand, Gurunandan, and Bhairavlal

श्री मोहन produces योगेश , नरेश , and गणेश , and the line records links with Lakshmipur , Lohana - Sakaradhi , Nagwad - Ghosot , and Thakur Hiralal. The women's field is large : पद्मावती , प्रेमा , मनोरमा , कान्ति , शान्ति , वीणा , and पुष्पा. These names carry the branch to Katihariya , Gaul - Karmaha , Kantakosh , Shalampur / Purnia , Taranagar , Hemnagar , Malangia - Katai , Perwaha - Kanhauli - Ekbara , Chapahi , and Amaun.

The लक्ष्मीनाथ line records उमाकान्त , जनार्दन , मणिभूषण , and श्यामाकान्त. जनार्दन produces अमित. निधिनाथ is remembered as the founder of a Sanskrit school at Katihar. His branches include Gunanand , Gurunandan , and Bhairavlal. गुणानन्द is styled ज्योतिर्विद and produces पंकज / शैलेन्द्र , नीरज , and रींकू. गुरुनन्दन is styled doctor and produces चन्द्र प्रकाश and विकाश. भैरवलाल produces रवि. The chapter closes this Raiyam - Ghoshiyam field with these professional , scholarly , and marital continuities.

8. Branch summary

- Opening field: “अथ रैयाम घोषियाम ग्रामारंभः” opens a register joined to Bhauar, Kalashar, and Pokharia.
- Ancestral frame : परशुराम → नरहरि → मनबोध / गरीब , with a Sakaradhi - Balbhadra - Vireshwar - Madhav connection.
- Manbodh branch: बाबूक → मंगनीराम / भोला; मंगनीराम → तिलकनाथ.
- Tilaknath branch : चन्द्रनाथ / मटूकनाथ ; and another line through मुकुन्द / भीमदत्त , निधिनाथ , and चुम्मन / शशिनाथ.
- Chandranath branch: इन्द्रनाथ, अमरनाथ, लक्ष्मीनाथ; daughter-lines through राजेश्वरी, सरयुवती, यशोदा, अन्नपूर्णा, and बाबा दाय.
- Nasira - Haveli Pokharia : इन्द्रनाथ → दिगम्बर / भवेश ; दिगम्बर → अशोक / संजीव ; भवेश → गणेश , कन्हैया , दिवेश , मुकेश.
- Mukund / Bhimdatt branch : हरिमोहन , कृष्णमोहन , श्री मोहन ; including chief engineer , teacher , professor , bank manager , and literary connections.

- Modern scholarly-professional field: सदाचारी अध्यापक हरिमोहन, रसायनशास्त्र विशेषज्ञ प्राध्यापक कृष्णमोहन, मैथिली साहित्यकार कांचीनाथ किरण, संस्कृत पाठशाला founder निधिनाथ, ज्योतिर्विद गुणानन्द, डॉक्टर गुरुनन्दन.

9. Conclusion: Raiyam-Ghoshyam as a bridge from older descent to modern memory

Chapter 25 is one of the clearest examples of how the Panji carries an old village register into modern social memory. The descent begins with Parashuram, Narhari, Manbodh, and Tilaknath, but it ends with teachers, engineers, professors, bank managers, a Sanskrit-school founder, an astrologer, doctors, and a Maithili literary figure. The genealogical method remains traditional, yet the remembered identities are modern as well.

The chapter also shows why daughter-lines must be read carefully. Without गंगावती, यमुनावती, महामाया, शशिमाया, राजेश्वरी, सरयुवती, यशोदा, अन्नपूर्णा, बाबा दाय, पद्मावती, प्रेमा, मनोरमा, कान्ति, शान्ति, वीणा, पुष्पा, and others, the marriage map of this chapter would be incomplete. The next chapter should begin at “अथ सकुरी बेलउंच ग्रामारम्भः,” where the source leaves Raiyam-Ghoshyam and opens the Sakuri-Belauch register.

Chapter 26

Sakuri Belauch Gramaramabh: Shivdas, Tivyakara, Keuntu, Purai, Gunakar, Ramkrishna, Devanand, Ratnapati-Jhingur, Gauridatt, Buddhinath, Rajkumar, Vasukinath, and the Bhanupunur-Panichobh Threshold

Decoded source span and focus:

- Source block decoded in this chapter
- This chapter begins with the formal heading “अथ सकुरी बेलउंच ग्रामारम्भः.” It decodes the Sakuri - village opening through Shivdas , Tivyakara , Keuntu , Purai , Gunakar , Ramkrishna , Devanand , Mahinath , Ratnapati - Jhingur , Durgadatt , Gauridatt , Hajari , Buddhinath , Rajkumar , Vasukinath , Ramkumar , Pradip Kumar , Suman Kumar , and Vipin Kumar. It stops before the next heading “अथ भानुपुनुर पु पनिचोभ ग्रामारम्भः.”

Decoded source span and focus:

- Reading principle
- The heading “सकुरी बेलउंच” must be read as a fresh ग्रामारम्भ rather than as a continuation of the preceding Raiyam - Ghoshiyam block. The chapter therefore resets the village register at Shivdas and reads every descent marker , marriage marker , and place - link as part of the Sakuri - Belauch branch field. The branch moves through Jalay , Thariya , Gaul Karmah , Mataon , Brahmapura , Dhanaui - Kusambal , Gangor , Karma - Babhaniyam , Kokilbad - Didhoy , Panisara , Haripur - Pali , Suptani - Gangoli , Baradbatta - Simarwad - Khauval , Belbadi , Jagati - Pawauli , and several modern educational or professional links.

1. The Sakuri-Belauch village opening

The new heading “अथ सकुरी बेलउंच ग्रामारम्भः” introduces a fresh village register. The source begins with “सकुरी ग्राम वासीन्यः,” establishing Sakuri as the residential field. The first line names Shivdas, then Tivyakara, then Keuntu, and immediately gives Keuntu’s connection through Bhareha and Vishwanath. This is the root-line from which the chapter unfolds.

Keuntu has an important branch set: Purai, Gopal, and Madhav, linked with Jalay and Chand. An additional Keuntu line names Mukund, Chako, Shubhe, and Naruk, linked with Thariya and Nayanath. This creates two early movements: one toward the Purai-Gopal-Madhav field and another toward the Mukund-Chako-Shubhe-Naruk field.

The source then develops Purai's descendants through Gunakar , Divakar , and Bhanukar , with Gaul Karmah and Nadu as place / marriage markers. The reading must preserve both the father - line and the place - line : the branch is not only "Purai to Gunakar , " but Purai's sons as placed through Gaul Karmah and the Nadu connection.

Decoded source span and focus:

- Root figure - Descendants / linked names - Place or branch value
- शिवदास - तिव्यकर , केउंटू - Starts the Sakuri - village register.
- केउंटू - पुराई , गोपाल , माधव - Jalay and Chand link.
- केउंटू (additional line) - मुकुन्द , चाको , शुभे , नारू - Thariya and Nayanath link.
- पुराई - गुणाकर , दिवाकर , भानुकर - Gaul Karmah and Nadu field.
- गुणाकर - भूपे , दूवे , हिरदू , पदूम , विदुक - Mataon and Shiru connection.

2. Gunakar, Bhupa, Andu, Harihar, and the Brahmapura-Dhanauji link

Gunakar's branch is enlarged through Bhupa, Duve, Hirdu, Padum, and Viduk. Bhupa's descendants include Judaon, Andu, and Harihar. Andu gives Nathu and Pranapati, linked with Brahmapura and Ganga. Nathu's son Mangani is connected with Dhanauji-Kusambal, Chintamani, Jai, Gangor, and Loknath. This passage shows Sakuri-Belauch entering Brahmapura, Dhanauji, Kusambal, and Gangor through marriage and descent.

Mangani's descendants are Balakrishna, Ramkrishna, Shrikrishna, and Buddhikar, linked with Karma-Babhaniyam through Jagatmani's son Gopal. The four-name sequence is genealogically central because Ramkrishna is later developed in detail while the sibling set fixes the broader branch structure.

3. Ramkrishna, Devanand, and Ratnapati-Jhingur

Ramkrishna's son is Devanand , linked with Kokilbad - Didhoy and Kanak. Devanand's son Mahinath is linked with Takwal and Duvari. The source then gives another Devanand branch through Ratnapati , called Jhingur , along with Durgadatt and Gauridatt. This gives a threefold continuation : Ratnapati / Jhingur , Durgadatt , and Gauridatt.

Mahinath's descendants include Ashi, Chintamani, and Gaudhan, linked with Haripur-Pali and Pashupati. Ratnapati-Jhingur's son Chandrapati is linked with Sakaradhi and Shiromani's son Bhagav. Ratnapati's further sons are Dhanpati and Shyamlal, linked with Badgam-Darhiara, Mahari, Kushali, Jarhatiya-Pali, and Purushottam. Dhanpati, also called Duman, has son Kirtinath, linked with Suptani-Gangoli and Chintamani.

The recurrence of Suptani-Gangoli here is important. It carries a branch echo from earlier Asura-Suptani material into the Sakuri-Belauch register. The same named place-field functions as a connective tissue between separate chapter blocks.

Decoded source span and focus:

- Figure - Branch continuation - Interpretive note
- रामकृष्ण - देवानन्द - Main developed line from Mangani.
- देवानन्द - महिनाथ - Takwal - Duvari link.
- देवानन्द (additional) - रत्नपति / झींगुर , दुर्गादत्त , गौरीदत्त - Threefold branch expansion.
- रत्नपति / झींगुर - चन्द्रपति ; धनपति , श्यामलाल - Sakaradhi , Badgam - Darhiara , Pali links.
- धनपति / दूमन - कीर्तिनाथ - Suptani - Gangoli connection.

4. Gauridatt, Hajari, Baburaiya, Hiranman, and Sonelal

Gauridatt gives two branches. One branch runs through Hajari, linked with Karma-Babhaniam, Shrikrishna, Anath, and Dinaram. Another branch runs through Nidhi, linked with Nanyapur-Alay and Chaudhary Dhaknu. Hajari's sons include Baburaiya and Hiranman, also called Babuni, linked with Kusmal, Chintamani, and Bihari.

Baburaiya's sons are Nunulal and Sonelal , linked with Suptani - Gangoli and Dhanesh. Sonelal's son is Jayshriral , called Kaudi. The source then gives Mahamaya and Jahnvi as daughter / marriage bridges. Jahnvi is linked with Baradbatta - Simarwad - Khauval through Nandkishor's son Chandranath , and gives Shivrath and Mahesh. Another Jahnvi line links with Belbadi and Sudhakar. These female - linked names carry the branch into Khauval and Belbadi houses.

5. Buddhinath, Palashvani, Rajkumar, Vasukinath, and the modern branch

Jayshriral / Kaudi's son Buddhinath is linked with Baisi - Chakla and Dih - Darhiara through Sundar , and with Dahariya - Khor - Sodarpur through Rangi. The source then names Mahamaya's daughters Durga , Nirasi , and Janaki , each tied to a marital field. Durga links with Dhagari - Hati - Sodarpur through Babamani's son Kamalanand. Nirasi links with Belbadi - Jagatpur - Mandar through Mushay's son Sukdev , called Bengali. Janaki links with Jagati - Pawauli through Panchanand's son Ram Sundar.

Buddhinath's later line is especially modern in tone. One daughter is connected with Palashvani, Satauli-Satlakha, and Achyut's son Ganesh. Another line names Rajkumar, Vasukinath, Ramkumar called Munna, Pradip Kumar, Baban, Suman Kumar, and Vipin Kumar, linked with Baradbatta-Simarwad-Khauval and Nandkishor's son Jayanath. These names show the Panji continuing into recent generations without changing its genealogical grammar.

Rajkumar is marked with M.A.; his sons include Aditya Kumar, marked M.B.A., and Ravi Kumar. Their connection runs through Nasira-deshe Rampur, Malangiya-Kujauli, Surendra Mohan, Mangadpatti, Mahishi-Pali, and Dinanand. Meena's daughter Bharati is linked with Shripur-deshe Vishnupur, Kurma-Khauval, Shobhanand, and engineer Vijayaish. Vasukinath's son Vivek Kumar is linked with Bhatgama, Mahishi-Budhwal, Shivkumar, Upendra, Bhramarpur-Udanpur-Jajival, and Suryanarayan. Suman Kumar connects with Birwan-Hati-Sodarpur and Acharya Umesh Chandra. The chapter thus closes with a living professional-educational register.

6. Main branches decoded in this chapter

- Sakuri-Belauch root: Shivdas, Tivyakara, Keuntu, and the first Keuntu branch through Purai, Gopal, Madhav, Mukund, Chako, Shubhe, and Naruk.
- Purai-Gunakar branch: Gunakar, Divakar, Bhanukar, Bhupa, Duve, Hirdu, Padum, Viduk, Judaon, Andu, Harihar, Nathu, and Mangani.
- Mangani - Ramkrishna line : Balakrishna , Ramkrishna , Shrikrishna , Buddhikar , Devanand , Mahinath , Ratnapati / Jhingur , Durgadatt , and Gauridatt.
- Gauridatt - Hajari branch : Hajari , Nidhi , Baburaiya , Hiranman / Babuni , Nunulal , Sonelal , Jayshrilal / Kaudi , Mahamaya , Jahnvi , Shivrath , and Mahesh.
- Buddhinath - modern branch : Buddhinath , Rajkumar , Vasukinath , Ramkumar / Munna , Pradip Kumar , Baban , Suman Kumar , Vipin Kumar , Aditya Kumar , Ravi Kumar , Bharati , Vivek Kumar , and Acharya Umesh Chandra.

7. Chapter close and next threshold

The chapter ends exactly before the next formal heading “अथ भानुपुर पु पनचोभ ग्रामारम्भः.” That heading begins a fresh Panichobh village register and should not be absorbed into the Sakuri-Belauch chapter. The Sakuri-Belauch block has already completed its movement from Shivdas to the modern Rajkumar-Vasukinath-Suman Kumar lines; the following heading belongs to Chapter 27.

Chapter 27

Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekhara Threshold

Decoded source span and focus:

- Source block decoded in this chapter
- This chapter begins with the formal heading “अथ भानुपुनुर पु पनिकोभ ग्रामारम्भः.” It decodes the Panichobh register from Ramdev , Thitho , Gangesh , Mahesh , Jiveshwar , Bhanukar , Suryakar , Aditya , Ratnakar , Buddhikar , Gunakar , Matikar , Ravikar , Shrikar , Chandrakar , Jivdhar , Shrinath , Hiraram , Parashuram / Parshi , Ugni , Hingu , Durgadatt , Narayandatt , Khadgamani , Shilanath , Gangadhar , Anantram , Bhavdev , Bhajan , Ranjan , and the later Koilakh - Rashadhya close. It stops before “अथ रूचौलि एक्हरा ग्रामारम्भः.”

Decoded source span and focus:

- Reading principle
- The heading marks a new village register , not a continuation of Sakuri - Belauch. The grammatical sequence begins at Panichobh with Ramdev and moves through “सुता” clusters , father - son links , place tags , and marital transfers. The internal subheading “पद्मपुर पु पनिकोभ सँ धरमपुर पु देशे चिकनीः” is kept inside this chapter because it continues the Ugni - Anantram and Bhavdev - Ranjan branch of the same Panichobh field.

1. The Panichobh opening: Ramdev, Thitho, Jiveshwar, and Bhanukar

The source opens with “पनिकोभ सँ बीजी रामदेवः.” Ramdev gives Thitho , Gangesh , and Mahesh. Thitho then gives Jiveshwar , and Jiveshwar gives Bhanukar , Suryakar , and Aditya. This establishes a compact first

descent : Ramdev to Thitho , Thitho to Jiveshwar , and Jiveshwar to the Bhanukar - Suryakar - Aditya generation.

Bhanukar produces Ratnakar, linked with Bela-Sakaradhi and Hore. Ratnakar's descendants are Buddhikar, Gunakar, Matikar, and Ravikar, connected with Bisfi and Shaktikar. Buddhikar produces Shrikar, Chhitar, and Dinkar; Shrikar produces Chandrakar, Vibhakar, and Venika. The passage therefore creates a scholarly-sounding name sequence of "kar" endings, but the Panji grammar keeps it genealogical rather than merely honorific.

Decoded source span and focus:

- Figure - Descendants / linked names - Genealogical value
- रामदेव - थिथो , गंगेश , महेश - Opening Panichobh root.
- थिथो - जीवेश्वर - Intermediate descent point.
- जीवेश्वर - भानुकर , सूर्यकर , आदित्य - Threefold developed branch.
- भानुकर - रत्नाकर - Bela - Sakaradhi and Hore link.
- रत्नाकर - बुद्धिकर , गुणाकर , मतिकर , रविकर - Bisfi - Shaktikar field.
- बुद्धिकर / श्रीकर - श्रीकर , छीतर , दिनकर ; चन्द्रकर , विभाकर , वेणी - The named "kar" chain.

2. Chandrakar, Jivdhar, Shrinath, and the Belauch-Haho expansion

Chandrakar produces Pithu and Jivdhar, linked with Tapanpur and Vidu. The source adds daughters or marital links through Thakura and Indra. Jivdhar then produces Shrinath, Ramnath, Harinath, another Shrinath, Shashinath, Gondinath, and Padmanabh, all tied with Belauch and Haho. This is a dense expansion in which the same root has multiple male descendants, while the Belauch-Haho tag marks the social field of the branch.

Shrinath's descendants include Hiramam , Mahadev , Jagat , and Bhim , linked with Kusmal and Chaudhary Mahesh. Hiramam then gives Shriram , Parashuram called Parshi , Devaram , Buddhiram , and Hariram , linked with Bisfi and Keshav. Parashuram / Parshi gives Janaki , Ugni , Maniram , and Anantram , linked with Darhiara and Bhagwan. The chapter's main middle line emerges from Ugni.

3. Ugni, Hingu, Durgadatt, Narayandatt, and Khadgamani

Ugni's sons are Hingu and Madhusudan, linked with Darhiara and Mahesh. Hingu gives Sitaram, Mayaram, and Ghanaram, tied to Katai, Kamal, Mahav, and Krishnamani. Ghanaram produces Durgadatt and Vishnudatt, linked with Ullukujouli, Rava, Patiram, Rava Harishwar, Tatail-Sakaradhi, and Lala.

Durgadatt's descendants are Narayandatt, Madhurapati, Kalidatt, and Bhavanidatt. Their line is connected with Sihouli-Mandar, Rameshwar, Abhinand, Devanand, Deep-Beharadhi, and Chaudhary Madhubani. Narayandatt gives Parashmani, Khadgamani, and Harshmani, linked with Oda-Ekhara, Bhaiya, Buddhianth, Mahishi-Budhwal, and Gonod. Khadgamani produces Shilanath, Mahaval, and Dharanath, with Bhadam-Jajival, Manik, Medhan, Dih-Darhiara, and Vidya as place or marriage anchors.

Decoded source span and focus:

- Line - Names carried forward - Place - link / interpretation
- उग्नी - हिंगू , मधुसूदन - Darhiara - Mahesh link.
- हिंगू - सीताराम , मयाराम , घनाराम - Katai - Kamal and Mahav - Krishnamani field.
- घनाराम - दुर्गादत्त , विष्णुदत्त - Ullukujouli and Sakaradhi connections.
- दुर्गादत्त - नारायणदत्त , मधुरापति , कालीदत्त , भवानीदत्त - Sihouli - Mandar and Deep - Beharadhi links.
- नारायणदत्त - परशमणि , खड्गमणि , हर्षमणि - Oda - Ekhara and Mahishi - Budhwal links.
- खड्गमणि - शिलानाथ , महावल , धरानाथ - Bhadam - Jajival and Dih - Darhiara continuation.

4. Shilanath, Gangadhar, Bhagwan Ji, and the Hemnagar-Shantinagar-Purnia link

Shilanath produces Chandrashekhar and Gangadhar , linked with Bhour - Khandwala , Gopinath , Amiyan , and Ramanath. Gangadhar is then developed through Loknath , also called Babuaji , and through Kako - Belauch , Kalar , Mushay / Bouku , Naruad - Karmaha , and

Pushpakant. The source also records Gangadhar's connection through Narsam - Baliyas , Teknath , Jankinath , Pali , Chanda , and a daughter - line through Rajeshwari , Kamalvati , and Nirmala.

A second Gangadhar-linked daughter passage names Bhagwan Ji, Chikni, Malangiya-Kujauli, Brajbhushan, Chandrabhushan, Shiva-Hariam, and Dwarikanath. Bhagwan Ji then gives Manoj and Santosh, linked with Purdendaha, Ratauli-Darhiara, Doman Datt, and Mahadev. The line then records a Hemnagar-to-Shantinagar-Purnia note and a Govind branch: Harikrishna and Govind, with Masuriya, Brahmapura, Gosain Krishnamani, Gosain Manmohan, Tatal-Sakaradhi, and Adhikalal. Govind's descendants include Ashok, Sushil, and Anila, linked with Bhudi and Garh-Khandwala.

5. Padmapur-Panichobh to Dharmapur-Desh Chikni: Anantram and Bhavdev

The internal heading “पद्मपुर पु पनिकोभ सँ धर्मपुर पु देशे चिकनीः” keeps the branch inside the broader Panichobh material while shifting place emphasis. Here Ugni's son Anantram gives Shukdev , Jaydev , Damodar , Balbhadra , and Bhavdev , linked with Darhiara and Mahesh. Balbhadra produces Hardatt and Bhanudatt , connected through Sakaradhi , Haridev , Shankar , Sakarhon , and Janai.

Bhavdev produces Bhajan and Ranjan, linked with Malangiya-Kujauli, Sadanand, Yashodhar, Jalay, and Paramai. Bhajan gives Amritnarayan, connected with Khauval, Chaudhary Hari, Dharu, Mahishi-Budhwal, and Devi. The source then lists additional Bhajan descendants: Ganganarayan, Ramnarayan, Shrinarayan, and Tulakrishna, tied to Darhiara, Bhora, Chhaba, Pariyamb-Budhwal, and Menai. This branch strongly uses Narayan-name continuities to show a later familial cluster.

6. Ranjan, Indranarayan, Chandranarayan, Kirtinarayan, and the Koilakh-Rashadhya close

Ranjan's descendants are Indranarayan, Chandranarayan, and Kirtinarayan, linked with Khauval, Basudev, Vaidyanath, Jhauwa-Khalay, and Shubhankar. Indranarayan produces Lakshminarayan and Pratapanarayan, tied with Sakaradhi, Durlabh, Nitai, and Belauch-Bala. Chandranarayan gives Lalitnarayan, Modnarayan, and Harshnarayan, connected with Pawauli, Manbodh, Ghusaut, and Bhairavdatt.

