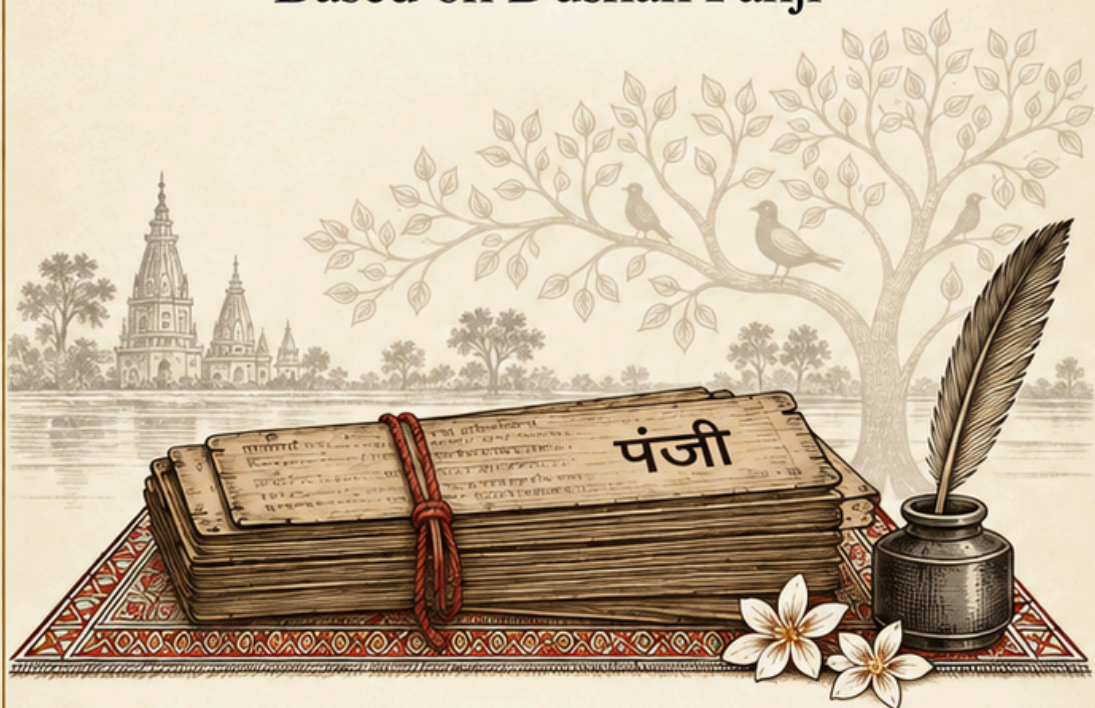




Decoding the Panji of Mithila



Volume VI
Based on Dushan Panji



Gajendra Thakur



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Volume VI

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By

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Manuscript

Complete Manuscript: Front Matter, Chapters 1-30, Appendices A-K

Prepared from Dushan Panji, Panji Intro, Vamshavali, scan-source records, and related source material.

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This volume preserves the authorial apparatus, source interpretation, and chapter structure as part of one continuous scholarly work.

Dedication

To the memory-keepers of Mithila: the Panjikars, scribes, families, readers, and preservation workers whose labor allowed a difficult archive to survive.

Author's Note: Why Dushan Panji Must Be Read, Not Hidden

Dushan Panji has often been treated as a book to be feared, avoided, whispered about, or used against others. Such treatment repeats the very injury that a serious historical reading should overcome. This volume begins from a different principle: a difficult archive must be read with discipline, not hidden in embarrassment and not weaponized in pride.

The Dushan record is uncomfortable because it preserves the things a later society tried to forget: unknown maternal lines, inter-community marriages, widowhood, Devadasi and Dasi memories, Yavani and Muslim connections, Dalit and artisan links, and the ways families were marked, absorbed, and remembered across generations. To read these records honestly is not to condemn the people named in them. It is to understand how society actually lived beneath its formal claims.

This book therefore treats Dushan Panji as evidence of social history. It asks how the record works, what its terms mean, how lineage was repaired over time, and how modern readers can study it without creating new humiliation for descendants.

Note on Transliteration, Maithili Terms, and Ethical Reading

This manuscript preserves key Maithili, Sanskrit, and Panji terms in Devanagari when the source vocabulary is necessary for accuracy. Terms such as मूल, शाखा, गोत्र, पत्र, दूषण, उतेढ़, अस्वाजन्यपत्र, मातृक, सुता, दौहित्र, अज्ञात, विधवा, यवनी, चर्मकारिणी, रजकी, and पथ-पतिता are treated as archival terms, not as present-day insults.

No old label is used as moral judgment. When a community label appears, it is discussed because the Panji record used it to describe a relationship-route, maternal line, marriage route, or descendant category. The purpose is historical explanation, not social repetition of stigma.

Transliteration from Mithilakshar/Tirhuta into Devanagari is treated as a preservation layer. The source image, script, folio or case reference, and explanatory interpretation should remain linked wherever possible.

Abbreviations and Key Terms

Term	Working Meaning in This Volume
Panji	A genealogical and social-information record-system of Mithila.
मूल	Root lineage marker, often tied to an ancestral village or founding lineage-memory.
शाखा	Branch record; later branch divisions within broader Panji organization.
गोत्र	Rishi-line or formal descent category used in marriage eligibility and ritual identity.
पत्र	Record connected with descendant listing, root-village reference, and practical genealogical use.
दूषण	A marked rupture, irregularity, or socially recorded disruption within a lineage.
उत्तेढ़	Sapinda-distance or generational-distance record used for marriage eligibility.
अस्वाजन्यपत्र / सिद्धान्त पत्र	A formal record or decision connected with marriage eligibility beyond prohibited kinship range.
मातृक	Maternal-line marker; often crucial in Dushan cases.
सुता	Daughter; a key indicator of daughter-line movement.
अज्ञात	Unknown, unplaced, or socially unresolved within the record.

Source Note: Dushan Panji, Panji Intro, Vamshavali, Scan Sources, and Prior Panji Materials

This volume is based on the Dushan Panji material, the Panji introduction and Vamshavali material, scan-source records, and the thirty-chapter architecture of the book. The Dushan Panji source gives the sevenfold classification of Panji and defines Dushan Panji as the record of lineage rupture or erosion. It also explains that difficult matters can become discussable only after time has passed.

The manuscript treats the Dushan table of 97 entries as a structured archive. Each case is to be read through case number, folio or Panji reference, mool sequence, named persons, maternal or marital route, category of dushan, generation-distance, social implication, and modern historical reading.

The source notes concerning palm-leaf records, Basaha paper, Mithilakshar/Tirhuta script, Devanagari transliteration, and image archives are treated as part of the preservation apparatus, not as incidental commentary.

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Chapter 1

What Is Panji? The Archive of Mithila's Social Memory

Opening

To decode Dushan Panji, one must first understand Panji itself. A reader who approaches the Dushan entries only as a list of defects will misunderstand both the record and the society that produced it. Dushan Panji is one part of a larger record-system. It cannot be read properly unless that larger system is first made visible.

The source text begins with a concise but decisive classification: “पञ्जी सात प्रकारक होइत आछि”—Panji is of seven kinds. These seven are मूल, शाखा, गोत्र, पत्र, दूषण, उतेढ़, and अस्वाजन्यपत्र. This list is not a casual enumeration. It is the grammar of the whole archive. Each kind of Panji answers a different question: Where did the line begin? How did it branch? What gotra and mool does it carry? What descendants and root-villages are recorded? Where did rupture enter? How far is sapinda relation removed? Is a proposed alliance swajana or aswajana?

The word Panji, therefore, must be understood as a system, not merely as a manuscript. It is genealogy, legal-social record, ritual guide, marriage information system, and historical archive at once. In Panji, a name is rarely only a name. A name may carry a mool, a village-memory, a father, a mother, a daughter-line, a marriage-house, a scholarly title, an office, a route of migration, or a memory of social disturbance.

The Seven Kinds of Panji

The first kind is मूल पञ्जी, Mool Panji. Mool means root, origin, or foundational lineage-marker. In Mithila's genealogical

vocabulary, mool connects a family to a remembered source-place or ancestral root. It is not simply a modern village address. It is a memory-anchor through which a person is located inside a larger kinship map.

The second kind is शाखा पञ्जी, Shakha Panji. Shakha means branch. The source explains that before the order associated with Darbhanga ruler Madhav Singh, the Mool Panjis were prepared in a common form. Later, separate branch books emerged for categories such as Soti, Jog, and Panjibaddha. This shows that hierarchy and branch-division developed historically. They were not eternal facts outside time.

The third kind is गोत्र पञ्जी, Gotra Panji. Gotra is often translated as lineage, clan, or descent from an ancient rishi, but none of these words is sufficient by itself. In the Panji context, gotra works with pravara, mool, and sapinda logic to determine marriage eligibility and ritual relation.

The fourth kind is पत्र पञ्जी, Patra Panji. Patra Panji is said to have been in use for about five hundred years and began to include the mention of मूलग्राम, the root-village. Patra Panji is especially important because it connects family memory to place-memory. Through it, genealogy becomes geographic.

The fifth kind is दूषण पञ्जी, Dushan Panji. The source says that Dushan Panji contains the record of “वंशमे आएल क्षरण”—erosion, rupture, irregularity, or socially marked disturbance that entered a lineage. This is the part of Panji that the present volume decodes. But even here, the word dushan must not be read crudely as permanent condemnation. The entries preserve a social event, a relation, or a marked route that later generations had to understand.

The sixth kind is उतेढ़ पञ्जी, Uthedh Panji. Uthedh gives knowledge of sapinda removal or generational distance. It helps determine whether two persons fall within a prohibited kinship range. The source states that Uthedh gives the mention

of six ancestors. In the larger Panji logic, this is part of the technical apparatus through which marriage eligibility was judged.

The seventh kind is अस्वाजन्यपत्र पञ्जी, or the record connected with अस्वजन पत्र / सिद्धान्त पत्र. Swajana means one's own kin within the prohibited range. Aswajana means outside that prohibited relation. A Siddhanta or Aswajana record therefore has practical legal-social value: it helps determine whether a marriage alliance may proceed.

Panji as a Civilizational Archive

The source text insists that Panji was not begun merely to seek marriage rights. During the work of copying and transliterating old Panjis, the author found evidence of Mithila's high historical consciousness: educational status, dharma-shastra reasoning, literary capacity, artistic skill, titles, offices, migration, and relationship networks. Panji is therefore not only a caste document. It is a civilizational archive of Mithila.

A normal genealogy might say that one person was the son of another. Panji often says much more. It may place the person in a gotra, mool, branch, village, scholarly title, office, marriage relation, maternal line, daughter-line, or descendant route. It may also preserve the memory of migration, a change of settlement, a contested alliance, or a social rupture.

For this reason, the book must not reduce Panji to caste alone. Caste is certainly present, and often present painfully. But Panji also records scholarship, movement, social negotiation, memory, loss, and correction. It records how families wished to be known and how society chose to remember them.

Mithilakshar, Devanagari, and the Preservation Question

The files repeatedly show that old Panji material was written in Mithilakshar, also called Tirhuta. Many later readers know Devanagari but not Tirhuta. This creates a preservation problem. A manuscript may physically survive, yet become unreadable to the community that inherits it. Transliteration is therefore not merely technical; it is an act of cultural rescue.

A script is not only a writing technology. It is a gate to memory. If Mithilakshar disappears from living knowledge, then the old Panjis become silent even if the leaves survive. If Devanagari transliteration is done carelessly, the record survives only in damaged form. If explanation is omitted, even a correct transcription remains closed to most readers.

This volume stands in the third position. It does not replace the manuscript or the transcription. It explains them. The reader should be able to understand what kind of book is being read, what the technical terms mean, and why a difficult entry should be read as historical evidence rather than as insult.

Why Dushan Panji Is Placed inside the Larger Panji System

It would be easy to isolate Dushan Panji and treat it as a scandalous appendix. That would be a mistake. Dushan Panji is meaningful only because the larger Panji system had rules. Without gotra, mool, swajana, aswajana, sapinda distance, maternal line, daughter-line, and marriage-route, the Dushan entries would become a loose list of names. With the larger system restored, each entry becomes a readable social document.

For example, an entry involving an unknown maternal line matters because maternal descent mattered in calculating eligibility. An entry involving a woman from a non-Brahmin or Muslim community matters because the system marked social

boundary through marriage and descent. An entry involving widowhood matters because lineage continuity, social legitimacy, and female sexuality were all placed under severe control.

Dushan Panji thus reveals the gap between rule and life. The rule says society is ordered by gotra, mool, branch, and approved alliance. Life produces love, widowhood, remarriage, migration, secrecy, social contact, and children across boundaries. The archive preserves both the rule and the life that exceeded the rule.

The Social Use of Forgetting

One of the most important ideas in the introductory material is that society eventually forgets many events that once caused agitation. The source says that a burning question of one era may disappear from social consciousness after time passes. This is not merely a comment on forgetfulness. It is an interpretive key for Dushan Panji.

In the explanation after the Dushan table, one line becomes “पूर्णति: शुद्ध” by the sixth generation. The phrase must be read historically, not as an endorsement of an old purity ideology. It shows that the archive itself records a passage from stigma toward reintegration. A marked event did not always remain socially active forever. Time, distance, descent, and accepted marriages could change the meaning of a line.

This is why Dushan Panji is more complex than a blacklist. A blacklist only excludes. Dushan Panji both marks and preserves. It records stigma, but it also records descent beyond stigma. It shows that society remembered rupture, but also that society eventually learned how to live beyond it.

Women in Panji

The source makes a small but revealing observation: only in the Rasaadh-Araria Panji are women's names found in the Panji. This sentence opens a large question. Genealogical

systems often claim to be male-line systems, but Dushan Panji repeatedly shows that women are indispensable to lineage memory.

In the Dushan material, women appear through categories such as mother, daughter, widow, Devadasi, Dasi, Yavani, Rajaki, Charmakarini, Hadini, Gop daughter, Yadav daughter, Kocha Rajvanshi princess or wife, and other relation-markers. They may be named directly, hidden behind a category, or present through the phrase “माता अज्ञात.” Even when a woman is erased as a personal name, the record cannot avoid her genealogical force.

A humane decoding must therefore recover women from the labels attached to them. When the record says “mother unknown,” we must ask what kind of social condition made the mother unknowable or unrecorded. When it says “daughter,” “wife,” or “widow,” we must read that relation as a route of descent, not merely as a note of blame.

Panji and Social Hierarchy

The Panji system preserved memory, but it also produced hierarchy. Later sections of the source criticize the way Panji, originally meant for order and record, contributed to internal stratification, Panjekar decline, the Bikaua class, child marriage, widowhood, and the absence of effective reform. This double character must be kept visible.

To honor Panji is not to romanticize every social effect of Panji. A serious reader must hold two truths together. First, Panji is an extraordinary archive of Mithila’s memory. Second, Panji could also become an instrument of hierarchy, anxiety, and social control. The task of this volume is to read the archive without hiding either truth.

Therefore this book will neither worship the archive nor dismiss it. It will read it. To read means to understand the system, decode the entries, explain the terms, reveal the social

life hidden inside them, and prevent old wounds from becoming new weapons.

How This Volume Will Proceed

Chapter 1 has introduced Panji as a system. Chapter 2 will move directly to Dushan Panji and ask why this part of the archive became the Black Book. Chapter 3 will set the ethical method of decoding. Chapters 4 through 10 will explain the larger Panji apparatus: old unified order, Harisinghdev and Panjekar tradition, Uthedh and marriage eligibility, Gotra-Pravara-Mool grammar, the twenty Gotras and 167 Mools, migration through mool and village, and the method for decoding the 97 cases.

Chapters 11 through 17 will prepare the reader to understand the central themes of the table: unknownness, Devadasi and Dasi memory, Dalit and artisan connections, Muslim and Yavani connections, widowhood, Gangesha, and named women. Chapters 18 through 21 will then decode all 97 Dushan cases in four blocks. Chapters 22 through 30 will synthesize the meaning of the record through generational absorption, vocabulary, Vamshavali, regional branching, social damage, ownership, preservation, ethical modern use, and final conclusion.

No entry should remain a bare list of names. Every entry must be opened: who is named, what is the mool sequence, what relationship is marked, what category of dushan appears, how many generations are involved, and what the entry reveals about Mithila's social history. Only then can Dushan Panji be transformed from a feared Black Book into a readable archive of difficult truth.

Chapter 1 Source Notes

Source note 1: The sevenfold classification of Panji—Mool, Shakha, Gotra, Patra, Dushan, Uthedh, and

Aswajanya/Siddhanta record—is taken from the Dushan Panji opening section.

Source note 2: The explanation that Gotra Panji preserves gotra and ancient mool, Patra Panji records root-village and descendants, and Dushan Panji records lineage erosion or rupture is based on the same introductory source passage.

Source note 3: The interpretation of Panji as a historical archive of education, dharma-shastra, literary ability, artistic skill, migration, relationship, and social memory is based on the source's description of the Panji transcription work and its historical value.

Source note 4: The discussion of Dushan Panji as a record that must not be weaponized is based on the source's own statement that difficult events become less socially harmful after time has passed.

Source note 5: The discussion of women, unknown maternal lines, Devadasi, Dasi, Yavani, Rajaki, Charmakarini, and related categories prepares for later chapters where the 97 Dushan cases are decoded entry by entry.

Chapter 2

What Is Dushan Panji? The “Black Book” and the Meaning of Dushan

Opening

The second step in decoding Panji is to understand why one part of the archive became feared. Dushan Panji is not simply another genealogical book. It is the section in which the Panji system records rupture, social discomfort, contested descent, and relationships that later ideology often preferred to hide. The source defines Dushan Panji with a precise phrase: “वंशमे आएल क्षरण”—the wearing, break, erosion, or rupture that entered a lineage. This phrase is the key to the whole volume.

The English phrase “Black Book” is useful only if it is handled carefully. It should not mean a book of evil people. It should not mean a list for permanent condemnation. It means a difficult register: a record of those moments when the formal grammar of gotra, mool, branch, sapinda distance, and marriage eligibility encountered the actual complexity of social life. Unknown mothers, Devadasi lines, Dasi lines, widow-related descent, Chamar or Rajak or Yavani connections, Gop and Yadav connections, Dhivar and Tailik connections, Guru-patni and Mahapatra references, Path-patita women, and generational absorption all appear because lived society exceeded the neatness of the rule.

A reader must therefore begin with humility. Dushan Panji is uncomfortable not because it proves that society was uniquely corrupt, but because it refuses to let social memory become myth. It shows that Mithila’s lineages were never as sealed, static, or pure as later pride might claim. At the same time, the source itself repeatedly indicates that time, distance, and social

acceptance could soften or erase the effect of a rupture. The “Black Book” is thus also a book of reintegration.

The Meaning of “Dushan”

The word दूषण can easily be misunderstood. In ordinary use it may suggest defect, pollution, blemish, or blame. In the Panji context, however, it functions as an archival marker. It marks a place where the recorded lineage crossed a boundary, lost clarity, or came under social doubt. The entry may involve a marriage, a maternal line, a daughter-line, a wife-line, a widow-line, a community-labeled relationship, an unknown origin, or a regional arrival. The word records the fact that a question entered the lineage; it does not give the modern reader permission to insult the persons named.

This distinction is essential. A source can preserve an old category without requiring the present reader to adopt its cruelty. When the record says अज्ञात, the task is to ask what was unknown and why that unknownness mattered. When the record names a community, the task is to ask how that relationship entered the lineage and what happened to the descendants. When the record says विधवा or वार्तिनी विधवा, the task is to reconstruct the social anxiety around widowhood, remarriage, and children, not to repeat stigma. When the record says यवनी, चर्मकारिणी, रजकी, दासी, देवदासी, धीवर दासी, तैलिक, गोप, यादव, हड़िनी, or ताँती, the task is historical reading, not social punishment.

In this book, therefore, “Dushan” will be translated interpretively as a recorded rupture, a marked deviation, or a socially charged lineage event. Each translation is partial. “Rupture” emphasizes break; “deviation” emphasizes departure from rule; “marked event” emphasizes the act of recording. The safest method is not to freeze the word into one English equivalent. The safest method is to read each case in its own relationship-route.

Why the Record Survived

The source itself explains that Dushan Panji could be discussed only much later, when the immediate harmful effects on a related lineage had diminished. This is a profound archival rule. It means that the Panji system knew the danger of disclosure. It preserved the record, but it also understood that premature public circulation could damage families. The record was not meant to be shouted in the marketplace. It was a controlled memory, preserved for future judgment, guidance, and social understanding.

This delayed-discussion principle also explains why Dushan Panji is not merely a gossip book. Gossip thrives on immediacy; Dushan Panji depends on distance. Gossip destroys context; Dushan Panji requires context. Gossip isolates one accusation; Dushan Panji places the event within mool, branch, maternal line, daughter-line, and generational sequence. A serious reader must respect this difference. To read Dushan Panji responsibly is to restore context where society may have preserved only shame.

The compiler's note later in the source shows how sensitive this material remained even after transcription. The Dushan material caused disputes, anger, and phone calls. It could not be altered because the work claimed to be a word-for-word transliteration from Mithilakshar into Devanagari. This insistence on non-alteration is crucial. The difficult words are preserved not because they are beautiful, but because changing them would damage the evidentiary value of the archive.

What Makes Dushan Panji Different from Other Panji Books

Mool Panji gives root identity. Shakha Panji records later branch divisions. Gotra Panji preserves gotra and ancient mool. Patra Panji adds root-village and branch detail. Uthedh Panji helps determine sapinda distance and marriage eligibility. Aswajanya or Siddhanta-related records declare whether a

proposed marriage is permitted. Dushan Panji differs because it records moments when this system met rupture. It is the archive of strain inside the system.

This is why Dushan Panji cannot be interpreted without the other Panji books. If one reads only the Dushan word, the entry appears like a punishment. If one reads the mool sequence, the maternal route, the daughter-line, the village path, and the generation distance, the entry becomes social history. The apparent stain becomes a route. The route may pass through pain, unequal power, caste boundary, widowhood, servitude, religious difference, or unknown origin; but it remains a route, not a mere label.

The central question of this volume is therefore not “Who was impure?” That is the wrong question. The better questions are these: What relationship is being recorded? Which line carries the mark? Is the link maternal, paternal, marital, daughter-line, wife-line, or descendant-line? Is the category unknownness, inter-community connection, widowhood, servitude, migration, or generation distance? Did the mark remain fixed, or did it fade across time?

The Black Book as Social History

The source’s introductory prose gives a larger social interpretation. It says that many events which once shook society eventually become forgotten, and that this forgetting can protect lineages from permanent damage. This is not an argument for erasing history. It is an argument for understanding the rhythm of social memory. First, an event occurs. Second, the event is marked. Third, descendants continue. Fourth, society adjusts. Fifth, after enough time, the old rupture may no longer define the living lineage.

Dushan Panji therefore documents both exclusion and absorption. It shows the anxiety of a society committed to rule, but it also shows the practical flexibility of a society that continued to marry, settle, produce descendants, and recognize

families after rupture. The post-table explanation of the first example, where a line becomes “पूर्णतः शुद्ध” by the sixth generation, will be examined later in detail. Already in Chapter 2, however, it warns us against reading Dushan as permanent damnation.

This double character makes Dushan Panji one of the most valuable archives for Mithila’s social history. Formal genealogies often hide rupture. Hagiographies often polish lineage. Community pride often simplifies the past. Dushan Panji does the opposite. It preserves discomfort. It forces the reader to see unknown mothers, named women, non-Brahmin connections, Muslim or Yavani links, artisans, servants, widows, and children after socially difficult unions. It makes the margin visible.

Stigma, Concealment, and the Ethics of Reading

Because Dushan Panji contains old stigma, modern reading must follow strict rules. First, no entry should be used against a living person or family. Second, no community label should be repeated as insult. Third, named women should not be reduced to the category attached to them. Fourth, where the record says unknown, the reader should not invent certainty. Fifth, the existence of a marked relationship should not be turned into sensationalism. Sixth, a line that the source itself shows as absorbed into society should not be dragged back into stigma.

The ethical danger is real because the archive is powerful. It names. It connects. It preserves. A careless reader can turn preservation into humiliation. A responsible reader must do the opposite: turn preservation into understanding. This book’s purpose is not to expose families; it is to expose the false ideology that families were ever completely sealed from one another. Dushan Panji undermines the myth of purity more than it condemns the people inside the record.

The older vocabulary remains in this manuscript because removing it would falsify the source. But the interpretation

surrounding that vocabulary must be humane. Where the source says चर्मकारिणी, the commentary must remember the person and the relationship, not merely the caste category. Where the source says यवनी, the commentary must examine the genealogical function of the term and the historical contact it reveals. Where the source says दासी or देवदासी, the commentary must not romanticize service or ritualized dependency. Where the source says विधवा, the commentary must hear the suffering and resistance hidden beneath the genealogical notation.

Dushan as Evidence against Purity Myth

The strongest historical lesson of Dushan Panji is that social purity was not a simple fact. It was an aspiration, a rule, an ideology, a classification, and often a claim. The records show that life repeatedly crossed the boundaries that the formal system tried to police. These crossings did not occur outside history; they occurred inside the archive itself. The Panji system that preserved hierarchy also preserved evidence against exaggerated claims of untouched hierarchy.

This does not mean that all boundaries were false or that all rules were meaningless. Panji rules mattered deeply. They shaped marriage, status, recognition, and memory. But the presence of Dushan entries means that rule and life must be studied together. A society may define rules with great precision and still live through exceptions. The exceptions are not footnotes; they are part of the history of the society.

The Dushan table, with its 97 examples, will later demonstrate this point case by case. Some cases involve unknown maternal lines. Some involve Devadasi or Dasi relationships. Some involve named women such as Anandaa, Vallabha, Medha, Sohago, and others. Some involve Rajak, Chamar, Charmakarini, Hadini, Dhivar, Tailik, Gop, Yadav, Tanti, Mahapatra, Guru-patni, Path-patita, or Yavani categories. Some involve migration from the west. Some involve

widowhood. Together they show that Mithila's social history was not static, closed, or cleanly separable by later pride.

How Chapter 2 Prepares the Rest of the Book

Chapter 1 introduced Panji as a full memory-system. Chapter 2 has explained why Dushan Panji must be read as the difficult part of that system. The following chapters will now build the tools needed for decoding. Chapter 3 will set the ethical rules. Chapter 4 will explain the Panji system before fragmentation. Chapter 5 will examine Harisinghdev, Panjikars, and institutionalization. Chapter 6 will explain Uthedh, Sapinda, Swajana, and marriage eligibility. Chapters 7 and 8 will provide the grammar of gotra, pravara, mool, moolgram, and the twenty gotras with 167 mools. Chapter 9 will treat mool and migration. Chapter 10 will introduce the method for reading entries 1–97.

Only after that preparation will the book move into thematic decoding: unknown lineage, Devadasi and Dasi, Dalit and artisan connections, Muslim and Yavani connections, widowhood, the Gangesha record, and named women. Then, in Chapters 18 through 21, the 97 entries will be decoded in order. This structure matters. It prevents the reader from rushing into judgment before learning the grammar of the archive.

Conclusion: The Black Book as a Mirror

Dushan Panji is called black because it preserves what social pride could not easily display. But blackness here should be understood as depth, not evil. It is the dark ink of memory, the unpolished side of genealogy, the archive of rupture, and the mirror that shows society what it tried to hide. If read cruelly, it becomes a weapon. If read responsibly, it becomes a rare document of social truth.

The work of this volume is to choose the second path. The book will not hide Dushan Panji. It will not sensationalize it. It will not use it to shame descendants. It will decode it as

evidence of human life moving through rules, across boundaries, into pain, through time, and sometimes back into social acceptance. That is why Dushan Panji must be read.

Dushan Panji Decoding Rules Established by Chapter 2

- Read दूषण as an archival marker of lineage rupture, not as present-day moral condemnation.
- Always identify the relationship-route: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- Preserve source terms, but interpret them humanely and historically.
- Do not weaponize entries against living families or descendants.
- Treat delayed discussion and generational absorption as part of the source's own social logic.
- Use the other Panji forms—Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records—to understand each Dushan entry fully.

Chapter 2 Source Notes

Source note 1: The source defines Dushan Panji as the Panji in which “वंशमे आएल क्षरण” is recorded. This definition controls the interpretation of Dushan throughout the volume.

Source note 2: The same source says that Dushan matters can usually be discussed only after time has passed, so that the related lineage is protected from harmful consequences. This supports the ethical rule against present-day weaponization.

Source note 3: The introductory prose says that difficult events often become forgotten by society after time, and that this forgetting can prevent permanent social damage. This

explains why Dushan is not merely exclusion but also social absorption.

Source note 4: The compiler's later note states that the Dushan material caused anger and Panchayat-level reaction, but that alteration was not possible because the material was transliterated word-for-word from Mithilakshar into Devanagari. This supports preservation without falsification.

Source note 5: The 97-entry table and the post-table explanation will be decoded later; Chapter 2 uses them only to define the meaning and ethical frame of Dushan Panji before the case-by-case chapters.

Chapter 3

The Ethics of Decoding: Record, Stigma, and Historical Justice

Opening

Before this book decodes a single Dushan entry in detail, it must decide how such entries should be read. Dushan Panji is not a neutral list of names. It contains words that once carried fear, shame, hierarchy, social discipline, and family anxiety. Some entries refer to unknown lineage; some refer to Devadasi or Dasi connections; some refer to Dalit, artisan, pastoral, Muslim, Yavani, widow, path-patita, Gurupatni, Mahapatra, and other socially charged categories. If these words are repeated without method, the book would become a new instrument of injury. If they are hidden, the history would again be buried. The task of decoding therefore begins with ethics.

The ethical rule is simple but demanding: the record must be preserved, but its old stigma must not be renewed. The book will read every entry as evidence of social history, not as a verdict on persons, families, communities, or descendants. The source belongs to the past; the responsibility belongs to the present reader.

1. Why Ethics Must Come before Decoding

A Dushan entry is powerful because it joins name, lineage, place, relationship, and social category. In a society organized through marriage eligibility and genealogical memory, such a record could affect honor, alliance, and status. This is why Dushan Panji cannot be treated like an ordinary index. It is an archive of social pressure. It records where a line was considered ruptured, uncertain, or marked by a relationship outside the expected frame.

The source itself recognizes this sensitivity. It defines Dushan Panji as the record of “वंशमे आएल क्षरण,” a lineage rupture or erosion. It also says that such matters usually become discussable only after time has passed, so that a related line may be protected from immediate consequences. That observation is not a small detail. It shows that the Panji tradition knew the danger of premature public exposure. If the old record itself understood delay, restraint, and consequence, a modern book must be even more careful.

Ethics must therefore precede interpretation. The reader should know from the beginning that decoding does not mean accusation. It means understanding how a record functioned, what social rules it assumed, how those rules were crossed, and how later generations were absorbed back into ordinary society.

2. Record Is Not Verdict

The first rule is that record is not verdict. A Dushan entry tells us that a Panjikar or genealogical tradition marked something as socially significant. It does not automatically tell us the full life of the persons named. It does not tell us their consent, suffering, love, compulsion, economic condition, political context, or local reputation. It does not tell us whether the older label was fair. It tells us how the record classified the event.

This distinction is crucial. The book will use source terms because they are part of the evidence. But it will not translate them into moral judgment. A word such as अज्ञात, चर्मकारिणी, यवनी, विधवा, दासी, देवदासी, रजक, गोप, यादव, तैलिक, धीवर, ताँती, महापात्र, गुरुपत्नी, पथ पतिता, or निषिद्धकुल must be read first as an archival marker. The human meaning of the person is larger than the marker.

To decode ethically is to separate three levels: the event that may have occurred, the label used by the source, and the

modern interpretation. Confusion among these levels produces cruelty. Clarity among them produces history.

3. Preserving Old Words without Repeating Old Cruelty

A historian cannot erase old vocabulary merely because it is uncomfortable. If the word is removed, the structure of the record becomes invisible. But the historian also cannot repeat old vocabulary as if the old hierarchy remains morally valid. The solution is disciplined preservation: keep the source term, explain its function, and surround it with humane interpretation.

This manuscript therefore follows a double rule. It preserves the exact old labels when they are necessary for decoding; at the same time, it explicitly refuses to use those labels as insults. When a community term appears, the chapter will ask: What relationship-route is being recorded? Is the connection through mother, wife, daughter, descendant, unknown origin, marriage, or migration? Is the category a caste label, a religious label, a status label, a profession label, or a moral-social label? What does the entry show about the operation of the Panji system?

This approach keeps the archive intact without allowing the archive to become a weapon. The aim is not to purify the past by editing it. The aim is to repair the present by interpreting it responsibly.

4. No Present-Day Condemnation

No Dushan entry should be used to condemn a living person, family, village, community, or descendant group. The cases belong to a historical archive. Their value is in what they reveal about Mithila's social structure: anxiety about lineage, the importance of maternal descent, inter-community contact, women's hidden roles, migration, branch formation, and the gradual fading of stigma. Their value is not in providing material for gossip or humiliation.

The source itself offers a model of social forgetting and reintegration. In the post-table explanation, a marked line may become fully reabsorbed after generational distance. The example of sixth-generation purification shows that Dushan was not always imagined as endless condemnation. If the record itself could imagine absorption, the modern reader has no right to revive permanent stigma.

The ethical reader must therefore refuse two temptations: the temptation to suppress the record because it is difficult, and the temptation to expose it cruelly because it is sensational. The correct path is neither concealment nor spectacle. It is accountable explanation.

5. Women Must Not Be Read as Sources of Pollution

Many Dushan entries pass through women: mother, wife, daughter, widow, Devadasi, Dasi, Rajaki, Yavani, Charmakarini, daughter of a named man, or mother whose origin is unknown. Older social systems often treated women as carriers of lineage anxiety. A modern reading must not repeat that structure. The woman in the entry is not a stain. She is a historical person, often the only visible trace of a relationship that formal genealogy would otherwise erase.

This book will therefore read female-line references as evidence of women's historical presence. Terms such as माता, मातृक, सुता, पुत्री, पत्नी, कन्या, and दौहित्र are not marginal details. They are the grammar by which the Panji preserves relationships. When the source names Anandaa, Vallabha, Medha, Daulat Jahan, Hadini Rudramati, Sohago, or unnamed mothers and daughters, it gives us the possibility of writing women back into Mithila's social history.

The ethical rule is that women must not be reduced to "cause of Dushan." They are agents, bridges, kinship links, and memory-bearers. Even where the old source treats the

relationship as a rupture, the modern book must also see the social world that relationship made visible.

6. Community Labels Must Be Historicized

Dushan Panji includes references to Dalit, artisan, pastoral, occupational, Muslim, and Yavani-linked lines. These labels must be handled with exactness and dignity. They are not to be softened into vague phrases, because doing so would hide the evidence. But they are also not to be repeated as social insults. Each label must be situated: what did the Panji need to know, what relationship was being recorded, and what kind of boundary was being crossed?

For example, a reference to a Chamar or Charmakarini connection is not only a caste marker. It may be a mother-line, daughter-line, wife-line, or descendant-line. A reference to a Rajak or Rajaki connection may show the same. A Yavani or Muslim-linked entry may show religious boundary crossing, but it may also show the practical reality of intimacy and kinship in a region where communities lived near one another. A Gop or Yadav entry may connect pastoral identity, caste location, and marriage route. A Dasi or Devadasi entry may open the history of servitude, ritual economy, gender, and lineage memory.

The point is not to flatten difference. The point is to explain difference without humiliating the people named by difference.

7. Unknownness Is Evidence, Not Emptiness

The category अज्ञात appears repeatedly in the Dushan material. It may refer to unknown mother, unknown maternal line, unknown family, unknown caste-line, unknown marital origin, or unknown village placement. It should not be treated as a blank. Unknownness is itself historical evidence. It tells us that the Panji system required identification, and that in certain cases identification could not be supplied or could not be accepted.

An unknown mother is not an absent mother. An unknown lineage is not a nonexistent lineage. The term records the limits of the official genealogical frame. In some cases, the unknown may be caused by migration; in others by inter-community marriage; in others by social concealment; in others by gaps in memory or documentation. The book must keep these possibilities open unless the source narrows them.

This rule is especially important because unknownness often attaches to women. The ethical reader must not turn archival silence into accusation. Silence is a problem to interpret, not a license to blame.

8. The Book's Interpretive Method

Every Dushan entry will be decoded through a consistent method. First, identify the case number and Panji reference. Second, read the mool and moolgram sequence. Third, identify the named persons and the direction of descent. Fourth, identify the relationship-route: mother-line, daughter-line, wife-line, descendant-line, unknown origin, migration route, or community-marked marriage. Fifth, identify the old category of Dushan. Sixth, distinguish the original event from the later consequence. Seventh, ask what the entry reveals about Mithila's social world.

This method prevents moral panic. It slows the reader down. It makes the archive legible. Instead of asking, "Who is polluted?" the method asks, "What relationship is recorded? What rule is being invoked? What memory is being preserved? What later absorption is visible?"

The method also allows comparison. When similar categories recur across many cases, the book can show patterns: repeated unknown maternal lines, repeated female-line transmission, repeated Rajak or Charmakarini references, repeated Yavani entries, repeated widow-related entries, repeated migration markers, and repeated signs of reintegration after time.

9. Historical Justice and the Repair of Memory

Historical justice does not mean judging the past by a simplistic present. It means refusing to let the past remain trapped in its own cruelty. A Dushan entry may have been produced inside a hierarchy, but a modern book can read it in a way that exposes hierarchy rather than reproducing it. This is the work of repair.

Repair begins by acknowledging that the old system had real consequences. Families may have suffered. Women may have been blamed. Communities may have been marked. Panjikars may have been pressured. Records may have been hidden because they were dangerous. None of this should be romanticized.

Repair also requires acknowledging that the same archive preserves counter-evidence against rigid myths of purity. The 97 entries reveal inter-community contact, maternal complexity, migration, remarriage, absorption, and social change. The book therefore reads Dushan Panji not as a shameful appendix to Mithila's history, but as one of the keys to understanding that history honestly.

10. What This Book Will Not Do

This book will not use Dushan Panji to rank families. It will not use it to declare present-day purity or impurity. It will not turn old labels into modern insults. It will not treat women as sources of blame. It will not erase Dalit, artisan, Muslim, pastoral, occupational, or servant communities from the record. It will not hide Gangেশha or other major figures when the source connects them to difficult material. It will not claim certainty where the source records uncertainty.

The book will also not pretend that all entries are equally clear. Some entries are fragmentary. Some are compressed. Some depend on abbreviations, mool sequences, and relationship terms. Some require comparison with other Panji forms. Where the evidence is limited, the book will say so.

The purpose is not to produce scandal. The purpose is to produce understanding.

11. What This Book Will Do

This book will explain Dushan Panji as a structured archive. It will decode the grammar of entries. It will identify relationship-routes. It will bring hidden women and maternal lines into view. It will situate caste and community labels historically. It will examine Muslim and Yavani connections without sensationalism. It will examine widowhood and remarriage as social history. It will read Gangesha and the Tattvachintamani record without surrendering either intellectual history or social history. It will explain the sixth-generation logic of absorption. It will finally ask how Panji should be preserved and read today.

Above all, it will insist that difficult truth is not the enemy of Mithila. A society becomes weaker when it survives by myth. It becomes stronger when it can read its own archive with courage and compassion.

12. Ethical Rules for the Rest of the Volume

- Treat every Dushan entry as archival evidence, not as present-day condemnation.
- Preserve source terms when necessary, but explain them historically and humanely.
- Do not use old community labels as insults or present social verdicts.
- Identify the relationship-route before interpreting the social category.
- Read women as historical persons and memory-bearers, not as sources of pollution.
- Treat अज्ञात as evidence of unresolved identification, not as emptiness or blame.
- Distinguish event, source label, later consequence, and modern interpretation.

- Protect living descendants from renewed stigma.
- Use other Panji materials to clarify Dushan entries whenever possible.
- Allow the source's own logic of generational absorption to challenge permanent stigma.

Conclusion: Decoding without Cruelty

Dushan Panji must be read because hidden records continue to shape memory even when they are not openly discussed. But it must be read with discipline. A careless reading repeats the injury of older labels. A careful reading transforms the archive into social knowledge.

The ethical aim of this volume is therefore not to cleanse the past, not to condemn the past, and not to weaponize the past. Its aim is to understand how the Panji system remembered what society tried to forget, and to do so in a way that restores dignity to the persons, women, communities, and descendants whose traces survive in the record.

Only after this ethical foundation can the book proceed to the grammar of Panji entries and the detailed decoding of the 97 Dushan cases.

Chapter 3 Source Notes

Source note 1: The structure of this volume defines Chapter 3 as the chapter that sets the interpretive rules of the volume: how not to read the records as present-day condemnation, and how to read them as evidence of social mobility, inter-community relationships, widow remarriage, non-Brahmin and Muslim connections, and the instability of purity claims.

Source note 2: The Dushan source defines Dushan Panji as the record of “वंशमे आएल क्षरण.” Chapter 3 uses that definition to distinguish archival marking from modern moral judgment.

Source note 3: The same introductory source says Dushan matters become easier to discuss after time has passed, so

that the related lineage may be protected from immediate consequences. Chapter 3 uses this as an ethical rule of restraint.

Source note 4: The compiler's note states that the Dushan material caused anger and Panchayat-level reactions, yet the text could not be altered and was transliterated word-for-word from Mithilakshar into Devanagari. Chapter 3 uses this to balance source fidelity with modern responsibility.

Source note 5: The later post-table explanation of sixth-generation absorption will be treated in detail in Chapter 22; Chapter 3 introduces it only as an ethical reminder that Dushan was not necessarily permanent condemnation.

Chapter 4

The Panji System before Fragmentation

Purpose of This Chapter

This chapter restores the older shape of Panji before the later branch divisions made the system appear fragmented. The structure of this volume places this discussion before Harisinghdev and before the technical chapters on Uthedh, gotra, pravara, mool, and the Dushan table. That order is important. A reader should first understand that Panji was a unified memory-system, and only then see how it became a set of specialized books, offices, titles, permissions, and ranked social instruments.

The main argument is simple: later hierarchy was historical, not eternal. The Panji system became divided, classified, and socially ranked over time. The divisions were not meaningless; they helped organize marriage eligibility, descent, gotra, village memory, and branch identity. But once these classifications hardened, they could also produce prestige, exclusion, dependency, and social damage. Dushan Panji must therefore be read against the older whole system, not as an isolated book of blame.

Before Fragmentation: One Archive with Many Functions

The source opens by saying that Panji is of seven kinds: मूल, शाखा, गोत्र, पत्र, दूषण, उतेढ़, and अस्वाजन्यपत्र. This sevenfold list is not merely a catalogue. It shows that the Panji world had already become functionally specialized. Yet the functions belong to one larger archive. Mool Panji remembered root-identity. Shakha Panji organized branch-lines. Gotra Panji preserved ritual-ancestral classification. Patra Panji followed descendants

and moolgram. Dushan Panji recorded lineage rupture. Uthedh Panji calculated sapinda distance. Aswajanya or Siddhanta-related writing gave the practical decision that a proposed marriage could proceed.

Before these functions were separated into more specialized books, their social purpose was integrated. The system asked several questions at once: Who is this person? From which mool does the family descend? What is the gotra? What is the village-memory? Which branch is being followed? Who are the paternal and maternal ancestors? Is there prohibited kinship? Has any remembered irregularity affected the line? Can this marriage be approved? In that older frame, genealogy, ritual rule, administrative decision, and social memory were not separate disciplines.

This is why Panji should not be reduced to a marriage register. Marriage was the most urgent practical use, but the record carried more than marriage. It preserved old villages, migration, learning, offices, titles, relations between lineages, women who entered genealogical memory through marriage or maternity, and difficult facts that respectable society later preferred to conceal. The word archive is therefore more accurate than register. A register lists; an archive remembers.

The Source Statement on Madhav Singh and Branch Books

The key source sentence for this chapter concerns Darbhanga ruler Madhav Singh. It says that the Darbhanga king ordered the preparation of branch books, and that before this order the Mool Panji was made in a common form. After that, separate Shakha Panjis began to be prepared for Soti, Jog, and Panjibaddha purposes. The same note also names Up-Tip or Sotipura, Nagaram or Pachhwari Par, Gotra Panji, and Patra Panji as records written in Mithilakshar.

This is a major historical clue. It means that the later branch organization was not the beginning of Panji. It was a later

arrangement within an older genealogical order. A common Mool Panji points to a time when root-identity had not yet been reorganized into separate ranked or functional branch books. The later Shakha books did not create genealogy; they sorted it. They turned a broad memory-system into a more differentiated system of branch recognition.

The consequence was double. On one side, branch books made the system more usable. As families multiplied, migrated, and formed local clusters, one common record could become unwieldy. Branch organization helped Panjikars navigate a growing archive. On the other side, branch formation could support ranking. Once a branch category became socially charged, genealogy no longer only located a person; it could elevate or reduce a person in the eyes of society.

Mool Panji as the Older Root-Frame

Mool Panji stands at the root of the system. In ordinary speech, mool is often treated as a place-name, but in Panji logic it is more than geography. It is the remembered root of a lineage: the point from which later descent, migration, village-settlement, and branch formation are understood. A mool can function as both place and genealogical signature.

The source's statement that earlier Mool Panji was prepared in a common form suggests that root-identity once operated as a shared base. It did not yet require the same degree of branch separation. Families could be traced through common root memory before later social and administrative classification required more divided record-keeping. This older root-frame matters because Dushan entries frequently mention mool sequences. Without knowing that mool is a genealogical root and not merely a village label, the Dushan table becomes opaque.

Mool also explains how geography becomes genealogy. A family may move away from its older village. It may settle elsewhere. Its descendants may become locally identified by a

later residence. But the Panji preserves the older root so that scattered people remain connected to the same memory. In this sense, mool resists the erasure caused by migration. It says: the family may now live elsewhere, but the line still remembers where it is genealogically rooted.

Shakha Panji and the Historical Rise of Branch Identity

Shakha means branch. A branch is not the root; it is a line growing out of the root. When a mool becomes large, one root-name can no longer carry all practical information. Descendants multiply. Marriages create new links. Some families settle in new regions. Some acquire office, learning, or patronage. Some become associated with particular localities. At that point, branch identity becomes administratively useful.

The source associates the formal production of separate Shakha Panjis with Madhav Singh's order. This does not mean that branches did not exist earlier in social memory; families naturally branch as generations pass. It means that branch memory became a formal record category. Once that happened, branch could be used not only for navigation but also for classification. The book of memory became a book of sorting.

This is the beginning of fragmentation in the sense relevant to this volume. Fragmentation does not mean that Panji collapsed. It means that the one genealogical universe became distributed across several book-forms, each with its own function and social weight. A later reader who sees only one fragment can mistake it for the whole. The corrective method of this book is to put the fragments back into relation.

Soti, Jog, and Panjibaddha as Signs of Internal Classification

The source says that after the order, separate Shakha Panjis were made for Soti, Jog, and Panjibaddha purposes. These

terms require careful handling because they belong to the internal classification vocabulary of the Panji system. For the present chapter, their importance lies in what they reveal structurally: the archive had begun to classify Maithil Brahmin society into internal groups for record use.

Such classification was not automatically immoral. A complex marriage system needed clear information. If the archive did not distinguish branches, lines, and statuses, a Panjekar could not reliably decide eligibility. But the same classification could become socially dangerous when it became a basis for hierarchy. Then the practical record became a rank-producing record. A category first used to organize information could later be used to organize prestige.

This is why the architecture of the volume places this chapter before the later critique of hierarchy and social damage. The social damage did not arise from memory alone. It arose when memory, ranking, marriage control, and institutional authority fused into a rigid system. To critique that outcome responsibly, the reader must first see how the branch structure emerged from the older common record.

Gotra, Patra, Dushan, Uthedh, and Aswajanya inside the Same Ecology

Once the Panji system is seen as an ecology, the seven named forms become easier to understand. Gotra Panji records gotra and ancient mool. Patra Panji records descendant knowledge and later includes moolgram. Dushan Panji records lineage rupture or defect. Uthedh Panji gives knowledge of sapinda-nivritti and mentions six ancestors. Aswajanya or Siddhanta-related writing gives the practical marriage decision by showing that the proposed bride and groom are not prohibited kin.

These books are different, but they answer connected questions. Gotra alone cannot decide marriage. Mool alone cannot decide marriage. Branch alone cannot decide marriage.

A Dushan mark alone cannot decide marriage. Sapinda calculation alone may not be enough if the maternal or marital route is obscure. The Panjekar needed to synthesize all these layers. The system worked because it was relational, not because one label contained the whole truth.

This ecological reading is especially important for Dushan Panji. A Dushan entry may appear as a small note about a mother, wife, daughter, caste label, Muslim connection, widow, unknown lineage, or community-marked marriage. But that note has meaning only when joined to mool, gotra, branch, descent, and marriage eligibility. Isolating Dushan from the rest of Panji turns evidence into stigma. Reconnecting it to the whole system turns stigma back into historical information.

Panji as Social Technology

A modern reader may call Panji a genealogy, but that is only one part of its function. Panji was also a social technology. It stored information in a form that could be used to make decisions. It enabled a family to ask: is this marriage permitted? It enabled a Panjekar to answer by comparing ancestry, mool, gotra, maternal connection, branch, and sapinda distance. It gave written force to social memory.

This technology had three powers. First, it could protect. It prevented close-kin marriage and preserved long genealogical memory. Second, it could connect. It kept scattered descendants tied to old roots and allowed lineages to remember migration. Third, it could control. Because marriage, status, and social recognition depended on Panjekar knowledge, the archive could become an instrument of dependency and hierarchy.

The same structure therefore contains both value and danger. Without Panji, much of Mithila's long genealogical memory would have vanished. With Panji, memory survived, but it could also be used to judge, rank, exclude, or humiliate. A serious reading must hold both facts together. The aim is not to

romanticize Panji and not to condemn it simplistically, but to decode how it worked.

Why Later Hierarchy Was Historical, Not Eternal

The central claim of the structure of this volume for this chapter is that later hierarchy was historical, not eternal. This claim matters because genealogical systems often present later arrangements as if they were timeless. Once a rank is written, descendants may imagine that the rank always existed. Once a branch is honored, people may think the honor belongs to cosmic order rather than to social history. Panji evidence itself complicates such claims.

The note on Madhav Singh shows change. Before his order, Mool Panji existed in common form; afterward, separate branch books began to be made for Soti, Jog, and Panjibaddha purposes. This is not a minor administrative detail. It proves that the system had a before and an after. Branch distinction had a history. The arrangement could be made, remade, and interpreted. It was not beyond time.

Dushan Panji also challenges eternal hierarchy. Its entries show that lineages touched unknown women, Dalit and artisan communities, Muslim-linked women, widows, servants, migrants, and other socially difficult routes. If purity were eternal, such entries would either not exist or would erase the descendants permanently. But the source also preserves generational absorption, including the possibility of a later descendant being recorded as fully purified. The archive therefore remembers both rupture and reintegration.

Fragmentation and the Danger of Partial Reading

Fragmentation creates a reading danger. A person who reads only the branch book may see rank without root. A person who reads only Gotra Panji may see ritual ancestry

without social history. A person who reads only Dushan Panji may see defect without the wider marriage logic. A person who reads only Uthedh may see calculation without memory. Each partial reading can produce error.

This is why the corrective work of this volume must be structural. It cannot merely translate Dushan entries into modern prose. It must show the full record-world in which those entries operate. A Dushan note is not a loose accusation. It is an index to a relationship route. It points backward to mool and gotra, sideways to marriage and maternal connection, and forward to descendants and social absorption.

The danger of partial reading is also ethical. If a Dushan entry is detached from its Panji ecology, it can be weaponized against living descendants. If it is placed back inside the whole system, it becomes evidence of social history: movement, interdependence, vulnerability, gendered memory, and the instability of rigid purity claims.

How This Chapter Prepares the Next Stage

This chapter prepares the next three structural chapters of the volume. Chapter 5 will turn to Harisinghdev, the Panjikars, and the official beginning of the system. Chapter 6 will explain Uthedh, Sapinda, Swajana, and marriage eligibility. Chapter 7 will give the grammar of Gotra, Pravara, Mool, and Moolgram. These chapters belong together because they build the reader's equipment before the Dushan table is decoded.

The reader should now carry one principle forward: Dushan Panji is not an isolated black book. It is one part of a larger Panji ecology. Its meaning depends on the system before fragmentation, the later branch order, the marriage decision process, and the ethical responsibility of interpretation. Only with that whole frame can the 97 Dushan entries be read without confusion or cruelty.

Conclusion: Reuniting the Fragments

The Panji system before fragmentation was a unified archive of memory, identity, descent, and permission. Later it became a network of specialized books: Mool, Shakha, Gotra, Patra, Dushan, Uthedh, and Aswajanya or Siddhanta-related records. Specialization made the system powerful, but it also made misunderstanding possible. When one part is isolated from the others, Panji can become myth, rank, stigma, or accusation. When the parts are reunited, Panji becomes history.