Lalitnarayan's line gives Santosh Narayan, also called Mushay, and reconnects to Rajanpura-Darhiara through Rohini, Dullah, Vishnudatt, Mahishi-Budhwal, Pathak Buna, and the Kanhouli-Ekhara line of Halayudh, Baburam, and Buddhinath. Yadunath gives Muktinath, Bholanath, Umanath, and Rishinath, linked with Deshual-Khandwala, Dular, Chanan, Khikharu, Jahanpur, Khaua, and Pritinath. Kirtinarayan gives Babuan, Babuan gives Ugranarayan, and Ugranarayan gives Ramanand. The brief marker “कोइलख रशाढ.य” closes the block immediately before the next formal heading.

7. Main branches decoded in this chapter

- Panichobh root: Ramdev, Thitho, Gangesh, Mahesh, Jiveshwar, Bhanukar, Suryakar, and Aditya.
- Bhanukar-Ratnakar line: Buddhikar, Gunakar, Matikar, Ravikar, Shrikar, Chandrakar, Vibhakar, Venika, Pithu, and Jivdhar.
- Jivdhar - Shrinath line : Shrinath , Ramnath , Harinath , Shashinath , Gondinath , Padmanabh , Hiraram , Parashuram / Parshi , Ugni , and Hingu.
- Durgadatt-Narayandatt line: Narayandatt, Madhurapati, Kalidatt, Bhavanidatt, Parashmani, Khadgamani, Harshmani, Shilanath, Mahaval, Dharanath, and Gangadhar.
- Dharmapur-Chikni continuation: Anantram, Shukdev, Jaydev, Damodar, Balbhadra, Bhavdev, Bhajan, Ranjan, Indranarayan, Chandranarayan, Kirtinarayan, Yadunath, and Ramanand.

8. Chapter close and next threshold

The chapter closes after the Koilakh-Rashadhya marker and before “अथ रूचौलि एकहरा ग्रामारम्भः.” The following heading begins a separate Ruchouli-Ekhara register and should be decoded as Chapter 28.

Chapter 28

Ruchouli Ekhard Gramaramabh: Jyotirvid Harishwar, Gunishwar, Hridayeshwar, Baburaiya, Vyakaran Ramchandra, Shrotriya Gangesh, Rajendra, Dharbharan, Vishwambhar, Judge Rameshwar, and the Sulhani-Naraun Threshold

Decoded source span and focus:

- Source block decoded in this chapter
- This chapter begins with the formal heading “अथ रूचौलि एकहरा ग्रामारम्भः.” It decodes the Ruchouli - Ekhard register through Jyotirvid Harishwar , Mahopadhyay Jyotirvid Gunishwar , Tula , Sona , Mahopadhyay Lochana , Hridayeshwar , Baburaiya , Vyakaran Ramchandra , Shrotriya Gangesh , Parashmani , Vanshamani , Rajendra , Dharbharan , Banamali , Shubhankar / Nirashan , Vishwambhar / Mulur , Judge Rameshwar , Parameshwar , Mohan , and the multi - marriage note of Mohan Mishra. It stops before “अथ सुल्हसु नी नरुन ग्रामारम्भः.”

Decoded source span and focus:

- Reading principle
- The Ruchouli - Ekhard block is a self - contained village register. Its first section is learned and title - heavy , with Jyotirvid , Mahopadhyay , Vyakaran , Shrotriya , and later modern professional designations. The decoding therefore keeps the honorifics as evidence of role and reputation while still reading the grammar as descent , marriage , place - transfer , and branch - continuity.

1. The Ruchouli-Ekhard opening: Jyotirvid Harishwar and Gunishwar

The chapter opens with “ज्योतिर्विद हरिश्चर,” whose line gives Mahopadhyay Jyotirvid Gunishwar, Tula, Sona, Mahopadhyay Lochana, and a Hariam-linked connection through Shivdas and Jagannath. The notation “जिनोम मैपिंग प्रथम खण्ड देखू” is a cross-reference to an earlier

mapping, but within this register the line continues through Gunishwar and Hridayeshwar.

Jyotirvid Gunishwar gives Hridayeshwar, described as famous Baburaiya, and connects with Mahamahopadhyay Vrindavan Chandra, Pandua, Pandit Dhireshwar, Pali, and Jyotirvid Sonmani. The source also records daughter or marital connections through Daiyani, Bunni, Dadana, Sarisav, Hemangad, Hireswar, Mandar, Shobhakar, and Pakhiyan. This opening makes the Ruchouli-Ekhara register both genealogical and scholarly.

Decoded source span and focus:

- Figure - Linked descendants / persons - Value in the register
- ज्योतिर्विद हरिश्चर - गुणीश्चर , तुला , सोना , लोचना - Opening learned ancestor.
- गुणीश्चर - हृदयेश्वर - Carries the scholarly line forward.
- हृदयेश्वर / बबुरैया - रामचन्द्र , गंगेश , जयकान्त - Vyakaran and Mahamahopadhyay field.
- तुलरैया - हेमकान्त - Moves into Bhakharouli - Kujauli and Alay links.
- ज्यो० गंगेश - इन्द्रनाथ , दयानाथ , जानकीनाथ , ललितनाथ - Begins the Shrotriya sub - line.

2. Hridayeshwar, Baburaiya, Vyakaran Ramchandra, and the household bridges

The source then gives “मिश्र म०म० हृदयेश्वर प्र० बबुरैया,” linking this figure with Vyakaran Ramchandra, Gangesh, and Jayakant. The marriage links pass through Kanhouli-Sodarpur, Mohan, Dhir, Darhiara, and Bhikhari. The daughters Charumati, Bhanumati, and Gomati create further bridges: Charumati through Mahishi-Pali and Bhikhari-Jayanand, Bhanumati through Sarisav and Ganeshdatt, and Gomati through Sakaradhi and Narayandatt.

Dularaiya produces Hemkant, connected with Bhakharouli-Kujauli, Chhotku, Kulpati, Alay, and Mahi. This closes the first learned subsection and leads into the explicit “श्रोत्रिय वंश,” where the Panji changes from title-heavy memory to a more direct genealogical progression.

3. Shrotriya Vansh: Gangesh, Chanan, Parashmani, Vanshamani, and Rajendra

Under “श्रोत्रिय वंश,” Jyotirvid Gangesh gives Indranath, Dayanath, Jankinath, and Lalitnath. The marriage field links to Mangrauni-Pali, Pandit Dhanesh, Pandit Ramkrishna, Kujauli, and Kulpati. Tula gives Chanan, tied to Karmaha and Bhikhari; Chanan gives Parashmani and Vanshamani, connected with Karmaha, Chhavanu, Chitradhar, Pandua, and Vanshidhar.

Parashmani’s descendants include Harshmani , Baggi / Jagatmani , and Natthu. Harshmani produces Ghurghur , linked with Ratauli - Darhiara and Kanti. Baggi / Jagatmani gives Laggi , who connects to Kala - Balua , Behat - Karmaha , Mohan , and Poshan. Laggi then gives Giranand , and Giranand gives Rajendra through Budhwal , Achammit , and Kunja Bihari. Rajendra then becomes the gateway into the Dharmapur - Raghunathpur - Kala - Balua subsection.

Decoded source span and focus:

- Sub - line - Names carried forward - Decoded continuity
- गंगेश - इन्द्रनाथ , दयानाथ , जानकीनाथ , ललितनाथ - Shrotriya opening.
- तुला / चानन - पारशमणि , वंशमणि - Main descent into the Karmaha - Pandua field.
- पारशमणि - हर्षमणि , जगतमणि / बग्गी , नत्थू - Branching through Bhour - Khandwala and Ghusaut.
- जगतमणि / लग्गी - गिरानन्द , राजेन्द्र - Moves toward the Dharmapur - Kala - Balua branch.

4. Dharmapur-Raghunathpur-Kala Balua: Rajendra, Kamalanand, Dharbharan, and Vishwambhar

The internal marker “धरमपुर पु देशे रघुना घु थपुरपु, काला बलुआलु” begins with Rajendra’s descendants: Anil, Jyotish, Shashidhar, Chandrakishor, Kalanand, and Panch Shekhar. These are linked with Rangara, Ekma-Khandwala, Bachchu, Krishnamohan, and later with Brahmapura, Krishnamani, and Dukhmochan through Kamalanand, Shyamanand, Ramanand, and Chandrakishor.

The next internal subsection, “धरमपुर पु देशे रशाढ्य वासी:,” develops Vanshamani’s sons Dharbharan and Mohan. Dharbharan is connected with Koilakh-Mailam, Nagwad-Ghosot, Dullah, Lakshman, Pandua, Pandit Garib, Ratauli-Darhiara, Yadunath, Gopinath, and the notable royal Beghani-Alay line: Raja Vedanand Singh, Raja Lilanand Singh, Raja Kalanand Singh, and Raja Kirtyanand Singh Bahadur.

Dharbharan’s sons include Banamali and Shubhankar , also called Nirashan , with Basundhar. Shubhankar / Nirashan gives Mulur or Raja ; Vishwambhar / Mulur gives Shambhunath , Muktinath , Jayanath , Shashikant , Harikant , Naresh , Suresh , and Arun. The line then names Pramod and Subodh under Shambhunath and Engineer Rohit under Jayanath , showing the transition from hereditary register into modern education and profession.

5. Judge Rameshwar, Parameshwar, Mohan Mishra, and the eight-marriage note

The source records “सुप्रतिष्ठित न्यायाधीश रामेश्वर,” whose sons are Pankaj and Pawan, linked with Parwaha, Behat-Khandwala, Brahmanand, and related branches. Parameshwar gives Shankar and Dinkar; Dinkar continues through Sultanpur-Deshe Ramnagar, Katauna-Mandar, Suresh, Dilip, Kako-Belauch, and Liladhar. This is one of the modern-status portions of the register, with judicial and engineering titles sitting beside older Panji grammar.

Mohan’s branch is especially important because the source explicitly says “मोहन मिश्रक आठ विवाह.” Mohan gives Sukan and Damodar, then records multiple marriages or connections: Ratauli-Darhiara, Khandwala, Parkhand-Beharadhi, Naruad-Karmaha, Shripur-Deshe Vishnupur, Tatail-Sakaradhi, Badhiyaam-Pawauli, Hati-Sodarpur, Mahishi-Budhwal, Satlakha-Satauli, and others. Sukan gives Yadunandan, linked with Bengal-Deshe Bodhgram, Nagwad-Ghosot, Chitradhar, Chandrashekhar, Kalishankar, Jafarapur, Badhiyaam-Pawauli, and Parashmani. This final cluster closes the Ruchouli-Ekhara block.

Decoded source span and focus:

- Modern / status marker - Associated line - Why it matters
- अभियंता रोहित - Jayanath branch - Modern professional continuation inside the Vishwambhar / Mulur line.

- प्रो० मुक्तिनाथ - Basundhar line - Academic / professional marker before Rameshwar - Parameshwar.
- सुप्रतिष्ठित न्यायाधीश रामेश्वर - Pankaj , Pawan - Judicial distinction attached to the Dharmapur - Rashadhya branch.
- मोहन मिश्रक आठ विवाह - Sukan , Damodar , Chaturanand , Gudari , and others - Explicitly records repeated marriage alliances and branch spread.

6. Main branches decoded in this chapter

- Ruchouli-Ekhara opening: Jyotirvid Harishwar, Jyotirvid Gunishwar, Tula, Sona, Lochana, Hridayeshwar, and Baburaiya.
- Learned line: Vyakaran Ramchandra, Gangesh, Jayakant, Charumati, Bhanumati, Gomati, and Hemkant.
- Shrotriya line: Gangesh, Indranath, Dayanath, Jankinath, Lalitnath, Chanan, Parashmani, Vanshamani, Harshmani, Jagatmani, Laggi, Giranand, and Rajendra.
- Dharmapur-Kala-Balua line: Rajendra, Anil, Jyotish, Shashidhar, Chandrakishor, Kalanand, Panch Shekhar, Kamalanand, Shyamanand, and Ramanand.
- Dharmapur - Rashadhya line : Dharbharan , Banamali , Shubhankar / Nirashan , Vishwambhar / Mulur , Shambhunath , Muktinath , Jayanath , Rameshwar , Parameshwar , Mohan , and Sukan.

7. Chapter close and next threshold

The chapter closes after the note on Mohan Mishra's eight marriages and Sukan's Bengal-Bodhgram continuation. The next formal heading, “अथ सुल्हसु नी नरउन ग्रामारम्भः,” begins a new Sulhani-Naraun register and should be treated as Chapter 29.

Chapter 29

Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha

1. The Sulhani-Naraun opening: Mahidhar, Manodhar, Lakshmidhar, and Shridhar

The chapter opens with “अथ सुल्हसु नी नरउन ग्रामारम्भः,” identifying the Sulhani-Naraun village register. Its first named authority is Mahamahopadhyay Mahidhar, from whom the source gives Shri Manodhar, Lakshmidhar, and Shridhar. Shridhar then produces Udayakar and Priyankar, creating the first bifurcation of the chapter.

Udayakar gives Ratnakar, Pushpkar, and Ruchikar. Ratnakar gives Dalu, and Dalu gives Madhukar, Chandrakar, and Divakar. The chapter follows Madhukar most closely, recording Lakshman, his marriage connection with Pali and Hireswar, and the next set of descendants: Ramkrishna, Manhar, Annu, and Andi.

2. Ramkrishna, Purushi, Jaydev, Dharmeshwar, Tulakrishna, and the early Naraun descent

Ramkrishna’s sons are Purushi and Jaydev, linked with Jalay and Dharni. Purushi gives Dharmeshwar, who is connected with Khandwala and Bhaiyaram. Dharmeshwar gives Tulakrishna, connected with Darhiara and Govind Ram. Tulakrishna’s son Lalit is tied to Sakradhi and Dinaram, while Durgavati’s issue connects Hemvati with Mani-Sodarpur, Chhatrapati, and Chakrapani.

Lalit gives Kirtinath, who is linked with Pihwal and Garamu’s son Kamlu. Jaydev gives Manik, linked with Thariya, Bachharu, Brahmapura, and Bhora. Manik produces Baburam and Saheb, connected with Mahishi-Pali, Pitambar, and Ghanshyam. The Kashi line then connects with Nikhuti, Shiromani, Chandrapati, Pachahi-Jajiwal, Pathak Dullah, Mahishi-Budhawal, and Dukhbhanjan.

3. Haveli-deshe Khokha Devanath Jha: Chandrapati, Devanath, Kanhaiya, and the Mohan cluster

The internal heading “हवेली देशेखोखा देवनाथ झा” shifts the focus to Chandrapati’s line, giving Manorath, Devanath, and Kanhaiya. The Devanath line is linked with Malangia-Kujauli, Kripanidhi, Ganga, and

Radhanath; the marriage links pass through Mahishi-Pali, Tarapati, Chandrapati, and Pawauli.

Kanhaiya's descendants are Jagmohan, Manmohan, Brajmohan, Gopimohan, and Harimohan. These entries connect Malangia-Kujauli with Jinda, Baburam, Sakuri-Sarisav, and Lalit. The line then tracks Jagmohan through Popmani and Shashinath, followed by Shashimohan, Shrimoohan, Dukhmochan, Vindhyavasini, Satyabhama, and Subhadra.

4. Jagmohan, Manmohan, Harimohan, Buddhinath, and the late household continuations

The chapter continues with Shashimohan's son Chandramohan, linked with Devahar and Tilaknath. Manmohan gives Banamali and Vanshi, and the same portion records Anupvati's daughters Singheshwari, Vishweshwari, and Gangeshwari. These daughters carry the family outward through Chanka, Murajpur-Khaua, Padmapur-Panichobh, Radhaili-Nepda, Udanpur-Jajiwal, and Jaykant-Gunikant.

Harimohan's sons include Damodar and Shashimohan, with connections to Hariam, Subodh, Vaidyanath, Sakradhi, Vyakaran Akshadhar, Tarauni - Karmaha, and Ravinath. Later entries record Rajendra Mohan, Nagendra Mohan, Buddhinath, Kedar Nath, Tunai, Vishwanath, Bholak, Satyanaarayan or Faturi, and the marriage / branch links through Ekhar, Alay, Chikni, Veerapur - Panichobh, and Padmapur - Panichobh.

5. Ufarail Khokha and the chapter close

The chapter ends with the small but important closing marker “उफरैल खोखा,” where Kameshwar gives Bindeshwar and Hemanand. Their links run through Panua, Bhadramani, and Mukund. This close is deliberately brief: it seals the Sulhani - Naraun / Khokha - Devanath register before the source moves to the next village opening.

6. Main branches decoded in this chapter

- Sulhani-Naraun opening: Mahidhar, Manodhar, Lakshmidhar, Shridhar, Udayakar, Priyankar, Ratnakar, Pushpkar, Ruchikar, Dalu, Madhukar, Chandrakar, and Divakar.
- Madhukar-Lakshman line: Lakshman, Ramkrishna, Manhar, Annu, Andi, Purushi, Jaydev, Dharmeshwar, Tulakrishna, Lalit, Kirtinath, Manik, Baburam, Saheb, Kashi, and Chandrapati.
- Khokha Devanath Jha line: Chandrapati, Manorath, Devanath, Kanhaiya, Jagmohan, Manmohan, Brajmohan, Gopimohan, Harimohan, Damodar, Shashimohan, and Buddhinath.

- Late continuations : Rajendra Mohan , Nagendra Mohan , Kedar Nath , Tunai , Vishwanath , Bholak , Satyanaarayan / Faturi , Kameshwar , Bindeshwar , and Hemanand.

7. Chapter close and next threshold

The chapter closes at “उफरैल खोखा” after Kameshwar’s sons Bindeshwar and Hemanand. The next formal heading in the source is “अथ त्रिपुरौ पु ली नरउन ग्रामारम्भः,” which should begin Chapter 30.

Chapter 30

Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshmipati, Rudrapati, and the Saraswati Family Migration Note

1. The Tripurau-Naraun opening and the Dakra-Dihiya setting

The chapter opens with “अथ त्रिपुरौ पु ली नरउन ग्रामारम्भः,” marking a new village register after the Sulhani-Naraun close. The source immediately locates the family in a Haveli-deshe setting near “डकरा डिहिया,” while also noting the later Tirhut country association with Dahora and Raje. This makes the chapter both genealogical and locational: it begins with descent, but it ends by explaining the family’s movement from one learned seat to another.

The opening descent proceeds from Dalu’s son Madhukar to Vishweshwar, whose sons are Gaurishwar and Graheshwar. Gaurishwar is tied to Veerpur-Panichobh through Dharai, while the Jhont-Pali-Darhiara and Hardatt link is also recorded. The line therefore connects Naraun, Panichobh, Darhiara, and Pali before the learned Saraswati branch is introduced.

2. Mahamahopadhyay Harishwar and the rise of the Saraswati branch

Gaurishwar’s son is Mahamahopadhyay Harishwar, connected with Baheradhi, Narhari, Virkhu, Belauch, and Rudraditya. The source then gives Harishwar’s sons as Avilamb, Saraswati Batu, Purushottam, and Gunakar. This is the point at which the chapter changes from a plain line of descent into a scholarly register, repeatedly using titles such as Mahamahopadhyay, Mahopadhyay, and Saraswati.

Avilamb Saraswati Batu gives Saraswati Ram, connected with Karmaha, Mahidhar, Kashi, and the Lakhima issue. Saraswati Ram gives Mahopadhyay Dharadhar, linked with Chandot, Pali, None, and Harikesh. Through this chain the text encodes both intellectual rank and the inter-village marriage network that carried the family’s standing outward.

3. Gangadhar, Raghudev, Ruchidev, Lakshmipati, Rudrapati, and Gunanand

The next layer lists the sons or branches of Mahamahopadhyay Saraswati Ram: Mahopadhyay Gangadhar, Mahopadhyay Raghudev, and Mahopadhyay Ruchidev, with links to Budhawal, Harkhu, and the Rukmini issue. Another group connects Mohan, Mahopadhyay Bachhai, Mahopadhyay Pranpati, Lakshman, and Mahopadhyay Narayan with Pandoli-Darhiara, Gону, and Mangu.

The chapter then follows Krishna Dev and Vaidyanath through Darhiara, Ramnath, Raghuni, and the Bahuda issue. Mahamahopadhyay Gangadhar gives Mahesh and Gauripati; Mahopadhyay Mahesh gives Lakshmipati. The Saraswati line then continues through Lakshmipati to Saraswati Rambhadra and Saraswati Rudrapati, and from Rudrapati to Saraswati Gunanand, Bholanath, Shridhar, and Abhayanath. The source also records a learned marriage link with Vyakaran Ramchandra.

4. The displacement note: Dakra-Dihiya to Raje and Dahora

The chapter's closing “दृष्टव्य” note is unusually important because it is not merely a name-list. It states that in the first decade of the twentieth century the Saraswati family shifted from Dihiya, also called Dakra, in eastern Mithila, and settled in the present Madhubani district at Raje and Dahora.

The note further says that before this displacement the family had lived for roughly three hundred years in the Dihiya area and had earned fame throughout eastern Mithila through learning and intellectual distinction. It also preserves a physical memory of the family's old settlement: the Saraswati Pokhar, dug by them, still remained known by that name. Thus Chapter 30 preserves genealogy, migration, and landscape memory together.

5. Main branches decoded in this chapter

- Opening descent : Dalu , Madhukar , Vishweshwar , Gaurishwar , Graheshwar , Dharai , Hardatt , and the early Dakra - Dihiya / Haveli context.
- Harishwar line: Mahamahopadhyay Harishwar, Avilamb, Saraswati Batu, Purushottam, Gunakar, Saraswati Ram, and Mahopadhyay Dharadhar.
- Scholarly branch: Mahopadhyay Gangadhar, Mahopadhyay Raghudev, Mahopadhyay Ruchidev, Mahopadhyay Bachhai, Mahopadhyay Pranpati, Lakshman, Mahopadhyay Narayan, Krishna Dev, Vaidyanath, and Lakshmipati.

- Saraswati continuation: Saraswati Rambhadra, Saraswati Rudrapati, Saraswati Gunanand, Bholanath, Shridhar, Abhayanath, and the Vyakaran Ramchandra link.
- Migration memory : the twentieth - century relocation from Dihiya / Dakra to Raje and Dahora , and the remembered Saraswati Pokhar at the old settlement.