For this volume, the lesson is decisive. The Dushan record must be decoded as part of the whole Panji system. Its entries reveal rupture, but also memory. They reveal stigma, but also absorption. They reveal hierarchy, but also evidence against the fantasy of closed purity. The next chapter will therefore move from the pre-fragmentation system to institutional authority: Harisinghdev, the Panjikars, and the official beginning of the Panji order.

Chapter 4 Source Notes

The sevenfold division of Panji into Mool, Shakha, Gotra, Patra, Dushan, Uthedh, and Aswajanya/Siddhanta-related records follows the opening definition in the Dushan Panji source.

The discussion of Madhav Singh, the earlier common Mool Panji, and the later separate Shakha Panjis for Soti, Jog, and Panjibaddha purposes follows the source statement on branch-book preparation.

The definitions of Gotra Panji, Patra Panji, Dushan Panji, and Uthedh Panji follow the source's concise descriptions: gotra and ancient mool; moolgram and descendant knowledge; lineage rupture; and sapinda-nivritti through six ancestors.

The chapter's claim that later hierarchy was historical, not eternal, follows the structure of Chapter 4 and the source's description of a shift from common Mool Panji to separate branch books.

The ethical method - reading Dushan Panji inside the full Panji ecology rather than as an isolated stigma-book - follows the interpretive rules established in Chapters 2 and 3 of this manuscript.

Chapter 5

Harisinghdev, the Panjikars, and the Official Beginning of the System

Opening

The official beginning of the Panji system is inseparable from the name of Maharaj Harisinghdev. In the memory preserved by the source material, he is not merely a king mentioned in passing. He is the ruler under whose inspiration the scattered, private, family-held knowledge of descent was brought into a regulated public order. To understand Dushan Panji, therefore, one must first understand why Panji needed an official beginning at all. A Dushan entry is not an isolated accusation. It is a notation inside a larger system that first learned how to ask: who is related to whom, through which line, from which mool, under which gotra, and with what marital right?

The source places Harisinghdev in the Karnata line of Mithila and connects his reign with the institutionalization of Panji among Brahmins, Karna Kayasthas, and Kshatriyas. It says that, under his inspiration, learned men of Mithila decided in Shaka 1248, corresponding to 1326 CE, to give the Panji system its current organized form. This detail matters because the Panji system was not presented as a casual village notebook. It was a socially authorized archive, linked with rule, scholarship, marriage, descent, and the power to certify eligibility.

In this chapter every term in that statement must be unpacked: Harisinghdev, Karnata, Panjekar, Paricheta, Aswajana letter, Siddhanta letter, Swajana, mool, gotra, pravara, biji purush, and the official decision to preserve lineage through trained record-keepers. Once these terms become clear, the reader can see why Dushan Panji became possible. Only a system that had first defined legitimate

relationship could later record the cases that appeared to cross or disturb that legitimacy.

From Family Memory to Public Archive

Before the official Panji system, families were expected to remember their own descent. Such memory was not a decorative matter. It was necessary for marriage, ritual, inheritance, social standing, and the avoidance of prohibited kinship. A family had to know the father's line, the mother's line, the grandmother's line, the village of origin, the gotra, and the broader circle of persons with whom marriage would be treated as forbidden. In a small society this may have been manageable. In a wide region with migration, settlement, multiple branches, and repeated inter-village marriage, private memory gradually became unreliable.

The source describes this older condition through the idea of परिचय, or identity-knowledge. परिचय means more than a name. It means the structured knowledge by which a person is placed inside a lineage: whose child, whose grandchild, from which mool, under which gotra, connected to which maternal and paternal ancestors, and resident in which settlement. When the source says that people once kept their own यावतो परिचय, it means they preserved as much genealogical and marital identity as was necessary for social and ritual decisions.

Over time this habit declined. The source explains that, by the late thirteenth and early fourteenth century, even learned men were no longer reliably preserving group genealogical records. This created danger. A marriage might occur between persons who were too closely related by gotra, sapinda, or family descent. In Panji language, such a forbidden person was स्वजना: one's own relation, a person within the prohibited circle. The central practical question before marriage was therefore: is the proposed bride स्वजना or अस्वजना? If she is swajana, the

marriage is prohibited. If she is aswajana, the marriage may proceed.

The need for a public archive arose from this crisis. A society that had become too wide for memory required specialists who could gather, preserve, verify, and certify descent. Panji, in this sense, was the transformation of private memory into public record.

Harisinghdev in the Source Tradition

Maharaj Harisinghdev is presented in the source as a ruler of the Karnata dynasty of Mithila. The Karnata dynasty, according to the same source passage, descends from Nanyadev. Harisinghdev is described as born in 1294 CE, placed on the throne in 1307 CE, and later forced to flee to Nepal after defeat by Ghiyasuddin Tughlaq in 1324-25 CE. Whether the reader approaches this statement as dynastic history, Panji tradition, or historical memory, its function in this book is clear: Harisinghdev stands at the point where lineage knowledge became an institution.

The source does not make him the writer of every Panji book. Rather, it makes him the royal inspirer and administrative patron of a system. That distinction is important. A king's role was to create authority, continuity, and enforceable trust. The actual work of collection, recording, and certification belonged to appointed learned men. This division between royal authority and scholarly record-keeping explains how Panji could become both a social document and an official instrument.

The source names three appointments in connection with Harisinghdev's system: Gunakar Jha for Maithil Brahmins, Shankardatt for Karna Kayasthas, and Vijayadatt for Kshatriyas. The detail is crucial because it shows that the Panji order was not imagined as a single caste-only register in its earliest official framing. It was a wider genealogical mechanism

for communities whose marriage and descent practices required formal verification.

For Volume VI, this means that Dushan Panji must not be treated as an accidental appendix. It belongs to a broader institutional culture in which marriage eligibility, descent, and social status were documented with great seriousness. Dushan Panji is the difficult side of that same seriousness.

Who Were the Panjikers?

The Panjiker was the specialist entrusted with Panji knowledge. The word may be translated loosely as genealogical registrar, but that translation is incomplete. A registrar records; a Panjiker also interprets. A registrar files names; a Panjiker connects names, mools, gotras, maternal lines, and generational distances. A registrar may not decide ritual eligibility; a Panjiker had to decide whether a proposed marriage was permitted under the inherited rules of the system.

The Panjiker's function rested on trust. The source later criticizes the decline of Panjiker truthfulness, the rise of self-interest, and the birth of the Bikaua class. That criticism only makes sense because the original Panjiker was expected to be selfless, reliable, and truthful. The Panjiker's authority came not merely from possession of a book but from the confidence that the record had been preserved honestly and applied without purchase, pressure, or factional bias.

A related word is परिचेता, a collector or identifier of lineage. The source explains that appointed persons moved from family to family, asked the principal people of each household for their known ancestry, and recorded what could be known. Some families knew six generations. Others knew more. Some knew only two or three. The task was not to invent missing ancestors but to collect what was known and place it in a systematic relation with gotra, mool, pravara, ancient residence, and present branch.

This is the first rule for reading Panji: the archive is built out of remembered and collected identity. It is powerful, but it is not magic. It records what the community, the household, and the Panjekar could gather, verify, and transmit. Dushan Panji therefore must be read as a record of social knowledge, not as a divine verdict.

The Aswajana or Siddhanta Letter

The most practical product of the Panji system was the अस्वजन पत्र, also called the सिद्धान्त पत्र. The source explains that a marriage should be fixed only after the appointed Panjekar has examined the right and written that the proposed bride and groom are not swajana. In plain language, the Siddhanta letter was a certificate of marriage eligibility. It said: these two persons are not within the prohibited kinship circle according to the rules being applied.

The word सिद्धान्त means decision, conclusion, or settled determination. In this context it is not an abstract philosophy. It is a written decision that a particular marriage may proceed. The word अस्वजन means not one's own prohibited kin. The letter therefore does not simply praise the match; it clears the match from the suspicion of forbidden closeness. It converts genealogical information into a practical permission.

The entire Panji apparatus exists around this need. Gotra identifies descent from an ancient named ancestor. Pravara identifies the line of revered seers invoked in ritual and used in marriage restriction. Mool identifies the ancient source-village or lineage-root. Moolgram preserves the village connected with a lineage's early known settlement. Biji purush identifies the earliest known ancestor from whom a branch is traced. Uthedh checks the relevant generations in the marriage decision. Together these pieces answer one question: do the bride and groom stand too near each other in the system of kinship?

Dushan Panji becomes intelligible only against this background. If the system produced a letter saying who is aswajana, it also needed a memory of cases that produced difficulty: unknown mother, prohibited maternal line, mixed social origin, widow remarriage, Devadasi line, Yavani connection, Dalit or artisan connection, or other recorded irregularity. Dushan Panji is not separate from the Siddhanta world; it is its shadow record.

Gotra, Mool, Pravara, and Biji Purush as Administrative Units

It is tempting to read gotra, mool, pravara, and biji purush as purely religious vocabulary. In Panji they are also administrative units. They allow information to be sorted. Without such categories, the Panjekar would face thousands of names without structure. With these categories, each person can be placed in a grid: gotra, mool, branch, village, ancestor, father, mother, spouse, offspring, and marriage eligibility.

Gotra is the broad descent-sign. In Maithil usage, it identifies the ancient male ancestor after whom a line is named. Pravara narrows or ritualizes the identity through a set of ancestral seers. Mool points to the lineage-root, often linked with an older village or origin-point. Moolgram, when recorded, locates the branch in remembered geography. Biji purush, literally the seed-person or founding male ancestor, gives the line a first known human point from which descendants can be traced.

The source describes the collection process by saying that the ancient residence, gotra, pravara, Veda, and branch were written down. This is a full identity profile. It is not only a name-list. Such a profile makes it possible to distinguish two persons with the same name, to connect families living in different villages, and to identify whether a proposed marriage repeats a hidden relation through the maternal or paternal line.

This is why Dushan entries often look compressed. They presume that the reader already understands the grid. A sequence of names and mools is not random. It is a coded map. The later chapters of this volume will therefore decode each Dushan case by restoring the invisible grammar behind the record.

Royal Authority and Scholarly Responsibility

The Panji system required two kinds of authority. First, it required royal authority. Without royal recognition, a Panjekar's decision could have remained only private advice. With royal recognition, the decision became part of a public order. The source's phrase that appointed Panjekars worked under royal command means that the record had an official dignity. It could be demanded, consulted, and used in marriage decisions across households and villages.

Second, the system required scholarly authority. The Panjekar needed knowledge of dharmashastra, local custom, gotra, pravara, mool, and the practical reading of old entries. A king could order the system, but he could not personally interpret every lineage. That work belonged to the learned specialists. The Panji archive thus stands at the meeting point of rule and learning: राजाज्ञा and शास्त्रबोध.

This meeting point explains both the strength and danger of Panji. Its strength was continuity. A marriage decision could draw upon centuries of accumulated information. Its danger was monopoly. Whoever controlled the book controlled eligibility, rank, and sometimes humiliation. When the source later laments internal stratification, decline of truthfulness, and the rise of exploitative classes, it is pointing to the misuse of an authority originally justified by social necessity.

For a modern reader, this means we must neither romanticize nor dismiss the institution. Panji preserved a remarkable quantity of historical information. At the same

time, it could become an instrument of exclusion. Volume VI reads Dushan Panji with both truths in view.

Why Harisinghdev Matters for Dushan Panji

Harisinghdev matters to Dushan Panji because he represents the transition from memory to rule. Dushan Panji could not exist as a meaningful category unless there was first a recognized standard from which a case could be judged irregular. The official Panji system created such standards: mool, gotra, swajana, aswajana, sapinda, branch, and marriage eligibility. Dushan entries are the records of cases where these standards faced difficulty.

This does not mean that every Dushan entry should be read as moral failure. The word dushan belongs to the old classificatory language of the archive. A modern decoding must ask what the entry reveals historically: a marriage across caste, a widow's remarriage, a child born through a maternal line later treated as doubtful, a Muslim or Yavani connection, a Devadasi or Dasi line, a remembered daughter's offspring, or an unknown ancestor. The institutional system gave these cases a place in the record. The ethical historian gives them explanation.

The Harisinghdev chapter therefore prepares the reader for the hardest part of the book. Later chapters will name communities and persons recorded under stigmatizing categories. The reader must remember that those categories were produced by an official system of marriage eligibility. The task here is not to intensify stigma but to understand how the system recorded it, how time dissolved it, and how actual Mithila society proved more mixed and mobile than purity ideology admitted.

In this sense Harisinghdev is not merely a dynastic name. He is the symbolic beginning of the archive that made the Black Book legible.

The Date 1326 CE and the Meaning of an Official Beginning

The source gives Shaka 1248, corresponding to 1326 CE, as the year in which the learned men of Mithila decided to place the Panji system in its current form. A date in a genealogy text is never merely chronological. It gives authority to the record. It says: this system is not an afterthought; it has a remembered beginning in public decision.

The phrase current form should be read carefully. It does not mean that people had no lineage knowledge before 1326 CE. The source itself refers to older practices of keeping परिचय and to earlier group writings. The date marks institutional consolidation. What had existed in household memory, group notes, and lineage awareness was gathered into a more durable administrative system.

This is why the Panji system could later absorb multiple kinds of books: Mool Panji, Gotra Panji, Patra Panji, Shakha Panji, Uthedh Panji, Dushan Panji, and Aswajana or Siddhanta documents. The official beginning did not create every later sub-book at once. It created the logic by which such books became necessary and meaningful.

For Dushan Panji, the date gives the archive historical depth. The so-called Black Book is not a gossip-list from a recent quarrel. It belongs to a long record-keeping civilization. Its entries must therefore be treated with the seriousness given to difficult historical evidence.

Conclusion: The Beginning of a Difficult Archive

Chapter 5 has shown that the Panji system was born from the need to preserve identity beyond the limits of memory. Harisinghdev's remembered role was to give public authority to that preservation. Panjikars gathered descent. Parichetas identified families. Gotra, pravara, mool, and biji purush

organized the data. The Siddhanta or Aswajana letter converted genealogical knowledge into a marriage decision.

Dushan Panji emerged from this same world. It is not a separate scandal-book outside Panji. It is the difficult register within Panji's own logic. If the system asked who may marry whom, it also had to remember the cases that made the answer complicated. Unknown descent, cross-community marriage, widow remarriage, daughter-line descent, Devadasi or Dasi lineage, Yavani connection, and artisan or Dalit connection all entered the record because the system was forced to face real society.

The official beginning of Panji therefore leads directly to the moral beginning of this volume. To decode Dushan Panji is to read the archive honestly, explain every technical term, preserve the record, and release descendants from the burden of old classificatory shame. The Black Book is black only if it is hidden. Once decoded, it becomes one of Mithila's most difficult but most revealing historical mirrors.

Chapter 5 Source Notes

Source note 1: The account of Maharaj Harisinghdev as a ruler of the Karnata line, connected with Nanyadev's dynasty and with the official beginning of Panji-Prabandh, follows the Harisinghdev section in the Dushan Panji source.

Source note 2: The appointments of Gunakar Jha for Maithil Brahmins, Shankardatt for Karna Kayasthas, and Vijayadatt for Kshatriyas follow the same source passage on the institutional beginning of the Panji system.

Source note 3: The decision in Shaka 1248 / 1326 CE follows the source statement that the learned men of Mithila, under Harisinghdev's inspiration, resolved to place lineage-knowledge under appointed specialists rather than leave it only to private family memory.

Source note 4: The explanation of the Panjikaṛ as the appointed verifier of marital eligibility follows the source explanation that marriage should be fixed only when the appointed Panjikaṛ writes that the proposed bride and groom are not स्वजना.

Source note 5: The explanation of अस्वजन पत्र / सिद्धांत पत्र follows the same source passage, where the letter certifies that the proposed marriage is permitted under the inherited rules of kinship and marriage eligibility.

Source note 6: The description of Panji as a gathered record of births, marriages, and lineage-identity follows the source explanation that the collected परिचय, with each new birth and marriage added, became Panji, and those entered in it became पञ्जीबद्ध.

Source note 7: The discussion of later distortion, branch division, social hierarchy, and the contrast with Harisinghdev's initial scientific genealogical frame follows the later source statement contrasting Harisinghdev's system with the later Madhav Singh-era branch arrangement.

Source note 8: The chapter's ethical reading follows the controlling method of this rebuilt manuscript: old classificatory terms are archive-language and must not be reused as present-day moral condemnation.

Chapter 6

Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility

Opening

Chapter 6 turns from the public beginning of Panji to the technical logic that made the system necessary. The earlier chapter showed that the Panjika became important because marriage could no longer safely depend on private memory alone. This chapter asks what that memory had to measure. The answer is: gotra, pravara, mool, swajana, aswajana, sapinda distance, and the written decision that a proposed marriage was valid.

This chapter requires the discussion of seven generations, five maternal generations, six paternal generations, gotra, pravara, mool, swajana, aswajana, and the Siddhanta letter. These are not ornamental words. They are the operating grammar of the Panji system. Without them, Dushan Panji looks like a list of names and humiliating labels. With them, it becomes a record of how a society measured kinship, danger, permission, prohibition, and later repair.

The source states the principle directly: for marriage, the complete identity of the bride and groom was necessary. Sapinda consideration was not only a marriage matter; it also mattered for ritual duties such as shraddha and periods of impurity. Thus lineage information was a religious, social, and administrative necessity. Panji arose because that necessity had to be remembered with accuracy over time.

What Is Uthedh?

The term उतेढ़ refers to the removal, distance, or exclusion of sapinda proximity. In the sevenfold classification of Panji, उतेढ़

पञ्जी is the book through which knowledge of sapinda nivritti is obtained. The source says that six ancestors are recorded for this purpose. In other words, Uthedh Panji is not a decorative supplement. It is one of the practical instruments by which the community decided whether two persons were too close in lineage to marry.

The word must be understood in relation to movement across generations. A family may be connected to another family, but the question for marriage is not merely whether there is any connection. The technical question is whether the connection falls within the prohibited range. Uthedh is the record by which that distance is checked. It translates memory into rule.

This is also why Dushan Panji repeatedly marks maternal lines, daughters, unknown mothers, widows, and unions outside the standard frame. A disturbance in known descent is not only a moral category in the old vocabulary; it is a problem for calculation. If a mother is unknown, if a maternal house is not traceable, if a daughter-line crosses a known boundary, or if a widow-related birth enters a line, then marriage eligibility can become uncertain for later generations.

Sapinda: Kinship as Measured Nearness

Sapinda means kinship within a recognized ritual and genealogical nearness. The source passage on marriage rules states that, according to Manu and Yajnavalkya, marriage-right existed only when the proposed bride was not of the same gotra, not of the same pravara, not sapinda of the mother, not sapinda of the father, not the offspring of paternal or maternal grandparents, and not within another prohibited close relation. The exact force of these rules belongs to dharmashastra, but Panji made the rules usable in ordinary life.

For the historian, the important point is that Panji is not merely a memory of pride. It is also a memory of prohibition. A lineage register tells a family who it is; an Uthedh register tells a family

where it must not marry. Both functions are essential. The same archive that creates identity also creates distance.

This explains the intensity of the old vocabulary. When the text says that one who lacks marriage-right is स्वजन, it means that the person belongs within the prohibited circle of kinship for that proposed alliance. The severity of the old phrasing should not be reproduced as modern cruelty. It should be read as evidence of a rule-system that feared unrecognized closeness because it endangered the religious and social validity of marriage.

Swajana and Aswajana

स्वजन means one's own people, but in the technical context of marriage it means more than affection or community. It means kin within a prohibited range. अस्वजन therefore means not-swajana: a person outside the prohibited range and therefore potentially marriageable. This is why the source says that each marriage became fixed only when the appointed Panjika examined the right and wrote that a particular bride and groom were not swajana.

The अस्वजन पत्र or सिद्धांत पत्र was the written form of this decision. It did not simply bless a marriage. It recorded that the marriage had passed a test. In the older order, marriage was not merely a private arrangement between two families. It became a decision mediated by archive, memory, and an appointed specialist.

This point is crucial for decoding Dushan Panji. A Dushan entry often appears to record an irregular event in the past. But its practical importance is future-facing. Once a rupture, unknownness, or boundary-crossing enters a lineage, later marriage decisions must know how that event affects eligibility. The record is therefore retrospective and prospective at the same time. It preserves what happened and guides what may happen later.

The Six Checks of Marriage Eligibility

The source passage presents a compact set of checks. For the purposes of this volume, they may be organized as follows. The exact wording of each rule belongs to the source's Maithili explanation, but the practical function can be stated in plain English: a proposed alliance must be tested for sameness of gotra, sameness of pravara, maternal sapinda, paternal sapinda, grandparental descent, and prohibited close kinship.

These six checks show why the Panji system required a layered archive rather than a single list. Gotra alone was not enough. Pravara alone was not enough. Mool alone was not enough. Maternal connection, paternal descent, village-linked memory, and known or unknown lines all mattered. This is why the later chapters of this book must decode each Dushan entry with more than one question. The question is never simply: Who married whom? The deeper question is: What did that relationship do to the calculable identity of the line?

Why the Siddhanta Letter Was Necessary

The source says that the principal rule of Panji-Prabandh was that without सिद्धांत a marriage would be considered अशास्त्रीय. This statement reveals the seriousness of the institution. The letter was not a later decorative certificate. It was the point at which collected memory became a decision.

In a small settlement where everyone remembers several generations, marriage eligibility can be discussed orally. In a large region, after migration, branch formation, inter-village settlement, and decay of memory, oral discussion becomes fragile. The source itself explains that by the late thirteenth century even learned persons were no longer maintaining the older group records adequately. This failure created the need to bring lineage identity under appointed scholarly supervision.

Thus the Siddhanta letter stands at the meeting point of memory and authority. The family supplies memory; the Panjika examines it against the archive; the letter transforms

the examination into social permission. This is why Panji is a legal-social record as well as a genealogical record.

Maternal Lines and the Hidden Half of Eligibility

A purely patriarchal reading of Panji misses the logic of marriage eligibility. The source's marriage checks explicitly include the mother's sapinda relation. Later Dushan entries repeatedly return to मातृक, unknown mother, mother's line, daughter-line, and women's social identity. These are not accidental appearances. They are structurally necessary.

If the mother's line is unknown, the marriage calculation becomes uncertain. If a daughter from a marked or unknown relationship enters another line, her children may carry a memory that has to be recorded for future eligibility. If a widow's later union produces children, the archive must decide how those descendants are to be placed. If a woman is recorded only by community label, the historian must ask why the formal genealogical system preserved her as a category rather than as a fully named person.

This is one of the reasons Dushan Panji becomes a women's archive even when it does not intend to be one. The visible structure is male descent. The hidden logic is often maternal. Chapter 17 will bring named women and hidden mothers forward, but the technical foundation belongs here: without maternal lines, the calculation of swajana and aswajana is incomplete.

Uthedh and the Sixth-Generation Question

The source's opening definition of Uthedh says that six ancestors are recorded for sapinda removal. Elsewhere, the Dushan explanation gives an example in which a line becomes पूर्णतः शुद्ध by the sixth generation. These two ideas must be read together with care. They show that the archive did not merely

preserve stigma forever. It also preserved the possibility of distance, fading, and reintegration.

This does not mean that suffering vanished for real people. It means that the formal logic of the archive recognized time as a social force. A recorded rupture could be carried, measured, and eventually rendered less dangerous for future marriage decisions. That is why Chapter 22 of the structure of this volume will return to the sixth-generation question in full.

For now, the reader should note the method. Dushan Panji has two faces. One face records irregularity; the other calculates how irregularity moves through time. Uthedh belongs to the second face. It is the book of distance.

A Working Table for Chapter 6

The following table gives the practical vocabulary of this chapter. It is not a replacement for the later appendices, but it gives the reader a working map before the difficult entries begin.

Term	Plain meaning	Function in Panji decoding
उतेढ़	Removal or distance from sapinda proximity	Shows how many generations or ancestors must be checked before a line can be considered outside the prohibited range.
सपिण्ड	Ritual-genealogical nearness	Marks close kinship that can prohibit marriage and affect other rites such as shraddha and ashaucha.
स्वजन	One's own kin within the prohibited range	Identifies a person with whom marriage-right does not exist for the proposed alliance.
अस्वजन	Not within the prohibited kin range	Forms the basis for the written decision that a bride and groom may marry.

Term	Plain meaning	Function in Panji decoding
सिद्धांत पत्र	Decision letter or settled certificate	The Panjika's written confirmation that the proposed couple is not swajana and that marriage-right exists.
गोत्र	Descent-sign from an ancient named ancestor	First major check against prohibited sameness and close lineage.
प्रवर	Line of revered ancient ancestors invoked in ritual identity	A second check against sameness in marriage eligibility.
मूल	Root lineage or root-village identity	Connects family memory to older settlement, branch, and descent clusters.
मातृक	Maternal line or mother's house	Necessary for maternal sapinda calculation and for decoding unknown mother or daughter-line cases.
दूषण	Recorded rupture, erosion, or irregularity in lineage	Signals an event that later marriage decisions may need to remember, measure, or eventually absorb.

How Chapter 6 Prepares the Dushan Decoding

The entry-by-entry chapters will decode 97 cases. Many of those cases are painful because they contain old labels for women, Dalit and artisan communities, Muslim or Yavani connections, widows, Devadasis, Dasis, unknown mothers, and prohibited lines. But the technical grammar of Chapter 6 prevents careless reading. A Dushan entry is not merely an insult. It is a signal inside an eligibility system.

When an entry says that a mother is unknown, the reader must ask: how does unknownness affect maternal sapinda knowledge? When an entry marks a daughter of a Rajak, Chamar, Yadav, Gop, Dhivar, Teli, Hadi, Tanti, or Yavani connection, the reader must ask: how is the relationship

carried into later descent? When an entry says that a woman is a widow or path-patita, the reader must ask: what does the record need later descendants to know?

The purpose of such questions is not to revive stigma. The purpose is to understand the old record precisely enough to prevent new cruelty. A vague reading allows old labels to float freely. A disciplined reading anchors them in the exact logic of mool, gotra, sapinda, swajana, aswajana, and time.

Conclusion: Marriage Right as Information System

Chapter 6 has shown that the Panji system was not only a memory of descent. It was an information system for marriage-right. Gotra, pravara, mool, sapinda, swajana, aswajana, Uthedh, and Siddhanta letter were parts of a single mechanism. The mechanism could preserve identity, prevent prohibited unions, and also record the irregular events that later families needed to know.

This helps explain why Dushan Panji survived. A society may wish to hide uncomfortable events, but a marriage archive cannot simply forget them while those events still affect eligibility. At the same time, the archive's own logic allowed time and generational distance to reduce the force of stigma. Dushan Panji therefore contains both severity and release.

The next chapter, as required by this volume, will give the reader the grammar of Panji entries: Gotra, Pravara, Mool, Moolgram, Biji Purush, sut, suta, sutau, dauhitra, maternal line, daughter-line notation, and abbreviated marks. Only after that grammar is clear can the 97 Dushan entries be decoded responsibly.

Chapter 6 Source Notes

Source note 1: This chapter follows the structure of Chapter 6, which calls for discussion of seven generations, five maternal generations, six paternal generations, gotra, pravara, mool, swajana, aswajana, and the Siddhanta letter.

Source note 2: The definition of उतेद पञ्जी follows the Dushan Panji opening classification, where Uthedh Panji is said to give knowledge of sapinda removal and six ancestors are mentioned for this purpose.

Source note 3: The discussion of marriage-right follows the source passage explaining that, according to Manu and Yajnavalkya, a valid bride should not be of the same gotra, same pravara, maternal sapinda, paternal sapinda, grandparental descent, or another prohibited close relation.

Source note 4: The explanation of sapinda as a matter relevant beyond marriage follows the source statement that sapinda consideration also applied to rites such as shraddha and ashaucha.

Source note 5: The definitions of स्वजन and अस्वजन in this chapter follow the source explanation that a person without marriage-right was called swajana for that proposed alliance, and that the Panjika certified that a bride and groom were not swajana.

Source note 6: The account of the अस्वजन पत्र / सिद्धांत पत्र follows the source passage explaining that each marriage was fixed only after an appointed Panjika examined eligibility and wrote the decision.

Source note 7: The claim that Panji became necessary when oral or family-level record keeping weakened follows the source account of the decline of group records by the late thirteenth century and the subsequent decision in Shaka 1248 / 1326 CE to place lineage record under appointed learned authorities.

Source note 8: The chapter's ethical caution follows the method of this rebuilt manuscript: old technical categories are explained as archival and historical terms, not reused as present-day condemnation.

Chapter 7

Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries

Opening

This volume places this chapter before the Dushan table is decoded because no entry can be read correctly without grammar. A Panji line may look like a series of names, village words, numbers, and relationship markers. In fact it is a compressed sentence. Its grammar tells the reader who belongs to which descent field, which place functions as the lineage-root, which relation is paternal, which is maternal, which marriage creates the problem, and which part of the line must be checked against other Panji books.

Chapter 6 explained the logic of marriage eligibility. Chapter 7 now explains the grammar through which that logic becomes readable. The terms गोत्र, प्रवर, मूल, मूलग्राम, बीजी पुरुष, सुत, सुता, दौहित्र, मातृक, पत्नी, and related marks are not decorative. They are the working parts of the Panji sentence. Without them, Dushan Panji appears chaotic. With them, each entry becomes an analyzable record.

Why Panji Entries Are Compressed

A Panji entry was not written like modern prose. It was written for trained readers, Panjikars, family representatives, and people already familiar with the conventions of lineage notation. A long social history had to be stored in a narrow written space. Therefore the entry often compresses a full story into a few signs: a mool name, a reference number, a person, a relation, another mool, a daughter, a mother, a wife, an unknown line, or a community label.

The compression creates danger for modern readers. A reader may mistake a mool for a village of present residence, a mother-line for a father-line, a daughter-line for a wife-line, or a technical label for a moral insult. This chapter prevents that mistake by giving the basic grammar of the entry before the book enters the 97 cases.

Gotra: The Broad Descent Field

In the source explanation, gotra is treated as वंश-बोधक: a marker of descent. It is a large field, not a small household. The source says that in Maithil Brahmin society the gotras are paternal and each gotra is connected with an ancient known ancestor or sage-name. The same source lists twenty gotras and then places mools under them. Thus gotra is the wide frame within which a mool and its branches are read.

For decoding, gotra asks the first question: what broad descent field is being invoked? If two persons share the same gotra, the marriage logic of Chapter 6 becomes immediately relevant. If a mool appears under more than one gotra, the reader must not assume too quickly. The source itself notes that some mools occur in more than one gotra. Therefore gotra is both a rule-field and a caution-field.

A Dushan entry may not always state the gotra explicitly, because the mool name or the larger Panji context may already imply it for the trained reader. The modern reader should therefore avoid isolating a single line from the broader register. A Panji entry is often readable only when gotra, mool, branch, and relationship vocabulary are kept together.

Pravara: Ritual Descent and Eligibility

Pravara is a second layer of descent grammar. The source explains pravara through Vedic and ritual usage and relates it to rishi-lineage. In the marriage logic already discussed, same pravara is one of the restrictions. Therefore a Panji reader must

understand pravara not as a decorative scholastic label, but as part of eligibility.

For the purposes of Dushan Panji, pravara matters because an irregular or forbidden marriage is never judged by one sign alone. The archive checks multiple fields: gotra, pravara, maternal sapinda, paternal sapinda, and other descent relations. A Dushan entry is therefore not a casual accusation. It is an entry located inside a technical system of restrictions, permissions, memory, and time.

Mool: Root, Lineage-Anchor, and Identification

Mool is one of the most important words in Panji. It does not merely mean a village name in the ordinary geographical sense. It is the root-marker of a lineage. In many entries, the mool is the first key that tells the reader where to place the person within the genealogical map. Sarisab, Soderpur, Pali, Darhara, Mandar, Khandbala, Khauwal, Budhwal, Panichobh, and many other names operate in this way.

The source explains that during the collection of family information, the old residence of the ancestors became central. The place stated as the ancient residence of the forefathers became the person's mool. In this sense, mool is geography transformed into genealogy. The mool is not simply where someone lives now; it is the remembered root through which a dispersed family is attached to a lineage.

This grammar is vital for Dushan entries. When an entry says "Sarisab," "Soderpur," or "Pali," the word may be doing genealogical work. It may identify the root-line of the person, not just a locality. If the reader reads it as a casual place-name, the entry loses its structure.

Moolgram: When Place Becomes Memory

Moolgram is the village-root attached to the mool. The source says that at the time of Panji-Prabandh, the place where the person was living became the future village-name of the

descendants, while the ancient residence named by the informant became the mool. This explains why one family may be physically spread across several villages but genealogically held together by one moolgram.

The example given in the source is especially useful. A Kashyap-gotra great family with many branches is described as originally connected with Mandar. Yet two branches, Mangrauni and Garh, had already become clear before Panji-Prabandh. The register therefore began to attach the special names Garh and Mangrauni with Mandar, while still proving the two branches to be one larger lineage by mool and biji purush. This example shows how Panji combines difference and unity: different settlements, one root-line.

For Dushan decoding, moolgram prevents misreading. A marked event may occur in one branch, but the genealogical consequences may travel through many settlements because the mool links them. Conversely, a shared place-name does not always mean identical line unless gotra, mool, and biji purush are checked together.

Biji Purush: The Earliest Known Ancestor

The source calls the earliest known ancestor of a lineage the बीजी पुरुष. The word “biji” suggests seed or foundational origin. This does not mean that the archive claims to know the first biological human being of a family. It means that, for the purpose of Panji, the earliest recognized ancestor becomes the genealogical seed from which the recorded line is organized.

Biji Purush is therefore an archival ancestor. He provides a starting point for the record. The family may remember more, less, or differently, but the Panji system needs a stable point from which descent can be organized, branches can be attached, and marriage eligibility can be calculated. Without a biji purush, the lineage would float without an anchor.

Later Chapter 24 will return to Biji Purush and Vamshavali logic in fuller detail. Here the point is grammatical: when a

Panji entry connects a person to a mool and a bijī purush, it is not merely naming. It is placing the person inside a structured descent sentence.

Sut, Suta, Satau: Son, Daughter, and the Gendered Grammar of Descent

Panji entries often use compressed relationship words. सुत or सुतः marks a son. सुता marks a daughter. सुतौ can indicate sons or a paired/dual form in the Sanskritic register. These terms allow a long descent statement to be written in a very short form. A line such as “X-suta” or “Y-sut” must be read as a relationship, not as part of the person’s personal name.

The distinction between son and daughter is especially important in Dushan Panji. Many entries turn on the daughter-line, wife-line, or mother-line rather than on the formal male line. A daughter may carry the point at which the marked relation enters a lineage. A son may carry the continuation of that line. If the reader misses the gendered relationship term, the whole entry can be reversed.

The grammar of सुता is therefore one of the ways Dushan Panji preserves women. It may preserve them harshly, through old labels, but it preserves the fact that descent and social consequence often passed through women whose names were otherwise likely to disappear from formal histories.

Dauhitra: The Daughter’s Son as a Genealogical Bridge

दौहित्र means daughter’s son. It is a small word with large consequences. When a record turns through a daughter’s son, the archive is acknowledging that lineage consequences can travel through the female line even within a largely patrilineal system. The daughter’s son becomes a bridge between a maternal connection and a later recorded male line.

This is why Dushan Panji cannot be understood as a simple list of male descent. It is full of crossings: mothers, daughters, wives, widows, dasi figures, devadasi lines, and daughters of named or unnamed communities. The word दौहित्र gives a technical grammar for one of those crossings.

Matrik and Mother-Line Reading

मातृक is one of the most important decoding terms in the Dushan entries. It marks a maternal connection. When an entry says “Ramk matrik,” “Jagannathk matrik,” or “Gangadhark matrik,” the reader must follow the mother-line, not assume that the named chain is simply paternal.

The source table repeatedly uses मातृक in Dushan cases, often around unknown lineage, devadasi tradition, or community-marked maternal connections. This shows that the mother-line was not invisible to the Panji system. It was technically visible, even when socially uncomfortable. The danger is that later readers may ignore it because they assume genealogy is only father-to-son. Dushan Panji disproves that assumption.

A maternal line can produce uncertainty, stigma, absorption, or reintegration depending on the case and the generation-distance. Therefore मातृक must be read slowly. It tells the reader where the social question enters the descent chain.

Patni, Vivaha, and the Marital Route

पत्नी and विवाह mark marital routes. Some Dushan entries concern a wife from a named community, an unknown family, a widow, a devadasi or dasi connection, or a woman described by a source label that later readers must handle with care. In those cases the wife is not incidental. The marriage is the event that changes the genealogical record.

A marital route differs from a maternal route. In a maternal route, the marked connection may enter through a mother or mother’s family. In a marital route, the marked connection

enters through a wife or marriage event. In both cases, later children and descendants become part of the question. The grammar must therefore keep पत्नी, विवाह, सुता, सुत, and मातृक distinct.

Numbers, Folios, and Reference Marks

Many entries contain numbers such as 178/1, 196/7, 238/05, or similar marks. These should be treated as reference coordinates, not as part of the narrative meaning. They help locate the record inside the manuscript or Panji apparatus. The modern decoder should preserve them exactly because they permit checking, comparison, and future correction.

This book therefore keeps case numbers and reference marks visible when the entry-by-entry section begins. The aim is not to make the narrative elegant by removing technical clutter. The aim is to make the archive accountable. A reader should be able to see how an interpretation depends on the source line.

A Working Grammar Table

The following table gives the working grammar used in this volume. It is not a final appendix; it is a reader's tool before the Dushan cases begin.

Term	Technical sense	How to use it while decoding
गोत्र	Broad descent field; often linked with an ancient rishi-name.	Check before marriage interpretation; same gotra can restrict eligibility.
प्रवर	Ritual-rishi lineage marker used in eligibility.	Do not ignore it; same pravara can matter even when mool differs.
मूल	Root-lineage marker; geography turned into genealogy.	Read as lineage-anchor, not merely present residence.
मूलग्राम	Ancient or root village associated with the lineage.	Useful for tracking dispersed branches and older settlement memory.

Term	Technical sense	How to use it while decoding
बीजी पुरुष	Earliest known recorded ancestor of a lineage.	Archival starting point for descent, not necessarily the first biological ancestor.
शाखा	Branch of a larger mool-line.	A branch may be separate in record but connected through older root and ancestor.
सुत / सुतः	Son of.	Marks male descent or continuation; do not read as part of a personal name.
सुता	Daughter of.	Often crucial in daughter-line, marital, and Dushan routes.
सुतौ	Sons / paired male-descendant form in Sanskrit notation.	Read as compressed descent grammar.
दौहित्र	Daughter's son.	Signals a female-line bridge into a later male line.
मातृक	Maternal line or connection.	Follow the mother-line; it may be where the social question enters.
पत्नी	Wife.	Marks marital route; distinguish from mother-line and daughter-line.
विवाह	Marriage event.	Identifies the act through which eligibility, dushan, or absorption is assessed.
अज्ञात	Unknown or unspecified.	Treat as archival uncertainty, not proof of nonexistence.
अन्तर्जातीय	Inter-community or inter-caste route in the source vocabulary.	Use historically and carefully; not as present-day abuse.
पत्र / सिद्धांत	Written eligibility decision.	Connects family memory with Panjika authority.

How a Panji Sentence Works

A Panji line can now be read as a sentence with compressed grammar. The mool tells where to place the line. The person-name tells who is being followed. The relation-marker tells whether the next person is a son, daughter, mother, wife, daughter's son, or other relation. The reference number tells where the record sits in the archival apparatus. The community or status label tells what the old record considered socially significant. The generation-distance tells whether the effect remains immediate, weakened, or absorbed.

This is why the entry-by-entry chapters will not merely translate the lines. They will unpack them. A literal translation alone would not be enough, because “X-suta,” “Y-matrik,” “Z-patni,” or “unknown” does not become clear unless the grammar of the line is explained.

The Ethical Consequence of Grammar

Grammar is also an ethical matter. If a reader misunderstands the grammar, a person or lineage can be wrongly blamed. A daughter-line may be mistaken for a father-line. A mother-line uncertainty may be treated as moral failure. A source label may be repeated as insult. A technical restriction may be read as permanent pollution. Each of these mistakes would revive the violence the book is trying to analyze.

Therefore this volume insists on grammatical precision before moral conclusion. The old archive may contain harsh language, but the modern reader must not add new harshness through careless reading. The first duty is to understand what the line actually says.

How Chapter 7 Prepares Chapters 8-10

Chapter 8 will use this grammar to explain the twenty gotras and the 167 mools of Maithil Brahmins. Chapter 9 will then show how mool and migration turn villages into genealogical memory. Chapter 10 will finally introduce the full method for

reading the 97 Dushan entries. Thus Chapter 7 is the bridge between the marriage logic of Chapter 6 and the case-decoding method of Chapter 10.

The reader should now be able to look at a Dushan entry and ask the right first questions: What is the gotra field? What is the mool? Is there a moolgram clue? Who is son, daughter, wife, mother, or daughter's son? What is unknown? What is the relation route? Which part is a reference mark? Which part is a social label? Only after these questions can interpretation begin.

Conclusion: Grammar before Judgment

Chapter 7 has argued that Panji entries are not chaotic fragments. They are compressed genealogical sentences. Their grammar includes descent, ritual eligibility, place-memory, founding ancestor, gendered relation, maternal route, marital route, reference mark, and social label. To decode Dushan Panji without this grammar would be to read the archive blindly.

The next step, in this volume, is Chapter 8: The Twenty Gotras and the 167 Mools of Maithil Brahmins. There the grammar introduced here will be expanded into the larger map of gotra and mool identity.

Chapter 7 Source Notes

Source note 1: This chapter follows the structure of Chapter 7, which calls for a decoding manual explaining gotra, pravara, mool, moolgram, biji purush, sut, suta, satau, dauhitra, maternal line, daughter-line notation, and abbreviated marks.

Source note 2: The discussion of gotra follows the source explanation that Maithil Brahmin gotra is वंश-बोधक, that it is paternal in the Panji frame, and that twenty gotras are listed before their mools.

Source note 3: The discussion of pravara follows the source passage explaining pravara through Vedic and rishi-lineage usage and distinguishing tripravara and panchappravara families.

Source note 4: The discussion of mool, moolgram, and biji purush follows the source passage explaining that the ancient residence named by the informant became the mool and that the earliest known ancestor became the बीजी पुरुष.

Source note 5: The Mandar, Garh, and Mangrauni example follows the source example of a Kashyap-gotra family with multiple branches whose unity was established through shared mool and biji purush.

Source note 6: The discussion of सुता, मातृक, and related female-line grammar follows the Dushan table's repeated use of daughter-line and mother-line expressions such as भीमसुता, केशवसुता, रामक मातृक, जगन्नाथक मातृक, रतनूक मातृक, and गंगाधरक मातृक.

Source note 7: The ethical cautions in this chapter follow the rebuilt manuscript's method: old source terms are preserved for historical accuracy but must not be repeated as present-day stigma.

Chapter 8 — The Twenty Gotras and the 167 Mools of Maithil Brahmins

Chapter 8 proceeds by moving from the grammar of a single Panji entry to the larger classificatory field inside which that entry becomes meaningful. Chapter 7 showed how gotra, pravara, mool, moolgram, biji purush, son-line, daughter-line, and maternal notation function as grammar. This chapter now describes the map on which that grammar operates: the twenty gotras, the 167 mools, the principal 34/35 mools, and the difference between formal and popular pronunciation.

The purpose is not to create pride in hierarchy. The purpose is to give readers a reliable decoding frame. Dushan Panji cannot be interpreted entry by entry unless the reader understands

that a name such as सरिसव, पाली, खौआल, दरिहरा, सोदरपुर, बुधवाल, करमहा, माण्डर, or काश्यप is never merely a word. In Panji, a name may carry gotra, mool, ancestral village, later branch, marriage eligibility, and memory of migration.

Why Gotra and Mool Must Be Read Together

The source describes gotra as वंश-बोधक: a marker of descent. It also explains that each gotra is connected with an ancient known ancestor and that gotra and gotrapatya indicate a blood-related lineage concept. But gotra alone is too broad for practical Panji use. Many families share the same gotra. The mool narrows the field by anchoring a lineage in an ancient place and ancestral memory.

Thus, in a Panji entry, gotra answers one kind of question: “Which ancestral rishi-line or descent-field is this?” Mool answers another: “Which ancient lineage-root within that gotra does this person belong to?” Moolgram refines it further: “Which remembered village or later branch-location now identifies this stream of the mool?”

This layered structure is the reason a Dushan entry may appear short but contain dense information. A single line can move from gotra to mool, from mool to branch, from branch to a named person, and from that person to a marriage or maternal relation. Without the gotra-mool frame, the reader sees only a list. With the frame, the reader sees an organized social map.

The Twenty Gotras

The source gives the Maithil Brahmin gotra system as twentyfold. It also records that Maithil Brahmins were divided into twenty gotras, 167 mools, and many moolgrams; from those 167 mools, a group of 34 principal mools was first treated as especially important, with the Khanam branch of the Phanandah mool later counted as a thirty-fifth in the high-lineage calculation.

The twenty gotras, as preserved in the source, are:

- शाण्डिल्य
- वत्स
- सावर्ण
- काश्यप
- पराशर
- भारद्वाज
- कात्यायन
- गर्ग
- कौशिक
- अलाम्बुकाक्ष
- कृष्णात्रेय
- गौतम
- मौद्गल्य
- वशिष्ठ
- कौण्डिन्य
- उपमन्यु
- कपिल
- विष्णुवृद्धि
- तण्डी
- जातुकर्ण

The order of names differs slightly between the compact summary and the later gotra-panjika list, but the historical point remains the same: Maithil Brahmin identity was not organized by a single surname or village name. It was organized through a layered system in which gotra, mool, and moolgram worked together.

The 167 Mools and the Logic of Distribution

The source states that Maithil Brahmins were divided into 167 mools. A mool is not simply a village name in the modern administrative sense. It is a genealogical root. In the source's explanation of moolgram, the mool means the ancient village

where the earliest remembered ancestor or Biji Purush of a mool lived. Later, when branches of the same mool settled in different places, Panjikars began to join those later village names to the old mool name.

This is why the same mool can appear with multiple branch-place associations. A person may be described by an ancient mool and a later moolgram. The old name and the later name do not cancel each other. They show two layers of memory: the deep root and the historical branch.

The practical effect is important. When a Dushan entry uses a mool name, it does not merely identify a place. It locates a person inside a long chain of descent, migration, social rank, marriage eligibility, and memory. For this reason, a modern reader should not flatten the term mool into “village.” In Panji, geography is genealogical.

Gotra-wise Mool Register Preserved in the Source

The following register gives the gotra-wise mool lists as preserved in the available source text. Where the source has both a compact summary and a longer pronunciation table, this chapter follows the more usable formal mool names and leaves exhaustive formal-versus-popular pronunciation details for the appendices.

1. शाण्डिल्यः दिर्घोष, सरिसव, महुवा, पर्वपल्ली, खण्डवला, गंगोली, यमुगाम, करियन, मोहरी, सझूआल, मड़ार, पण्डोली, जजिवाल, दहिभत, तिलय, माहव, सिम्मूआल, सिंहाश्रम, सोदरपुर, कड़रिया, अल्लारि, होइयार, तल्हनपुर, परिसरा, परसण्डा, वीरनाम, उत्तमपुर, कोदरिया, छतिमन, बरेवा, मछुआल, गंगोर, भटौर, बुधौर, ब्रह्मपुर, कोइयार, करहिवार, गंगुआल, घोषियाम, छतौनी, भिगुआल, ननौती, तपनपुर.
2. वत्सः पाली, हरिअम्ब, तिसूरी, राउढ़, टंकवाल, घुसौत, जजिवाल, पहदी, जल्लकी, भन्दवाल, कोइयार, करहिवार, ननौर, डढ़ार, करमहा, बुधवाल, लाही, सौनी, सकौना, फनन्दह, मोहरी, वंठवाल, तिसउँत, बरुआली, पण्डोली, बहेराढ़ी, बरैवा, अलय, भण्डारिसम,

बभनियाम, उचति, तपनपुर, बिठुआल, नरवाल, चित्रपल्ली, जरहटिया, रतवाल, ब्रह्मपुरा, सरौनी.

3. काश्यप: ओइनी, खौआल, संकराढ़ी, जगति, दरिहरा, माण्डर, बलियास, पचाउट, कटाई, सतलखा, पण्डुआ, मालिछ, मेरन्दी, भदुआल, पकलिया, बुधवाल, पिभूया, मौरी, भूतहरी, छादन, विस्फी, थरिया, दोस्ती, भरेहा, कुसुम्बाल, नरवाल, लगुरदह.

4. सावर्ण: सोन्दपुर, पनिचोभ, बरेबा, नन्दोर, मेरन्दी.

5. पराशर: नरउन, सुरगन, सकुरी, सुइरी, सम्मूआल, पिहवाल, नदाम, महेशारि, सकरहोन, सोइनी, तिलय, बरैवा.

6. भारद्वाज: एकहरा, विल्वपंचक, देयाम, कलिगाम, भूतहरी, गोढ़ार, गोधूलि.

7. कात्यायन: कुंजौली / कुजौली, ननौती, जल्लकी, वतिगाम.

8. गर्ग: वसहा, वसाम, ब्रह्मपुरा, सुरौर, बुधौर, उरौर.

9. कौशिक: निखूति.

10. अलाम्बुकाक्ष: वसाम, कटाई, ब्रह्मपुरा.

11. कृष्णात्रेय: लोहना, बसवन, पदौनी.

12. गौतम: ब्रह्मपुर, उत्तिमपुर, कोइयार.

13. मौद्गल्य: रतवाल, मालिछ, दिर्घोष, कर्पिजल, जल्लकी.

14. वशिष्ठ: कोथुआ, as preserved in the compact gotra-mool summary.

15. कौण्डिन्य: एकहरा, परौन, with परसण्डा also appearing in the longer gotra-panjika list.

16. उपमन्यु: Named as a gotra in the compact summary and in the twenty-gotra list; the available excerpt does not give a detailed mool list in the same way as the larger gotras.

17. कपिल: Named as a gotra in the compact summary and in the twenty-gotra list; the available excerpt does not give a detailed mool list in the same way as the larger gotras.

18. विष्णुवृद्धि: वुसवन / बसवन.

19. तण्डी / तण्डि: कटाई, with परसण्डा also appearing in the longer gotra-panjika list.

20. जातुकर्ण: देवहार, with कटाई and परसण्डा also appearing in the longer gotra-panjika list.

Why Some Mools Repeat Across Gotras

A striking feature of the register is repetition. Names such as ब्रह्मपुरा, कटाई, जल्लकी, भूतहरी, नरवाल, कोइयार, तिलय, मेरन्दी, and परसण्डा appear in more than one gotra field. This does not mean the system is careless. It means a mool-name can have to be read with its gotra field. The same surface name may belong to different gotra contexts. Therefore, a Panji reader must never isolate a mool name from the gotra that governs it.

This also explains why Dushan Panji entries sometimes carry several place or mool names in a chain. The record is not repeating names for ornament. It is tightening identification. It is telling the reader where to place the relationship in the wider map of descent.

Formal and Popular Pronunciation

The source distinguishes मौलिक उच्चारण from लौकिक उच्चारण. This distinction is crucial. The formal name is the archival form; the popular form is the spoken or local form by which the same mool may be recognized in everyday community speech. For example, दिर्घोष appears with दिघवे, पर्वपल्ली with पवौलिवार / पवौलिवार, खण्डवला with खड़ौरय, पाली with पलिवार, खौआल with खौवाड़य, दरिहरा with दरिहरय / दलिहरे, कुंजोली with कुजिलवार, and विल्वपंचक with बेलौंचे.

This double register matters because many apparent disagreements in Panji reading arise from pronunciation rather than from historical contradiction. A reader unfamiliar with spoken Maithil forms may treat पवौलीवार and पर्वपल्ली as separate entities. A Panjika or local genealogical reader may understand them as linked forms. The chapter therefore treats

pronunciation not as a minor phonetic issue but as a key to matching manuscript form, Panjika usage, and family memory.

Formal / मौलिक	Popular / लौकिक	Decoding caution
दिर्घोष	दिघवे	Do not treat the short spoken form as a separate mool.
पर्वपल्ली	पवोलिवार / पवौलिवार	The spoken form may look like a different lineage to outsiders.
खण्डवला	खड़ौरय	This form later becomes socially important in rank discussions.
पाली	पलिवार	The popular suffix can obscure the older mool form.
खौआल	खौवाड़य	A common example of archival name and spoken community form.
विल्वपंचक	बेलौंचे	The popular form is not transparent from the formal Sanskrit form.
कुंजोली / कुजौली	कुजिलवार	Useful for matching gotra-mool table with later branch memory.