6. Chapter close and next threshold

The chapter closes with the explanatory note about the Saraswati family's settlement history and the still-remembered Saraswati Pokhar. The next formal heading in the source is “अथ नगवाड घोसोत ग्रामारम्भः,” which should begin Chapter 31.

Chapter 31

Nagwad Ghosot Gramaramabh: Vasudev, Divakar, Buddhikar, Govind, Lakshminath, Vidyapati, Damodar, Ramnath, Agamacharya Devanath, Gopinath, Madhusudan, Janardan, Haridas, Shubhankar, Fakir, Ishanchandra Thakur, Lakshmidhar-Chitradhar, Dayashankar, Harishchandra, Bank Bihari, and Prembihari

1. The Nagwad-Ghosot opening: Vasudev and the learned sons

The chapter begins with “अथ नगवाड घोसोत ग्रामारम्भः , ” after the Tripurau - Naraun / Saraswati - family note. The register first identifies Nagwad - Ghosot with an older Gadwa - country and Jayanagar - Bengal memory , then places the line under Biji Vasudev. Vasudev’s sons are recorded as Divakar , Vibhakar , Prajnakar , Harikar , Trilochan , and None. The opening therefore works on two levels : it fixes a village start , and it also preserves a broad eastern / Bengal - linked horizon.

From Divakar the source follows Khedu, then Pritikar and Ruchikar, connected with Pandua and Shyamakant. Pritikar’s son is Mahopadhyay Buddhikar, who is linked with Bisphi and Vishweshwar. Buddhikar’s sons Rudra and Ravikar then connect the line with Darhiara and Gunishwar. These early names show the chapter’s dominant pattern: learned rank is joined to repeated marital passages across Darhiara, Sarisav, Mandar, Belauch, Budhwal, and Khauwal.

2. Mahamahopadhyay Govind and the large title-bearing cluster

The central prestige of the opening cluster appears through Thakur Keshav and the highly titled line of Mahamahopadhyay Govind. The source lists Lakshminath, called Thakuru; Mahamahopadhyay Vidyapati; Mahamahopadhyay Damodar; Mahamahopadhyay Ramnath; Mahamahopadhyay Agamacharya Devanath; Tarkapanchanan; Mahamahopadhyay Gopinath; the Kantakoddharak Mahamahopadhyay Madhusudan; and Mahamahopadhyay Janardan. This passage is less a simple pedigree than a learned roll-call, encoding the intellectual identity of the Nagwad-Ghosot family.

Lakshminath / Thakuru is then connected to Kamdev , Godhai , Shivdev , and Pashupati through Darhiara , Bhaktu , Lakhu , Belauch , and Ritu. Godhai gives Narayan and Krishnadas ; Krishnadas gives Haridas and Kalidas. Haridas becomes a major node , leading to Kamalpani and also to

Padmapani , Shubhankar , Raghunath , and further daughters or marriage links with Mandar , Lohna - Sakaradhi , and other places.

3. Haridas, Shubhankar, Fakir, and the Ishanchandra Thakur branch

Thakur Haridas connects through Kamalpani to Khauai and Aniruddha , and through other branches to Shubhankar , Raghunath , and the Sadupadhyay line of Mahesh , Ganesh , and Dhanesh. Shubhankar's son Raghav , called Nanu , is connected with Murajpur - Khauai and Jayram ; the daughters Dhairyavati , Dhiravati , and Gunavati are married into Darhiara , Madhyanager - Lohna - Sakaradhi , and Devgram - Sarisav. Raghav's son Thakur Fakir then keeps the Sodarpur / Siddhinath link active.

The source then turns to the Bengal-country Jayanagar line of Ishanchandra Thakur. Through Fakir's descendants and Gokulnath, Kantiath, Padmanath, and the Rukmini and Sarvani branches, the register moves between Mandar, Supatani-Gangoli, Sarouni, Rakhwari-Hariam, and Musaili-Mandar. This is a typical Panji expansion: the core paternal line is preserved, but the daughters and their marriage places are equally important for reconstructing the family map.

4. Baneshwar, Virnarayan, Lakshmidhar-Chitradhar, and Dayashankar

The Sadupadhyay - Ganesh branch continues through Baneshwar , Virnarayan , Ramakant , Madhukar , and Krishnamani. Baneshwar's son Prandhar is linked with Simarwad - Sodarpur , Mahadev , Vishwanath , Sarouni , and Ganapati ; from Prandhar come Amritnath and Hridaynath. The daughter lines include Dayavati / Puntana , Bhutka , Purnima , Ratauli - Darhiara , Jafarpur , and Badhiyam - Pawali.

Virnarayan's son Lakshmidhar , also called Chitradhar , is another important pivot. His marriages and descendants connect Badgam - Darhiara , Tilay , Rai Jahad Singh , Kanhouli - Darhiara , Raiyam - Sodarpur , Ratauli - Darhiara , and the Modnath - Dular line. The line then moves to Chandra Shekhar , Dayashankar , Kalishankar , Shashibhushan , Chudamani / Gendu , Sheshmani / Puchu , and Lekhmani / Satish Shrimant. Through these names the chapter becomes a bridge from older Mahamahopadhyay memory into modern professional identities.

5. Harishchandra, Bank Bihari, Prembihari, and the modern professional register

The later part of the chapter follows Harishchandra , Prabhat Chandra , Jyotish Chandra , and Prafulla Chandra ; it also records links with Asarna ,

Kurma - Khauwal , Gangora - Budhwal , Asura - Badgam - Darhiara , Balha - Baliyas , Arihana - Digaudh - Gangoli , and Farsadangi - Ratauli - Darhiara. Lekhmani / Satish Chandra gives Naresh Chandra , Dinesh Chandra , and Bhavesh Chandra , with modern educational markers such as M.A. , B.Ed. , and B.A. appearing in the line of Prakash Chandra , Pankaj , Sanjay , Sunil Chandra , and Sushil Chandra.

Kalishankar gives Bank Bihari , and Bank Bihari gives Prembihari , Vipin Bihari / Godo , Upendranath , and Jitendranath. The branch then includes Jyotindranath , Dhirendranath , the historian - scholar headmaster M.A. Thakur Prembihari , M.A. Virendranath , Ashok Kumar , Ajay , and engineering / professional references. The chapter closes by preserving both ancestral titles and modern academic / legal / administrative identities within one continuous Nagwad - Ghosot register.

6. Main branches decoded in this chapter

- Opening line: Vasudev, Divakar, Vibhakar, Prajnakar, Harikar, Trilochan, None, Khedu, Pritikar, Ruchikar, Buddhikar, Rudra, and Ravikar.
- Learned cluster : Mahamahopadhyay Govind , Lakshminath / Thakuru , Mahamahopadhyay Vidyapati , Damodar , Ramnath , Agamacharya Devanath , Tarkapanchanan , Gopinath , Madhusudan , and Janardan.
- Haridas - Shubhankar line : Haridas , Kamalpani , Padmapani , Shubhankar , Raghunath , Sadupadhyay Mahesh , Ganesh , Dhanesh , Raghav / Nanu , and Fakir.
- Jayanagar - Bengal and Sadupadhyay continuation : Ishanchandra Thakur , Gokulnath , Kantiath , Padmanath , Baneshwar , Prandhar , Amritnath , Hridaynath , Virnarayan , Lakshmidhar / Chitradhar , and Chandra Shekhar.
- Modern continuation : Dayashankar , Kalishankar , Harishchandra , Prabhat Chandra , Jyotish Chandra , Prafulla Chandra , Lekhmani / Satish , Naresh Chandra , Dinesh Chandra , Bhavesh Chandra , Bank Bihari , Prembihari , Virendranath , Ashok Kumar , and Ajay.

7. Chapter close and next threshold

Chapter 31 closes after the Bank Bihari - Prembihari and Vipin Bihari / Ashok - Ajay continuation. The next formal heading in the source is “अथ आसी एकह्रा ग्रामारम्भः ,” which should begin Chapter 32.

Chapter 32

Asi Ekharā Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhuram, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari

1. The Asi-Ekharā opening under Nasira Deshe Pada

The chapter begins with “अथ आसी एकहरा ग्रामारम्भः.” The opening location note is “नशिरा देशे पाडा,” and the first named descent is from Chandrapati Hedū to Vishwanath. Vishwanath is connected with Alay and Shyam, and his recorded sons are Nandan, Bhanjan, and Bhikhari. The entry is short, but it is dense: it places a small village-start section inside the wider Nasira-country geography and immediately links it to Khauāl, Khandwālā, Hariām, Kujouli, and Darhiara networks.

The source then gives Bhanjan as the main expanding node. From him come Bhaiyaram and Kanhuram, tied through Hariām to Purandar, Bachhai, and Vanshidhar, and through Kujouli to Ramkrishna and Hriday Ram. A second line moves from Mishra Kanhuram to Abhayanath and Janakinath. The text also records Bhanjan’s sons Shambhu and Dhir, with connections through Tarauni-Karmahā, Chaturbhuj, Hari, Shyam Ram, Sodarpur, and Pritinath.

2. Shambhunath, Kuli, Bhaynath, and the marriage web

Shambhu, also styled Shambhunath, gives Kuli, whose alliances connect Ahil-Khauāl, Pathak Bhanu, Pathak Shulpani, Budhwal, Jagannath, and Bhavanand. The source then preserves daughters of Salakhani - Rupmati, Phoolmati, and Jaymati - with Behat-Khandwālā and Thakur Sadashiv. This daughter-line produces Krishna Gopal and Chunni, and it keeps the marriage structure visible beside the paternal succession.

Kuli’s sons are Bhaynath and Nath. Through Singhouli-Mandar, Chhaban, Yadunandan, Hati-Pali, and Chandrapati-Baukai, the line expands again. Chandika’s daughters Nenmani and Bachkani are then recorded; Nenmani is tied to Simarbad-Sodarpur and Khadganath, producing Ugranath, while Bachkani connects with Tilay, Rai Badan Singh, and Rai Lalit Singh, producing Rai Tinkodi. These entries show how the Panji uses sons and daughters together to hold social continuity.

3. Pratapanath, Kalikant, Shivanand, Pokharia, and Bhadari

Bhaynath's son Pratapanath is linked with Kothua, Gorachan, Mishra Rupnath, Sodarpur, and Mishra Bhairav. The next generation is carried through Kalikant and Shivanand, with Ratauli-Darhiara, Kirtinath, Jiyalal, Tarauni-Karmaha, Rajnath, and the daughter Saraswati. Saraswati's daughter Bhuvaneshwari is connected with Pokharia, Brahmapur-Darhiara, Patani, and Rashiklal, preserving another important cross-place link.

Under the subheading “पोखरिया,” Kalikant's sons Chakradhar and Shashidhar are recorded with Kadaria, Jagatmani, Brahmapur-Darhiara, and Madhuri. The next small block, “नशिरा देशे भडरी,” gives Shivanand's sons Yogeshwar, Maheshwar, Bhaveshwar, and Dineshwar, tied to Bhadari, Khandwala, Nafarnath, Dharmapur-country Raghunathpur, and Anhara-Katai. The daughter Sureshwari closes this compact Asi-Ekhara chapter.

4. Main branches decoded in this chapter

- Opening line: Chandrapati Heddu, Vishwanath, Nandan, Bhanjan, and Bhikhari under the Nasira-Deshe Pada setting.
- Bhanjan line : Bhaiyaram , Kanhuram , Abhayanath , Janakinath , Shambhu / Dhir , Shambhunath , and Kuli.
- Kuli line: Bhaynath, Nath, Chandika, Nenmani, Bachkani, Ugranath, Rai Tinkodi, and Pratapanath.
- Later line: Kalikant, Shivanand, Saraswati, Bhuvaneshwari, Chakradhar, Shashidhar, Yogeshwar, Maheshwar, Bhaveshwar, Dineshwar, and Sureshwari.

5. Chapter close and next threshold

Chapter 32 ends after the Pokharia and Bhadari sub-entries attached to Asi-Ekhara. The next formal heading in the source is “अथ गंगोरा बुधबु वाल ग्रामारम्भः,” which should begin Chapter 33.

Chapter 33

Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shivdatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close

1. The Gangora-Budhwal opening under Gondwara-Phulbadiya and Haveli-Radheli

The chapter begins with the formal heading “अथ गंगोरा बुधबु वाल ग्रामारम्भः.” The source immediately places the register within a layered geography: Gondwara country, Phulbadiya, Haveli country, and Radheli. The first descent is compact: Lotan gives Rudra; Rudra gives Chhotai; Chhotai gives Rangai. This opening records a small line, but the connected places - Sodarpur, Belauch, Baheradhi, Khauval, Darhiara, Karmaha, and Naraun - show that the family is integrated into the same broad Panji marriage and settlement circuit as the surrounding chapters.

Rangai is connected with Sodarpur and Haud, and his son Rameshwar is tied to Belauch through Yadu, Kamalapati, and Baheradhi-Raghunath. Rameshwar's son Shivdatt then receives multiple links: Khauval through Ramani's grandson Hadi and Vishwanath, Sodarpur through Bahudi and Vasudev, and Alay through Shyam. The brief phrasing therefore carries both descent and alliance information.

2. Shivdatt, Pitambar, Dharanath, and the Simarwad-Khauval link

From Shivdatt the line moves to Pitambar. Pitambar is linked with Darhiara, Raghudev's grandson Chaturbhuj, Pradyumn, Karmaha, Lakshmipati, Devanand, and Naraun-Dhani. The source then records Pitambar's sons Bhikshuk, Dharanath, and Umanath. Through Simarwad-Khauval, Yadupati's grandson Ratnapati and Govardhan, and through Takwal-Bahudi-Sudarshan, the register connects this Gangora-Budhwal section to a recognizable set of prior Panji nodes.

Dharanath's son Khushi becomes the next operative node. Khushi is tied to Sarisav-Sodarpur through Chilka and Nanhku, and to Simarwad-Khauval through Nanu and Buddhinath. Khushi's sons are Domai and Gangadhar. Gangadhar is connected with Sarisav-Sodarpur, the grammarian Dular, Jhapat, Ratauli-Darhiara, and Kirtinath. The branch is short, but it makes visible the movement from village origin to learned and marriage-linked continuation.

3. Khushi's daughters, Domai, Bhola, Rajendra, and the Aamdanda close

The daughter-lines are important in this chapter. Khushi's daughter is married into Rajanpura-Darhiara through Bhaiya and Chhotku, and also into Jhauwa-Panichobh through Prannath. Another daughter-line records Nunuday with Ogahi-Baliyas and Pathak Kamal Lochan's son Mannu, with daughters Yashoda and Devaki. Yashoda connects to Sandahpur-Didhoy and Thakur Manmohan, while Devaki connects to Pokharia, Raiyam-Ghosiyam, Tilakdatt, and Matuknath.

Domai's son Bhola is then linked with Sandahpur-Didhoy, Vaidyanath, Srinath, Khandwala, and Vishnudatt. Bhola's son Rajendra connects with Ogahi-Baliyas through Shrimani and Lakshminath, and also with Rajanpura-Darhiara through Chandramani. The chapter closes with a small Aamdanda-associated entry: Bhola's daughter-line is linked to Jamour-Sodarpur through Kartik and Shashidhar, and to Kansam-Mandar through Hargyan and Gonu.

4. Main branches decoded in this chapter

- Opening descent : Lotan , Rudra , Chhotai , Rangai , Rameshwar , and Shivdatt under the Gondwara - Phulbadiya / Haveli - Radheli setting.
- Pitambar line: Pitambar, Bhikshuk, Dharanath, Umanath, Yadupati, Ratnapati, Govardhan, and Takwal-Sudarshan links.
- Khushi line: Khushi, Domai, Gangadhar, the Sarisav-Sodarpur and Ratauli-Darhiara links, and the daughter-line through Rajanpura-Darhiara and Jhauwa-Panichobh.
- Closing line: Domai, Bhola, Rajendra, Shrimani, Lakshminath, Chandramani, Kartik, Shashidhar, Hargyan, and Gonu.

5. Chapter close and next threshold

Chapter 33 is a compact village - start chapter. It closes after the Aamdanda / Jamour - Sodarpur / Kansam - Mandar daughter - line attached to Bhola. The next formal heading in the source is “अथ बद्धियाम पवौली ग्रामारम्भः ,” which should begin Chapter 34.

Chapter 34

Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold

1. The Badhiyam-Pawauli opening under Nasira-Haveli Sauria

The chapter begins with the formal village heading “अथ बद्धियाम पवौली ग्रामारम्भः.” The source places the register in “नशिरा (हवेली) देशे सौरिया,” so the entry should be read as a Badhiyam-Pawauli village-start that also carries a Nasira-Haveli country marker. The first operative ancestor is Ravidatt, whose son is Bhagirath. Bhagirath is linked with Khauval through Sone, and his sons are Jagannath and Janardan.

The first descent then moves through Jagannath to Vishwanath. Vishwanath is tied to Budhwal through Ram, while his son Ram is linked with Baigani-Alay and Mandan-Hari. A second son, Ramchandra, is linked with Pali through Gadu and with Sodarpur through Vasudev. The structure is brief, but it preserves three kinds of evidence: direct descent, marriage alliances, and repeated place-circuits.

2. Ratinath, Kamal, and the Simarwad-Khauval connection

The next son of Vishwanath is Ratinath. Ratinath is placed through Pandoli-Darhiara with Pitambar's son Madhusudan. Ratinath's son Kamal then becomes the central node of the next passage, with Sudaay-Belauch, Gaurinath, Vishwanath, and Baheradhi-Harakhu as linked names and places. Kamal's line records Govind, Pitambar, and Moti, and then attaches them to Simarwad-Khauval through Rambhadra's son Paduma.

The entry also records an additional Ratinath group: Nath, Manohar, Paran, Shubhankar, Sundar, and Anand. These names are connected with Majhaura-Karmaha through Chaudhary Jagannath's son Lakshminath, and with Talhanpur through Chatur. This makes the Badhiyam-Pawauli entry a small but dense connector between Nasira-Haveli, Khauval, Belauch, Darhiara, Karmaha, and Talhanpur.

3. Bachhna, Narayan, Manorath, Rajaram, and the close of the entry

The closing passage records Bachhna and his issue: Jeevan and Navagraha. Through Jalay, Babu's son Chan is named in relation to the

wife-line; then Nath's son Narayan is connected with Singholia-Mandar through Dasharath. The wording is compressed, but the principle remains the same: the register uses a short descent formula and immediately attaches it to marriage geography.

The final line turns to Manorath and Rajaram. Manorath's son Rajaram is linked with Panichobh through Banmali. Narayan's sons are Ramakant, Kalidas, and Nanuka, linked with Sakaradhi through Ramkrishna and with Didhoy through Shyam. The passage closes with Lalita's issue, after which the source moves to a new formal heading: “अथ देवहार देवहार मूल मू ग्रामारम्भः.”

4. Main branches decoded in this chapter

- Opening descent : Ravidatt , Bhagirath , Jagannath , Janardan , Vishwanath , Ram , and Ramchandra under the Badhiyam - Pawauli / Nasira - Haveli - Sauria frame.
- Ratinath line: Ratinath, Kamal, Govind, Pitambar, Moti, Rambhadra, Paduma, and the Sudaay-Belauch and Simarwad-Khauul links.
- Additional Ratinath group : Nath , Manohar , Paran , Shubhankar , Sundar , Anand , Lakshminath , and the Majhaura - Karmaha / Talhanpur links.
- Closing line: Bachhna, Jeevan, Navagraha, Narayan, Manorath, Rajaram, Ramakant, Kalidas, Nanuka, Ramkrishna, Shyam, and Lalita's issue.

5. Chapter close and next threshold

Chapter 34 is a short village-start chapter, but it is genealogically useful because it connects Badhiyam-Pawauli to the larger Nasira-Haveli and Khauul-Darhiara-Belauch-Karmaha network. It stops before the next formal heading, “अथ देवहार देवहार मूल मू ग्रामारम्भः,” which should begin Chapter 35.

Chapter 35

Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold

1. The Devhar village-start and the first descent

The source opens this register with the formal heading “अथ देवहार देवहार मूल मू ग्रामारम्भः.” It places the line in the Devhar field and begins from Vesual-Devhar with Viji Jaykar. The descent is compressed but clear: Jaykar has Sagar, Sagar has Matikar, Matikar has Lakshmikar, and Lakshmikar has Gunakar. Gunakar then produces the named branch-set Vatseshwar, Javeshwar, and Kameshwar.

Kameshwar is the first practical branching node. His sons are Rajoo and Haldhar, linked with Visphi through Horai. Haldhar then carries the next names Narsingh, Jaysingh, and Harisingh, with the Allari alliance through Ray Shivpati. The passage is important because it binds the Devhar line to Visphi, Allari, and later Nikhuati and Panichobh circuits.

2. Narsingh, Brahmeshwar, Umapati, and Narayan

The strongest continuation in this short chapter runs through Narsingh. Narsingh has Brahmeshwar, and Brahmeshwar has Umapati. Umapati is tied to Soini through Karu, and his daughter-line names Sita, Radha, and Durga. The marriage links are wide: Allari through Parameshwar, Harisinghpur-Nikhuati through Harikar’s son Ramapati, and Padmapur-Panichobh through Hari’s son Vishwanath.

Umapati’s son Narayan is linked with Jalay through Ramkar’s son Kashi, and with Nikhuati through Gondhi. Narayan’s sons Haradatt and Ratidatt form the next branch. Haradatt leads to Krishnadev, Ramdev, Lakshmiddev, and Shivdev; their connection with Nikhuati through Paran keeps the Devhar descent moving through a recurring scholastic and marriage network.

3. Krishnadev, Nehal, Sitaram, and Virnarayan

Krishnadev’s line passes through Nehal and Shukdev. Nehal’s named descendants are Sitaram, Nanu, Shambhu, and Digambar, linked with Didhoy through Panai’s son Shiv and with Dosti through Kashi. This is one of the places where the text uses clustered names to preserve a branch rather than narrating every intervening generation.

Sitaram becomes the next important node. His sons are Virnarayan and Bhagirath. The text places them through Loam-Surgan, where Ghanshyam's son Lalmani is named, and through Nikhuati with Vir. Virnarayan's daughter-line names Chandni and Roopa. Chandni is linked with Ratauli-Darhiara through Dukharu's son Narayandatt, while Roopa is linked with Oini through Bhagirath's son Gunanand.