The Principal 34/35 Mools

The source states that among the 167 mools, thirty-four were treated as principal, and that the Khanam branch of the Phanandah mool later became counted as a thirty-fifth among the so-called higher lines. It then divides the principal mools into three groups: first category, second category, and middle mools. This classification is historically important, but it must be handled carefully.

The book does not reproduce the classification in order to endorse hierarchy. It reproduces it because the classification shaped marriage decisions, social reputation, and later distortions of Panji use. A modern ethical reader must know the

categories precisely enough to understand their historical effect, while refusing to convert old ranking into present-day insult.

Group	Mools as preserved in the source	Interpretive note
First category / अयान्त श्रेष्ठ	खड़ौरय, खौआड़य, बुधबाड़य, मड़रय, दरिहरय, घुसौतय, तिसौतय, करमहय, नरौनय, वभनियामय, हरिअम्मय, सरिसवय, सोदरपुरिये.	This group became one of the centers of status-ranking discourse.
Second category	गंगोलिवार, पवौलिवार, कुजौलिवार, अलेवार, वहिड़वार, सकड़िवार, पलिवार, विसेवार, फनेवार, उचितवार, पंडुलवार, कटैवार, तिलैवार.	These names show how formal mool and popular pronunciation interact with social classification.
Middle moools / मध्यम मूल	दिघवे, बेलौचै, एकहरे, पंचोभे, वलियासे, जजिवाल, टकवाल, पण्डुए.	The label is a historical category; it should not be used as present-day social judgment.
Later thirty-fifth	फनन्दह मूलक खनाम शाखा.	The source notes later inclusion of this branch in the so-called high-lineage count.

Classification and Social Damage

The distinction between descriptive genealogy and social rank is one of the most important points in this volume. Gotra and mool began as ways to preserve descent, prevent prohibited marriages, and make kinship searchable. But the same system could also be converted into ranking. Once ranking entered the archive, names began to carry pride, anxiety, and exclusion.

The source itself warns that the original purpose of Panji was not to show smallness or greatness. In its explanation of

moolgram, it says that the system later came under orders and pressures through which Panjikars were made to indicate superiority and inferiority among mools. The chapter therefore separates three things: archival identification, ritual eligibility, and later social hierarchy. The first is necessary for decoding. The second belongs to the historical marriage system. The third must be studied critically, not reproduced as moral truth.

How Chapter 8 Helps Decode Dushan Panji

Dushan Panji entries often mention mools such as सरिसव, सकराढी, पनिचोभ, दरिहरा, पाली, नरवाल, वलियास, घुसौत, सोदरपुर, अलय, माण्डर, सुरगन, पचही, and पकलिया. These are not decorative place labels. They help the reader reconstruct the lineage path by which a marriage, maternal relation, or dushan category entered the register.

For example, when an entry says that a person's मातृक belongs to a certain mool chain, the mool names give the route by which maternal memory is being placed. When an entry says सुता, the daughter-line must be read through the mool where she is placed. When an entry includes an unknown or inter-community connection, the mool-chain still matters because it shows the Panji's attempt to locate that rupture within a genealogical frame rather than leave it outside history.

This is why the chapter comes before the Dushan-table method chapter. The reader must first understand the map; only then can the reader follow the cases. Dushan Panji is not a set of isolated accusations. It is a record written inside the full architecture of gotra, mool, moolgram, and descent.

A Caution on Numbers

The number 167 should be read as the system's recognized mool universe, not as a simple count of the names printed in one compact passage. Some passages give a compact gotra-mool summary; other passages give detailed formal and popular

pronunciations; still others give moolgram expansions under particular mools. Therefore, the number belongs to the whole Panji system, while any single table is a window into that system. The appendices of this volume will later provide index-style support so that readers can cross-check names without overloading the body chapters.

Conclusion: Identity as a Layered Archive

Chapter 8 has shown that Maithil Brahmin Panji identity was built through layers: gotra, pravara, mool, moolgram, Biji Purush, branch, and popular pronunciation. A person was not merely a name; the name stood inside a structured field. That field could preserve memory, regulate marriage, and locate kinship across centuries. It could also become the basis of hierarchy and social harm.

For the purposes of this volume, the lesson is methodological and ethical. Methodologically, every Dushan entry must be read inside the gotra-mool map. Ethically, the same map must not be turned into renewed ranking. The task is to understand how Mithila remembered descent, not to revive the injuries that later attached to that memory.

The next step, in this volume, is Chapter 9: Mool and Migration: How Villages Became Genealogical Memory. Chapter 9 will show how the mool names listed here moved into village identity, branch formation, migration, and settlement history.

Chapter 8 Source Notes

Source note 1: This chapter follows the structure of Chapter 8, which requires explanation of the twenty gotras, the 167 mools, the main 34/35 mools, formal/popular pronunciation, and classification.

Source note 2: The description of gotra as a descent marker follows the source explanation that Maithil Brahmin gotra is वंश-बोधक and linked to the ancient known ancestor of the lineage.

Source note 3: The statement that the system contains twenty gotras and 167 mools follows the source passage in the Genome Mapping / Panji-Prabandh section.

Source note 4: The gotra-wise mool register follows the source's compact gotra-mool summary and the later gotra-panjika section beginning with अथ गोत्र पंजी प्रारभ्यते.

Source note 5: The formal and popular pronunciation examples follow the source's paired columns of मौलिक उच्चारण and लौकिक उच्चारण.

Source note 6: The classification of principal mools follows the source's list of the main 35 (34 plus Khanam branch of Phanandah) and its threefold grouping.

Source note 7: The caution against hierarchy follows the source's explanation that the purpose of Panji was not originally to show smallness or greatness, and that later political and social pressures converted mool categories into status claims.

Chapter 9

Mool and Migration: How Villages Became Genealogical Memory

Opening

In Panji, a village is never only a village. It can be a place where an ancestor lived, a sign of a branch, a clue to migration, a marriage boundary, a memory of settlement, and sometimes a social rank imposed later upon what had first been a genealogical marker. This chapter explains why the volume places mool and migration

immediately after the gotra-mool chapter. Chapter 8 listed the map. Chapter 9 explains how the map moves.

The central argument is simple: in Panji, geography is genealogy. A name such as माण्डर, दरिहरा, सरिसव, सोदरपुर, खौआल, बुधवाल, पनिचोभ, पाली, करमहा, घुसौत, अलय, सकराढी, नरौन, गंगोली, or पर्वपल्ली is not merely a postal place. It is a genealogical address. It tells the reader where a line was remembered to have rooted, where a branch later settled, and how a family was made readable for marriage, ritual, and social decision.

This is especially important for Dushan Panji. Many Dushan entries are not written as modern sentences. They are chains of mool names, personal names, maternal references, daughter-line references, and short labels. Without understanding how village names became memory-signs, the reader will see only a pile of names. With this grammar, each chain becomes a route.

Mool as Ancestral Place

The source gives a decisive definition of मूल. The mool is the ancient place where the earliest remembered man of a line, the बीजी पुरुष, was said to have lived. This does not mean that every later descendant lived in that same place. It means that the line remained anchored to that place as its genealogical point of origin.

The phrase बीजी पुरुष is crucial. It does not claim to identify the first biological human being in an absolute sense. It identifies the earliest remembered or systemically recognized ancestor for the purpose of Panji ordering. A lineage can spread into many villages, but the mool keeps its earlier genealogical signature. In this way, mool prevents migration from erasing memory.

The source uses the example of सोदरपुर. The mool is one, but several later मूलग्राम or branch-village forms appear around it: सोदरपुर सरिसव, सोदरपुर मानी, सोदरपुर दिगउन्ध, सोदरपुर कटका, सोदरपुर रैयाम,

सोदरपुर हसौली, सोदरपुर हाटी, and others. This shows that a single root could produce many local identities without losing its root identity.

Moolgram: The Second Layer of Place

If मूल is the older root, मूलग्राम is the later place-memory attached to that root. The source says that later Panjikars began to name branches according to villages where members of a mool were living in roughly the thirteenth, fourteenth, or fifteenth centuries. Thus a mool could carry two layers at once: the ancient root-village and the later branch-village.

This two-level structure explains why Panji place names sometimes appear doubled or compounded. A phrase such as सोदरपुर सरिसव does not simply mean that two villages have been placed side by side. It means that the person or branch is to be understood through both an older root and a later settlement marker. The record is therefore not confused; it is compressed.

The same logic appears in examples such as माण्डर रजौरा, मड़रय सिहौलि, पलिवाड़ मंगरौनी, पलिवाड़ हाटी, and कटैवार अन्हड़ा. These names preserve movement while still linking the moving branch to a remembered root. In a society where marriage decisions depended on identity, migration had to be remembered rather than allowed to dissolve kinship boundaries.

Why Migration Required Record-Keeping

Migration creates a problem for every genealogical society. When people remain in one place, neighbors remember who belongs to whom. When people move, the memory becomes fragile. A family may leave the ancestral village, settle in another region, marry into a new network, and after several generations no longer carry ordinary local memory of the old connection. Panji solved this problem by turning place into a layered record.

The system did not merely say, “this man now lives here.” It asked: What is his root? What is his mool? Who is his Biji Purush? What is his gotra? What is his branch? What village does the current line bear? Which related line must be avoided in marriage? Such questions transformed migration from a danger to memory into a subject of record.

For this reason, Panji should be read as a mobile archive. It does not assume that people never moved. On the contrary, the very existence of moolgram and branch naming shows that people did move. The archive records movement by attaching later geography to earlier descent.

Village Chains in Dushan Panji

Dushan entries repeatedly contain village or mool chains. A typical entry may move through सरिसव, सकराढी, पनिचोभ, दरिहरा, पाली, नरवाल, वलियास, घुसौत, सोदरपुर, अलय, माण्डर, सुरगन, पचही, पकलिया, or सिम्भुनाम. These names are not decorative. They are the coordinates by which the entry can be decoded.

When a Dushan entry says that a person’s मातृक is connected with a chain of mools, the chain shows how the maternal line was being located. When an entry says that someone married into an unknown or socially marked line, the mool chain shows how far the effect traveled. When a daughter-line appears, the place names help identify the route through which a later descendant became attached to the entry.

The source’s examples below the 97-entry table show this clearly. They do not simply give names of individuals. They place those individuals inside mool sequences. This is why the entry-by-entry chapters must be read with a geographical eye. A person’s name is only one part of the record; the surrounding mool names are the map that makes the name intelligible.

A Working Model: Ancient Root, Later Branch, Social Route

For decoding purposes, each place term in a Dushan entry can be read through three questions:

- Is this the older mool, the genealogical root attached to the Biji Purush?
- Is this a later moolgram or branch-village that shows where a line settled after migration?
- Is this place functioning as part of a maternal, daughter-line, marriage, or Dushan route?

These questions prevent two common mistakes. The first mistake is to treat every place as a modern residence. The second mistake is to treat every place as a caste-rank sign. The source itself warns that the original purpose of Panji was not to establish smallness and greatness. The historical archive was first a memory system; hierarchy was later attached to it by power, rank, and social control.

Panji place layer	Meaning in the record	Use in Dushan decoding
मूल	Ancient root-place associated with the earliest remembered ancestor or Biji Purush.	Identifies the deep genealogical anchor of a line.
मूलग्राम	Later branch-place attached to a mool through settlement and migration.	Shows how a root line spread into later villages.
गोत्र + मूल	Descent category combined with root-place identity.	Helps decide whether a person belongs to the same broad lineage field.
मातृक place	Place or mool attached to the maternal line.	Locates the mother-line or maternal-house route of a Dushan entry.
सुता / daughter-line place	Place attached to the daughter or daughter-descendant route.	Shows how a Dushan effect travels through female-line descent.

Panji place layer	Meaning in the record	Use in Dushan decoding
Migration marker	Evidence that a branch moved from an older remembered place to a later settlement.	Prevents the reader from confusing movement with loss of identity.

Mool as Memory, Not Modern Address

The distinction between mool and modern address is essential. A man whose family is living in one village may still be known by another mool because the mool points backward to the recognized root. This is not an error. It is the very logic of the system. Modern address answers the question, “Where does this person live now?” Mool answers the question, “Where is this line remembered to have begun?”

Moolgram stands between these two questions. It does not erase the ancient mool, but it gives a later settlement-sign. In this sense, moolgram is the archive’s way of saying: this line has moved, but the movement itself has been recorded.

This makes Panji a history of settlement as well as a genealogy. It can show not only who descended from whom but also how families spread from one node to another. The map of Maithil Brahmin mools is therefore also a map of roads, rivers, royal centers, agrarian expansion, learning networks, and marriage circuits.

Mandar, Darihara, Sarisab, Soderpur, and Other Memory-Nodes

This chapter treats several places as genealogical memory-nodes: माण्डर, दरिहरा, सरिसव, सोदरपुर, खौआल, बुधवाल, पनचोभ, पाली, करमहा, and others. Each of these names can appear in the archive not only as a settlement but as a sign of connection. Some are mools. Some appear in branch forms. Some recur in Dushan entries as part of maternal or marital chains.

माण्डर is especially useful for understanding the distinction between root and branch. The source explains that a Kashyap-

gotra mahakul with many branches was established, on the basis of collected genealogical knowledge, as originally connected with माण्डर. Yet before the formal Panji arrangement, branches such as मँगरौनी and गढ़ were already visible. The record therefore preserved both unity and branching.

सोदरपुर gives another model. It is treated as a mool with multiple moolgram associations. The source lists numerous सोदरपुर combinations, making it clear that one root may support a broad web of later village identities. This is why a Dushan entry involving सोदरपुर cannot be read merely by looking at the surface name. The question is: which layer of सोदरपुर memory is active here?

पाली / पलिवाड़, करमहा, बुधवाल, घुसौत, गंगोली, पर्वपल्ली, and other mools similarly show how a root identity could branch into many local lines. The branch lists are long because the migration history itself is long. A short list would hide the social reality; the Panji record keeps the complexity.

Migration and Marriage

Migration matters because marriage eligibility depended on remembered connection. If two lines had separated geographically but remained genealogically close, their distance in space did not automatically make them marriageable. Conversely, a line living in a new village might still carry a root identity that linked it to older kin networks. Panji was the tool through which this hidden connection could be checked.

This is why Chapter 6 on Uthedh and Chapter 9 on Mool-Migration belong together. Uthedh asks whether the generational distance is sufficient. Mool and moolgram ask where the line belongs. Together they convert scattered family memory into a decision system.

Dushan Panji then records what happened when the system encountered rupture: unknown maternal lines, inter-community marriages, daughter-line descent, widow-related descent, Yavani connections, and other entries that could not be treated as ordinary. Even in these entries, migration and mool identity remain the skeleton of the record.

The Danger of Turning Mool into Rank

The source is explicit that the original purpose of Panji was not to show who was small and who was great. Later, however, state order, social hierarchy, and Panjekar practice attached status differences to mools and branches. This is one of the most damaging transformations in the history of the system.

A responsible reading must therefore separate two things: the archival function of mool and the later social use of mool as rank. The first is necessary for historical understanding. The second must be examined critically. If the book repeats rank language without critique, it would fail the ethical rule established in Chapter 3.

This does not mean that the hierarchy should be hidden. It means that hierarchy should be historicized. A mool can be a genealogical marker, a branch sign, a marriage clue, and later a rank label. The reader must ask which function is active in each passage.

Dushan Entries as Routes, Not Isolated Accusations

The most important practical result of this chapter is methodological. A Dushan entry should be read as a route, not as an isolated accusation. The route may begin with a mool, pass through a maternal connection, name a daughter, mention an unknown line, identify a community label, and then show descendants spread into later houses. The place names tell the reader how the route travels.

This is why the entry-by-entry chapters later in the volume will not simply reproduce the 97 cases. Each entry will be decoded by asking: What are the mool names? Which are root markers? Which are branch markers? Where is the maternal line? Where is the wife-line? Where is the daughter-line? What has migrated? What has been remembered? What has been forgotten?

Only after this route is reconstructed can the ethical reading begin. Without the route, the entry becomes a label. With the route, it becomes a social history.

The Geography of Absorption

Migration also helps explain social absorption. When a line spreads into many villages, a once-burning Dushan event may eventually lose its power to harm a living lineage. The source says that many events once capable of disturbing society become forgotten over time. It also gives examples in which descendants are later socially accepted. This does not erase the old record, but it changes its meaning.

Geographical spread is one reason this happens. A stigma attached to one relationship may not remain equally visible after a line disperses across villages, generations, marriages, and branches. Panji preserves the old memory, but society may gradually treat the descendants as part of normal life. This is why Dushan Panji is not merely a record of exclusion; it is also a record of absorption.

The sixth-generation question, treated in Chapter 22, will develop this point in detail. Chapter 9 prepares that argument by showing that genealogical memory is spatial as well as temporal. Lines move through both time and place.

How Chapter 9 Prepares the Dushan Table

Chapter 10 will explain the method for reading the 97 Dushan entries. Chapter 9 prepares that method by teaching the reader how to recognize geographical signals. When the table gives a

mool sequence, the reader should not skip it. The sequence is often the key to the whole case.

For example, a maternal reference such as रामक मातृक or जगन्नाथक मातृक is not complete until the surrounding mool names are read. Likewise, a daughter-line such as केशव सुता or गोढिसुता cannot be fully understood without asking where that daughter-line is placed in the mool chain. Place, relation, and stigma are interlocked.

Thus the reader should enter the Dushan table with three mental maps: the gotra-mool map from Chapter 8, the migration-moolgram map from Chapter 9, and the case-decoding method from Chapter 10. Only then will the 97 entries become readable as history rather than remain cryptic notes.

Conclusion: Geography Is Genealogy

Chapter 9 has argued that Panji converts geography into memory. A village name may preserve an ancient root, a later branch, a maternal route, a daughter-line, a marriage connection, or a migration trace. The mool is the root; the moolgram is the branch-place; the Dushan table is the difficult route where these place names meet social rupture.

This chapter also prepares an ethical conclusion. To understand migration is to understand that Maithil society was not static. Lines moved. Branches formed. Women carried memory across houses. Unknownness appeared. Communities met. Some events became Dushan; some later faded. The archive records all of this because Mithila's social life was more mobile, more interwoven, and more historically complex than purity myths allow.

The next chapter, in this volume, is Chapter 10: Reading the Dushan Tables: Method for Entries 1-97. It will turn the grammar of gotra, mool, moolgram, migration, maternal line, daughter-line, and social category into a step-by-step method for decoding every entry.

Chapter 9 Source Notes

Source note 1: This chapter follows the structure of Chapter 9, which requires explanation of how places such as Mandar, Darihara, Sarisab, Soderpur, Khauwal, Budhwal, Panichobh, Pali, Karamha, and others function inside Panji, and argues that in Panji geography is genealogy.

Source note 2: The definitions of mool, moolgram, and Biji Purush follow the source explanation that mool is the ancient place of the earliest recognized ancestor, and that later Panjikars added branch-village names based on later settlement.

Source note 3: The Soderpur examples and other paired root-branch names follow the source's “मूलग्राम विवरण” section, including the explanation that the same mool can be attached to several later village branches.

Source note 4: The distinction between descriptive genealogy and social hierarchy follows the source warning that the original purpose of Panji was not to show smallness and greatness; hierarchy entered through later social and political processes.

Source note 5: The use of Dushan mool chains, मातृक references, and सुता references follows the Dushan table examples and the explanatory material beneath the 97 entries.

Chapter 10 — Reading the Dushan Tables: Method for Entries 1–97

Chapter 10 is the methodological doorway into the entry-by-entry section of this volume. This volume requires that every Dushan entry be handled by case number, Panji folio or reference, mool chain, named persons, maternal or marital link, category of

dushan, generation-distance, social implication, and present-day historical reading. This chapter therefore does not begin the 97 cases themselves. It teaches the reader how to read them.

The Dushan table is not a simple list of “faults.” It is a compact genealogical code. Each line places a relationship inside a sequence of mool names, personal names, female-line markers, marital terms, and social labels. If read hastily, the table looks abrupt and even cruel. If read with Panji grammar, it becomes a dense map of descent, marriage, migration, women’s memory, community contact, and social absorption.

Why a Separate Method Is Necessary

The Dushan entries are written in a form closer to register language than narrative prose. A table line may contain only a mool, a folio-like reference, a chain of names, and a word such as मातृक, सुता, पत्नी, अज्ञात, चर्मकारिणी, रजकी, दासी, यवनी, विधवा, पथपतिता, or अंतर्जातीय. None of these words is self-explanatory when isolated.

The method must reconstruct what the table compresses.

A responsible reading therefore moves from notation to relationship, from relationship to lineage route, and from lineage route to historical meaning. The reader must ask: Who is being located? Through which side is the connection made? Is the route maternal, marital, daughter-line, wife-line, servant-status, caste/community-marked, Muslim/Yavani-linked, unknown, or generationally absorbed? Only after these questions are answered can the entry be interpreted.

The Basic Unit: A Case, Not a Slur

Each numbered item in the Dushan table should be treated as a case. A case is not a moral sentence. It is a recorded genealogical problem, remembered by the Panji system because it mattered to marriage eligibility, lineage identity, or social classification at some earlier moment.

The first rule is therefore simple: never detach the source label from the case structure. A word like चर्मकारिणी, रजकी, दासी, यवनी, or

विधवा must not be repeated as insult. In this book it functions as an archival label. The historian's task is to explain how that label worked inside the record, not to revive the stigma attached to it.

The Nine Fields for Reading Every Entry

The following table gives the working method that will be used in Chapters 18–21. It is also the reader's guide for moving through the 97 entries.

Field	Question to Ask	Use in Decoding
1. Case number	Which of the 97 Dushan examples is being read?	Keeps each explanation tied to the source order and prevents confusion between similar names.
2. Panji reference	Does the entry give a number such as १७८/१, १९६/७, or another reference?	Preserves the table's archival location and allows later checking.
3. Mool chain	Which mools appear around the case?	Shows how the line is placed inside the wider gotra-mool system.
4. Named persons	Who are the named men and women?	Separates the subject of the case from ancestors, descendants, spouses, and in-laws.
5. Relationship marker	Is the route marked by सुत, सुता, पत्नी, मातृक, दौहित्र, माता, or another term?	Identifies whether the route is male-line, daughter-line, wife-line, maternal, or grandson-through-daughter.
6. Dushan category	Is the issue अज्ञात, अंतर्जातीय, दासी, देवदासी, चर्मकारिणी, रजकी, यवनी, विधवा, पथपतिता, or another label?	Names the recorded social boundary without turning it into present-day abuse.

Field	Question to Ask	Use in Decoding
7. Generation distance	How far is the case from the person later treated as active in marriage or lineage?	Prepares the sixth-generation question and the logic of absorption.
8. Social implication	What anxiety or boundary does the entry reveal?	Converts the notation into social history: caste, gender, widowhood, migration, or religious contact.
9. Present-day reading	How should the case be explained now?	Protects descendants and turns the record into historical knowledge rather than humiliation.

Reading the Mool Chain

The mool chain is the spine of many Dushan entries. It may list several mools before or after the relationship marker. These are not decorative words. They position the case inside a network of descent and settlement. The method developed in Chapters 7–9 must therefore be applied before any Dushan label is interpreted.

For example, when an entry links a person to a maternal line and then lists several mools, the reader should not assume that all listed names are equally responsible for the dushan. The chain may be recording the route by which a relationship spread into several linked houses. Mool names show memory, not necessarily blame.

This is why Chapter 9 argued that geography becomes genealogy in Panji. In the Dushan table, a village-root name can function as an address, a lineage signal, a branch marker, and a memory of movement all at once.

Reading Named Persons

The Dushan table often moves quickly through names. A name may be the person whose relation is being discussed, the father, the son, the daughter, the maternal ancestor, the wife's family,

or the descendant through whom the case became relevant. The first interpretive task is therefore to slow the entry down.

A good decoding should separate:

- the person named directly in the entry;
- the ancestor or descendant to whom that person is attached;
- the woman through whom the route is marked, when the entry says सुता, पत्नी, मातृक, माता, or दासी;
- the mool or village chain that places the case;
- the later descendants or houses affected by the record.

Without this separation, the reader may wrongly attach the social label to the wrong person. The ethical danger is large: a compact entry can easily be misread as a blanket judgment on an entire line. This book will avoid that error by reconstructing the relationship route first.

Reading Female-Line Markers

The words सुता, पत्नी, मातृक, माता, and दौहित्र are crucial. They show that many Dushan entries do not travel through a simple male-to-male chain. Instead, they move through daughters, mothers, wives, daughters' sons, and maternal houses. This is one reason Dushan Panji is also a women's archive.

A notation such as रामक मातृक does not merely say "Ram's maternal side." It asks the reader to reconstruct a maternal route. A phrase such as अमुकसुता places a daughter at the hinge of lineage memory. A word such as दौहित्र directs attention to the grandson through a daughter. These terms make women structurally central even when the surrounding genealogy is written in a male-dominant idiom.

The later chapters will therefore not treat women as incidental. When a female-line marker appears, it will be made explicit. The reader will be told whether the case is moving through mother, daughter, wife, daughter's son, or a named woman

such as Anandaa, Vallabha, Medha, Hira's daughter, Rahmu's daughter, or Sohaago.

Reading “Agyat” and Unknownness

The term अज्ञात is one of the most important categories in the table. It does not always mean that no history existed. More often, it means that the Panji system could not, or would not, place the person or family within its acceptable categories of known descent. Unknownness is therefore a social status inside the record.

When the entry says अज्ञात वंश, अज्ञात जाति, अज्ञात कुल, अज्ञात माता, or an unknown maternal route, the question is not simply “Who was unknown?” The question is: what did the Panji system require in order to make a person known, and what happened when that requirement was not satisfied?

Chapter 11 will take up this question in detail. Chapter 10 only establishes the method: do not treat अज्ञात as emptiness. Treat it as a recorded gap, and then read the consequences of that gap.

Reading Community-Marked Labels

Many entries name community or caste-marked terms: चमरू, चर्मकारिणी, रजक, रजकी, हाडी, हाडिनी, ताँती, धीवर, तैलिक, गोप, यादव, दासी, देवदासी, and others. These terms must be handled with strict discipline. They are source labels, not language for present-day insult.

The method is to ask what kind of relationship the label marks. Is the person a mother? A wife? A daughter? A maternal ancestor? A woman taken into a line? A servant-status woman? A community-marked bride? A descendant of such a union? Only then can the social implication be stated.

The purpose is not to protect a purity myth. The purpose is to understand how the Panji system recorded social contact across boundaries. Chapters 13, 18, 19, 20, and 21 will use this method repeatedly.

Reading Muslim and Yavani References

The source uses terms such as यवनी and names such as Daulatijahan. These entries must be read historically and carefully. The term belongs to the archive's vocabulary; it should not be enlarged into a generalized judgment about Muslims, nor softened so much that the historical boundary disappears.

A Yavani-linked entry should therefore be decoded by route: who is named, what relationship is marked, whether the line passes through mother, daughter, wife, or descendant, and how the Panji treats later generations. Chapter 14 will prepare the thematic reading, and the entry-by-entry chapters will explain the specific cases.

Reading Widowhood and Post-Marital Routes

Widow-related entries are especially sensitive. Terms such as विधवा or वार्तिनी विधवा are not merely legal labels; they reveal the social anxiety produced by remarriage, union after widowhood, children born after the death of a husband, or the movement of a woman outside the expected marital frame.

The method here is to separate fact, social judgment, and modern interpretation. The fact is the recorded relation. The social judgment is the source's classification. The modern interpretation asks what this reveals about women's lives, widowhood, resistance, and social control.

Generation-Distance and the Question of Absorption

Some entries show that Dushan did not always remain permanent. The source's own explanatory material includes a model in which a line becomes "fully pure" by the sixth generation. This is methodologically important. It means the table records stigma, but it also records time, distance, forgetting, and reintegration.

Therefore, each entry must be read with an eye to generation-distance. Does the dushan attach directly to the person named, or to a mother, grandmother, wife, daughter, or earlier ancestor? Has the line spread into several houses? Is there evidence that the source itself treats later descendants differently? These questions prepare Chapter 22.

The Ethical Sequence for Every Entry

The safest way to read the 97 entries is to follow the same ethical sequence each time:

- first, transcribe or paraphrase the entry without exaggeration;
- second, identify the names and the relationship route;
- third, identify the mool, maternal, marital, or community-marked chain;
- fourth, explain the source category as an archival category;
- fifth, state the social meaning without slur or sensationalism;
- sixth, protect present-day descendants by refusing to turn the case into accusation;
- seventh, connect the entry to larger patterns only after the particular case has been understood.

This ethical sequence is not optional. Without it, Dushan Panji can easily be misused. With it, the record becomes a source for studying gender, caste, mobility, marriage, migration, absorption, and the instability of social purity.

How the Four Entry Chapters Will Work

This volume divides the 97 entries into four chapters. Chapter 18 will cover cases 1–25. Chapter 19 will cover cases 26–50. Chapter 20 will cover cases 51–75. Chapter 21 will cover cases 76–97. This arrangement keeps the table manageable and allows repeated patterns to be recognized without collapsing all entries into one undifferentiated mass.

Each case will be explained in plain language. The purpose is not to reproduce the table mechanically, nor to leave the reader

staring at compressed notations. The purpose is to translate each entry into a readable historical explanation while preserving the source's structure.

What This Method Will Reveal

Once the method is applied, the 97 entries will show several broad patterns: unknown lineage, female-line memory, Dalit and artisan connections, Muslim/Yavani connections, widowhood and remarriage, migration from outside the familiar region, internal Brahman boundary labels, and generational absorption. These patterns are already visible in the table, but they must be proven case by case.

The table therefore has two levels. At the first level, it records individual cases. At the second level, it exposes the social map of Mithila: a society regulated by strict genealogical rules, yet constantly crossed by marriage, maternal descent, migration, service relations, widowhood, and inter-community contact.

Conclusion: From Table to Historical Reading

Chapter 10 has set the method for reading Dushan entries 1–97. The table must not be read as a list of insults or as a weapon against descendants. It must be read as a compressed archive. Each entry must be unpacked through case number, mool chain, relationship marker, social label, generation-distance, and ethical interpretation.

The next chapters follow the thematic order of the structure of this volume before the entry-by-entry decoding begins. Chapter 11 will examine अज्ञात and unknown lineage. Chapter 12 will examine Devadasi, Dasi, and female-line memory. Chapter 13 will examine Dalit and artisan connections. Chapter 14 will examine Muslim and Yavani connections. Chapter 15 will examine widowhood and remarriage. Chapter 16 will examine the Gangesha case. Chapter 17 will restore named women and hidden mothers. Only then will Chapters 18–21 decode the 97 cases in sequence.

Chapter 10 Source Notes

Source note 1: This chapter follows the structure of Chapter 10, which requires a method for reading the Dushan table through case number, Panji reference, mool chain, named persons, maternal or marital link, category of dushan, generation-distance, social implication, and present-day historical reading.

Source note 2: The method is grounded in the Dushan source's own explanation that Dushan Panji records lineage rupture and that the table of 1–97 examples is followed by explanatory examples.

Source note 3: The treatment of mool chains follows the earlier source explanation of gotra, mool, moolgram, and Biji Purush as the basic grammar of Panji.

Source note 4: The attention to सुता, मातृक, पत्नी, माता, and दौहित्र follows the repeated female-line and maternal-line notations in the Dushan entries.

Source note 5: The ethical rule used here follows the source's own caution that difficult Dushan matters can be discussed only after time has passed and should not harm present-day lineages.

Chapter 11 — Unknown Lineage and “Agyat”: The Social Meaning of the Unknown

Chapter 11 proceeds by turning to one of the most frequent and most easily misunderstood categories in Dushan Panji: अज्ञात, the unknown. The plan requires this chapter to decode cases where the mother, wife, maternal line, caste-line, or family origin is recorded as unknown. The central argument is that “unknown” in Panji often means socially unresolved, not historically nonexistent.

This distinction matters because the Dushan table uses compressed archival language. A single expression such as अज्ञात वंश, अज्ञात जाति, अज्ञात कुल, अज्ञात कुलशील, or an unnamed मातृक route can carry a whole field of social uncertainty. If the reader treats the word merely as absence, the entry becomes thin. If the reader treats it as accusation, the entry becomes cruel. The correct method is to ask what was unknown to the Panji system, why that unknownness mattered for marriage and lineage, and how the record later handled the descendants of that uncertainty.

The Meaning of “Agyat” inside a Record System

In ordinary language, अज्ञात means unknown. In a Panji entry, however, the word does not simply say that nothing existed. It says that the record system could not, would not, or did not securely place a person or a relationship inside the recognized genealogical grammar. The person may have had a mother, a family, a village, and a history; what was missing was a verifiable position in the Panji’s accepted categories.

This is why “unknown” has to be read as a social category. Panji was built to answer questions of marriage eligibility, sapinda distance, swajana/aswajana status, mool, gotra, pravara, and remembered descent. When one of those fields failed, the failure became visible as अज्ञात. The unknown was therefore not empty; it was a pressure point in the system.

The source itself gives examples where विवाह is said to occur in “अज्ञात वंश ओ जाति,” where a marriage is with an “अज्ञात कन्या,” and where women belonging to Devadasi-linked maternal traditions are “अज्ञात मानल गेलीह.” These examples show that unknownness could attach to descent, caste identity, marital origin, or maternal route. The category is thus more precise than a casual translation of “unknown.”

Why Unknownness Became a Dushan Category

The Panji system depended on recognized connections. A person could be placed by father, mother, mool, moolgram, gotra, pravara, wife, daughter, son, daughter's son, or branch. But when a maternal side was not known, when a wife's origin could not be certified, when a daughter's line entered through a socially unrecognized house, or when a community identity was uncertain, the system recorded a rupture. This was one route by which unknownness entered Dushan Panji.

In this sense, अज्ञात is not the opposite of history. It is the mark of a history that the formal record did not know how to hold. A family may have remembered the relation in oral form, but the Panji needed a rule-bound recognition. If that recognition failed, the entry could be classified as Dushan. The unknown was therefore an administrative and ritual problem before it became a social stigma.

This also explains why the same word appears in different contexts. अज्ञात वंश and अज्ञात जाति are not identical. अज्ञात कुल and अज्ञात कुलशील are not identical. अज्ञात माता is not identical with an unknown wife. Yet all of them share one feature: the Panji system could not place the relationship safely inside its ordinary genealogical field.

Forms of Unknownness in Dushan Panji

The following working table gives the forms of unknownness that will guide the later entry-by-entry chapters. It is not a replacement for case analysis. It is a reading key.

Recorded form	Genealogical issue	How to decode it
अज्ञात वंश	The descent line or lineage was not accepted as known within the record.	Ask whose lineage is unknown and whether the uncertainty enters through marriage, mother, or branch.

Recorded form	Genealogical issue	How to decode it
अज्ञात जाति	The community or caste identity could not be placed in a recognized category.	Do not convert this into insult; identify what the table could not classify.
अज्ञात कुल	The family/kula of the woman or relation was not secure in Panji terms.	Read it as a failure of verifiable house-origin, not as proof that no family existed.
अज्ञात कुलशील	Both family identity and accepted social status were marked as unresolved.	Treat as a stronger archival uncertainty, especially when linked with migration or western-origin arrival.
अज्ञात माता	The mother's identity or maternal house was not recorded in the accepted form.	Reconstruct the maternal route from surrounding names and mool markers if possible.
अज्ञात कन्या	A wife or bride entered the line without known recognized origin.	Ask whether the Dushan follows the wife-line, daughter-line, or descendants.
मातृक अज्ञात / maternal route unknown	The maternal side appears but cannot be fully traced.	Treat the mother-line as the main route of the case, not as secondary information.
अज्ञात मानल	A group or tradition was treated as unknown by the Panji compiler.	Distinguish actual absence of identity from the record's refusal or inability to classify.

Unknown Mother, Unknown Wife, Unknown Kula

This chapter explains unknown mother, unknown wife, maternal connection, and marital origin. These are not interchangeable categories. An unknown mother affects the descent line through birth. An unknown wife affects the line through marriage. An unknown maternal connection affects eligibility and lineage memory through the mother's house. An unknown kula affects the status of the family from which a relationship entered.

The Dushan table repeatedly requires the reader to identify which route is in play. If the phrase is रामक मातृक, the case cannot be decoded by looking only at Ram's paternal line. If the phrase names a daughter or wife, the route may travel through the woman's origin. If the phrase says अज्ञात कुल, the issue is not merely a missing personal name but a missing recognized house-position.

This is why Chapter 10 insisted that every entry must be read through fields: case number, names, mool chain, relationship route, dushan category, generation-distance, and social implication. Chapter 11 applies that method to the special problem of unknownness.

Unknownness and the Maternal Line

The maternal line is the place where many Dushan entries become visible. The source examples speak of रामक मातृक, जगन्नाथक मातृक, रतनूक मातृक, चान्दक मातृक, राघवक मातृक, and other maternal markers. Such notations prove that the Panji system did not ignore women. It often remembered them through indirect terms, but those terms could decide the status of a line.

When the maternal side was known and acceptable, it strengthened the genealogical route. When it was unknown, unrecognized, or linked with a socially marked relation, the record could become a Dushan entry. The mother's name might be absent, but the mother-line was not meaningless. It was precisely because the maternal line mattered that its uncertainty became recordable.

This is one of the reasons the later Chapter 17 will treat named women and hidden mothers as a central archive, not as marginal material. Unknownness is often gendered. The father-line may be named in a conventional sequence while the mother-line appears as a problem, a silence, or a compressed note. To decode Dushan Panji responsibly, the reader must slow down at those compressed maternal marks.

Unknownness and Marriage

The source records multiple marriages in unknown descent or caste contexts. This matters because marriage was the practical field in which Panji knowledge was applied. A marriage linked two houses. If one side was not recognized, the uncertainty did not remain private; it entered the record as a problem for descendants.

An “अज्ञात कन्या” is therefore not only an unknown woman. In Panji terms, she is a woman whose recognized origin was not available to the system at the time of recording. Her descendants may become the visible route through which the original unknownness is carried forward. That is why a Dushan entry often mentions later names and mool chains: the point is not the woman alone, but the way her relationship entered and continued through a lineage.

The ethical lesson is important. The woman should not be reduced to a stigma. She is the point where the record admits that formal lineage boundaries were crossed, blurred, or not fully known. Her presence proves that the social world was more flexible and more mixed than later purity narratives allowed.

Unknownness and Social Memory

The source itself says that many once-burning issues become forgotten by society over time. This is not a small remark. It means that Dushan Panji preserves events that later memory may no longer carry as stigma. In several examples, the descendants of such lines are said to be respected in society. Thus the archive records both rupture and absorption.

Unknownness therefore has a temporal dimension. At the moment of recording, the unknown may be serious. After several generations, the social meaning may change. The line may spread through many villages, become ordinary, and lose the sharpness of the original notation. This prepares the

argument of Chapter 22, where the sixth-generation question will be explained directly.

The reader must therefore avoid two opposite mistakes. The first mistake is to hide the old unknownness in the name of respectability. The second mistake is to revive the old unknownness as present-day accusation. The correct historical method is to record the archive, explain the route, and refuse humiliation.

Unknown Does Not Mean Impure by Nature

A key danger in reading Dushan Panji is to convert archival uncertainty into natural impurity. The source may use terms that belong to an older social and ritual logic, but modern decoding must not repeat that logic as moral truth. If a line is marked अज्ञात, the historian should not say that the person was without worth, without family, or without human identity. The historian should say that the Panji system did not have a recognized genealogical place for that relationship.

This distinction is essential for justice. An archive can preserve the language of hierarchy without requiring the modern reader to endorse hierarchy. A word can be evidence without being a verdict. Dushan Panji is most useful when it reveals how the old system worked, not when it is used to punish people who live centuries later.

In this book, therefore, अज्ञात is treated as a diagnostic term. It diagnoses a gap in recordability. It does not diagnose the worth of a person or community.

Reading Agyat in the Entry-by-Entry Chapters

The later entry-by-entry chapters will treat unknownness in a standard way. Each time an अज्ञात marker appears, the reading will ask:

- What exactly is unknown: lineage, caste, kula, mother, wife, maternal side, or marital origin?

- Through whom does the unknownness enter: mother, wife, daughter, daughter's son, or another relationship route?
- Which mool or moolgram chain surrounds the unknown marker?
- Does the source later show descendants, absorption, or social respectability?
- What should be said ethically so that the old record is explained without becoming new injury?

This method will prevent the table from becoming a list of accusations. It will also prevent the opposite problem: flattening every unknown into a vague note. The aim is precise, humane explanation.

Agyat and the Instability of Purity Claims

The presence of so many unknown markers challenges the idea that society was ever perfectly closed. If every marriage route, maternal line, and community identity had been fully controlled, the Dushan table would not need so many unknown categories. The very existence of the category shows that life exceeded the system.

People moved, married, formed relations, crossed boundaries, forgot, concealed, absorbed, and reclassified. Panji tried to preserve order, but the record also preserves disorder. That is its historical value. It shows that purity was not an eternal condition but a claim constantly managed through memory, classification, and time.

In this way, अज्ञात becomes one of the most powerful words in Dushan Panji. It opens the door to social history. It shows where the archive encountered real life and could not make everything fit neatly.

Conclusion: The Unknown as Historical Evidence

Chapter 11 has argued that अज्ञात must be read as historical evidence, not as emptiness and not as insult. Unknown lineage

in Dushan Panji usually means that a relationship could not be placed securely within the accepted Panji grammar. It may involve mother, wife, kula, caste-line, maternal route, or marital origin. In each case, the historian must reconstruct the route and protect the persons named from inherited humiliation.

The next chapter follows the structure of this volume by moving from unknownness to Devadasi, Dasi, and female-line memory. That transition is natural. Many unknown markers become visible through women, and many women become visible because the record marks a line as socially difficult. To read Dushan Panji well, the reader must keep both facts together: the archive can preserve stigma, but it can also preserve the people whom formal genealogy tried to marginalize.

Chapter 11 Source Notes

Source note 1: This chapter follows the structure of Chapter 11, which requires decoding अज्ञात कुल, अज्ञात माता, unknown maternal connection, unknown marital origin, and the social meaning of unknownness.

Source note 2: The general treatment of unknownness follows the source's examples of marriages in अज्ञात वंश ओ जाति, marriage with an अज्ञात कन्या, and women in Devadasi-linked maternal traditions being treated as अज्ञात.

Source note 3: The specific category अज्ञात कुल follows entries such as “गोविन्द रघुनन्दनसुता- अज्ञात कुल” and “श्रीपति-अज्ञात कुल.”

Source note 4: The category अज्ञात कुलशील follows the source's post-table synthesis, where western-origin arrivals and unknown kula-shila are grouped among major Dushan routes.

Source note 5: The ethical framing follows the source's observation that once-burning social events become forgotten over time and that such examples can guide later decisions without harming present descendants.

Chapter 12 — Devadasi, Dasi, and Female-Line Memory

Chapter 12 follows the structure of this volume by reading the Dushan material through Devadasi, Dasi, and the female-line notations that preserve women in compressed but decisive genealogical form. The chapter does not treat these terms as sensational labels. It treats them as archival signs. They tell us where descent, marriage, memory, uncertainty, and social classification entered the Panji system through women.

The previous chapter showed that अज्ञात is not emptiness. It is a record of unresolved recognizability. This chapter moves one step further. It asks what happens when the Panji does name the female route, but names it through categories that later readers may either misunderstand or misuse: देवदासी, दासी, माता, सुता, मातृक, पत्नी, and daughter-line descent. The purpose is not to soften the source. The purpose is to read it accurately and humanely.

Women as Structure, Not Decoration

A surface reading of Panji can create the impression that genealogy is only a male archive: fathers, sons, gotras, mools, branches, and Biji Purush. But Dushan Panji unsettles that impression. Women appear exactly where the record has to explain why a line became difficult, disputed, altered, marked, or reabsorbed. The female line is therefore not marginal. It is structurally necessary.

In ordinary genealogical writing, women may disappear behind the name of a father or husband. In the Dushan entries, however, women often become the hinge of the record. A mother may be named or marked as unknown. A daughter may

carry a line into another mool. A wife may introduce a boundary-crossing relation. A Devadasi or Dasi may become the recorded origin of a later chain. A daughter's son may preserve a route that a purely paternal register would conceal.

This is why the structure of this volume rightly treats Devadasi, Dasi, and female-line memory before the chapters on Dalit/artisan connections, Muslim/Yavani connections, widowhood, and named women. Without this chapter, the reader would meet the later examples as scattered anomalies. With this chapter, the reader sees the logic: many Dushan entries are organized around the movement of lineage through women.

The Source's Small but Revealing Remark

The source makes a striking observation: only in the Rasaadh-Araria Panji are women's names found in the Panji record. The remark is small, but its implication is large. If women's names are rare in the formal Panji system, then every appearance of a woman, even through a painful or partial category, becomes historically significant.

This means that Dushan Panji must not be read merely as a record of blemish. It is also one of the places where women become visible because the system could not explain the descent route without them. The record may use hierarchical language, but the historical fact is that descent, marriage, and social continuity repeatedly depended on women whose names, statuses, or relationships had to be recorded.

Devadasi in the Dushan Record

The term देवदासी must be handled with special care. It should not be translated into a modern insult, nor should it be romanticized. In the Dushan entries, it functions as a source category attached to maternal identity, lineage route, and social classification. The reader must ask: where does the term appear, whose mother is being identified, and how does that identity affect the later chain?

Several entries use the expression माता followed by देवदासी. The record speaks, for example, of हरिहरक-माता (देवदासी), विद्यापतिक-माता (देवदासी), श्रीरामक-माता (देवदासी), and other mother-marked instances. In these cases the key word is not only देवदासी. The key structure is माता. The source is not merely listing a social category. It is identifying a maternal point through which descent is read. This changes the interpretive frame. A reader who focuses only on the status label may miss the genealogical function. The entry is saying: here is a line whose explanation requires the mother. The mother is not incidental. She is the hinge of the record. To decode the case, one must identify the person whose mother is being marked, the mool sequence around that person, and the later descendants attached to the route.

Dasi as a Wider Female-Line Marker

The word दासी appears in several forms. Sometimes it is part of देवदासी. Sometimes it appears with a community label, as in धीवर दासी. Sometimes it appears in a marriage phrase such as गोप-विवाह दासी. Each form must be read separately. A single translation cannot cover them all without distorting the record.

In the table, धीवर दासी appears in case 96, followed by a chain of mools and names. The phrase should not be treated as a loose abuse. It is a technical signal in the Dushan record: a woman identified through the Dhivar/Dheever community and through Dasi status is entering the genealogical chain. The surrounding mools and persons show that the entry is not an isolated moral remark; it is a structured relationship record.

Similarly, the phrase गोप-विवाह दासी in case 97 is not to be read as a free-floating phrase. It combines a community-marked marriage route with a female status term. The interpretive question is: who marries whom, through what route, and what happens to the descendants? Only after that can the social meaning be discussed responsibly.

Female-Line Vocabulary: A Working Table

The following table gives a controlled vocabulary for reading women's appearance in the Dushan material. It is not a replacement for the entries. It is a guide for decoding them without losing either precision or humanity.

Term or notation	Literal / archival function	How it should be decoded
माता	Mother; the maternal point in the record.	Identify whose mother is named or marked, then read the mool chain that depends on her.
मातृक	Maternal side or maternal-house connection.	Treat it as a route of descent and eligibility, not as a casual note.
सुता	Daughter; female descent link.	Follow the daughter-line carefully because it may carry the lineage into another mool or community.
पत्नी	Wife; marital connection.	Ask whether the wife introduces an unknown, community-marked, widow, or forbidden relation.
देवदासी	Source category tied to a female status and often to motherhood.	Read as a recorded maternal or female-line category, not as a modern insult.
दासी	Female status category; sometimes linked with community labels.	Determine whether the entry is about mother, wife, marriage, or descendant route.
दौहित्र	Daughter's son.	Use it to recover descent through the daughter-line where male-line reading would fail.

Why Female-Line Memory Appears in Dushan Panji

Female-line memory appears in Dushan Panji because the system was built around marriage eligibility and descent

recognition. Whenever a woman's origin, status, marriage, or maternal identity affected the classification of descendants, the record had to preserve her route. The result is paradoxical. Women are often unnamed or partially named in the wider archive, yet the Dushan entries make them unavoidable.

This does not mean the record is feminist in a modern sense. It is not. The language often reflects hierarchy, anxiety, and control. But the historian can still read the archive against its own silences. The very anxiety that made the system record certain women also preserved evidence of women's role in lineage formation.

Thus, a mother marked as देवदासी is not merely the object of judgment. She is the person through whom the later line is made intelligible. A daughter marked as सुता is not merely a daughter. She may be the route by which the next generation enters the table. A wife marked by a community term is not merely a social problem. She is evidence of a real marriage or union that the formal ideology of separation could not erase.

Maternal Identity and the Limits of Male Genealogy

Panji often appears to be organized by male ancestry: Biji Purush, sons, grandsons, mool, gotra, and branch. But the Dushan entries reveal the limits of that structure. Male genealogy can say who the father is, but it cannot always explain why a line was marked. For that, the record often turns to the mother, wife, daughter, or daughter's son.

This is especially important for the later entry-by-entry chapters. A case may list a sequence of male names, yet the decisive interpretive fact may be hidden in one phrase: माता देवदासी, मातृक अज्ञात, सुता, पत्नी, दासी, or विवाह. If the reader skips that phrase, the entire case is misread.

The chapter therefore insists on a rule: in Dushan Panji, the female term is not secondary evidence. It is often the primary

key. The mool chain supplies the frame, but the female-line marker supplies the explanation.

Devadasi, Dasi, and Agyat

The relation between देवदासी / दासी and अज्ञात must also be understood. The source's introductory explanation says that several women of Devadasi traditions were treated as unknown, yet their descendants are later socially respected. This is one of the most important statements in the file, because it links three ideas: female-line origin, archival uncertainty, and later social absorption.

If a woman from a Devadasi tradition is recorded as अज्ञात, that does not mean she had no identity. It means the formal Panji system did not, or would not, recognize her origin through its usual categories. The woman's actual life existed outside the record's comfortable grammar. The Dushan entry is the place where the record admits that discomfort.

This also reinforces the ethical rule of the book. The task is not to convert देवदासी, दासी, or अज्ञात into new labels of humiliation.

The task is to explain what the old archive was doing and then to refuse the archive's hierarchy as present-day judgment.

From Marginal Label to Historical Person

A major danger in reading Dushan Panji is to let the label swallow the person. When an entry says देवदासी, the reader may remember only the label and forget that a woman, a mother, a relation, and a line of descendants stand behind it. This book must reverse that tendency. It must begin with the archival term but end with historical recognition.

This recognition does not require inventing biographies that the source does not provide. It requires a disciplined reading of the little that is given: whose mother, whose wife, whose daughter, whose maternal side, whose descendant line, which

mool, which case number, which surrounding names. Even compressed data can be humane if it is read with care.

The later chapter on named women will bring forward Anandaa, Vallabha, Medha, Hira's daughter, Rahmu's daughter, Sohaago, and other female figures more fully. Chapter 12 prepares that work by giving a method for reading women even when the record offers only a role, a status, or a relationship marker.

The Paradox of Visibility

The female-line material in Dushan Panji creates a paradox. Women become visible because the record is worried about them. They are preserved not because the system was generous, but because the system needed to explain descent, eligibility, and boundary-crossing. The archive's anxiety became the historian's evidence.

This paradox must be handled honestly. To say that Dushan Panji preserves women does not mean it treated women equally. To say that it uses women to explain lineage does not mean it honored women as full historical subjects. But to ignore the women because the language is difficult would repeat the old erasure. The better method is to read the terms, expose the hierarchy, and recover the relationship structure.

Reading Devadasi and Dasi Entries without Sensationalism

The Devadasi and Dasi entries can easily be mishandled. A sensational reading would extract the most striking label and present it as scandal. A defensive reading would hide the label and claim that the archive says nothing important. Both readings fail. The correct reading is slower and more exact.

- First, preserve the source term exactly, because changing it would falsify the archive.
- Second, identify its grammatical function: mother, wife, daughter, Dasi, Devadasi, or community-marked relation.

- Third, read the surrounding mool and person chain, because the label alone is never the whole case.
- Fourth, ask whether the entry shows later descendants, absorption, or continuation.
- Fifth, explain the social history without turning the source term into present-day humiliation.

Female-Line Memory and the Instability of Purity Claims

The existence of these entries also challenges rigid purity narratives. If society were perfectly closed, there would be no need for so many female-line markers involving unknown origin, Devadasi traditions, Dasi relations, community-marked marriages, and maternal routes. The record exists because life exceeded the formal ideal.

Dushan Panji therefore shows both control and porosity. It shows control because the system marks and classifies. It shows porosity because the marked relations existed, produced descendants, and in many cases entered ordinary social memory over time. The female line is one of the main places where this porosity becomes visible.