4. Ramdular, Khadganarayan, and the closing branch

Virnarayan's sons are Ramdular, Haridayal, Ganesh, and Dhanpati. The Ramdular branch is the final substantial part of the chapter. It connects Vasam through Kali Prasad and records the daughter-line Champa, Ramo, Hira, Mayna, and Tota. Their marriage network touches Khandwala, Kako-Belauch, Panichobh, and Nagurdatt, and it identifies Lakshmikant as a son in the Indranarayan-linked branch.

Ramdular's sons are Khadganarayan, Paramanand, Indrakant, Brajlal, and Meghnath, tied to Gangor through Dina's son Vaidyanath and to Mandar through Nilmani. Khadganarayan then leads to Baun, Siddhinath, and Ghanshyam, linked with Didhoy through Vishwanath's son Madan. The Devhar chapter ends here, immediately before the new Shandilya-Gotra Brahmpura heading.

5. Main branches decoded in this chapter

- Opening descent: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Vatseshwar, Javeshwar, Kameshwar, Rajoo, and Haldhar.
- Narsingh line: Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Ratidatt, Krishnadev, Ramdev, Lakshmidev, and Shivdev.
- Nehal-Sitaram line: Nehal, Shukdev, Sitaram, Nanu, Shambhu, Digambar, Virnarayan, Bhagirath, Chandni, and Roopa.
- Ramdular close: Ramdular, Haridayal, Ganesh, Dhanpati, Khadganarayan, Paramanand, Indrakant, Brajlal, Meghnath, Baun, Siddhinath, and Ghanshyam.

6. Chapter close and next threshold

Chapter 35 is short , but it gives a complete Devhar village - start and connects Devhar with Visphi , Allari , Nikhuati , Panichobh , Jalay , Didhoy , Loam - Surgan , Ratauli - Darhiara , Oini , Gangor , and Mandar. The next source heading is “शाण्डिल्य गोत्रे ब्रह्मपुरा पु संकोबरा (कोहबरा) मसुरिसु या ,” which should begin Chapter 36.

Chapter 36

Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold

1. The Shandilya-Gotra Brahmpura opening

The source opens this chapter not with the usual “अथ” formula , but with a strong gotra - and - village declaration : “शाण्डिल्य गोत्रे ब्रह्मपुरा पु सँकोबरा (कोहबरा) मसुरिसु या.” This places the register in the Shandilya gotra and associates it with Brahmpura , Kobara or Kohbara , Masuria , and Alay. The first named line is an Alay - resident and Jatahar - associated Brahmpura line beginning from Viji Delhan.

Delhan has Kanh and Ram. The Ram branch leads to Vishweshwar, and Vishweshwar leads to Shrinath. Shrinath is the first broad branching point: the sons listed are Dharmnath, Lakshminath, Ratinath, Pritinath, Devanath, and Shitinath. Their placement with Naraun through Vasudev shows that the text is not merely a village list; it is mapping gotra, residence, and marriage circuits together.

2. Dharmnath, Vidyadhar, and the learned extension

The Dharmnath branch gives the learned axis of the chapter. Dharmnath leads to Harikar and Hore; Mahamahopadhyay Hore leads to Ved, and Ved leads to Mahamahattaka Vamadev, also called Vidyadhar. Vidyadhar is linked with Sakuri through Madan. The titles around Hore, Ved, Vamadev, and Vidyadhar mark this as a scholastic segment inside the genealogical record.

Vidyadhar has Maheshwar and Javeshwar, with Javeshwar also carrying the name Deve. Javeshwar leads through Varju-Raodh and Shrinath. Varju then has Ratinath, Matikar, and Karunakar. Matikar’s sons are Keshav, Chand, Pathak Yashodhar, and others in the Andoli-

Jalay connection. Through this chain the chapter moves from Brahmpura and Alay into Sakuri, Kusal, Pihwal, and Jalay-linked fields.

3. Yashodhar, Chintamani, Narhari, Dharmeshwar, and Jaydev

Pathak Yashodhar leads to Chintamani, and Chintamani leads to Narhari. Narhari has Babu and Dharmeshwar. Dharmeshwar then has Jaydev and Bholai, linked with Bhor-Takwal through Matikar's son Vishwanath. This section turns the learned descent into a fuller household branch.

Jaydev leads to Ramdatt, also called Babusonai, and to Hira Ram, also called Harikrishna, along with Raja Kamalnayan. Ramdatt's line is attached to Rampur-Narwal through Mishra Khedu, and then to the next branch through Paduma. Ramdatt is followed by Rupnarayan, and a related continuation gives Darpanarayan and Mohan, associated with Shaktirampur-Naraun through Ratnapati's son Aniruddh and with Andoli-Jalay through Bouku.

4. Rupnarayan, Darpanarayan, Mohan, and Harikrishna

Rupnarayan's line gives Shivcharan, linked with Satlakha through Mahesh's grandson Raghunath and son Kunai. Darpanarayan's son Virnarayan is attached to Nasira-deshe Mohadipur and to Valiyas through Haridev. Virnarayan leads to Ramnarayan, Chilka, and Kevalanand in a Mandar-linked branch.

Mohan's line gives Horil, also called Premnarayan, linked with Belauch through Hridayram. Harikrishna, also called Hira Ram, has Jyotirvid Ramkrishna and Krishnanand through the Varahi-Nikhuati connection. Krishnanand leads to Harpati and Gopal through Budhwal, and Harpati leads to Shivnath and Matinath through Logahi-Valiyas. The register therefore preserves both learned designations and clustered village-marriage affiliations.

5. Krishnamani, Gopal, Parashmani, and Acharya Buddhinath

Shivnath leads to Krishnamani through Oda-Ekhara. Krishnamani's continuation includes Banmalik through Tarauni-Karmaha, and another branch through Dukhmochan and Manmohan linked with Katai and Choudhary Ranglal's son Adhikalal. This passage records a wide circulation through Ekhara, Karmaha, Katai, and other allied places.

Gopal's sons are Chitrapati, Teknath, Poshan, and Yodhan. Chitrapati leads to Parashmani, Jagmohan, and Rudramani. Parashmani leads to Chandramani through Sinhauli-Mandar, while Jagmohan leads to Harakhamani, Vanshamani, Shishtamani, Janakamani or Gulli, Vedamani or Kullu, and Sahasramani. Janakamani, also called Gulli, produces Acharya Buddhinath, linked with Sukhet-Sakaradhi through Gunanand's grandson Eknath and son Revati. The wording “आचार्य पाठक बुद्धिनाथ गोशाई सुत” strengthens his learned and familial identity.

6. Dinanath, Sahasramani, and the closing threshold

The closing part of the chapter adds Vedamani, also called Phullu, whose son is Dinanath, linked with Katai through Shankardatt. It also notes Jyotirvid Sahasramani's son Vishwanath, linked with Rampur-Narwal through Kokan's son Chamkalal. Manmohan's sons Aniruddh, Kapileshwar, Bhuvaneshwar, and Shaleshwar are connected with Tatail-Sakaradhi through Rohinidatt's son Adhikalal and with Mandarisam through Bhanudatt.

The chapter closes with Parashmani's son Chandramani and Chandramani's son Vaidyanath, linked with Majhaura-Karmaha through Teknath's son Chanchal and with Jagat-Pali through Ishwardatt. Immediately after this, the source gives the heading “कन्हौली परवाहा,” which should begin the next chapter.

7. Main branches decoded in this chapter

- Opening Shandilya-Brahmpura descent: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Lakshminath, Ratinath, Pritinath, Devanath, and Shitinath.
- Learned Dharmnath line: Harikar, Hore, Mahamahopadhyay Hore, Ved, Mahamahattaka Vamadev or Vidyadhar, Maheshwar, Javeshwar, Varju, and Shrinath.
- Yashodhar-Narhari line: Pathak Yashodhar, Chintamani, Narhari, Babu, Dharmeshwar, Jaydev, Bholai, Ramdatt or Babusonai, Hira Ram or Harikrishna, and Raja Kamalnayan.
- Later Gosain and Pathak branches: Rupnarayan, Darpanarayan, Mohan, Harikrishna, Ramkrishna, Krishnanand, Harpati, Shivnath, Krishnamani, Gopal, Chitrapati, Parashmani, Jagmohan, Acharya Buddhinath, Dinanath, Sahasramani, and Vaidyanath.

8. Chapter close and next threshold

Chapter 36 explains a compact but distinguished Shandilya - Gotra Brahmpura - Kobara / Masuria - Alay line. It preserves scholastic titles ,

Gosain and Pathak identities , and a broad circulation through Sakuri , Kusal , Pihwal , Jalay , Bhor - Takwal , Rampur - Narwal , Shaktirampur - Naraun , Belauch , Budhwal , Logahi - Valiyas , Oda - Ekbara , Tarauni - Karmaha , Sinhauli - Mandar , Sukhet - Sakaradhi , Katai , and Majhaura - Karmaha. The next source heading is “कन्हौली परवाहा ,” the threshold for Chapter 37.

Chapter 37

Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekbara-Sangram Threshold

1. The Kanhouli-Parwaha opening

The source begins this segment with the compact heading “कन्हौली परवाहा.” Unlike many previous entries, it does not open with a full “अथ ... ग्रामारम्भः” formula. Even so, the internal structure is clear: the chapter begins with Mahopadhyaya Ruchikar and moves through Anandkar, Bhanuharu, and the Gangor connection with Chandrakar, while also preserving a Pali association through Garveshwar.

The next named branch comes through Dhamu and the learned sons Mahopadhyaya Mitrakar, Mahopadhyaya Sthit, and Dinkar. Mitrakar is linked with Vijayanpur-Darhiara through Pritishamma, and another link joins Gadh-Jamugam with Jiveshwar. The text then moves to the Sadupadhyaya Mitrakar line, where Keshav, Madhav, Lav-Kush, Ratanu, and Mahadev are named.

2. Kusha, Jasai, Rajiv, and Hariram

Within the Sadupadhyaya Mitrakar continuation, Kusha gives Ravi, Vishnu, Jane, Paran, and Jasai. Jasai is tied with Pali through Harikar’s son Gunakar and with Mandar through Murari. Jasai’s sons Gopal and Raghav are linked with Karmaha through Barah’s grandson Ravi and son Paukhudau. Another Jasai branch gives Shiv, Ram, Lakhan, and Bhaduwal through the Mandar connection of Chandrapati’s son Shambhu.

Raghav leads to Rajiv. Rajiv’s sons are Nandan, Yadu, and Hariram, connected with Darhiara through Chhotai. The register then gives the important Hariram line: Hariram has Vyakaran Halayudh and Vyakaran

Chakrayudh, both associated with Sodarpur through Bhavdev. This scholastic vocabulary is significant because the register explicitly marks the grammatical learning of the Halayudh-Chakrayudh branch.

3. Vyakaran Halayudh and the Baburam branch

The Halayudh descent is distributed into a numbered set of marriage and lineage links. Halayudh's children and descendants are connected with Bandhav, Prem, Bhushan, Behat-Khandwala, Satlakha, Khandwala, Budhwal, Pandua, Rakshwari-Hariam, Sakaradhi, Mandar, Katai, and Bhandarisam. The source then summarizes the Halayudh offspring as Bandhavadi, residents of Chandi-pur in Nasira or Haveli country.

Baburam's branch gives Shyami, Buddhinath, Ammi, Chanan, and Lochana. Ammi leads to Doman Lal and then to Nityanand. Nityanand continues through Kalanand, Padmanand, and Ramanand, and the daughter-lines preserve Singheshwari, Phulwati, Janaki, Parvati, and Phuchanwati. These marriage lines extend the chapter into Tarauni-Karmaha, Alay, Jahanpur, Deshual-Khandwala, Hati-Sodarpur, and Rajanpura-Darhiara.

4. Shardanand, Ramanand, Kripanand, and the professional-modern register

Padmanand leads to Shardanand and Lilanand. The source identifies Dr. Professor Shardanand as a psychology specialist with M.A. and Ph.D. credentials, a notable modern marker in the lineage. His son Anant is connected with Behat-Khandwala through Lekhmani's son Rudranand, and later daughter-lines carry links to Deori-Khandwala, Dhamdaha, Chunapur, Barahi-Nikhuati, and Kursa-Kanta.

Ramanand's children are Durganand, Umanand, Kripanand, Jhulanand, and Rajanand. The line then names Durganand's descendants Vinodanand, Promodanand, Kumodanand, and Vidyanand, followed by Kripanand's sons Vivekanand, Vishuddhanand, and Vidyanand. The text marks Vivekanand as an M.A. commerce officer, Vishuddhanand as a B.A. police officer, Vidyanand as LL.B., and Jhulanand as district judge. It also names Dr. Professor Rajanand, M.A. and Ph.D., as a historian. This is one of the clearest places where the Panji carries forward a traditional lineage into modern educational and professional identities.

5. Rudranand, Lal, Vibhuti, Chhotkani, and the closing descent

The later section returns to Rudranand, Giranand, and Lal. Lal's sons include Giranand, Kalikanand, and the Hemnagar-resident Mathuranand, Vedanand, Tirthanand, and Kulanand. Kulanand is linked with Rahua and Baghwat-Sarisav through Baldev's son Sahdev. The line then gives Bachchu and the teacher Vibhuti, linked with Bodhgram through Chandrashekhar's son Dayashankar.

The closing passage includes Baburam's son Lochan, Lochan's son Chhotkani, and Chhotkani's sons Sadanand and Panchanand or Kunkun. Sadanand leads to Jivanand, Ramji or Raghunandan, and Baldev. Jivanand's daughter-lines include Bhuvaneshwari, Tarini, Guni Day, and Uma, and Jivanand's sons Narayanji, Subodh, and Prabodh continue into Bodhgram-Nagwad-Ghosot through Dayashankar's son Shashibhushan. Raghunath or Raghogji leads to Shivanandan and Devanandan; Baldev leads to Govind; Panchanand or Kunkun gives further daughter-lines before the next heading appears.

6. Main branches decoded in this chapter

- Opening learned line: Mahopadhyaya Ruchikar, Anandkar, Bhanuharu, Chandrakar, Garveshwar, Dhamu, Mitrakar, Sthit, Dinkar, Jiveshwar, Keshav, Madhav, Lav-Kush, Ratanu, and Mahadev.
- Jasai-Rajiv-Hariram branch: Kusha, Ravi, Vishnu, Jane, Paran, Jasai, Gopal, Raghav, Shiv, Ram, Lakhan, Rajiv, Nandan, Yadu, Hariram, Vyakaran Halayudh, and Vyakaran Chakrayudh.
- Halayudh and Baburam continuation: Bandhav, Prem, Bhushan, Manik, Baburam, Kochai, Kauski Datt, Shyami, Buddhinath, Ammi, Chanan, Lochana, Doman Lal, Nityanand, Kalanand, Padmanand, and Ramanand.
- Modern professional continuation: Dr. Professor Shardanand, Anant, Lilanand, Ramanand, Durganand, Kripanand, Vivekanand, Vishuddhanand, Vidyanand, District Judge Jhulanand, Dr. Professor historian Rajanand, Rudranand, Lal, Vibhuti, Jivanand, Raghunandan, Baldev, and Govind.

7. Chapter close and next threshold

Chapter 37 decodes Kanhouli-Parwaha as a bridge between the learned grammatical line of Halayudh and Chakrayudh, the Baburam-Nityanand descendants, and a striking modern professional register of

professors, engineers, administrative officers, legal officers, police service, and a district judge. The next source heading is “अथ एकहरा संग्राम ग्रामारम्भः,” the threshold for Chapter 38.

Chapter 38

Ekhara Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan

1. The Ekhara-Sangram opening and the Dom Tekari memory

The chapter opens with “अथ एकहरा संग्राम ग्रामारम्भः,” but immediately frames the lineage through Dom Tekari and the learned figure Chaturvedadhyarya Kamdev. The register names the ritual and scholarly sons Yajakarta or Yajnik Parashuram, Dikshant, Som, Tripathi, and Krishna, and then narrows the descent through Parashuram into Shridhar and Balbhadra.

Balbhadra’s sons Shrirang, Banmali, and Udyotakar form the first branching point. Shrirang leads to Ram and Vaman. Vaman is associated with Kaligram and with a Mahamahopadhyaya Ram-Vilav-Panchak line at Belauch, while Ram gives Santosh and Paritosh. Through Paritosh the text records Harihar and Narayan, and Narayan continues into Dev and Bhava, Ekhara residents connected with Bhareha.

2. Ratneshwar, Ruchikar, Lakshmikar, and the Sadupadhyaya line

Dev gives Ratneshwar, and Ratneshwar’s children are Divakar, Ruchikar, the Kanhouli-resident Shuchikar, Matikar, and Harikar. Ruchikar gives Lakshmikar and Anandkar, with links extending to Simunam-Karmaha and Sakaradhi. A marriage link through Parana or Chanda connects the line with Dharmadhikaranik Mahamahopadhyaya Upadhyaya Narsingh.

The Sadupadhyaya Lakshmikar branch then produces Mahamahopadhyaya Harinath. Harinath’s sons are Maheshwar , Halleshwar , Gunishwar , and Bhadreshwar. The line then moves through Greshwar to Gangeshwar and Vagishwar , and Gangeshwar produces

Theghanand. The learned titles and the repeated Upadhyaya / Sadupadhyaya markers make this section one of the most scholastic parts of the Ekharā - Sangram chapter.

3. Theghanand, Ramanand, Vasudev, and Umapati

Theghanand's children are Paran, Hari, Shri Hari, and Harikesh. The source then gives Ramanand, who opens a broad learned branch through Mahamahopadhyaya Harihar, Mahamahopadhyaya Vasudev, Mukund, Murari, Madhusudan, Shankar, Mahesh, and Divakar. Vasudev gives Umapati and Murari, and Umapati leads into Mahopadhyaya Kangav, Mahopadhyaya Shridhar, and Mahopadhyaya Mahadev.

Through the Kakarod-Utimpura and Kujouli connections, Mahai's descendants are Harinandan, Narayan, Lakshman, Ghanshyam, and Ram. Ram then gives Jaishiv, Lochan, Bhramar, and Gunjar. This keeps the chapter moving between learned titles, village settlement markers, and repeated marriage affiliations with Mandar, Alay, and other already established Panji zones.

4. Bhramar, Abhiram, Nehal alias Vishweshwar, and Nena

Bhramar gives Abhiram, Mahesh, Lakshminath, Manbodh, and Buddhinath. Abhiram's son Nehal, also styled Vishweshwar, is joined to Pali through Bhavdev's son Vidyakar. Nehal's son Nena is then linked through Belasam-Budhwal and Behat-Khandwala. The Nena line is one of the important internal pivots of this chapter.

Nena gives Lakshminath or Moti and Ajwanath or Mannu. The Mannu branch records daughters and marriage links with Majhaura-Karmaha and Gangor. Through Murlidhar the text records Satyanarayan and then Jaynarayan. Jaynarayan's sons are Nityanand, Panchanand, Sheshnarayan, and Mahinarayan, connecting Jahanpur-Ekma-Khandwala and Ratauli-Darhiara into the Ekharā-Sangram structure.

5. Bahora Nena Jha and the modern family register

The source pauses to identify “धर्मपुर पु देशे बहोरा नेना झा.” Nena's wife Vilashvati is named, along with the daughters Jambavati, Kantavati, and Dukhani. Another Nena branch gives Bhorilal, connected with Bhanupur-Panichobh and Badgam-Darhiara. The register then returns to the descendants of Panchanand and Sheshnarayan.

Panchanand gives Dilip, Santosh, and Ashutosh. Dilip's son Dhiraj is marked as an income-tax inspector. Santosh gives Pranav, and the line names Meenakshi, B.A. Ashok, Himanshu, and links to Ramai, Ratauli-

Harihara, and Pokharia-Raiyam-Ghoshyam. Sheshnarayan gives Ravinarayan and Deepak, while Mahinarayan is explicitly described as a respected headmaster with M.A. and B.Ed. qualifications. His children and descendants include Jyotish, Sanjay, Suman, Rajesh, Ranjan, Anurag, Harsh, and Sakshi.

6. Main branches decoded in this chapter

- Opening ritual-learned line: Chaturvedadhyaya Kamdev, Yajnik Parashuram, Dikshant, Som, Tripathi, Krishna, Shridhar, Balbhadra, Shrirang, Vaman, Santosh, Paritosh, Harihar, Narayan, Dev, and Ratneshwar.
- Ratneshwar-Sadupadhyaya line: Divakar, Ruchikar, Shuchikar, Matikar, Harikar, Lakshmikar, Anandkar, Sadupadhyaya Lakshmikar, Mahamahopadhyaya Harinath, Maheshwar, Halleshwar, Gunishwar, Bhadreshwar, Gangeshwar, Vagishwar, and Theghanand.
- Ramanand-Vasudev line: Ramanand, Mahamahopadhyaya Harihar, Mahamahopadhyaya Vasudev, Mukund, Murari, Madhusudan, Shankar, Mahesh, Divakar, Umapati, Mahopadhyaya Shridhar, Mahopadhyaya Mahadev, and the Ram-Bhramar descent.
- Nena-Mahinarayan continuation: Abhiram, Nehal or Vishweshwar, Nena, Lakshminath or Moti, Mannu, Murlidhar, Satyanarayan, Jaynarayan, Nityanand, Panchanand, Sheshnarayan, Mahinarayan, Dhiraj, Santosh, Pranav, Ravinarayan, Deepak, Jyotish, Sanjay, Suman, Rajesh, Ranjan, Anurag, Harsh, and Sakshi.

7. Chapter close and next threshold

Chapter 38 decodes Ekbara-Sangram as a lineage that begins with Dom Tekari's ritual-scholarly memory and then moves through a dense sequence of Upadhyaya, Mahamahopadhyaya, grammatical, and modern professional identifiers. The chapter closes with Mahinarayan's respected headmaster line and its modern descendants. The next source heading is "एकहरा संग्राम सिरसिया ग्रामारम्भः," which should begin Chapter 39.

Chapter 39

Ekbara Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register

1. The Sirsia opening from Bhorilal Jha

The final section opens with “एकहरा संग्राम सिरसिया ग्रामारम्भः.” It identifies Bhorilal Jha in the Shri Pur Desh-Majlishpur frame and connects him back to the earlier Ekharas-Sangram sequence through Nehal alias Vishweshwar, Nena, and Bhorilal. Bhorilal’s sons are listed as Choa Lal, Sona Lal, Achmit Lal, Ajwalal, and Bhupal Lal.

The opening cluster establishes the marriage and residential links through Sarisav-Sodarpur, Savas-Kusamal, and related houses. Dayavati’s daughters, including Ajanavati, preserve the female-line memory before the text moves into the male continuations of Choa Lal and Sona Lal.

2. Choa Lal, Sona Lal, Achkalal, Banmali, and Shivanand

Choa Lal gives Achkalal and Anup Lal. Achkalal is joined with Rajora-Mandar and Tarauni-Karmaha through Manranjan, Rajnath, and Khekhai. Sona Lal gives Banmali and Shivanand, connected with Deuri-Khandwala and the Chandradatt line. The chapter then brings in the Vasudev-Umapati-Shridhar continuation and names Ramkrishna, Shrikrishna, Parashuram, and Aniruddha.

Aniruddha’s children are Kamalakant, Ramakant or Karu, and Bhavani Kant. Bhavani Kant gives Sabhapati and Kala, and another Bhavani Kant line gives Madhurapati alias Bachha. The latter is joined with Udanpur-Jajiwal and Budhwal, and the text introduces Medhakar, Sudhakar, and Saheb before returning to Madhurapati’s sons Harpati, Gunpati, and Lalbihari.

3. Lalbihari, Lakshmidatt, and Mahopadhyaya Shrinath

Through Mangalavati the Lalbihari line gives Lakshmidatt, Hulashdatt, Panchanand, and Bhikshuk. Lakshmidatt then gives Mahopadhyaya Shrinath. The entry anchors Shrinath with Pariyam-Budhwal and Badhiyam-Pawauli, and records the Lakshmeshvari line with Siddhavati, Pitambar, Amika, Muni, and Panchamani.

Mahopadhyaya Shrinath gives Tejnath alias Apuchh, linked with Hariam, Bhadam-Jajiwal, and the Bhagvati line. Another Shrinath line gives Mahopadhyaya Babua, while Apuchh gives Vachaspati. This portion is important because it brings the final chapter back into the high-scholastic Mahopadhyaya register before closing the volume.

4. Vachaspati, Chandeshwar, Suresh, Umesh, and the final descendants

Vachaspati gives Nageshwar, Kusheshwar, and Mahopadhyaya Chandeshwar. Another Vachaspati line gives Suresh and Umesh, connected with Mangrauni-Pali and Shrinath-Achkalal. The chapter then names Shastri Chandrashekhar, Ishanath, and the Sarisav-Sodarpur and Mahua-Khaua connections.

Hulash gives Parashnath alias Parshi and Yadunath. Parashnath's sons are Bhagirath and Jaydev, while Jaydev gives Rameshwar, Kameshwar, and Brajeshwar. The closing lines carry the descent through Kusheshwar, Mukhiya Suresh, Dharmacharya Mahopadhyaya Chandeshwar, and Jaydev's son Rameshwar, whose line reaches Amarnath and his daughter linked with Dhamdaha-Kujouli.

5. Main branches decoded in this chapter

- Bhorilal opening: Nehal or Vishweshwar, Nena, Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, and the Dayavati daughter-line.
- Choa Lal and Sona Lal branches: Achkalal, Anup Lal, Banmali, Shivanand, Chandradatt, Ramkrishna, Shrikrishna, Parashuram, Aniruddha, Kamalakant, Ramakant or Karu, and Bhavani Kant.
- Madhurapati-Lalbihari branch: Madhurapati alias Bachha, Harpati, Gunpati, Lalbihari, Lakshmidatt, Hulashdatt, Panchanand, Bhikshuk, Mahopadhyaya Shrinath, Tejnath alias Apuchh, Mahopadhyaya Babua, and Vachaspati.
- Closing scholarly branch: Nageshwar, Kusheshwar, Mahopadhyaya Chandeshwar, Suresh, Umesh, Shastri Chandrashekhar, Ishanath, Parashnath alias Parshi, Yadunath, Bhagirath, Jaydev, Rameshwar, Kameshwar, Brajeshwar, Mukhiya Suresh, Dharmacharya Mahopadhyaya Chandeshwar, and Amarnath.

6. Volume close

This chapter closes the available source text for Volume V. It begins as a focused Sirsia continuation of the Ekhar-Sangram chapter, but it also gathers several major markers of the whole work: residential movement, marriage mapping, female-line preservation, Mahopadhyaya learning, administrative and social titles, and modern family continuations. Since no further heading follows in the supplied source, the chapter functions as the closing register for the present cumulative draft.

Chapter 40 — Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables

This final chapter completes the volume by giving the reader the tools needed to move back and forth across the source-derived chapters. The first thirty-nine chapters decode the available Panji text block by block. This chapter gathers the interpretive apparatus: marriage architecture, village geography, scholarly and professional titles, editorial principles, glossary, principal name index, place index, and chapter-to-branch reading tables.

The apparatus does not add new unsupported genealogy. It consolidates what the preceding chapters already decode and provides a reader's map for using the book as a practical reference.

1. Women, daughters, wives, and the hidden architecture of marriage

The Panji is often read as a sequence of male names, but its deeper structure depends on women's entries. Words such as पत्नी, आद्या, अपरा, सुताच, दाय, and named female descendants mark the channels by which houses become allied and by which marriage eligibility can be checked.

A daughter-line is not ornamental. It is a genealogical bridge. When the register records that a daughter or female descendant entered another village or mool, it is preserving a regulated social connection. Such entries are essential for reading descent and prohibition together.

Multiple marriage formulas, especially आद्या and अपरा, show that the Panji records a layered family map. The reader must therefore resist reducing the material to one straight father-to-son line.

2. Village geography and the moving mool

Across the decoded chapters, a single mool or branch may appear in several villages and desh labels. This is one of the central lessons of Volume II Panji. The mool is not frozen in one place. It travels through migration, marriage, patronage, professional movement, and settlement change.

The repeated appearance of places such as Darhiara, Sodarpur, Khauwal, Mandar, Pawauli, Budhwal, Belauch, Satlakha, Panichobh, Purnia, Araria, Bengal, and eastern Mithila settlements shows that Panji geography is also social geography. It records where a family settled, where a marriage was made, and where learned authority was recognized.

3. Titles, learning, and changing forms of prestige

The older register privileges titles such as महामहोपाध्याय, महोपाध्याय, सदुपाध्याय, वैयाकरण, ज्योतिर्विद, आचार्य, पंडित, चौधरी, ठाकुर, मिश्र, झा, पाठक, and ओझा. These titles are not decorative. They show scholarship, ritual authority, local standing, and branch identity.

The later passages preserve modern degrees and professions such as B.A., M.A., B.Ed., Ph.D., engineer, doctor, teacher, advocate, judge, administrator, and officer. This continuity is important: the Panji absorbs modernity without abandoning its inherited grammar of descent, village, mool, and marriage.

4. Editorial principles for variants and damaged readings

Preserve the original name where the reading is meaningful and internally supported.

Do not silently repair dotted omissions or damaged passages.

Treat variant place spellings as signals of transmission, migration, or local pronunciation unless the context clearly shows a simple scribal error.

Do not erase women's entries as incidental; read them as alliance markers.

Keep the distinction between descent, marriage, settlement, title, and profession visible in the prose explanation.

Use the chapter threshold headings to prevent one genealogy from being wrongly joined to the next.

5. Master glossary of recurring Panji terms and abbreviations

Decoded source span and focus:

- Term - Meaning in this volume
- सुत - son ; often marks direct male descent.
- सुता - sons or descendants in the Panji idiom ; not to be translated mechanically as daughter.
- सुतौ - two sons or a dual descendant form.
- सुताच / सुताश्च - and children or daughters ; context decides the exact force.
- पत्नी - wife ; often marks a marriage link to another branch.
- आद्या - first wife , first marriage connection , or first listed female alliance.
- अपरा - another , later , or additional marriage / branch entry.
- प्र० - commonly known as , alias , local name , or practical identifier.

- दौ / दु दौ - relational marker used in the compressed register ; usually decoded through surrounding kinship grammar.
- वासी - resident of or associated with a named settlement.
- देशे - in the desh or regional field of the named place.
- ग्रामारम्भः - beginning of a village / gram entry.
- मूल - mool or root lineage classification.
- गोत्रे - gotra marker ; an inherited lineage category essential for marriage regulation.
- महामहोपाध्याय - high scholastic title marking exceptional learned status.
- महोपाध्याय - learned title below or related to the higher scholastic rank.
- सदुपाध्याय - title of learned or ritual standing in the register.
- वैयाकरण - grammarian ; title of Sanskrit learning.
- ज्योतिर्विद - astrologer / astronomer - scholar ; learned title.
- आचार्य - teacher or scholarly authority.

6. Chapter-to-branch reading table

This table gives a practical map of the source-derived chapters. It is not a replacement for the prose chapters; it is a navigation aid.

Decoded source span and focus:

- Chapter - Primary coverage
- 1 - How to Read Volume II Panji : Script , Abbreviations , Lineage Logic , and Marriage Authority
- 2 - The Opening Line : Vallal Sen , Mahamahopadhyay Halayudh , and the First Genealogical Frame
- 3 - Phoolsara , Haraut , Pothia Sultanpur , Varadaha , and Majlishpur : Early Branch Expansion After the Halayudh Frame — The chapter may be summarized by branch : ; Phoolsara–Madanpur branch
- 4 - Shiva Hariam , Sandahpur Didhoy , and Danti - Chopra Bakhari : Additional Settlements , Scholarly Branches , and Marriage Networks — Shiva Hariam - Dhanaghatta branch : Ramkrishna , Abhiram , Jeevanath , Abhay Krishna , Zhingur , Ramanath , Shashinath , Firangi , Dular , Babulal , Pyare , Shambhunath , Haladhar , Chakradhar , Sunil , Raghunandan , Yadunandan , Harinandan , Shivanandan , Pravin , Pranav , Alok / Shankar , Deepak / Shubh...
- 5 - Mahadev Digdhi , Behat Khandwala - Parbaha , Padmapur , and Pada : Scholarly Branches , Modern Titles , and Expanding Marriage Fields — Mahadev Digdhi branch : Dwarikanath , Kunjmohan , Ugramohan , Gangadhar , Pramod , Vinod , Amoda , and the links to Singholi Mander , Tarouni Karmah , Sangram Ekhar , Mahiya Sodarpur , and Jyotishi Achkalal's house. ; Behat Khandwala - Parbaha branch : Mahipati , Dinu , Dhanapati , Kanha , Harakh...

- 6 - Dom Tekari Gram : Jayaditya , Pashupati , Vasudev , Dhirakant , Anantlal , Ram Sundar , and the Learned - Modern Continuation — Jayaditya - Haradatt opening : Jayaditya , Ram , Haradatt , Sudeshiru , Halleshwar , Basaoan , Bisho , Amaru / Budhes , Ohari , Duban , Narayan , Shyam , Kamal , Parmanand. ; Pashupati - Vasudev branch : Pashupati , Vasudev , Rameshwar , Bhuvaneshwar , Gangadatt , Durgadatt , Dhirakant , with Sakauna , Beh...
- 7 - Ghoda Ghat Ratipad Belauch : Vasudev , Durgadatt , Bhim , Manohar , Harishwar , Mohanlal , Chaturanan , and the Belauch Marriage Field — Vasudev - Durgadatt - Bhim - Manohar branch : Vasudev , Durgadatt , Thakaru , Bhim , Manohar , Devsena , Machalini , Anandi , Kokil , Khedan , Durlabh , Kshemkar , Balkrishna. ; Harishwar - Baidyanath - Mohanlal branch : Harishwar , Baidyanath , Mohanlal , Fudilal / Fudkan / Kalar , Mohitlal , Shobhitlal , Chat...
- 8 - Tilay Ratanpur - Rabbida - Banaili , Parwaha Asura Sakma : Agar , Harikar , Banaili Dyodhi , Rai Jahad Singh , Rai Brajraj Singh , Rai Pachkaudi , and the Raj - Branch Marriage Network — Agar - Harikar - Aguwan branch : Agar , Judaun , Matikar , Harikar , Khan Aguwan , Fakir , Kalli , Jagannath , Gangadhar , Ramkrishna , Panchvadan , Madhukar , Nanu , Chhota. ; Banaili Dyodhi branch : Medini , Ahilya , Durga , Jagadamba , Chaudhary Devanand , Chaudhary Parmanand / Hazari , Raja Dular S...
- 9 - Badgam Darhiara Asura : Ravikar , Bhakta Kavi Dhanapati , Govardhan , Shulpani , Kalidatt , Durgadatt , Manna Lal , Pranmohan , and the Chopra Bakhari - Tetrihar Sodarpur Continuation — Ravikar branch : Ravikar , Shubhankar , Gunakar , Pragyakar , Kusumakar , Padmakar , Shiru , Giru , Biru , Vibhu , Ganapati , Dhanapati. ; Bhakta Kavi Dhanapati branch : Dhanapati , Thakuri , Gopal , Manorath / Maji / Maani , Saheb , Keshav , Govardhan , Bhagvati / Bhagti , Shankar , Gaurinath.
- 10 - Baliyas Ogahi - Dwashay , Banaili , Kobara (Kohbara) : Dharanidhar , Padmanabh , Pathak Mohan , Harinath , Baliyas Ekma Barahkona , and the Pakhaliya Threshold — Dharanidhar opening branch : Dharanidhar , Padmanabh , Shrinidhi , Shrinath , Shukla Harivansh , Harisharma , Ratikar , Som , Diwakar , Lakshmikar , Sadhukar , Shubhankar. ; Sadhukar - Jivek branch : Sadhukar , Jivek , Shivaditya , Ratikar , Udaykar , Naruk , Gaurishwar , Govind , Maheshwar , Gayan / Ko...
- 11 - Pakhaliya Mahishi Dharmapur Desh , Kazi Purnia : Vasudev , Sitikanth , Vishwambhar , Hingu - Mangu , Balbhadra , Roshan , Babhola , and the Purnia - Sodarpur Continuation — Vasudev - Sitikanth branch : Vasudev , Sitikanth , Shyamkanth , Sidhu , Bachhe , Girishwar , Chandrakar , Batu , Surayati , Ganapati , Kirti , Ram , Vanshidhar , Surapati / Surayati , Ram , Prayag , Manorath. ; Lakshman - Gangoli branch : Arvind , Parashuram , Bhavani , Dukhharan , Dasharath , Lakshman , Ha...
- 12 - Dharmapur Desh Baluak Dakshin Raghunathpur : Vachaspati , Kavi Keshari Bhim , Satyakavi Nityanand , Gangadhar , and the Katayi - Anhara Threshold — Vachaspati - Shorik branch : Vachaspati , Devpani , Ail Pani , Shorik , Vir , Balabhadra , Hari , Purushottam , Shri Pati , Gadadhar , Kavi Keshari Bhim. ; Bhim - Satyakavi branch : Bhim , Deveshwar , Hin , Bandhu , Satya Kavi Nityanand , Prabodh , Gangadhar , Dharmakar , Shitikar , Bodhan , Bageshankar...
- 13 - Katayi - Anhara Belepothia , Hemnagar : Hingu - Kamal , Matinath , Hira , Chiranjeev , Ugramani , Sundarmani , Devaraj Singh , and the Hemnagar - Khandwala Continuation — Kamal branch : Harikrishna , Devdatt / Datt , Matinath , Gatiram. ;

Devdatt / Datt line : Tika Ram , Tula Ram , Madhurapati , Vidyapati , Janaklal ,
Raghunath , Singheshwar.

- 14 - Asura - Suptani Gangoli and Singholi Mandar Danti : Brijmohan , Anand Mohan ,
Kamal Mohan , Babuji , Jagu , Gangadhar , Harijiv , and the Asura - Andhasur
Continuation — Asura - Suptani Gangoli branch : Brijmohan , Anand Mohan , Kamal
Mohan , Naveen Mohan , Dharendra Mohan , Kapil Mohan , Sunil Mohan. ; Kamal
Mohan and Harimohan continuation : Santosh , Ashok , Manjula , Sulochana , Sheela ,
Vibha , Keshav Mohan , Nirmal , Shashi Mohan , Ajay , Dhiraj.
- 15 - Birwan Batheli : Mahamahopadhyay Batesh , Pashupati , Raghupati , Ratipati ,
Haladhar , Lakshminath , Rameshwar , Shulpani , and the Modern Continuation —
Learned opening : Mahamahopadhyay Batesh , Pashupati , Raghupati , Adani ,
Bharatpati , and the Panichobh - Jiveshwar link. ; Ratipati branch : Chand , Duve ,
Kushe , Haladhar , Jagu , Narun , Madhukar , and Ujan Budhwai.
- 16 - Badgam Darhiara - Dharmapur Desh Salampur - Salampur - Salempur and Badgam
Shalampur : Abhiram , Jay Ram , Raghunath , Santosh , Chandidatt , Pyarelal ,
Upendra , Narayandatt , and the Shalampur Register — Abhiram - Bhagman line :
Abhiram , Bhel , Bhagman , Jay Ram , Shri Ram , Basudev , Shiv , Raghunath. ;
Raghunath branch : Santosh , Motiram , Anupram ; Santosh's sons Bhairav , Bechu ,
Bandhu , Chandidatt , Narayandatt.
- 17 - Khaual Simbarwad Gramaramabh : Jahanpur , Jamua - Baradbata , Chikni , Rahua
- Balua , Mahamahopadhyay Prajapati , Vachaspati , Umapati , Ganapati , and the
Nasira - Dighdi Threshold — Opening learned line : Mahamahopadhyay Prajapati ,
Vachaspati , Umapati , Ganapati , Shashidhar , Lakshmidhar , Suranand ,
Dharmadhikaranik Mahamahopadhyay Harisharman. ; Haripani - Ratnapani line :
Gangadhar , Naypani , Haripani , Lakshmiapani , Ratnapani , Haraditya , Bhavaditya ,
Nayaditya , Dh...
- 18 - Nasira Desho Dighdi : Bhulek , Keuntu , Bhavanand , Anand , Bhairav ,
Manmohan , Ramanikant , Pashupatinath , Dharmanand , and the Purnia Modern
Continuation — Opening return : Nasira Desho Dighdi begins with "Khawal
Simbarwad Pratham Prishtha Dekhu , " linking this chapter back to the Khaual -
Simbarwad opening. ; First descent chain : Bhule , Keuntu , Bhavanand , Gatiram ,
Anand , Bhairav.
- 19 - Rajanpura Pu Darhiara Koilakh , Sarouni , and Dharmapur - Deshe Hemnagar :
Kanhaiya , Dwarikanath , Lakshman , Prayagdatt , Rohini , Vishnudatt , Jagatmani ,
and the Phoolsara - Baradbatta Continuation — Opening frame : Rajanpura - Darhiara
- Koilakh with Sarouni , Nishkhud - khu desh / pargana. ; First branch : Kula →
Bhaiya / Vacha / Chonha / Bengali ; Vacha → Kanhaiya and Babunath.
- 20 - Ratauli Darhiara , Jahanpur , Naili , Shrinagar , Ramai - Rahatmina - Bhadra :
Kamalpani , Devdhar , Dharanidhar , the Poet - Line , Baburam , Nandan , Meghnath ,
Gungu - Manti , Ramai - Darhiara Ratauli , and the Araria - Baigachhi Continuation
— Opening field : Ratauli - Darhiara , Jahanpur , Naili , Shrinagar , Ramai ,
Rahatmina , and Bhadra. ; Root line : Kamalpani → Devdhar / Dharanidhar / Mahwa
→ Udaykar , Babhana , Dhritikar , Gunakar , Someshwar , Bhimeshwar , Rajeshwar ,
Siddheshwar , Rupn.
- 21 - Rajora Mandar Nasira - Deshe Phulbadiya - Gondwara : Mahamahopadhyay
Batesh , Pashupati , Raghupati , Ratipati , Yagyapati , Pothia Sultanpur , Palasi ,
Belbadi Jhotan Jha , and Shripur - Deshe Kodhila — Opening field : Rajora - Mandar ,
Nasira - desh , Phulbadiya , and Gondwara - desh. ; Learned root : Mahamahopadhyay

Batesh → Pashupati / Raghupati / Adani / Ratipati ; Pashupati → Krishnapati and the Shivapati - Gunapati - Indrapati line.

- 22 - Satlakha - Satauli Gramaramabh : Chakrapani , Prithvidhar , Purushottam , Harikar , Shrikar , Ruchikar , Ratnakar , Maan , Murari , Jaydev , Ratnapani , Kouskidatt , Mushtauli - Phulwadi - Chakradhar , and Satlakha - Dharmapur - Barakhona - Tirasi — Opening root : Satlakha - Satauli begins with Chakrapani and a direct descent through Prithvidhar , Purushottam , Krishna , Harikar , Shrikar , Ruchikar , Manishwar , Sidhu , and Ratnakar. ; Ratnakar branch : Harikar , Gunakar , Bhaskar , Divakar , Chandrakar , and Shankar , with branch links to...
- 23 - Jagatpur Pu Mandar - Chuna - Chu Pur Pu Belbadi : Nardev , Arjun , Gopal , Harikar , Jagannath , Vishwambhar , Rajora - Mandar Sheshansh , Khawaspur , and Bakhri - Harshdatt Jha — Opening field : Jagatpur , Mandar , Chuna , Chu - pur , and Belbadi begin with Nardev and his sons Arjun and Gopal. ; Gopal line : Harirar , Narasimh , Harikar , Mitugune , Ratikar , Ramkar , Gyankar , Narapati , and the Takwal - Jor - Kanha links.
- 24 - Sodarpur Pu Mani Gramaramabh : Vishwanath , Gopinath , Batesh , Pashupati , Rameshwar , Ratnakar , Gondi , Krishn , Yagyapati , Lakshman , Modinath , Radhanath , and Khajuri - Bhikhari Mishra — Opening field : “अथ सोदरपुर पु मानी ग्रामारम्भः” opens the Sodarpur - Mani register through Vishwanath , Gopinath , Batesh , Pashupati , and Rameshwar. ; Ratnakar / Haun branch : Kamalu , Gondi , Shubhe , Andu , Viru , Dhiru ; with separate Ekma - Balias , Takwal , Surgan , and Baheradahi links.
- 25 - Raiyam Ghoshiyam Gramaramabh : Manbodh , Mangani Ram , Tilaknath , Chandranath , Nasira - Haveli Pokharia , Harimohan , Krishnamohan , Kanchinath Kiran , and the Sakuri - Belauch Threshold — Opening field : “अथ रैयाम घोषियाम ग्रामारंभः” opens a register joined to Bhauar , Kalashar , and Pokharia. ; Ancestral frame : परशुराम → नरहरि → मनबोध / गरीब , with a Sakaradhi - Balbhadra - Vireshwar - Madhav connection.
- 26 - Sakuri Belauch Gramaramabh : Shivdas , Tivyakara , Keuntu , Purai , Gunakar , Ramkrishna , Devanand , Ratnapati - Jhingur , Gauridatt , Buddhinath , Rajkumar , Vasukinath , and the Bhanupunur - Panichobh Threshold — Sakuri - Belauch root : Shivdas , Tivyakara , Keuntu , and the first Keuntu branch through Purai , Gopal , Madhav , Mukund , Chako , Shubhe , and Naruk. ; Purai - Gunakar branch : Gunakar , Divakar , Bhanukar , Bhupa , Duve , Hirdu , Padum , Viduk , Judaon , Andu , Harihar , Nathu , and Mangani.
- 27 - Bhanupunur Pu Panichobh Gramaramabh : Ramdev , Thitho , Jiveshwar , Bhanukar , Chandrakar , Jivdhar , Shrinath , Hingu , Durgadatt , Narayandatt , Gangadhar , Anantram , Bhavdev , Ranjan , and the Ruchouli - Ekhar Threshold — Panichobh root : Ramdev , Thitho , Gangesh , Mahesh , Jiveshwar , Bhanukar , Suryakar , and Aditya. ; Bhanukar - Ratnakar line : Buddhikar , Gunakar , Matikar , Ravikar , Shrikar , Chandrakar , Vibhakar , Venika , Pithu , and Jivdhar.
- 28 - Ruchouli Ekhar Gramaramabh : Jyotirvid Harishwar , Gunishwar , Hridayeshwar , Baburaiya , Vyakaran Ramchandra , Shrotriya Gangesh , Rajendra , Dharbharan , Vishwambhar , Judge Rameshwar , and the Sulhani - Naraun Threshold — Ruchouli - Ekhar opening : Jyotirvid Harishwar , Jyotirvid Gunishwar , Tula , Sona , Lochana , Hridayeshwar , and Baburaiya. ; Learned line : Vyakaran Ramchandra , Gangesh , Jayakant , Charumati , Bhanumati , Gomati , and Hemkant.