How Chapter 12 Will Guide Later Chapters

Chapter 12 is a bridge. It prepares Chapter 13 on Dalit and artisan connections, because many such entries pass through women: Chamar/Charmakarini, Rajak/Rajaki, Hadi/Hadini, Tanti, Dhivar, Telik, Gop, Yadav, Dasi, and related categories. It prepares Chapter 15 on widowhood, because widow and post-husband relations are also female-line questions. It prepares Chapter 17 on named women, because the named women can be understood only after the grammar of unnamed or category-marked women is clear.

Most importantly, it prepares Chapters 18 through 21, where every Dushan entry must be decoded in full. In those chapters,

no मातृक, माता, सुता, दासी, देवदासी, पत्नी, or दौहित्र marker should be passed over. Each is part of the case architecture.

Conclusion: The Female Line as Archive

Chapter 12 has argued that Devadasi, Dasi, and female-line notations are not peripheral. They are one of the main keys to Dushan Panji. They reveal how women, even when partly hidden, carried memory, descent, anxiety, and continuity through the record.

The ethical conclusion is clear. We must preserve the source terms, but we must not preserve the cruelty of their possible misuse. We must read the archive exactly, but not injure the descendants. We must recognize that women appear in Dushan Panji because the lineage could not be explained without them. In that sense, the Black Book is also a difficult women's archive.

The next chapter follows the structure of this volume by turning to Dalit and artisan connections in Dushan Panji. Chapter 12 has prepared that movement by showing that many community-marked entries are also female-line entries. The path from social boundary to genealogy often passes through women.

Chapter 12 Source Notes

Source note 1: This chapter follows the structure of Chapter 12, which requires explanation of Devadasi tradition, Dasi, female-line recording, maternal identity, daughter-line descent, and the paradox that women are both marginalized and indispensable in Panji.

Source note 2: The general basis is the source remark that only in the Rasaadh-Araria Panji are women's names found, and the broader Dushan explanation that the record preserves difficult matters after time has passed.

Source note 3: The Devadasi discussion follows table entries that identify mothers as Devadasi, including Harihar's mother, Vidyapati's mother, Lakhuk's mother, and Shriram's mother.

Source note 4: The Dasi discussion follows later Dushan examples including Dhivar Dasi and Gop-marriage Dasi, where the female status term appears inside a larger mool and descent chain.

Source note 5: The ethical reading follows the source's own observation that descendants of women treated through unknown or difficult categories later became socially respected, and that such facts should guide rather than injure later readers.

Chapter 13

Dalit and Artisan Connections in Dushan Panji

Opening

This chapter requires a careful reading of entries involving Chamar or Charmakarini, Rajak or Rajaki, Hadi or Hadini, Tanti, Dhivar, Telik or Tailik, Gop, Yadav, Dasi, Devadasi, and related social categories. The purpose is not to repeat social insult. The purpose is to understand how Dushan Panji preserved relationships across caste and occupational boundaries, and how those relationships entered formal genealogical memory.

The source material makes this unavoidable. It explicitly says that Dushan Panji contains written documentation of Brahmin relations and marriages with other communities, “especially Dalit and Muslim,” and also records marriage after a husband's death. Such a statement is not a passing remark. It is a key to the whole archive. It tells us that Dushan Panji is not merely a list of internal blemishes; it is a record of a society whose lived relationships crossed the boundaries that later ideology wanted to present as absolute.

This chapter therefore reads Dalit and artisan connections in three ways: as community labels in the source, as relationship routes in genealogy, and as evidence that social life in Mithila was more porous than later purity claims allowed. The reader must keep these three layers separate. A source label is not a present-day judgment. A relationship route is not a slur. A Dushan entry is not a license to humiliate descendants. It is a difficult piece of historical evidence.

Community Label and Genealogical Function

A major mistake in reading Dushan Panji is to treat each community term as if it were only a caste label. In the table, the term usually performs a genealogical function. It tells the reader where a mother, wife, daughter, or descendant-line entered the record. When the source says चर्मकारिणी, रजकी, धीवर दासी, तैलिक देवाई, यादव रहमू, गोप पुत्री, or हड़िनी रुद्रमति, the term does not stand alone. It is attached to a relationship: mother, daughter, wife, marriage, maternal line, or descendant-line.

The entry therefore has to be decoded grammatically before it is interpreted socially. “माता” points to a maternal route. “सुता” points to a daughter-route. “विवाह” points to a marriage-route. “सन्तान” points to the descendants through whom the entry was carried forward. Without these relational words, the community label is easily misread as mere stigma. With them, it becomes evidence of social contact and lineage formation.

Chamar, Charmakarini, and the First Model of Absorption

The source’s own explanatory example begins with a cross-community marriage involving गुणवति हिमशा and चमरू of Valiyas mool. A child, गंगाधर, is born. The line then moves through a daughter’s marriage into Sarisav, then to Sakaraadhi, then to Panichobh, then to Darihara, then to Pali, and later to Narwal. The explanation ends with Devadhar becoming “पूर्णतः शुद्ध” in

the sixth generation. This example is central because it shows the source's own method: Dushan is recorded, but time and generational distance also provide a route of absorption.

This means that the Chamar/Charmakarini entries cannot be read only as exclusion. They also show how lines were remembered, tracked, and eventually integrated. The very archive that records the boundary-crossing also records the route by which the boundary became less socially active. The case is painful because it reveals stigma. It is also historically important because it reveals reintegration.

The Chamar/Charmakarini cluster appears again in relation to Hirua, Vallabha, Medha, Surpati's mother, Anandaa, and Gangesha-related traditions. These cases do not all have the same structure. Some are mother-line entries. Some are wife-line entries. Some are daughter-line entries. Some are later explanatory summaries. A responsible reading does not flatten them. It asks: who is the named woman, what is the route, what is the generational distance, and how does the entry connect to other mool chains?

Rajak, Rajaki, and Washer Community Routes

The Rajak/Rajaki material is one of the clearest examples of how Dushan Panji records community contact through maternal and marital routes. The source gives entries in which a mother is identified as Rajaki, another line carries “रजक परम्परा,” and later entries involve “रजक कन्या” and Hadini Rudramati. These are not isolated words. They create a network: Rajak father or community reference, Rajaki mother, Rajak daughter, and a descendant-line continuing through Panji names.

The presence of Rajak/Rajaki entries also shows why Chapter 10's method is necessary. If a reader only sees the community label, the entry becomes a caste mark. If the reader follows the chain, the entry becomes a genealogical statement: which mool is involved, whose mother is named, which daughter or wife is

the route, and which descendants are later affected. The table is therefore a social map, not a dictionary of insult.

Hadi, Hadini, and Rudramati

The source preserves the name हड़िनी रुद्रमति in connection with Rajak and inter-community routes. Her presence matters because the entry keeps a woman's name in a system where women often appear only as "mother," "daughter," "wife," or "unknown." Rudramati is not simply a category. She is a named figure through whom the line is remembered.

This is one reason Dushan Panji can be reread as a hidden archive of women. The same entry that stigmatizes also preserves. It preserves the fact of a woman's connection, the social anxiety around that connection, and the genealogical consequences. A humane reading must not erase her name after extracting the caste label. Rudramati must remain visible as a person in the archive.

Tailik, Tanti, Dhivar, and Occupational Communities

The Dushan material also records artisan and occupational groups beyond the Chamar and Rajak clusters. The entry for तैलिक देवाई is marked as inter-community or अन्तर्जातीय. The later entry for धीवर दासी places the fisher community label inside a wife-line or service-status route. These cases show how occupational communities entered Panji memory through marriage, domestic relation, or maternal descent.

The chapter scope also names Tanti. Where the table gives weaving or similar occupational community markers, the same reading principle applies: identify the relationship term first and the community label second. A label without its relationship route is incomplete evidence. Panji does not merely say that an occupational group existed. It shows how a person from such a community entered a named Brahmin mool chain, how the event was remembered, and how the descendant-line was treated.

This is important for the social history of Mithila. Artisan and service communities were not outside history. They were part of domestic life, village economy, ritual support, labor networks, and intimate relationships. Dushan Panji, however uneasily, preserves traces of this shared world.

Gop, Yadav, and Pastoral Connections

The source contains entries involving यादव जयसिंह and यादव रहमू, and its post-table summary refers to the descendants of Rahmu's daughter and to a Gop daughter-line. These cases show pastoral and Yadav-linked routes entering Dushan memory. They must be read with the same care as other community routes: who is named, whose daughter is involved, whose descendants are marked, and through which mool chain the record proceeds.

The Yadav and Gop cases are especially useful because they remind us that Dushan Panji is not limited to one kind of boundary-crossing. It records not only Dalit-artisan routes but also pastoral, regional, widow, Muslim, unknown, and internal Brahman boundary routes. This variety is one of the main reasons the archive undermines simplistic purity mythology. Social life was not closed. The records themselves show contact.

A Working Table for Chapter 13

The following working table summarizes how some of the main community routes should be decoded in this chapter and later in the entry-by-entry chapters. It is not a replacement for the 1-97 case decoding. It is a guide to method.

Source label or cluster	Relationship route to identify first	Historical reading
चमरू / चर्मकार / चर्मकारिणी	Mother, wife, daughter, or descendant-line; in some cases a named woman such as Vallabha, Medha, or Anandaa.	Evidence of Dalit-artisan contact, marital relation, and generational absorption; not a present-day accusation.

Source label or cluster	Relationship route to identify first	Historical reading
रजक / रजकी / रजक परम्परा	Mother-line, daughter-line, or Rajak-family route; sometimes linked to Hadini Rudramati.	Shows washer-community connections entering formal mool chains through maternal and marital routes.
हड़िनी रुद्रमति	Named woman and daughter-line route, not merely a category.	A woman's name survives inside a stigmatized record; she must be read as person and route.
तैलिक देवाई	Inter-community marriage or maternal route within a named mool chain.	Occupational community contact preserved as genealogical event.
धीवर दासी	Dasi or wife-line route involving fisher-community label.	Service-status and occupational identity intersect with descent memory.
यादव रहमू / गोप पुत्री	Daughter-line and descendant-line.	Pastoral/Yadav/Gop routes show porous social boundaries beyond a single caste axis.

Why These Entries Challenge Purity Myths

The older ideology of purity often imagines social groups as if they lived in sealed vessels. Dushan Panji contradicts that imagination. The table shows marriages, maternal relations, daughter-lines, unknown lines, and inter-community routes. It shows that the society which spoke in the language of purity also lived through contact, dependence, affection, desire, adoption, widowhood, service, migration, and practical accommodation.

The source itself is aware of this tension. It says that the entries caused anger, disputes, and discomfort because they documented relations with other castes, especially Dalit and Muslim communities, and because the compiler could not alter the material. That admission is not marginal. It explains why the Dushan record is difficult: it does not allow society to maintain a simple self-image.

But the purpose of this chapter is not to reverse humiliation by creating new humiliation. The purpose is to show that purity was always a social claim under pressure from lived reality. The entries prove the existence of contact. They do not prove inherited shame.

Reading without Reviving Stigma

A present-day reader must avoid three errors. First, do not turn the source label into a modern insult. Second, do not treat a descendant-line as permanently polluted. Third, do not use the archive to identify or shame living families. The ethical rule of this volume is simple: the older record may be studied, but its cruelty must not be reproduced.

A better method is to use neutral language: “source label,” “community-marked route,” “mother-line,” “daughter-line,” “wife-line,” “descendant-line,” “inter-community relation,” and “generational absorption.” These phrases allow historical analysis without repeating the violence of the old social vocabulary.

This does not mean softening the evidence. The entries should be cited, decoded, and explained plainly. But plain explanation is not the same as social accusation. The historian must keep the archive open and the wound from being reopened unnecessarily.

How This Chapter Prepares the Entry-by-Entry Decoding

The entry-by-entry chapters later in this volume will not treat Dalit and artisan entries as isolated curiosities. They will place each case inside its mool chain, relationship route, and generational position. This chapter has supplied the interpretive frame for that work.

When the reader reaches cases involving Chamaru, Gangadhar, Hirua, Vallabha, Medha, Surpati’s mother, Rajaki mothers, Rajak daughters, Hadini Rudramati, Tailik Dewai, Dhivar Dasi,

Yadav Rahmu, and Gop daughter-lines, the question should not be “Who is to be blamed?” The question should be “What relation is being recorded, why did Panji mark it, and what does the record reveal about Mithila’s social reality?”

The answer, repeatedly, is that Mithila’s social life was more mixed, mobile, and human than the later language of purity could admit.

Conclusion: Contact as History

Chapter 13 has shown that Dalit and artisan connections in Dushan Panji are not peripheral. They are central to the archive’s historical power. They reveal that the Panji system recorded not only approved descent but also the relationships that tested, crossed, and eventually reshaped social boundaries.

The old record may have named these entries as Dushan. A modern scholarly reading must name them also as history: the history of contact, the history of women’s lines, the history of village dependence, the history of artisan and pastoral communities, and the history of reintegration after stigma. The next chapter will extend this method to Muslim and Yavani connections, where the same ethical challenge appears in another form.

Chapter 13 Source Notes

Source note 1: This chapter follows the structure of Chapter 13, which requires decoding entries involving Chamar/Charmakarini, Rajak/Rajaki, Hadi/Hadini, Tanti, Dhivar, Telik, Gop, Yadav, Dasi, Devadasi, and related categories.

Source note 2: The source’s introductory and editorial material states that Dushan Panji preserves written records of relations or marriages with other communities, especially Dalit and Muslim communities, and that these records were transliterated word-for-word from Mithilakshar into Devanagari.

Source note 3: The chapter uses the explanatory example in which a Chamaru-related line moves through several daughter-line marriages and Devadhar becomes “पूर्णतः शुद्ध” in the sixth generation.

Source note 4: The Rajak/Rajaki discussion draws on entries where mothers, daughters, and Rajak tradition are recorded, including lines involving Rajaki mothers and Hadini Rudramati.

Source note 5: The Tailik, Dhivar, Gop, and Yadav discussions draw on later Dushan entries and the post-table summary naming Tailik Dewai, Dhivar Dasi, Yadav Rahmu’s daughter, Gop daughter-line, and related descendants.

Chapter 14 — Muslim and Yavani Connections

1. Why This Chapter Must Be Read Carefully

The previous chapter examined Dalit and artisan connections in Dushan Panji. This chapter turns to Muslim and Yavani-linked entries. The ethical problem is similar but not identical. In both cases, the record preserves relationships that later social ideology often tried to hide. In the Muslim and Yavani cases, however, the later reader may be tempted to read the entries through modern communal categories. That would be a mistake.

The Panji source does not speak in the vocabulary of modern nationalism or modern communal politics. It speaks in an older genealogical vocabulary. It marks women, mothers, daughters, marriages, descendants, villages, mools, and lines of connection. The word यवनी appears as an archival label inside that vocabulary. The task of this book is not to repeat the label

as accusation. The task is to understand what work the label performed in the record.

A careful reading therefore begins with restraint. The entry must first be treated as a line of evidence. Who is named? Which mool is attached? Is the link maternal, marital, or daughter-line? Does the entry speak of a mother, a wife, a daughter, or the descendants of a named woman? Is the person a named individual, such as दौलतिजहाँ or चाम्पो, or a category such as यवनी? Only after these questions are asked can the historical meaning be discussed.

2. The Meaning of यवनी as a Panji Label

The term यवनी in these entries should be read as a source label. It is not a term to be revived as a present-day description of any person or community. In older Sanskrit and regional usage, यवन and यवनी could be used for people seen as outside the orthodox Hindu genealogical fold, and in many later contexts it became associated with Muslim identity. In Dushan Panji, the important point is not philology alone; the important point is genealogical function. The term marks a boundary-crossing relationship that the Panji compiler considered necessary to record.

The term appears with named women. That matters. The record does not merely say that some abstract “Muslim connection” existed. It preserves persons and routes: a mother, a daughter, a wife, a descendant-line, or a named woman whose presence affected the formal reading of a lineage. The language of stigma is visible, but beneath it lies a memory of social contact.

For that reason, the chapter uses “Yavani-linked” or “Muslim-linked” when speaking analytically. It preserves the exact Devanagari term only when the source vocabulary must be shown. This distinction protects the historical record from

erasure while also protecting descendants and communities from renewed stigma.

3. दौलतिजहाँ: A Named Woman inside the Record

One of the most important names in this group is दौलतिजहाँ. The source records यवनी दौलतिजहाँ in connection with several lineage names and mool sequences. The presence of a name changes the reading. A named woman is not a mere category. She is a person whose presence became genealogically consequential.

The table material places दौलतिजहाँ in relation to mool chains such as सोदरपुर, पाली, सतलखा, गंगोली, नदाम, and other names. The entry does not stand alone as a social rumor. It is embedded in the same documentary grammar used throughout the Dushan table: mool names, named men, maternal references, and lines of descent. That means the entry was not added for ornament or abuse. It was entered because, in the Panji system, descent and marriage eligibility required memory of such links.

The name also shows that Muslim-linked memory was not always anonymous. In many Dushan entries, women vanish into labels: माता अज्ञात, दासी, देवदासी, चर्मकारिणी, रजकी. Here, however, a named woman appears. The historian must not flatten her back into a label. The presence of her name is a clue that the record retained a personal memory even while surrounding that memory with stigma.

4. चाम्पो यवनी and the Wife-Line Route

Another significant entry is चाम्पो यवनी. The source places this term in a numbered Dushan case and later specifies शक्ति-पत्नी चाम्पो यवनी. The wording is important: this is not simply a maternal trace or a vague community label. It is a wife-line reference. A woman named चाम्पो is linked to शक्ति as wife.

The wife-line route shows that the Dushan table is not only concerned with birth. It is concerned with marriage as a genealogical event. A marriage could reshape the status of descendants, complicate later eligibility, and become a line that Panjikars remembered. The Panji therefore records the relation not because the woman was socially irrelevant, but because she was genealogically central.

This is a recurring paradox in Dushan Panji. Women are often marked through stigmatizing labels, but their role is indispensable. The system can marginalize them in language and still depend on them structurally. The record remembers them because without them the line cannot be decoded.

5. Case 86: Yavani Daughter and the Daughter-Line Route

The source also records a later case where the heading itself refers to “यवनी दौलत जहाँ पुत्री.” The word पुत्री directs the reader to a daughter-line route. The line is not merely about a named woman as mother or wife; it also concerns a daughter whose marriage or descent becomes part of the genealogical chain.

A daughter-line route is often especially revealing because formal genealogies tend to privilege male descent. When the Dushan table remembers a daughter, it usually does so because marriage through that daughter created a consequential descent path. In other words, a daughter may appear in the record precisely where the archive cannot afford to forget her.

In this case, the presence of the daughter-line reinforces the book’s larger argument: Dushan Panji is an archive of boundaries, but it is also an archive of women. It preserves the routes through which society actually reproduced itself, even when those routes contradicted later narratives of purity.

6. Afel and the Yavani Daughter

The source further records “अफेल-यवनीपुत्रीसँ विवाह.” This is a compact but powerful notation. It identifies a man, अफेल, and records marriage with a Yavani daughter. The entry again asks to be read as a relationship-route, not as a slogan. The important words are अफेल, यवनीपुत्री, and विवाह.

This notation shows how Dushan Panji handles the movement from woman to descendant-line. A woman marked by the source as यवनी has a daughter; that daughter becomes the spouse of a named man; the marriage produces genealogical consequences. The Panji record preserves this sequence because it mattered for later recognition and eligibility.

Modern readers may be tempted to ask whether such a marriage was “accepted” or “rejected.” The Panji gives a more complicated answer. It records the marriage under Dushan, which means the relationship was marked as a rupture or stain inside the system. But the very act of recording also prevents total erasure. The line remains traceable. The descendant does not disappear from history.

7. Muslim Connection as Evidence of Porous Boundaries

The source note at the end of the Dushan material states plainly that the record includes Brahmin marriages with other castes, especially Dalit and Muslim connections, and also marriages after the death of a husband. This note is crucial because it confirms that the Muslim-linked entries are not isolated scribal accidents. They belong to the larger problem the compiler understood the Dushan table to preserve.

The table therefore reveals a society more porous than later ideology allowed. The record may have used the language of Dushan, but the facts it preserves show contact, intimacy, marriage, and descent across religious and social boundaries.

Mithila's formal order may have preferred separation; life did not always obey that preference.

This does not mean the society was free of hierarchy. On the contrary, the very existence of Dushan as a category shows that boundary-crossing relationships were often stigmatized. But the entries also show that boundary-crossing happened. The archive preserves both facts: the crossing and the stigma.

8. What Not to Do with These Entries

The most dangerous misuse of these entries would be to turn them into present-day accusation. A Dushan entry cannot be used to shame a family, a village, a community, or a descendant. The entry belongs to the history of the archive, not to the moral policing of living people.

A second misuse would be to erase the entries in the name of respectability. Erasure would repeat the old fear that made Dushan Panji difficult to discuss. If the entries are hidden, the historian loses evidence of how women, Muslim-linked relationships, Dalit and artisan connections, widowhood, migration, and absorption shaped actual social life.

A third misuse would be to read every Yavani entry as a simple story of religious conversion or communal conflict. The table is not written in that form. It is a genealogical record. The minimum responsible reading is relational: mother, wife, daughter, marriage, mool, descent, and later consequence.

9. The Grammar of Muslim-Linked Entries

The Muslim and Yavani-linked entries can be read through the same grammar established earlier in the book. The following table gives a controlled reading method for the main types of notation found in this cluster.

Source form	Genealogical route	Responsible reading
यवनी दौलतिजहाँ	Named woman / Yavani-linked identity	Read as a named person preserved by the record, not as an abstract communal label.

Source form	Genealogical route	Responsible reading
दौलतिजहाँ / दौलति जहाँ	Named woman repeated across lines	Trace the mool and descent sequence before drawing social conclusions.
चाम्पो यवनी	Named woman with Yavani label	Identify whether the entry marks wife, mother, or descendant-line.
शक्ति-पत्नी चाम्पो यवनी	Wife-line route	The relationship is marital; the woman is central to the genealogical event.
यवनी दौलत जहाँ पुत्री	Daughter-line route	The daughter-line carries genealogical consequence and should not be dismissed.
अफेल-यवनीपुत्रीसँ विवाह	Marriage with Yavani daughter	Read as a marriage event with later lineage effect.
यवनी दौलति जहाँक सन्तान	Descendant-line route	The Panji remembers descendants rather than erasing the connection.
Muslim connection in compiler's note	Broad category of boundary-crossing marriages	Confirms that such entries were understood as part of Dushan's difficult social archive.

10. Named Women, Not Anonymous Boundaries

A striking feature of these entries is that several Muslim-linked or Yavani-linked references involve names: दौलतिजहाँ, चाम्पो. This must shape interpretation. A named woman has a place in memory. Even if the formal register marks her through a stigmatized label, the name resists total abstraction.

The same phenomenon appears elsewhere in Dushan Panji: आनन्दा, वल्लभा, मेधा, रूद्रमति, सोहागो, and other women enter the record because their relationships affect descent. दौलतिजहाँ and चाम्पो belong to that same broader archive of named women. Chapter 17 will return to this issue in greater depth, but this chapter must already make the principle clear: women in

Dushan Panji are not merely signs of male status. They are actors in the genealogy.

The historian should therefore restore the dignity of the named person while still preserving the accuracy of the source term. This is not contradiction. It is the central discipline of ethical decoding.

11. Porosity Does Not Mean Equality

The presence of Muslim-linked entries proves that boundaries were crossed, but it does not prove that the society treated all sides equally. The record's very language shows hierarchy. Dushan is not a neutral category. It marks rupture, anxiety, and stigma. A responsible history must therefore avoid two false extremes. It must not claim that Mithila was a perfectly closed society, because the entries disprove that. It must also not claim that boundary-crossing meant social equality, because the record's language disproves that too.

What Dushan Panji shows is a more difficult truth: life crossed boundaries, and institutions tried to manage the consequences. The Panji did not always erase the crossing. It classified it. It gave it a place in memory, often a painful place, but a place nonetheless.

This is why the book's subtitle of decoding is important. To decode is not to sanitize. To decode is to place each entry within its proper relationship route, historical context, and ethical limit.

12. The Modern Historical Meaning

For modern readers, the Muslim and Yavani entries matter for three reasons. First, they show that religious boundaries in Mithila were socially real but historically porous. Second, they show that women were the principal routes through which such porosity became visible in the archive. Third, they show that genealogical memory can preserve facts that ideology later tries to deny.

These entries also help correct the idea that Panji is only an archive of purity. It is equally an archive of impurity as defined by the old system, an archive of contact, an archive of dispute, and an archive of absorption. The system tried to maintain order, but its own records show the complexity of lived society.

The word “difficult” is therefore more accurate than the word “shameful.” Dushan Panji is difficult because it forces the reader to confront contradiction. It records stigma, but it also records connection. It reveals hierarchy, but it also reveals intimacy. It shows boundary, but it also shows crossing.

13. Relation to the Coming Chapters

This chapter completes one side of the boundary-crossing discussion. Chapter 13 examined Dalit and artisan connections. Chapter 14 has examined Muslim and Yavani connections. Chapter 15 will turn to widowhood, remarriage, and the hidden social history of women. Chapter 16 will then examine the special Gangesha record, where intellectual history and Dushan memory intersect.

Together, Chapters 11 through 17 prepare the reader for the entry-by-entry decoding of cases 1-97. Without these thematic chapters, the table would appear as a list of names and stigmas. With them, each entry can be read as a structured social document.

Conclusion: A Record of Porous Boundaries

The Muslim and Yavani-linked entries do not weaken the historical value of Panji. They deepen it. They show that the archive did not preserve only the official story of Mithila’s social order. It also preserved the difficult story: women crossing boundaries, marriages recorded under stigma, daughters carrying lineage consequence, and descendants remaining within the documentary field.

The older system called such entries Dushan. A modern scholarly reading must call them evidence: evidence of contact,

evidence of hierarchy, evidence of memory, and evidence that Mithila's society was never as sealed as later purity narratives sometimes imagined.

To read these entries responsibly is to refuse both erasure and accusation. The record must remain visible, but its old wound must not be made into a new weapon.