- 29 - Sulhani Naraun Gramaramabh : Mahidhar , Udayakar , Ratnakar , Dalu , Madhukar , Lakshman , Ramkrishna , Dharmeshwar , Tulakrishna , Khokha Devanath Jha , Jagmohan , Harimohan , and Ufarail Khokha — Sulhani - Naraun opening : Mahidhar , Manodhar , Lakshmidhar , Shridhar , Udayakar , Priyankar , Ratnakar , Pushpkar , Ruchikar , Dalu , Madhukar , Chandrakar , and Divakar . ; Madhukar - Lakshman line : Lakshman , Ramkrishna , Manhar , Annu , Andi , Purushi , Jaydev , Dharmeshwar , Tulakrishna , Lalit , K...
- 30 - Tripurau Pu Li Naraun Gramaramabh : Dakra - Dihiya , Vishweshwar , Gaurishwar , Mahamahopadhyay Harishwar , Saraswati Ram , Dharadhar , Gangadhar , Raghudev , Ruchidev , Lakshnipati , Rudrapati , and the Saraswati Family Migration Note — Opening descent : Dalu , Madhukar , Vishweshwar , Gaurishwar , Graheshwar , Dharai , Hardatt , and the early Dakra - Dihiya / Haveli context . ; Harishwar line : Mahamahopadhyay Harishwar , Avilamb , Saraswati Batu , Purushottam , Gunakar , Saraswati Ram , and Mahopadhyay Dharadhar.
- 31 - Nagwad Ghosot Gramaramabh : Vasudev , Divakar , Buddhikar , Govind , Lakshminath , Vidyapati , Damodar , Ramnath , Agamacharya Devanath , Gopinath , Madhusudan , Janardan , Haridas , Shubhankar , Fakir , Ishanchandra Thakur , Lakshmidhar - Chitradhar , Dayashankar , Harishchandra , Bank Bihari , and Prembihari — Opening line : Vasudev , Divakar , Vibhakar , Prajnakar , Harikar , Trilochan , None , Khedu , Pritikar , Ruchikar , Buddhikar , Rudra , and Ravikar . ; Learned cluster : Mahamahopadhyay Govind , Lakshminath / Thakuru , Mahamahopadhyay Vidyapati , Damodar , Ramnath , Agamacharya Devanath , Tarkapanch...
- 32 - Asi Ekhar Gramaramabh : Nasira - Deshe Pada , Vishwanath , Nandan , Bhanjan , Bhairam , Kanhuram , Shambhunath , Kuli , Bhaynath , Pratapanath , Kalikant , Shivanand , Pokharia , and Nasira - Deshe Bhadari — Opening line : Chandrapati Hedu , Vishwanath , Nandan , Bhanjan , and Bhikhari under the Nasira - Deshe Pada setting . ; Bhanjan line : Bhaiyaram , Kanhuram , Abhayanath , Janakinath , Shambhu / Dhir , Shambhunath , and Kuli.
- 33 - Gangora Budhwal Gramaramabh : Gondwara - Phulbadiya , Haveli - Radheli , Lotan , Rudra , Rangai , Rameshwar , Shivdatt , Pitambar , Dharanath , Khushi , Domai , Bhola , Rajendra , and the Aamdanda Close — Opening descent : Lotan , Rudra , Chhotai , Rangai , Rameshwar , and Shivdatt under the Gondwara - Phulbadiya / Haveli - Radheli setting . ; Pitambar line : Pitambar , Bhikshuk , Dharanath , Umanath , Yadupati , Ratnapati , Govardhan , and Takwal - Sudarshan links.
- 34 - Badhiyam Pawauli Gramaramabh : Nasira - Haveli Sauria , Ravidatt , Bhagirath , Jagannath , Janardan , Vishwanath , Ram , Ramchandra , Ratinath , Kamal , Narayan , Manorath , Rajaram , and the Devhar Threshold — Opening descent : Ravidatt , Bhagirath , Jagannath , Janardan , Vishwanath , Ram , and Ramchandra under the Badhiyam - Pawauli / Nasira - Haveli - Sauria frame . ; Ratinath line : Ratinath , Kamal , Govind , Pitambar , Moti , Rambhadra , Paduma , and the Sudaay - Belauch and Simarwad - Khauwal links.
- 35 - Devhar Devhar Mul - Mu Gramaramabh : Jaykar , Sagar , Matikar , Lakshmikar , Gunakar , Kameshwar , Rajoo , Haldhar , Narsingh , Brahmeshwar , Umapati , Narayan , Haradatt , Krishnadev , Nehal , Sitaram , Virnarayan , Ramdular , Khadganarayan , and the Shandilya - Brahmipura Threshold — Opening descent : Jaykar , Sagar , Matikar , Lakshmikar , Gunakar , Vatseshwar , Javeshwar , Kameshwar , Rajoo , and Haldhar . ; Narsingh line : Narsingh , Brahmeshwar ,

Umapati , Narayan , Haradatt , Ratidatt , Krishnadev , Ramdev , Lakshmiddev , and Shivdev.

- 36 - Shandilya - Gotre Brahmpura Pu Sako(b)ra - Kobara , Masuria - Alay : Delhan , Kanh , Ram , Vishweshwar , Shrinath , Dharmnath , Vidyadhar , Yashodhar , Chintamani , Narhari , Dharmeshwar , Jaydev , Rupnarayan , Hari Krishna , Krishnanand , Acharya Buddhinath , and the Kanhouli - Parwaha Threshold — Opening Shandilya - Brahmpura descent : Delhan , Kanh , Ram , Vishweshwar , Shrinath , Dharmnath , Lakshminath , Ratinath , Pritinath , Devanath , and Shitinath. ; Learned Dharmnath line : Harikar , Hore , Mahamahopadhyay Hore , Ved , Mahamahattaka Vamadev or Vidyadhar , Maheshwar , Javeshwar , Var...
- 37 - Kanhouli Parwaha : Ruchikar , Anandkar , Mitrakar , Jasai , Rajiv , Hariram , Vyakaran Halayudh , Baburam , Nityanand , Kalanand , Shardanand , Ramanand , Kripanand , Vibhuti , and the Ekbara - Sangram Threshold — Opening learned line : Mahopadhyaya Ruchikar , Anandkar , Bhanuharu , Chandrakar , Garveshwar , Dhamu , Mitrakar , Sthit , Dinkar , Jiveshwar , Keshav , Madhav , Lav - Kush , Ratanu , and Mahadev. ; Jasai - Rajiv - Hariram branch : Kusha , Ravi , Vishnu , Jane , Paran , Jasai , Gopal , Raghav , Shiv , Ram , L...
- 38 - Ekbara Sangram Gramaramabh : Dom Tekari , Chaturvedadhyaya Kamdev , Yajnik Parashuram , Shridhar , Balbhadra , Shrirang , Santosh , Ratneshwar , Ruchikar , Harinath , Gangeshwar , Theghanand , Ramanand , Vasudev , Umapati , Abhiram , Nena , Panchanand , and Mahinarayan — Opening ritual - learned line : Chaturvedadhyaya Kamdev , Yajnik Parashuram , Dikshant , Som , Tripathi , Krishna , Shridhar , Balbhadra , Shrirang , Vaman , Santosh , Paritosh , Harihar , Narayan , Dev , and Ratneshwar. ; Ratneshwar - Sadupadhyaya line : Divakar , Ruchikar , Shuchikar , Matikar , Har...
- 39 - Ekbara Sangram Sirsia Gramaramabh : Bhorilal Jha , Choa Lal , Sona Lal , Achmit Lal , Ajwalal , Bhupal Lal , Achkalal , Banmali , Shivanand , Bhavani Kant , Madhurapati , Lalbihari , Mahopadhyaya Shrinath , Vachaspati , Chandeshwar , and the Closing Register — Bhorilal opening : Nehal or Vishweshwar , Nena , Bhorilal Jha , Choa Lal , Sona Lal , Achmit Lal , Ajwalal , Bhupal Lal , and the Dayavati daughter - line. ; Choa Lal and Sona Lal branches : Achkalal , Anup Lal , Banmali , Shivanand , Chandradatt , Ramkrishna , Shrikrishna , Parashuram , Aniruddha...

7. Principal name and branch index

This index gathers principal persons, aliases, scholarly titles, and branch names that are prominent in chapter headings and branch summaries. It is intended for reading navigation across the volume.

A

Abbreviations (Ch.1); Abhay Krishna (Ch.4); Abhayand (Ch.5); Abhayandath (Ch.8, Ch.17, Ch.30, Ch.32); Abhaykrishna (Ch.15); Abhayandath (Ch.12); Abhimanyu (Ch.16); Abhiram (Ch.4, Ch.15, Ch.38); Abhiram-Bhagman (Ch.16); Abhishek (Ch.5); Achambhit (Ch.3); Achamit Lal (Ch.23); Acharya Buddhinath (Ch.36); Acharya Dr. Virendra Kumar (Ch.6).

Acharya Kavyakant (Ch.16); Acharya Umakant (Ch.16); Acharya Vijaykant (Ch.16); Achkalal (Ch.39); Achmit Lal (Ch.39); Achyut (Ch.15); Adani (Ch.15); Adhikalal (Ch.11); Adhiklal to Tirthamani (Ch.16); Aditya Kumar (Ch.26); Adityanand (Ch.4); Agamacharya Devanath (Ch.31); Agaru-Harikar-Aguwan (Ch.8); Ahilya (Ch.8, Ch.14).

Ail Pani (Ch.12) ; Ajay (Ch.6 , Ch.14) ; Ajayanand / Pappu (Ch.5) ; Ajaynath / Gholat (Ch.12) ; Ajbalal (Ch.23) ; Ajwalal (Ch.39) ; Akhilesh (Ch.11 , Ch.14) ; Akli (Ch.19) ; Alok / Shankar (Ch.4) ; Amar Singh (Ch.8) ; Amarkant Acharya (Ch.5) ; Amarnath (Ch.7 , Ch.17) ; Amaru / Budhes (Ch.6) ; Amarū (Ch.17).

Ambika (Ch.14) ; Ambuja (Ch.4) ; Ammi (Ch.37) ; Amod (Ch.9) ; Amoda (Ch.5) ; Amritnath (Ch.19 , Ch.31) ; Amritnath / Latai (Ch.4) ; Amru (Ch.4) ; Anand (Ch.17 , Ch.18 , Ch.34) ; Anand Mohan (Ch.14 , Ch.17) ; Anand / Ganapati (Ch.11) ; Anandakara (Ch.12) ; Anandakara - Suryakar (Ch.12) ; Anandi (Ch.7).

Anandika (Ch.24); Anandkar (Ch.37, Ch.38); Anant (Ch.23, Ch.37); Anantalal (Ch.6); Anantram (Ch.27); Ancestral (Ch.25); Andi (Ch.29); Andu (Ch.15, Ch.24, Ch.26); Anil (Ch.17, Ch.28); Aniruddha (Ch.5, Ch.39); Anita (Ch.15); Anjan (Ch.12); Annu (Ch.29); Anup Lal (Ch.39).

Anupam Kumar (Ch.18) ; Anuplal (Ch.20) ; Anupram (Ch.16) ; Anurag (Ch.38) ; Araria - Baigachhi (Ch.20) ; Arjun (Ch.19 , Ch.23) ; Arun (Ch.17) ; Arun Kumar (Ch.7) ; Arvind Narayan (Ch.12) ; Ashok (Ch.14) ; Ashok Kumar (Ch.6 , Ch.7 , Ch.31) ; Ashok / Mani (Ch.11) ; Ashutosh (Ch.9) ; Asi Ekharā Gramaramabh : Nasira - Deshe Pada (Ch.32).

Asi Valiyas (Ch.6) ; Asura - Suptani Gangoli (Ch.14) ; Atival / Raghu (Ch.11) ; Atrimohan / Chhotu (Ch.5) ; Avadh Mohan / Fatkan (Ch.4) ; Avadhesh (Ch.5 , Ch.14) ; Avadhesh engineer (Ch.15) ; Avadhnarayan (Ch.11 , Ch.19) ; Avilamb (Ch.30).

B

B.Ed. Principal (Ch.18) ; Babamani (Ch.3) ; Baban (Ch.26) ; Babhan (Ch.11) ; Babhana (Ch.20) ; Babhola (Ch.11) ; Babhola / Bhola (Ch.11) ; Baboolal (Ch.3) ; Babu (Ch.36) ; Babu Eklal / Tejanand (Ch.8) ; Babu - nath (Ch.22) ; Babu / Chhotai (Ch.11) ; Babuji (Ch.14 , Ch.16) ; Babulal (Ch.4 , Ch.8 , Ch.11 , Ch.19).

Babunandan (Ch.10) ; Babunath (Ch.3 , Ch.6 , Ch.15) ; Babuni (Ch.3) ; Babuni / Babunath (Ch.11) ; Baburaiya (Ch.23 , Ch.26 , Ch.28) ; Baburam (Ch.13 , Ch.20 , Ch.24 , Ch.29 , Ch.37) ; Baburam - Nandan - Meghnath (Ch.20) ; Bachcha (Ch.5) ; Bachhai (Ch.17) ; Bachhe (Ch.11) ; Bachkani (Ch.32) ; Back - reference (Ch.20) ; Badal Singh (Ch.8) ; Badgam Darhiara Asura : Ravikar (Ch.9).

Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria (Ch.34); Badhu (Ch.24); Badrinarayan (Ch.11); Badrinath (Ch.13); Bageshankar (Ch.12); Bahina (Ch.13); Baidyanath (Ch.4, Ch.7); Bakhri-Harshdatt Jha: Chudamani (Ch.23); Balabhadra (Ch.12); Balakram (Ch.16); Balakram-Batesh (Ch.16); Balakrishna (Ch.15); Balanand (Ch.5); Balbhadra (Ch.11, Ch.14, Ch.27, Ch.38).

Baldev (Ch.37); Balgovind (Ch.6); Baliyas Ekma Barahkona (Ch.10); Baliyas Ogahi-Dwashay (Ch.10); Balkrishna (Ch.7, Ch.17); Ballabh (Ch.13); Banaili (Ch.10); Banaili Dyodhi (Ch.8); Banamali (Ch.28); Bandhu (Ch.12, Ch.16); Baneshwar (Ch.31); Bank Bihari (Ch.31); Banmali (Ch.4, Ch.6, Ch.12, Ch.24, Ch.39); Basanta B.A (Ch.15).

Basanti (Ch.7) ; Basaoan (Ch.6) ; Bastilal (Ch.3) ; Bastilal / Chhotku (Ch.6) ; Basudev (Ch.16) ; Basuka (Ch.10) ; Batahu expands into Bihari (Ch.21) ; Batenath (Ch.7) ; Batesh (Ch.10 , Ch.16 , Ch.24) ; Batesh to Lalit (Ch.16) ; Bateshnath (Ch.18) ; Bateshnath Singh / Thaknu (Ch.13) ; Batu (Ch.11) ; Baun (Ch.35).

Bechu (Ch.15 , Ch.16) ; Behat Khandwala - Parbaha (Ch.5) ; Beheda Belauch (Ch.6) ; Belbadi Jhotan Jha (Ch.21) ; Belbadi Jhotan Jha through Mandhan (Ch.21) ; Benglal (Ch.6) ; Bhadramani (Ch.23) ; Bhadreswar (Ch.38) ; Bhagirath (Ch.14 , Ch.34 , Ch.35 , Ch.39) ; Bhagman (Ch.16) ; Bhagvati / Bhagti (Ch.9) ; Bhagwan (Ch.7 , Ch.17) ; Bhailal (Ch.11) ; Bhainath (Ch.9 , Ch.11 , Ch.20 , Ch.23).

Bhairam (Ch.32); Bhairav (Ch.18); Bhairavdatt (Ch.16); Bhaiya (Ch.3, Ch.8, Ch.23); Bhaiyaram (Ch.12); Bhajan (Ch.27); Bhakta Kavi Dhanapati (Ch.9); Bhanginath (Ch.3); Bhanjan (Ch.5, Ch.13, Ch.32); Bhanuharu (Ch.37); Bhanukar (Ch.12, Ch.26, Ch.27); Bhanukar-Ratnakar (Ch.27); Bhanumati (Ch.28); Bhanupunur Pu Panichobh Gramaramabh: Ramdev (Ch.27).

Bharati (Ch.26); Bharatpati (Ch.15); Bhaskar (Ch.22); Bhavaditya (Ch.17); Bhavanand (Ch.5, Ch.18); Bhavani (Ch.8, Ch.11, Ch.22); Bhavani Kant (Ch.39); Bhavanidatt (Ch.21, Ch.27); Bhavdev (Ch.23, Ch.27); Bhavdev-Jagannath (Ch.23); Bhavesh (Ch.10, Ch.14, Ch.24); Bhavesh Chandra (Ch.31); Bhaveshwar (Ch.32); Bhavnath (Ch.15).

Bhaynath (Ch.32); Bhel (Ch.16); Bhikari (Ch.10); Bhikhi (Ch.12); Bhikshuk (Ch.33, Ch.39); Bhim (Ch.7); Bhim-Satyakavi (Ch.12); Bhimeshwar (Ch.20).

C

Chako (Ch.26); Chakor (Ch.17); Chakradhar (Ch.4, Ch.32); Chakrapani (Ch.10, Ch.15, Ch.24); Chalbali (Ch.13); Chamital (Ch.11); Chanan (Ch.28, Ch.37); Chandeshwar (Ch.39); Chandika (Ch.32); Chandni (Ch.35);

Chandradatt (Ch.6, Ch.39); Chandrakar (Ch.10, Ch.11, Ch.22, Ch.27, Ch.29, Ch.37); Chandrakishor (Ch.28); Chandramani (Ch.33).

Chandramohan (Ch.5) ; Chandranand (Ch.9) ; Chandranarayan (Ch.27) ; Chandranath (Ch.25) ; Chandrapati (Ch.9) ; Chandravadan (Ch.13) ; Chandravati (Ch.15) ; Chandīdatt (Ch.16 , Ch.23) ; Chandīdatt - Parshamani (Ch.16) ; Charumati (Ch.28) ; Chaturanan (Ch.5 , Ch.7) ; Chaturvedadhyarya Kamdev (Ch.38) ; Chaudhary Devanand (Ch.8) ; Chaudhary Parmanand / Hazari (Ch.8).

Chetnath (Ch.21); Chhaba (Ch.4); Chhado (Ch.4); Chhavan (Ch.20); Chhota (Ch.8); Chhotai (Ch.33); Chhotkani-Sodarpur bridge: Chhotkani (Ch.11); Chhotu (Ch.16); Chichan (Ch.12); Chikni (Ch.17); Chilka (Ch.18, Ch.24); Chilkaram (Ch.16); Chintamani (Ch.5, Ch.36); Chintamani-Mathuranath (Ch.17).

Chiranjeev (Ch.13); Chitra (Ch.14); Chitradhar (Ch.13); Chitrapati (Ch.36); Choa Lal (Ch.39); Chu-pur (Ch.23); Chuna (Ch.23); Chunni (Ch.5); Closing (Ch.33, Ch.34).

D

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Deonarayan (Ch.4) ; Dev (Ch.38) ; Devaditya (Ch.17) ; Devaditya - Pankhu - Bhulek (Ch.17) ; Devaki (Ch.7 , Ch.9) ; Devanand (Ch.5 , Ch.9 , Ch.18 , Ch.26) ; Devanath (Ch.9 , Ch.15 , Ch.29 , Ch.36) ; Devaraj Singh (Ch.13) ; Devdatt / Datt (Ch.13) ; Devdhar (Ch.20) ; Devendra Mohan (Ch.5 , Ch.6 , Ch.9) ; Devesh (Ch.5) ; Deveshwar (Ch.12) ; Devhar Devhar Mul - Mu Gramaramabh : Jaykar (Ch.35).

Devkrishna (Ch.17); Devlal (Ch.6); Devpani (Ch.12); Devsena (Ch.7); Devsundar (Ch.3); Dhairyanarayan (Ch.17); Dhamu (Ch.37); Dhanapati (Ch.9); Dhanesh (Ch.31); Dhangri (Ch.3); Dhanpati (Ch.5, Ch.11, Ch.35); Dharadhar (Ch.30); Dharaditya (Ch.17); Dharai (Ch.30).

Dharanath (Ch.27, Ch.33); Dharani-Harijiv (Ch.14); Dharanidhar (Ch.10, Ch.20); Dharbharan (Ch.28); Dharmacharya Mahopadhyaya Chandeshwar (Ch.39); Dharmadhikaranik Mahamahopadhyay Harisharman (Ch.17); Dharmakar (Ch.12); Dharmalal (Ch.6); Dharmanand (Ch.18); Dharmanayaran (Ch.11); Dharmapati (Ch.3); Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati (Ch.12); Dharmapur-Chikni (Ch.27); Dharmapur-deshe Hemnagar: Rohini's sons Dullah (Ch.19).

Dharmapur-Kala-Balua (Ch.28); Dharmapur-Raghunathpur (Ch.12); Dharmapur-Rashadhya (Ch.28); Dharmeshwar (Ch.10, Ch.29, Ch.36); Dharmnath (Ch.36); Dhir Mohan (Ch.9); Dhiraj (Ch.14, Ch.38); Dhirakant (Ch.6); Dharendra Mohan (Ch.5, Ch.14); Dhiru (Ch.24); Dhritikar (Ch.20); Digambar (Ch.5, Ch.19, Ch.21, Ch.23, Ch.24, Ch.35); Dikshant (Ch.38); Dilip (Ch.15, Ch.17).

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Diwakar (Ch.9, Ch.10); Dom Tekari Gram: Jayaditya (Ch.6); Domai (Ch.33); Doman Lal (Ch.37); Dr. Jagannath (Ch.13); Dr. Professor historian Rajanand (Ch.37); Dravin (Ch.5); Duban (Ch.6); Dukhadi (Ch.21); Dukhan (Ch.11); Dukhharan (Ch.9, Ch.11, Ch.12); Dukhharan-Bhaiyaram (Ch.12); Dukhia (Ch.3, Ch.10, Ch.11); Dukhmochan (Ch.5).

Dukhran / Dukhan (Ch.24) ; Dular (Ch.4 , Ch.11) ; Dularaiya (Ch.11) ; Dullah (Ch.13 , Ch.21 , Ch.23) ; Durga (Ch.8 , Ch.11) ; Durgadatt (Ch.6 , Ch.7 , Ch.9 , Ch.26 , Ch.27) ; Durgadatt - Narayandatt (Ch.27) ; Durgadatt / Khushru (Ch.9) ; Durganand (Ch.11 , Ch.37) ; Durganath (Ch.10) ; Durlabh (Ch.4 , Ch.7 , Ch.24) ; Duve (Ch.15 , Ch.26) ; Dwarikanath (Ch.4 , Ch.15 , Ch.17 , Ch.19 , Ch.22) ; Dwarikanath → Babua (Ch.19).

E

Ekhara Sangram Gramaramabh: Dom Tekari (Ch.38); Ekbara Sangram Sirsia Gramaramabh: Bhorilal Jha (Ch.39); Eklaal (Ch.23); Eklal (Ch.10); Eklal to Giranand (Ch.16); Eknath (Ch.10).

F

Fakir (Ch.4 , Ch.8 , Ch.23 , Ch.31) ; Fatkan (Ch.4) ; Feku (Ch.10) ; Female bridge - lines : Lakhima (Ch.15) ; Female bridge - lines : Manjula (Ch.14) ; Firangi (Ch.4) ; First (Ch.19) ; First descent chain : Bhule (Ch.18) ; Fudilal / Fudkan / Kalar (Ch.7).

G

Gadadhar (Ch.12) ; Gahai (Ch.17) ; Gajadhar (Ch.3) ; Gajanand (Ch.3 , Ch.5 , Ch.9) ; Gajendra (Ch.11) ; Gana (Ch.23) ; Ganapati (Ch.9 , Ch.10 , Ch.11 , Ch.17 , Ch.18) ; Ganesh (Ch.10 , Ch.24 , Ch.31 , Ch.35) ; Ganesh → Hari Krishna (Ch.20) ; Ganeshdatt (Ch.16) ; Ganeshdatt / Doman to Adhiklal (Ch.16) ; Gangadatt (Ch.6 , Ch.23) ; Gangadhar (Ch.4 , Ch.5 , Ch.8 , Ch.12 , Ch.14 , Ch.24 , Ch.27 , Ch.30 , Ch.33) ; Gangaditya (Ch.17).

Ganganand (Ch.5, Ch.17); Gangaram (Ch.4); Gangesh (Ch.27, Ch.28); Gangeshwar (Ch.38); Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya (Ch.33); Ganodi (Ch.3); Garju (Ch.5); Garveshwar (Ch.37); Gatiram (Ch.13, Ch.18); Gauridatt (Ch.26); Gauridatt-Hajari (Ch.26); Gaurinath (Ch.9); Gauripati (Ch.21); Gaurishwar (Ch.10, Ch.30).

Gautam (Ch.9) ; Gayan / Konek / Gaulkar (Ch.10) ; Gena (Ch.11) ; Genalal (Ch.9) ; Genalal to Ratinath and Brajlal (Ch.16) ; Ghananand (Ch.5) ; Ghanaram (Ch.6) ; Ghanshyam (Ch.12 , Ch.15) ; Ghatak Dayaram (Ch.17) ; Ghinalal (Ch.9) ; Ghoda Ghat Ratipad Belauch : Vasudev (Ch.7) ; Ghoghhai (Ch.4) ; Giranand (Ch.5 , Ch.28) ; Girija (Ch.18).

Girijanand (Ch.11 , Ch.17) ; Girijanath / Dundi (Ch.10) ; Girinath (Ch.12) ; Giripati (Ch.5) ; Girishchandra (Ch.15) ; Girishwar (Ch.11) ; Giru (Ch.9) ; Godhai (Ch.14 , Ch.17) ; Godhan (Ch.17) ; Gokhulanand (Ch.5) ; Gokulnath (Ch.31) ; Gomati (Ch.28) ; Gondi (Ch.24) ; Gondinath (Ch.27).

Gondu (Ch.4); Gondu-Hedan-Sundarmani (Ch.4); Gonod (Ch.3); Gopal (Ch.9, Ch.10, Ch.11, Ch.23, Ch.26, Ch.36, Ch.37); Gopi (Ch.5); Gopimohan (Ch.29); Gopinath (Ch.3, Ch.5, Ch.24, Ch.31); Govardhan (Ch.9, Ch.33); Govind (Ch.10, Ch.11, Ch.12, Ch.20, Ch.22, Ch.31, Ch.34); Govind Mahkara (Ch.15); Govind Narayan (Ch.4); Govinddatt (Ch.3); Govinddev (Ch.5); Govindlal (Ch.16).

Graheshwar (Ch.30) ; Grihinath (Ch.11) ; Gulab Mohan (Ch.5) ; Gunakar (Ch.9 , Ch.20 , Ch.22 , Ch.26 , Ch.27 , Ch.30 , Ch.35) ; Gunanand (Ch.9 , Ch.17 , Ch.20) ; Gunanand / Gobhi (Ch.8) ; Gungu - Manti (Ch.20) ; Gungu - Manti / Shrinagar (Ch.20) ; Gunishwar (Ch.28 , Ch.38) ; Gunja (Ch.8) ; Gunpati (Ch.39) ; Gyan Shankar (Ch.11) ; Gyankar (Ch.12 , Ch.23).

H

Haladhar (Ch.4 , Ch.15) ; Haladhar - Narhari (Ch.15) ; Halayudh and Baburam (Ch.37) ; Haldhar (Ch.3 , Ch.35) ; Halleshwar (Ch.6 , Ch.38) ; Hansmani (Ch.5) ; Haradatt (Ch.6 , Ch.35) ; Haraditya (Ch.17) ; Harakhu (Ch.5 , Ch.10) ; Haraut (Ch.3) ; Haraut Desh Amrauni (Ch.3) ; Hardatt (Ch.30) ; Hardatt / Badrinath (Ch.3) ; Hargyan (Ch.33).

Hari (Ch.12); Haridas (Ch.31); Haridas-Shubhankar (Ch.31); Haridayal (Ch.35); Haridev (Ch.4, Ch.5); Haridev-Shulpani (Ch.9); Harihar (Ch.11, Ch.26, Ch.38); Harijiv (Ch.11, Ch.14); Harik (Ch.21); Harikar (Ch.8, Ch.22, Ch.23, Ch.31, Ch.38); Harikrishna (Ch.36); Harimohan (Ch.16, Ch.25, Ch.29); Harinandan (Ch.4); Harinarayan (Ch.9).

Harinath (Ch.10, Ch.15, Ch.20, Ch.27, Ch.38); Haripani (Ch.17); Haripani-Ratnapani (Ch.17); Hariram (Ch.5, Ch.37); Harishankar (Ch.4); Harisharma (Ch.10); Harishchandra (Ch.31); Harishwar (Ch.7, Ch.30); Harishwar-Baidyanath-Mohanlal (Ch.7); Harivansh (Ch.16); Harpati (Ch.12,

Ch.36, Ch.39); Harsh (Ch.38); Harshdatt (Ch.15, Ch.23); Harshmani (Ch.10, Ch.27, Ch.28).

Haun-Viru (Ch.24); Haveli-Radheli (Ch.33); Hedan (Ch.4); Hem Sundar (Ch.6); Hema (Ch.15); Hemkant (Ch.3); Hemkar (Ch.3); Hemnagar Matinath (Ch.13); Hemnagar: Hingu-Kamal (Ch.13); Hemnath (Ch.9, Ch.12, Ch.20); Hemvati (Ch.15); Himanshu (Ch.16); Hin (Ch.12); Hingu (Ch.11, Ch.12, Ch.27).

Hingu - Mangu (Ch.11) ; Hira (Ch.13) ; Hira Ram or Harikrishna (Ch.36) ; Hirai (Ch.10) ; Hiranman / Babuni (Ch.26) ; Hiranmanik (Ch.6) ; Hiranman (Ch.27) ; Hirdu (Ch.26) ; Hitnath (Ch.12) ; Horai (Ch.10) ; Hore (Ch.36) ; Hori (Ch.24) ; Horil (Ch.9) ; Hridayeshwar (Ch.28).

Hridaynath (Ch.15, Ch.22, Ch.31); Hulashdatt (Ch.39).

I

Indrakala (Ch.11); Indrakant (Ch.35); Indrakant Acharya (Ch.5); Indramani (Ch.5); Indramohan (Ch.4); Indranand (Ch.11, Ch.17); Indranarayan (Ch.3, Ch.27); Indranath (Ch.28); Indrapati (Ch.22); Indreshwar (Ch.13); Ishanath (Ch.39); Ishanchandra Thakur (Ch.31).

J

Jagadamba (Ch.8 , Ch.13) ; Jagannath (Ch.3 , Ch.7 , Ch.8 , Ch.10 , Ch.14 , Ch.16 , Ch.23 , Ch.24 , Ch.34) ; Jagannath / Jaynath (Ch.11) ; Jagatmani (Ch.19 , Ch.28) ; Jagdish (Ch.10 , Ch.14 , Ch.15 , Ch.18) ; Jagdish - Rameshwar (Ch.15) ; Jage (Ch.22) ; Jagmohan (Ch.4 , Ch.8 , Ch.16 , Ch.17 , Ch.29 , Ch.36) ; Jagu (Ch.12 , Ch.14 , Ch.15) ; Jahali (Ch.11) ; Jahanpur (Ch.20) ; Jahanpur and Pada - Rupaspur (Ch.5) ; Jahanpur return (Ch.17) ; Jahnavi (Ch.26).

Jajiwal (Ch.20) ; Jaldhar (Ch.3) ; Jaldhar-Ramakant-Raghnath (Ch.3) ; Jamua - Baradbata (Ch.17) ; Janakinath (Ch.3 , Ch.12 , Ch.32) ; Janaklal (Ch.13) ; Janardan (Ch.31 , Ch.34) ; Jane (Ch.37) ; Jankinath (Ch.28) ; Jasai (Ch.37) ; Jasai - Rajiv - Hariram (Ch.37) ; Jatadhar (Ch.3) ; Jatadhar / Jadu (Ch.10) ; Jatu (Ch.17).

Javeshwar (Ch.35, Ch.36); Jay Ram (Ch.16); Jay Sharma (Ch.10); Jay Shivkanth (Ch.11); Jayaditya (Ch.17); Jayaditya-Haradatt (Ch.6); Jayakant (Ch.3, Ch.28); Jayamala (Ch.7); Jayanagar-Bengal and Sadupadhyay (Ch.31); Jayanand (Ch.14); Jayanand-Kadamlal (Ch.14); Jayanarayan (Ch.11); Jayanath (Ch.28); Jayaraj Singh (Ch.13).

Jaydev (Ch.5 , Ch.22 , Ch.27 , Ch.29 , Ch.36 , Ch.39) ; Jaykrishna (Ch.5 , Ch.11 , Ch.14) ; Jaynarayan (Ch.38) ; Jaynath (Ch.10 , Ch.12) ; Jayprakash (Ch.7) ; Jayshrillal / Kaudi (Ch.26) ; Jeevan (Ch.34) ; Jeevanath (Ch.4) ; Jeeveshwar Bhatt (Ch.4) ; Jhagad (Ch.11) ; Jhapat Singh (Ch.8) ; Jhaptalal (Ch.11) ; Jhonti (Ch.12) ; Jhotan (Ch.20 , Ch.21).

Jhotan / Parshi (Ch.6) ; Jhulanand / Kamalanand (Ch.4) ; Jhumaklal (Ch.16) ; Jhumaklal to Kanaklal and Rashiklal (Ch.16) ; Jhumkalal (Ch.23) ; Jinilal (Ch.23) ; Jitendra (Ch.14) ; Jiv (Ch.15) ; Jivai (Ch.15) ; Jivan (Ch.4) ; Jivan Singh (Ch.8) ; Jivanand (Ch.37) ; Jivanath (Ch.12) ; Jivdhar (Ch.27).

Jivdhar-Shrinath (Ch.27); Jivek (Ch.10, Ch.11); Jiveshwar (Ch.27, Ch.37); Judaon (Ch.15, Ch.26); Judaun (Ch.3, Ch.8); Judge Rameshwar (Ch.28); Judi (Ch.18); Jyotirvid Gunishwar (Ch.28); Jyotish (Ch.28, Ch.38); Jyotish Chandra (Ch.31); Jyotishi Harishwar (Ch.4); Jyotishi titles (Ch.20).

K

Kadamlal (Ch.14); Kailash (Ch.5); Kalanand (Ch.28, Ch.37); Kalashar (Ch.25); Kalidas (Ch.12, Ch.34); Kalidatt (Ch.9, Ch.27); Kalikanand (Ch.9); Kalikant (Ch.32); Kalishankar (Ch.31); Kalli (Ch.8); Kamakhya (Ch.13); Kamal (Ch.4, Ch.6, Ch.9, Ch.10, Ch.13, Ch.34); Kamal Mohan (Ch.14); Kamal Mohan and Harimohan (Ch.14).

Kamal-Horil (Ch.9); Kamalakant (Ch.39); Kamalanand (Ch.3, Ch.5, Ch.17, Ch.28); Kamalkishor (Ch.14); Kamalnai (Ch.10); Kamalpani (Ch.31); Kamdev (Ch.3, Ch.5); Kameshwar (Ch.29, Ch.35, Ch.39); Kamlū (Ch.17); Kanchinath Kiran (Ch.25); Kanh (Ch.15, Ch.36); Kanha (Ch.5); Kanhaiya (Ch.10, Ch.12, Ch.19, Ch.29); Kanhaiya Singh (Ch.8).

Kanhaiyalal (Ch.3) ; Kanhouli Parwaha : Ruchikar (Ch.37) ; Kanhu (Ch.11) ; Kanhuran (Ch.32) ; Kantinath (Ch.31) ; Kapil Mohan (Ch.4 , Ch.14) ; Kapileshwar / Dukhan (Ch.13) ; Karelal (Ch.3) ; Karpur (Ch.17) ; Kartik (Ch.10 , Ch.33) ; Kashi (Ch.29) ; Kashidatt (Ch.24) ; Kashika (Ch.22) ; Kashinath (Ch.10 , Ch.15 , Ch.16 , Ch.17).

Katayi - Anhara Belepethia (Ch.13) ; Kaushilya (Ch.16) ; Kaushkidatt (Ch.15) ; Kaushkidatt to Pushpanath (Ch.16) ; Kauski Datt (Ch.37) ; Kavavati (Ch.7) ; Kavi Keshari Bhim (Ch.12) ; Kavindra / Shankar (Ch.4) ; Kazi Purnia : Vasudev (Ch.11) ; Kedar (Ch.11) ; Kedar Nath (Ch.29) ; Kedarnath (Ch.13 , Ch.15 , Ch.17) ; Keshav (Ch.9 , Ch.37) ; Keshav Mohan (Ch.14).

Keshav Mohan / Lakshman Ji (Ch.9) ; Keshav / Bhatu (Ch.4) ; Keshavlal (Ch.9) ; Keuntu (Ch.18 , Ch.26) ; Keutu (Ch.17) ; Khadgamani (Ch.21 , Ch.27) ; Khadganarayan (Ch.35) ; Khagapati (Ch.10) ; Khajuri - Ju Bhikhari Mishra : Jhingur (Ch.24) ; Khan Aguwan (Ch.8) ; Khangnath (Ch.11) ; Khauval Simbarwad Gramaramabh : Jahanpur (Ch.17) ; Khawaspur (Ch.23) ; Khawaspur back - reference : Dhani's son Domana (Ch.23).

Khedan (Ch.7, Ch.8); Khedu (Ch.31); Khekhan (Ch.3); Khelanand (Ch.4); Khevidati (Ch.7); Khokha Devanath Jha (Ch.29); Khokha Radhanath Mishra back-reference: Krishna (Ch.24); Kholdhar (Ch.3); Kholdhar's sons Muralidhar (Ch.3); Khudnavati (Ch.8); Khushi (Ch.33); Khushihal (Ch.17); Khushru to Gajanand and Bhagirath (Ch.16); Khyalinath (Ch.4).

Kirat Singh (Ch.8); Kirti (Ch.11); Kirtianand (Ch.9); Kirtinarayan (Ch.27); Kirtinath (Ch.20, Ch.29); Kobara (Kohbara): Dharanidhar (Ch.10); Kochai (Ch.37); Kokil (Ch.7); Kouskidatt (Ch.22); Kripanand (Ch.37); Kripanath (Ch.8); Krishn (Ch.24); Krishna (Ch.22, Ch.38); Krishna Dev (Ch.30).

Krishna Gopal (Ch.5) ; Krishnadev (Ch.35) ; Krishnakant (Ch.3) ; Krishnamani (Ch.10 , Ch.13 , Ch.36) ; Krishnamani / Mukund (Ch.6) ; Krishnamohan (Ch.25) ; Krishnanand (Ch.4 , Ch.9 , Ch.36) ; Kshatrapati (Ch.24) ; Kshemkar (Ch.7) ; Kujouli (Ch.20) ; Kulanand (Ch.14 , Ch.17) ; Kuli (Ch.32) ; Kulpati (Ch.21) ; Kumar Bhaskar (Ch.14).

Kumar Singh (Ch.8); Kumarkant (Ch.19); Kumarnath (Ch.4, Ch.5); Kunai (Ch.4); Kundana (Ch.13); Kunjmohan (Ch.5); Kushe (Ch.15); Kusheshwar (Ch.11, Ch.39).

L

Laggi (Ch.28) ; Lakhan (Ch.37) ; Lakshman (Ch.3 , Ch.11 , Ch.19 , Ch.24 , Ch.29 , Ch.30) ; Lakshman produces Matiram and Gatiram (Ch.24) ; Lakshman → Sadanand (Ch.19) ; Lakshman - Gangoli (Ch.11) ; Lakshmi (Ch.8) ; Lakshmi Mohan (Ch.5) ; Lakshmidatt (Ch.39) ; Lakshmiddev (Ch.24 , Ch.35) ; Lakshmidhar (Ch.17 , Ch.29) ; Lakshmidhar - Chitradhar (Ch.31) ; Lakshmidhar / Chitradhar (Ch.31) ; Lakshmikant (Ch.3 , Ch.7 , Ch.12).

Lakshmikar (Ch.10 , Ch.35 , Ch.38) ; Lakshminath (Ch.5 , Ch.10 , Ch.12 , Ch.14 , Ch.15 , Ch.31 , Ch.33 , Ch.34 , Ch.36) ; Lakshminath or Moti (Ch.38) ; Lakshminath - Parashuram (Ch.15) ; Lakshminath / Thakuru (Ch.31) ; Lakshminath / Thitharu (Ch.6) ; Lakshmipani (Ch.17) ; Lakshmipati (Ch.20 , Ch.30) ; Lal (Ch.3 , Ch.5 , Ch.8 , Ch.12 , Ch.37) ; Lal Babu (Ch.16) ; Lal - Bhikhi - Hitnath (Ch.12) ; Lala (Ch.4 , Ch.16) ; Lalbihari (Ch.39) ; Lalit (Ch.29).

Lalit to Genalal (Ch.16) ; Lalitnath (Ch.28) ; Lambodar (Ch.10) ; Late continuations : Rajendra Mohan (Ch.29) ; Late expansion (Ch.10) ; Lav - Kush (Ch.37) ; Laxman (Ch.14) ; Leel Mohan (Ch.14) ; Lekhmani (Ch.5) ; Lekhmani / Satish (Ch.31) ; Lilanand (Ch.17 , Ch.37) ; Lineage Logic (Ch.1) ; LL.B (Ch.20) ; Lochana (Ch.10 , Ch.28 , Ch.37).

Loknath (Ch.12); Lotan (Ch.33); Lotan → Radhanath (Ch.20); Lukhi Day (Ch.11).

M

Maan (Ch.22) ; Machalini (Ch.7) ; Madan Mohan (Ch.4 , Ch.14) ; Madhav (Ch.4 , Ch.11 , Ch.15 , Ch.26 , Ch.37) ; Madhukar (Ch.8 , Ch.15 , Ch.21 , Ch.29 , Ch.30) ; Madhukar → Umapati (Ch.21) ; Madhukar - Bhupati - Prithvipati (Ch.8) ; Madhukar - Lakshman (Ch.29) ; Madhurapati (Ch.13 , Ch.24 , Ch.27 , Ch.39) ; Madhurapati - Lalbihari (Ch.39) ;

Madhusudan (Ch.31 , Ch.38) ; Madhusudan / Manohar (Ch.4) ; Mahadev (Ch.24) ; Mahadev Digdhi (Ch.5).

Mahadevdatt (Ch.12); Mahamahattaka Vamadev or Vidyadhar (Ch.36); Mahamahopadhyay Halayudh (Ch.2); Mahamahopadhyay Harishwar (Ch.30); Mahamahopadhyay Hore (Ch.36); Mahamahopadhyay Mahesh (Ch.15); Mahamahopadhyay Prajapati (Ch.17); Mahamahopadhyay Vidyapati (Ch.31); Mahamahopadhyaya Harihar (Ch.38); Mahamahopadhyaya Harinath (Ch.38); Mahamahopadhyaya Vasudev (Ch.38); Mahamaya (Ch.26); Mahanand (Ch.9); Mahant (Ch.16).

Mahaval (Ch.27) ; Mahaval / Bhim (Ch.11) ; Mahesh (Ch.10 , Ch.17 , Ch.27 , Ch.38) ; Maheshnath (Ch.8) ; Maheshwar (Ch.10 , Ch.14 , Ch.32 , Ch.36 , Ch.38) ; Mahia Sodarpur (Ch.8) ; Mahinarayan (Ch.38) ; Mahinath (Ch.26) ; Mahiya Sodarpur (Ch.5) ; Mahopadhyay Bachhai (Ch.30) ; Mahopadhyay Narayan (Ch.30) ; Mahopadhyay Pranpati (Ch.30) ; Mahopadhyay Raghudev (Ch.30) ; Mahopadhyay Ruchidev (Ch.30).

Mahopadhyay Vishwanath (Ch.12); Mahopadhyaya Babua (Ch.39); Mahopadhyaya Chandeshwar (Ch.39); Mahopadhyaya Mahadev (Ch.38); Mahopadhyaya Shridhar (Ch.38); Mahopadhyaya Shrinath (Ch.39); Majlishpur (Ch.3); Makranda (Ch.8); Manbodh (Ch.17, Ch.25); Mandar (Ch.23); Mane (Ch.22); Mangani Ram (Ch.25); Mangani-Ramkrishna (Ch.26); Mangu (Ch.11).

Manhar (Ch.29); Manik (Ch.19, Ch.29, Ch.37); Manikant Acharya (Ch.5); Manikrishna (Ch.5); Manilal (Ch.8); Manindra Mohan (Ch.9, Ch.17); Maniram (Ch.5); Manish (Ch.15); Manish Kumar (Ch.7); Manishwar (Ch.22); Manjula (Ch.14); Manmohan (Ch.4, Ch.5, Ch.17, Ch.18, Ch.29); Manmohan-Ramanikant (Ch.18); Manna Lal (Ch.9).

Mannalal (Ch.9) ; Mannalal - Jagmohan (Ch.9) ; Mannu (Ch.38) ; Manodhar (Ch.29) ; Manohar (Ch.3 , Ch.7 , Ch.23 , Ch.34) ; Manoj (Ch.16) ; Manorama (Ch.18) ; Manoranjana (Ch.3, Ch.23) ; Manorath (Ch.11 , Ch.29 , Ch.34) ; Manorath / Maji / Maani (Ch.9) ; Mansaram (Ch.12) ; Mansukh (Ch.14) ; Manuk (Ch.11) ; Manuk - Roshan (Ch.11).

Maryadhukant (Ch.5); Masuria-Alay: Delhan (Ch.36); Mathuranath (Ch.3, Ch.17); Mati (Ch.5); Matikar (Ch.8, Ch.21, Ch.27, Ch.35, Ch.38); Matinath (Ch.13); Matiram produces Jagannath (Ch.24); Mayakant (Ch.3); Mayanand (Ch.5, Ch.17); Mayanath (Ch.20); Medhakar (Ch.24); Medhu (Ch.11); Meghanath (Ch.10); Meghnath (Ch.15, Ch.17, Ch.20, Ch.35).

Milan (Ch.3); Mira (Ch.7); Mishra-Krishna (Ch.24); Mithilesh (Ch.5, Ch.14); Mitrakar (Ch.37); Mitugune (Ch.23); Modaranarayan (Ch.11); Modinath (Ch.24); Modnath (Ch.24); Mohan (Ch.10, Ch.12, Ch.22, Ch.28, Ch.36); Mohanlal (Ch.7, Ch.22); Mohar (Ch.16); Mohavati (Ch.8); Mohitlal (Ch.7).

Moti (Ch.34) ; Motinath (Ch.5 , Ch.12) ; Motiram (Ch.16) ; Mukesh (Ch.16) ; Mukhiya Suresh (Ch.39) ; Muktinath (Ch.10 , Ch.28) ; Mukund (Ch.17 , Ch.24 , Ch.26 , Ch.38) ; Mukund / Bhimdatt (Ch.25).

N

Nagendra Mohan (Ch.29); Nagwad Ghosot Gramaramabh: Vasudev (Ch.31); Naili (Ch.20); Nakatu (Ch.3); Nakatulal (Ch.9); Nand Kishor (Ch.14, Ch.16); Nand Kumar (Ch.16); Nand Singh (Ch.8); Nandan (Ch.10, Ch.12, Ch.20, Ch.32, Ch.37); Nandan and Meghnath carry extensive Sodarapur (Ch.20); Nandipati (Ch.21); Nandkumar (Ch.22); Nandlal (Ch.9); Nanu (Ch.8, Ch.19, Ch.35).

Nanu - Balakrishna (Ch.15) ; Nanuka (Ch.34) ; Narapati (Ch.23) ; Narasimh (Ch.23) ; Narayan (Ch.4 , Ch.6 , Ch.34 , Ch.35 , Ch.38) ; Narayan Ji (Ch.6) ; Narayan Mohan / Bangtu (Ch.5) ; Narayandatt (Ch.16 , Ch.27) ; Narendra Mohan (Ch.6) ; Narendra Singh (Ch.8) ; Naresh (Ch.11 , Ch.13) ; Naresh Chandra (Ch.31) ; Naresh Mohan (Ch.9) ; Narhari (Ch.21 , Ch.36).

Narhari → Mahesh / Jivesh (Ch.21) ; Naro (Ch.22) ; Narpati (Ch.12) ; Narsingh (Ch.35) ; Narsingh Mohan (Ch.4) ; Naruk (Ch.10) ; Narun (Ch.15) ; Nasira Desho Dighdi : Bhulek (Ch.18) ; Nasira - desh (Ch.21) ; Nasira - Haveli Pokharia (Ch.25) ; Nath (Ch.4 , Ch.5 , Ch.32) ; Nathu (Ch.26) ; Navagraha (Ch.34) ; Naveen (Ch.5).

Naveen Kumar / Vikas (Ch.5) ; Naveen Mohan (Ch.14) ; Navneet (Ch.7) ; Navsundar (Ch.3) ; Nayaditya (Ch.17) ; Naypani (Ch.17) ; Nehal (Ch.24 , Ch.35) ; Nehal or Vishweshwar (Ch.38) ; Nehal - Sitaram (Ch.35) ; Nena (Ch.11 , Ch.38 , Ch.39) ; Nena - Mahinarayan (Ch.38) ; Nena / Nandipati (Ch.4) ; Nenadatt (Ch.16) ; Nenmani (Ch.32).

Nidhi (Ch.26) ; Nidhinath (Ch.6 , Ch.12 , Ch.20) ; Nilambar (Ch.16) ; Niraj (Ch.12) ; Nirbhayanath (Ch.9) ; Nirmal (Ch.14) ; Nirmala (Ch.7 , Ch.8 , Ch.18) ; Nishikant (Ch.5) ; Nishkhud - khu desh / pargana (Ch.19) ; Nityamaya (Ch.3) ; Nityanand (Ch.11 , Ch.14 , Ch.17 , Ch.24 , Ch.37 , Ch.38) ; Nityanand / Nitu (Ch.5) ; None (Ch.31) ; Nripendra / Nanha (Ch.4).

Nrityalal (Ch.11); Nunu (Ch.17); Nunulal (Ch.23, Ch.26).

O

Ogahi-Valiyas-Dwashay-Banaili (Ch.10); Ohari (Ch.6).

P

Pachaudi (Ch.20); Padmai (Ch.17); Padmakar (Ch.9); Padmanabh (Ch.10, Ch.27); Padmanand (Ch.37); Padmanath (Ch.31); Padmapani (Ch.31); Padmapati (Ch.17); Padmapur (Ch.5); Padum (Ch.17, Ch.26); Paduma (Ch.34); Pakhaliya Mahishi Dharmapur Desh (Ch.11); Palashvati (Ch.14); Palasi (Ch.21).

Panch Shekhar (Ch.28) ; Panchanand (Ch.4 , Ch.5 , Ch.11 , Ch.38 , Ch.39) ; Panchvadan (Ch.8) ; Panichobh (Ch.27) ; Panthu (Ch.4) ; Param (Ch.13) ; Paramanand (Ch.5 , Ch.18 , Ch.35) ; Parameshwar (Ch.28) ; Paran (Ch.4 , Ch.17 , Ch.34 , Ch.37) ; Parashmani (Ch.23 , Ch.27 , Ch.28 , Ch.36) ; Parashmani / Bachai (Ch.3) ; Parashnath (Ch.4 , Ch.39) ; Parashuram (Ch.11 , Ch.39) ; Parashuram produces Bachnu and Nandlal (Ch.23).

Parashuram / Parshi (Ch.27) ; Paritosh (Ch.38) ; Parmanand (Ch.6 , Ch.8) ; Parshamani (Ch.16) ; Parshamani to Mohanlal (Ch.16) ; Parshuram (Ch.17) ; Parwaha Asura Sakma : Agarū (Ch.8) ; Parān (Ch.17) ; Pashupati (Ch.6 , Ch.15 , Ch.21 , Ch.24) ; Pashupati → Krishnapati (Ch.21) ; Pashupati - Vasudev (Ch.6) ; Pashupatinath (Ch.18) ; Pathak Mohan (Ch.10) ; Pathak Padmanath (Ch.10).

Patinath / Patti (Ch.4) ; Ph.D (Ch.20) ; Phoolsara (Ch.3) ; Phoolsara - Baradbatta (Ch.19) ; Phoolsara–Madanpur (Ch.3) ; Phulbadiya (Ch.21) ; Pitambar (Ch.15 , Ch.33 , Ch.34) ; Pithu (Ch.27) ; Poet (Ch.20) ; Pokharia (Ch.32) ; Poshan (Ch.11) ; Pothia Sultanpur (Ch.3 , Ch.21) ; Pothia Sultanpur : Ganesh → Batahu (Ch.21) ; Prabhanshu (Ch.16).

Prabhat Chandra (Ch.31); Prabodh (Ch.12); Pradip Kumar (Ch.26); Pradyumn (Ch.17); Prafulla Chandra (Ch.31); Pragyakar (Ch.9); Prajnakar (Ch.31); Prakash Chandra (Ch.18); Pramod (Ch.5, Ch.9); Pran Mohan (Ch.17); Pranapati (Ch.5, Ch.14); Pranav (Ch.4, Ch.38); Prandhar (Ch.31); Pranmohan (Ch.9).

Prannath (Ch.10) ; Pratap Narayan (Ch.5) ; Pratapanath (Ch.32) ; Praveen (Ch.5) ; Pravin (Ch.4) ; Prayag (Ch.11 , Ch.12) ; Prayagdatt (Ch.19) ; Prayagdatt → Bhuvneshwar (Ch.19) ; Preetinath (Ch.9) ; Prem (Ch.37) ; Prem Sundar / Sadanand (Ch.6) ; Prembihari (Ch.31) ; Premdhar (Ch.4) ; Premkant (Ch.3).

Premnath (Ch.11, Ch.15, Ch.20); Pritam Kumar (Ch.18); Prithvidatt (Ch.6); Prithvidhar (Ch.22); Prithvipati (Ch.8); Pritikar (Ch.31); Pritinath (Ch.17, Ch.20, Ch.36); Priyankar (Ch.29); Prof. Dr. Narayan Ji (Ch.19); Professor Satyanarayan (Ch.5); Punachh (Ch.11); Purai (Ch.26); Purai-Gunakar (Ch.26); Purkhu (Ch.5).

Purnendu (Ch.15) ; Purushi (Ch.29) ; Purushottam (Ch.12 , Ch.22 , Ch.30) ; Purushu → Mukund (Ch.21) ; Pushpanath (Ch.10) ; Pushpanath to Matuknath (Ch.16) ; Pushpkar (Ch.29) ; Pyare (Ch.4) ; Pyarelal (Ch.8 , Ch.16 , Ch.21) ; Pyarelal - Jhapatalal - Upendra (Ch.16).

R

Radha (Ch.18) ; Radhakant (Ch.3 , Ch.10) ; Radhanand (Ch.5) ; Radhanath (Ch.3 , Ch.19 , Ch.23 , Ch.24) ; Radharaman (Ch.5) ; Raghav (Ch.37) ; Raghav / Nanu (Ch.31) ; Raghudev (Ch.8 , Ch.30) ; Raghunandan

(Ch.3 , Ch.4 , Ch.37) ; Raghunath (Ch.4 , Ch.11 , Ch.13 , Ch.16 , Ch.31) ; Raghunath / Oukhi (Ch.14) ; Raghuni (Ch.12) ; Raghupati (Ch.11 , Ch.15 , Ch.21) ; Raghuvansh (Ch.16).

Raghuvar (Ch.19) ; Rahatmina (Ch.20) ; Rahua - Balua (Ch.17) ; Rai Brajraj Singh (Ch.8) ; Rai Jahad Singh (Ch.8) ; Rai Jahad Singh - Brajraj Singh (Ch.8) ; Rai Pachaudi (Ch.8) ; Rai Pachkaudi (Ch.8) ; Rai Tinkodi (Ch.32) ; Raiyam Ghoshiyam Gramaramabh : Manbodh (Ch.25) ; Raja (Ch.19 , Ch.21) ; Raja Dular Singh (Ch.8) ; Raja → Jaydev (Ch.19) ; Raja → Shaktinath and Hitnath (Ch.19).

Rajanpura Pu Darhiara Koilakh (Ch.19) ; Rajaram (Ch.34) ; Rajendra (Ch.28 , Ch.33) ; Rajesh (Ch.5 , Ch.14 , Ch.17 , Ch.38) ; Rajeshwar (Ch.20) ; Rajeshwar / Lukhno (Ch.13) ; Rajiv (Ch.16 , Ch.37) ; Rajkumar (Ch.21 , Ch.26) ; Rajkumari (Ch.8) ; Rajnath (Ch.15 , Ch.20 , Ch.23) ; Rajoo (Ch.35) ; Rajora - Mandar remainder : Bochhai (Ch.23) ; Rajora - Mandar Sheshansh (Ch.23) ; Rakesh (Ch.17).

Ram (Ch.6 , Ch.11 , Ch.13 , Ch.14 , Ch.17 , Ch.34 , Ch.36 , Ch.37) ; Ram Babu (Ch.16) ; Ram Lal (Ch.6) ; Ram Sharma (Ch.10) ; Ram Singh (Ch.8) ; Ram Sundar (Ch.6) ; Ram Sundar / Nunulal (Ch.6) ; Rama (Ch.10) ; Ramabhadra (Ch.5) ; Ramai (Ch.20) ; Ramai - Darhiara Ratauli (Ch.20) ; Ramai - Darhiara - Ratauli (Ch.20) ; Ramai - Rahatmina - Bhadra : Kamalpani (Ch.20) ; Ramakant (Ch.3 , Ch.4 , Ch.34).

Ramakant or Karu (Ch.39) ; Ramakrishna (Ch.23) ; Raman (Ch.5) ; Ramanand (Ch.5 , Ch.37 , Ch.38) ; Ramanand - Vasudev (Ch.38) ; Ramanath (Ch.4 , Ch.13 , Ch.19) ; Ramanath / Neena (Ch.6) ; Ramanath / Raman (Ch.11) ; Ramanikant (Ch.18) ; Ramanikant sons : Pashupatinath (Ch.18) ; Rambhadra (Ch.34) ; Ramchandra (Ch.34) ; Ramdatt or Babusonai (Ch.36) ; Ramdev (Ch.35).

Ramdular (Ch.35) ; Rameshwar (Ch.6 , Ch.13 , Ch.14 , Ch.15 , Ch.24 , Ch.28 , Ch.33 , Ch.39) ; Rameshwar - Babunath (Ch.6) ; Ramji (Ch.9) ; Ramjiv (Ch.13) ; Ramkar (Ch.23) ; Ramkrishna (Ch.8 , Ch.12 , Ch.26 , Ch.29 , Ch.34 , Ch.36 , Ch.39) ; Ramkumar / Munna (Ch.26) ; Ramnand Singh (Ch.8) ; Ramnarayan (Ch.9) ; Ramnath (Ch.10 , Ch.15 , Ch.27 , Ch.31) ; Ramnik (Ch.12) ; Randhir (Ch.17) ; Rangai (Ch.33).

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Y

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Z

Zhingur (Ch.4).

8. Place, desh, and migration index

This place index is built for practical use: it points readers to chapters where a settlement, desh label, or migration site is prominent in the decoded discussion.

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(Ch.4, Ch.5, Ch.6); Parwaha (Ch.4, Ch.5, Ch.7, Ch.8, Ch.17, Ch.20, Ch.28, Ch.36, Ch.37); Pawauli (Ch.1, Ch.2, Ch.4, Ch.5, Ch.6, Ch.7, Ch.8, Ch.9, Ch.11, Ch.13, Ch.14, Ch.15, Ch.26, Ch.27, Ch.28, Ch.29, Ch.34, Ch.39); Phoolsara (Ch.2, Ch.3, Ch.4, Ch.6, Ch.9, Ch.19); Pothia (Ch.2, Ch.3, Ch.4, Ch.17, Ch.21).

Purnia (Ch.8, Ch.11, Ch.12, Ch.18, Ch.25, Ch.27); Raghunathpur (Ch.4, Ch.11, Ch.12, Ch.13, Ch.14, Ch.17, Ch.28, Ch.32); Rahatmina (Ch.3, Ch.7, Ch.19, Ch.20, Ch.22); Raiyam (Ch.4, Ch.7, Ch.9, Ch.10, Ch.11, Ch.14, Ch.19, Ch.20, Ch.23, Ch.24, Ch.25, Ch.31, Ch.33, Ch.38); Rajanpura (Ch.2, Ch.3, Ch.5, Ch.9, Ch.14, Ch.18, Ch.19, Ch.21, Ch.22, Ch.27, Ch.33, Ch.37); Rajora (Ch.17, Ch.19, Ch.20, Ch.21, Ch.22, Ch.23, Ch.39); Ramai (Ch.3, Ch.7, Ch.13, Ch.14, Ch.19, Ch.20, Ch.21, Ch.38); Ratanpur (Ch.8); Ratauli (Ch.3, Ch.4, Ch.5, Ch.6, Ch.7, Ch.8, Ch.9, Ch.11, Ch.17, Ch.19, Ch.20, Ch.21, Ch.27, Ch.28, Ch.31, Ch.32, Ch.33, Ch.35, Ch.38); Ruchouli (Ch.10, Ch.11, Ch.13, Ch.21, Ch.27, Ch.28); Sakuri (Ch.2, Ch.3, Ch.4, Ch.5, Ch.9, Ch.12, Ch.15, Ch.17, Ch.18, Ch.19, Ch.20, Ch.21, Ch.22, Ch.24, Ch.25, Ch.26, Ch.29, Ch.36); Sandahpur (Ch.3, Ch.4, Ch.5, Ch.17, Ch.18, Ch.20, Ch.33).

Sangram (Ch.3, Ch.4, Ch.5, Ch.18, Ch.20, Ch.21, Ch.22, Ch.37, Ch.38, Ch.39); Sarouni (Ch.5, Ch.18, Ch.19, Ch.31); Satauli (Ch.3, Ch.6, Ch.7, Ch.8, Ch.21, Ch.22, Ch.23, Ch.26, Ch.28); Satlakha (Ch.3, Ch.4, Ch.5, Ch.6, Ch.7, Ch.8, Ch.14, Ch.17, Ch.21, Ch.22, Ch.23, Ch.26, Ch.28, Ch.36, Ch.37); Shiva Hariam (Ch.4, Ch.5, Ch.6, Ch.13, Ch.15); Simbarwad (Ch.16, Ch.17, Ch.18, Ch.22, Ch.23); Singholi (Ch.3, Ch.5, Ch.6, Ch.14, Ch.15, Ch.19); Sirsia (Ch.20, Ch.39); Sodarpur (Ch.1, Ch.2, Ch.3, Ch.4, Ch.5, Ch.6, Ch.7, Ch.8, Ch.9, Ch.10, Ch.11, Ch.12, Ch.13, Ch.14, Ch.15, Ch.16, Ch.17, Ch.18, Ch.19, Ch.20, Ch.21, Ch.22, Ch.23, Ch.24, Ch.25, Ch.26, Ch.28, Ch.29, Ch.31, Ch.32, Ch.33, Ch.34, Ch.37, Ch.39); Srinagar (Ch.15); Sulhani (Ch.16, Ch.17, Ch.19, Ch.28, Ch.29, Ch.30); Sultanpur (Ch.2, Ch.3, Ch.4, Ch.13, Ch.21, Ch.28).

Suptani (Ch.13, Ch.14, Ch.15, Ch.20, Ch.26); Tripurau (Ch.30, Ch.31); Varadaha (Ch.3, Ch.4).

9. Consolidated reading table for marriage and settlement

Decoded source span and focus:

- Reading question - How to use the answer
- Who is named? - Identify whether the name is the ancestor , son , daughter , wife , title - holder , or later descendant.
- Which relation word appears? - सुत , सुता , सुतौ , सुताच , पत्नी , आद्या , and अपरा decide whether the entry records descent or marriage.
- Which village or desh follows? - The place label may show residence , origin , marriage destination , or later migration.

- Is a mool or gotra marker present? - Use it for branch identity and marriage regulation ; do not collapse it into ordinary surname.
- Is a title present? - Titles identify learning , ritual status , local authority , or modern professional identity.
- Is the line damaged or dotted? - Do not invent a missing name ; preserve the uncertainty and continue from the next secure marker.
- Does the next heading begin a new gram? - Stop the previous genealogy at the threshold ; the next ग्रामारम्भ begins a new source block.

10. Final note

Volume V now stands as a source-based guide to the available Volume II Panji text. Its purpose is to help a reader move from compressed register entries to intelligible genealogy without losing the special grammar of mool, gotra, gram, desh, title, descent, and marriage memory.



About this volume



This volume reads Volume II Panji as a long genealogical and social map of Mithila from 450 AD to 2009 AD. Through detailed chapter-by-chapter decoding, it interprets names, villages, titles, branches, and marriage fields while preserving the documentary character of the source.

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