Chapter 14 Source Notes

1. This chapter follows the structure of Chapter 14: entries involving यवनी and Muslim names such as दौलतिजहाँ, their genealogical treatment, and the argument that Dushan Panji records porous social boundaries rather than isolated communities.
2. Source base includes Dushan Panji entries naming यवनी दौलतिजहाँ, दौलति जहाँ, चाम्पो यवनी, शक्ति-पत्नी चाम्पो यवनी, यवनी दौलत जहाँ पुत्री, and अफेल-यवनीपुत्रीसँ विवाह.
3. The chapter also uses the source's later synthesis that refers to यवनी दौलति जहाँक सन्तान and the compiler's note that Dushan Panji contained written documentation of Brahmin relations and marriages with other castes, especially Dalit and Muslim, as well as widow-related marriages.
4. Ethical reading rule: all older labels are preserved as source vocabulary only. They are not to be used as present-day accusations against descendants, villages, families, or communities.

Chapter 15 — Widowhood, Remarriage, and the Hidden Social History of Women

1. Why Widowhood Belongs in the Center of the Book

Dushan Panji cannot be decoded only as a record of caste boundary, mool boundary, gotra boundary, or religious boundary. It must also be decoded as a record of gendered boundary. Some of the most painful entries in the source are not about a community label at all, but about a woman's marital condition: विधवा, वार्तिनी विधवा, पथ पतिता कन्या, or a child born after a social rule had declared that the mother's life should have ended as a woman's life.

These entries show that Panji was not only a register of descent. It was a register of anxiety. The society wanted to know where a child belonged, whose line should bear the mark, whether the maternal route could be named, and whether a remarriage, union, or birth after widowhood would be absorbed into lineage memory. The resulting entry often speaks in the harsh language of its time. A modern reader must not accept that harshness as moral truth.

The widow-related entries therefore belong at the center of the book's ethical method. They require the reader to separate three things: the fact recorded, the older label attached to the fact, and the modern historical meaning of the fact. The fact may be a marriage, a child, a maternal line, or a descendant cluster. The old label may be condemnatory. The modern meaning is different: it reveals how women continued to live, form relationships, bear children, and enter memory despite rules meant to silence them.

2. Widowhood as Social Condition, Not Personal Fault

In the older social order, widowhood was not merely a private bereavement. It became a public condition imposed upon a woman's body, movement, sexuality, dress, food, ritual presence, and possibility of remarriage. Dushan Panji's widow entries must be read against that background. When the source marks a woman as विधवा or वार्तिनी विधवा, it is not merely recording that her husband died. It is recording the society's concern that she crossed, or was believed to have crossed, the boundary assigned to widowhood.

The ethical rule is simple: widowhood cannot be treated as fault. A woman did not become morally diminished because her husband died. Nor did a later marriage or relationship make her less human. The older record may have classified such cases under Dushan because the genealogy system was built to protect formal marriage rules and descent rules. But the historian must read beyond that classification.

In this book, "widow-related Dushan" means an archival category, not a judgment. It indicates that the Panji system faced a question: what should be done when a woman's life produced a relationship or a child outside the narrow widowhood code? The source answers through labels. This volume answers through explanation.

3. The Vocabulary: विधवा, वार्तिनी विधवा, and पथ पतिता

The word विधवा is direct: a widow. But in the Dushan table, the word does more than state marital condition. It signals that the entry has become genealogically difficult because widowhood, remarriage, or a later union affected how the descendant line was remembered. The word is therefore both a social marker and a genealogical trigger.

वार्तिनी विधवा is a more difficult source expression. It appears in connection with a later case and is joined in the source

summary with the phrase परम पथ पतिता. The phrase must be handled with great caution. It should be preserved as source vocabulary only where necessary, but it should not be revived as modern descriptive language. It tells us how the older record condemned or classified the woman; it does not tell us her full life, her agency, her suffering, or her circumstances.

पथ पतिता कन्या is another such label. It appears in cases where the woman's route into the record is treated as socially fallen. But a responsible reader must ask: fallen according to whom? The Panji label reflects the moral code of its own record-keeping world. It does not exhaust the historical person.

4. Case 28: The Entry Marked विधवा

One of the relevant entries is explicitly headed विधवा. The entry then places the case inside a chain of moools: सोदरपुर, माण्डर, गाउल, वलियास, मोनारी, पाली, कुरिसमा, केउटराम, and पण्डोली. This is important because the widow is not recorded in isolation. She is inserted into a complex genealogical and geographical web.

The entry also contains names such as वेणी, जगन्नाथ, मेघ, वामन, and the notation “माता अज्ञात.” In other words, the widow-related entry is also connected with the problem of unknown maternity. Widowhood and unknown maternal memory often meet in the same archival zone because women's relationships were not always given stable public recognition.

Case 28 therefore teaches a method: do not stop at the label विधवा. Read the whole chain. Ask what mool sequence is being connected, which named men appear, where the mother is unknown, and how the widow's condition becomes the reason for recording the line as difficult.

5. Case 94: वार्तिनी विधवा

A later entry is headed वार्तिनी विधवा and carries the reference २२०/I. It moves through mool names including पाली, पवौली, माण्डर, पाली again, पुरिसमा, and पंडौली, followed by names such as हरि, गोनि, सुधाकर, बागे, दूवन, सर्वाय, and श्रीकर. The notation “दूवन-माता अज्ञात” again joins widowhood with unknown maternal memory.

This entry should not be read as a small scandal. It should be read as evidence of a social structure in which a widow’s later life produced an administrative problem for genealogy. The record wanted to mark the difference between ordinary sanctioned descent and descent that passed through widowhood, suspected union, remarriage, or an unapproved maternal route.

But the very presence of names also shows that the line was not simply erased. It was recorded. That is the paradox of Dushan Panji. The system stigmatized certain lines, but by recording them, it preserved the evidence of lives that formal respectability might otherwise have hidden completely.

6. पथ पतिता कन्या and the Language of Social Condemnation

The source contains the phrase पथ पतिता कन्या in relation to marriage notation. This expression is severe. It belongs to the source’s own moral vocabulary and must be treated as evidence of social condemnation, not as a phrase the present writer endorses. The point of decoding is not to repeat the old accusation; it is to understand what kind of social fact required such an accusation in the first place.

A phrase like पथ पतिता tells us that the woman’s status was being judged through a patriarchal code of sexual and marital control. The woman’s own voice is absent. We do not know her circumstances, consent, compulsion, grief, economic pressure,

family conflict, or agency. The record preserves the label but not the full life.

Therefore, the correct historical reading is double: preserve the label as archival evidence, and then refuse to let the label become the woman's entire identity. The label tells us what the record feared. It does not tell us all that the woman was.

7. Remarriage after the Husband's Death

The compiler's note states that Dushan Panji included written records of relationships and marriages with other castes and Muslims, and also marriage after the husband's death. This is one of the most important sentences for Chapter 15. It confirms that widow-related entries were not accidental or marginal. They were a recognized category of difficult genealogical memory.

From the point of view of formal hierarchy, remarriage after a husband's death could disturb the rules of ritual descent and marital legitimacy. From the point of view of lived human history, however, remarriage could mean survival, companionship, protection, desire, family formation, or a woman's refusal to let widowhood become social death.

Dushan Panji records the institutional anxiety, but the modern historian must also recover the human possibility. A widow's remarriage was not merely a "problem" for Panji. It was also evidence that life continued despite the harshness of widowhood norms.

8. Children after Widowhood

Children are central to the widow-related entries because Panji is ultimately a system of descent. A union might be condemned, but once a child existed, the record had to decide how to remember that child. This is why widow-related entries often move quickly from the woman's status to the descendant line.

The phrase "सन्तानक लागिमे" in the later source summary is especially important. It shows that the issue was not only the

woman's conduct, as the old order framed it, but the location of descendants in the social map. Who would carry the mark? At what generational distance could the mark fade? Which mool chain would be affected? Which marriage alliances would later be questioned?

This returns us to the larger logic of the book. Dushan Panji is not only a book of blame. It is also a book of absorption. The line may be marked, but it is still followed. It may be stigmatized, but it is not always expelled from memory. In that tension lies the historical value of the source.

9. The Cruelty of Widowhood and the Record of Resistance

The source material outside the Dushan table also criticizes the social consequences of the Panji order: internal stratification, decline in public trust, emergence of transactional marriage practices, child marriage, and a sharp rise in widowhood. It also laments the absence of a visible reform movement in favor of widow remarriage and against child marriage in Mithila. This critique matters because it shows that the source itself is not blind to social damage.

Widowhood in such a society was not merely an individual sorrow. It was produced and intensified by child marriage, age imbalance, rigid marriage rules, and the refusal to normalize widow remarriage. If many widows were created by the system, and if remarriage was condemned by the same system, then widow-related Dushan entries must be read as evidence of structural cruelty.

But the entries also record resistance. Some women entered relationships; some lines continued through them; some children were born; some families had to negotiate the facts. The Panji system may have marked these women as problematic, but it could not make them disappear.

10. Women's Names and Women's Erasure

In many entries, women appear only through relational phrases: mother, wife, daughter, widow, unknown mother, or the daughter of someone else. This is not accidental. The grammar of genealogy privileged male descent. Yet the “problem” that forces an entry into Dushan often passes through a woman. She is structurally marginalized and structurally central at the same time.

This pattern should change how the reader understands the entire archive. A woman may be unnamed, but the record often turns around her. A mother may be called unknown, yet the line is shaped by the absence of her name. A widow may be stigmatized, yet the genealogy cannot proceed without addressing her later life.

Chapter 15 therefore belongs with Chapters 11 and 12. Unknown lineage, Devadasi or Dasi memory, and widow-related entries are not separate marginal topics. Together they form the female-line underside of Panji.

11. How to Decode Widow-Related Entries

The following method should be used whenever a widow-related entry appears. First, preserve the exact source label but translate its function carefully. Second, identify whether the entry concerns marriage, birth, mother-line, wife-line, daughter-line, or descendant-line. Third, note whether the woman is named or unnamed. Fourth, trace the mool and moolgram sequence. Fifth, identify whether the entry links widowhood with unknown maternity, inter-community relation, or generational absorption.

Sixth, avoid moralizing. The label is not the woman. Seventh, distinguish archival stigma from historical fact. Eighth, ask what the entry reveals about social practice rather than only what it reveals about social prohibition. Ninth, protect present-day descendants from misuse of the record. Tenth, read the

entry as part of the larger history of women in Mithila, not as gossip.

This method will be especially important in the later entry-by-entry chapters. A numbered case can look like a small table entry, but when read carefully it may reveal widowhood, maternal erasure, caste anxiety, marriage control, social survival, and eventual absorption all at once.

12. What This Chapter Does Not Claim

This chapter does not claim that every widow-related entry was an act of free choice. The source is too compressed to tell us that. Some relationships may have involved social pressure, dependency, exploitation, or compulsion. Others may have involved remarriage, partnership, affection, or chosen survival. The archive rarely tells us enough to decide.

This chapter also does not claim that the older society accepted widow remarriage in a modern egalitarian sense. The very classification of such entries under Dushan shows that the older order often treated them as social and genealogical disturbances.

What this chapter does claim is more precise: widow-related Dushan entries are indispensable evidence for the hidden social history of women. They show that widowhood did not end human life, even when the social order tried to reduce a widow's life to ritual deprivation.

13. What This Chapter Does Claim

First, widowhood was a social institution, not merely a personal condition. Second, Dushan Panji preserves evidence of that institution's cruelty. Third, the same entries also preserve evidence of women's continued life after widowhood. Fourth, children and descendant lines forced the record to remember what public morality wanted to silence.

Fifth, the labels विधवा, वार्तिनी विधवा, and पथ पतिता must be handled as old source vocabulary, not as modern judgment. Sixth,

widow-related entries belong to the same interpretive field as unknown maternal lines, Devadasi or Dasi entries, daughter-line descent, and inter-community connections.

Seventh, the ethical reading of Dushan Panji requires compassion. Without compassion, the modern reader becomes an echo of the old punitive system. With compassion, the same archive becomes evidence for historical justice.

Conclusion: Widowhood as a Difficult Truth of Panji

Chapter 15 has shown that widowhood and remarriage are not side issues in Dushan Panji. They expose the gendered heart of the archive. The record is difficult because it shows both the harshness of the social order and the persistence of life inside that order.

For the old system, a widow's later life could become Dushan. For the historian, it becomes evidence. It is evidence that women were watched, judged, and classified. It is also evidence that women lived beyond the categories assigned to them.

This is why Dushan Panji must be read, not hidden. If hidden, the old labels remain poisonous whispers. If decoded ethically, they become part of a larger truth: Mithila's genealogy is not only the story of fathers, mools, and gotras. It is also the story of widows, unnamed mothers, stigmatized daughters, and women whose lives forced the archive to remember them.

Chapter 15 Source Notes

1. This chapter follows the structure of Chapter 15: decoding entries involving विधवा, वार्तिनी विधवा, remarriage, post-marital unions, and children after widowhood, with the main argument that Panji exposes both the cruelty of widowhood and the fact of lived resistance.

2. Source base includes the Dushan entry marked विधवा, where the case is placed inside a mool chain including सोदरपुर, माण्डर,

गाउल, वलियास, मोनारी, पाली, कुरिसमा, केउटराम, and पण्डोली, with related names and the notation माता अज्ञात.

3. Source base also includes the later entry marked वार्तिनी विधवा, reference २२०/I, and the later summary that refers to वार्तिनी विधवा परम पथ पतिता and her descendants.

4. The chapter uses the source phrase पथ पतिता कन्या only as archival vocabulary. It is not used as a present-day descriptive judgment.

5. The compiler's note that Dushan Panji preserves written records of relations or marriages with other castes, Muslims, and marriages after the husband's death is used as the basis for reading widow-related entries as a recognized archival category.

6. Ethical reading rule: widowhood, remarriage, or birth after widowhood must never be turned into present-day accusation. The entry is evidence of historical social practice and institutional anxiety, not a verdict on living descendants.

Chapter 16 — Gangesha, Tattvachintamani, and the Dushan Record

1. Why Gangesha Requires a Separate Chapter

Dushan Panji contains many entries that are socially difficult, but the material concerning गंगेश is different in force. Here the archive touches not only a family line but also the history of Indian philosophy. The name गंगेश is not an ordinary name in Mithila. It evokes the founder-figure of Navya-Nyaya and the author of तत्त्वचिंतामणि, one of the great intellectual monuments of the region.

For that reason, this chapter must avoid two equal errors. The first error would be denial: to hide the Dushan record because it seems uncomfortable. The second error would be sensationalism: to use the Dushan record as if it were a weapon against a philosopher, a lineage, or a community. Neither method is scholarly. Neither method is ethical.

The correct method is patient decoding. The entry must be read as an archival statement inside Panji logic. It must be placed beside the related lines, the later explanatory note, the vocabulary of maternal and marital connection, and the general rule already established in this volume: old Dushan labels are evidence of social classification, not present-day moral verdicts.

2. The Source Entry: तत्त्वचिंतामणि कारक गंगेश

The Dushan table contains an entry marked by the phrase तत्त्वचिंतामणि कारक गंगेश. The wording itself is significant. It does not merely name a person; it identifies him through the work that made him intellectually famous. In an ordinary genealogy, the

entry might have used only descent language. Here the table remembers the scholar through the text: तत्त्वचिंतामणि.

The same cluster of lines also includes छादनगंगेशक, नाँई, रत्नाकरक-मातृक (अज्ञात), गंगेश, and वल्लभा. The language is compressed, but the compression is exactly what makes Panji difficult. Names, mool references, maternal uncertainty, and a female name appear close to one another, and the reader must not flatten them into a single accusation.

The entry therefore teaches a central rule for the later case chapters: when a famous person appears in Dushan Panji, fame does not cancel the archive, and the archive does not cancel fame. Both must be read together.

3. What तत्त्वचिंतामणि Means in This Context

तत्त्वचिंतामणि is not used here as a decorative title. In the source entry, it functions as an identifier. It anchors the person named गंगेश to a recognized scholarly achievement. That is why the phrase तत्त्वचिंतामणि कारकगंगेश is so powerful. The archive remembers not only descent but authorship.

This matters for Mithila because Panji is often imagined as a ritual or marital archive, while intellectual history is imagined as a separate world of books, commentaries, schools, and debates. The Gangesha material shows that these worlds were not separate. The same society that preserved gotra, mool, and maternal-line anxieties also preserved the memory of philosophical production.

To read the entry well is therefore to see a double archive: one archive of family and social rule, another archive of intellectual achievement. Dushan Panji places them on the same page.

4. The Phrase पितृ परोक्षे पञ्च वर्ष

A later note in the source material states, in substance, पितृ परोक्षे पञ्च वर्ष व्यतीते गंगेशोत्पत्तिः. This phrase has often attracted attention because it appears to raise a question about birth after the father's absence or death. But the phrase must be treated with philological and archival caution.

First, it is a source phrase, not a modern biographical sentence. Second, it belongs to a tradition of Panji notation, where compressed phrases often carry more than one layer of meaning. Third, it does not authorize a modern reader to turn a birth, a mother, or a lineage into public stigma.

In the logic of this volume, the phrase is important because it shows why the Dushan record exists at all. The system was concerned with social eligibility, lineage continuity, maternal route, and the status of descendants. The phrase belongs to that system of concern.

5. वल्लभा, चर्मकारिणी, and the Female-Line Problem

The same cluster of material includes the name वल्लभा and the category चर्मकारिणी. Later synthesis in the source explicitly states that गंगेश's वल्लभा, described as चर्मकारिणी, is connected with the birth notation after five years. The text also says that Gangesha and other such cases are preserved in the original Dushan Panji material.

The ethical problem here is not small. Older society often turned women's relationships into marks upon descendants. A woman named in such a record may be remembered not by her full life but by a category attached to her. That is why this chapter must read the entry through Chapter 12's method: female-line memory is indispensable, but it is often preserved through a hostile vocabulary.

बल्लभा should not be reduced to a label. She is part of the record because the social system needed to account for birth, descent, and eligibility. But she is also part of the record because women carried historical continuity in ways the formal male-line genealogy could not avoid.

6. Why the Entry Does Not Diminish Gangesha

The presence of Gangesha in a Dushan record does not diminish his intellectual stature. A philosopher's arguments stand or fall by their philosophical force, not by an archival category attached to lineage history. तत्त्वचिंतामणि remains a monument of thought because of its intellectual content.

At the same time, the entry does change the way one thinks about intellectual history. It prevents a sanitized biography. It reminds the reader that great thinkers lived inside real social systems: systems of marriage rule, widowhood, maternal memory, caste boundary, patronage, dispute, and record keeping.

This is not a reduction of philosophy to genealogy. It is a restoration of context. Gangesha did not write from outside society. He belonged to a world in which books, ritual law, social classification, and family memory were intertwined.

7. The Danger of Weaponizing the Entry

This chapter is written against weaponization. The Dushan record should not be used to insult a philosopher, a family, a mool, a village, or any descendant line. The source itself is old, compressed, and socially charged. Its vocabulary belongs to a hierarchical world. Modern readers must not repeat that hierarchy as moral judgment.

Weaponization also damages scholarship. Once the entry is used only as scandal, the real questions disappear: How did Panji record intellectual figures? How did maternal uncertainty enter a scholarly lineage? How did society manage a line after a

marked event? How long did a Dushan effect last? How did a later period remember or forget it?

These questions are far more important than accusation. They help decode the archive. They also protect the dignity of persons named in old records and of persons who may belong to later lines.

8. Why the Entry Cannot Be Hidden

The opposite danger is hiding the entry. Because Gangesha is revered, some readers may feel that the Dushan material should be omitted. That too would be wrong. A difficult archive cannot be protected by erasure. Erasure leaves rumor in place and prevents careful reading.

The better method is open, contextual, non-sensational discussion. The entry should be printed, decoded, and surrounded by explanation. The old vocabulary should be identified as old vocabulary. The social logic should be explained. The limits of the evidence should be made clear.

Only then can the reader understand why Dushan Panji matters. It records not only obscure cases but also cases that touch the highest intellectual memory of Mithila.

9. Gangesha and the Social History of Knowledge

The Gangesha entry shows that the history of knowledge is not pure abstraction. Philosophical ideas may be abstract, but philosophers are born into families, regions, languages, institutions, and social rules. Mithila's intellectual history was sustained by households, teachers, students, manuscripts, marriage networks, and memory systems.

The Panji archive therefore belongs beside the history of scholastic texts. It cannot explain the arguments of तत्त्वचिंतामणि, but it can explain the world in which such arguments were preserved, transmitted, and remembered. It helps answer not

what Gangesha argued, but how a society remembered the person associated with the argument.

This is why Dushan Panji must be read with both historical courage and scholarly restraint. The archive gives evidence. The historian must interpret it without turning evidence into cruelty.

10. The Sixth-Generation Logic and the Gangesha Case

Earlier chapters explained that Dushan was not always permanent in the same way a modern stigma might be imagined. The source itself contains examples where later generations are described as restored or fully acceptable after sufficient distance. This matters for the Gangesha material because the entry should not be read as endless condemnation.

In Panji logic, the question is often genealogical distance: who was connected to whom, through which mother or daughter, and after how many generations the effect ceased for marriage eligibility. The Gangesha material belongs to that logic of descent and eligibility, not to modern social humiliation.

Therefore the proper question is not, “How can the archive accuse Gangesha?” The proper question is, “How did the archive classify and process a difficult descent situation in a line connected with Gangesha?” That change of question changes the whole reading.

11. What the Entry Reveals about Mithila

The entry reveals a Mithila that is more complex than its later idealized image. It was a land of great philosophers and strict genealogists, of refined debate and harsh social classification, of women remembered through labels and men remembered through books, of memory preserved and pain transmitted.

Such complexity should not embarrass Mithila. It should deepen the study of Mithila. A civilization is not made serious

by hiding its difficult records. It is made serious by preserving them, translating them, decoding them, and reading them with justice.

Gangesha's presence in Dushan Panji therefore becomes a test of method. Can the reader honor intellectual greatness without erasing social evidence? Can the reader preserve social evidence without dishonoring human beings? This book answers yes, but only through careful reading.

12. Method for Reading the Gangesha Material

The method for this entry should be explicit. First, preserve the source terms exactly: तत्त्वचिंतामणि, गंगेश, वल्लभा, चर्मकारिणी, पितृ परोक्षे पञ्च वर्ष. Second, identify the relationship route without converting it into accusation. Third, distinguish the philosopher's intellectual contribution from the genealogical issue recorded in the Panji.

Fourth, treat women's names and categories as historical evidence requiring empathy. Fifth, avoid making claims about living persons or present-day lineages. Sixth, compare the entry with the broader Dushan logic of generational distance and eventual restoration. Seventh, keep the limits of interpretation visible.

This method will be used again when the book reaches the detailed case chapters. Chapter 16 therefore functions as a rehearsal for the most delicate kind of decoding: a case where intellectual fame, female-line memory, and Dushan vocabulary meet.

13. What This Chapter Does Not Claim

This chapter does not claim to settle every biographical question concerning Gangesha. It does not claim that the compressed Panji note can be expanded into a full life story. It does not claim that every later retelling of the entry is correct. It does not use the entry as moral judgment.

It also does not treat the old word चर्मकारिणी as a present-day insult. The word is preserved because the source uses it. The interpretation belongs to the historian, and the historian must refuse the cruelty of the old hierarchy even while preserving the evidence of that hierarchy.

Finally, the chapter does not reduce तत्त्वचिंतामणि to biography.

The philosophical text remains a philosophical text. The Dushan record adds social context; it does not replace intellectual analysis.

14. What This Chapter Does Claim

This chapter claims, first, that the Gangesha material must be included because it is part of the Dushan record. Second, it claims that inclusion must be ethical, not sensational. Third, it claims that the entry reveals the importance of female-line memory in even the most prestigious intellectual histories.

Fourth, it claims that Panji is a social-information system: it records not only purity claims but also exceptions, anxieties, boundary crossings, and restoration. Fifth, it claims that intellectual greatness and social difficulty can coexist in one historical life and one historical archive.

Sixth, it claims that Mithila's intellectual history becomes richer, not poorer, when its difficult genealogical evidence is read honestly.

Conclusion: Gangesha inside the Difficult Archive

Chapter 16 has placed Gangesha where Dushan Panji places him: inside a difficult archive. This placement should not frighten the reader. It should teach the reader how to read. A great philosopher can appear in a difficult genealogical record, and the right response is neither denial nor scandal.

The right response is disciplined interpretation. The entry must be decoded as Panji: through mool, maternal route, woman's

name, source label, generational logic, and social consequence. It must also be understood as intellectual history: the memory of तत्त्वचिंतामणि belongs to Mithila's highest scholarly tradition.

Gangesha, then, becomes not a problem for the book but a key to the book. His entry shows why Dushan Panji cannot be hidden. It is the place where Mithila's pride and Mithila's difficult truth meet.

Chapter 16 Source Notes

1. This chapter follows the structure of Chapter 16: गंगेश, तत्त्वचिंतामणि, and the Dushan record, with the instruction that this case must be handled carefully as intellectual history rather than gossip.
2. Source base includes the Dushan entry marked तत्त्वचिंतामणि कारकगंगेश, with related names and notations including छादनगंगेशक, रत्नाकरक-मातृक (अज्ञात), गंगेश, and वल्लभा.
3. Source base also includes the later explanatory line connecting छादन, तत्त्वचिंतामणि कारक गंगेश, वल्लभा, चर्मकारिणी, and the phrase पितृ परोक्षे पञ्च वर्ष व्यतीते गंगेशोत्पत्ति.
4. The chapter also uses the compiler's note that the original Dushan Panji material was transliterated word-for-word from Mithilakshar into Devanagari and that the Gangesha material appears in the source record.
5. Ethical reading rule: the Gangesha entry must not be used to stigmatize a philosopher, woman, mool, village, or descendant line. It is archival evidence, not a modern verdict.

Chapter 17

Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers

1. Purpose of This Chapter

The preceding chapter examined the difficult Gangesha entry and showed how a famous intellectual name can appear inside a socially uncomfortable genealogical record. Chapter 17 turns from the famous male name to the women through whom many Dushan records actually move. Its purpose is to read named women and hidden mothers as historical actors inside the Panji archive, not as footnotes to male descent.

The chapter follows the structure of this volume by bringing together names such as आनन्दा, वल्लभा, मेधा, हीरा, रहमू, and सोहागो. The title itself requires careful explanation. Some of these are women named directly. Some are mothers identified through a son. Some are daughters whose identity becomes visible only because a later descendant required explanation. One name, रहमू, appears in the source as यादव रहमू; the relevant female memory in that case is the daughter-line attached to him. For that reason the chapter reads रहमू not as a female name but as a marker through which a hidden daughter enters the record.

The main argument is simple but important: Dushan Panji cannot be understood if women are treated only as absence. The archive often hides women, but when a social boundary is crossed, when a maternal line becomes uncertain, or when a daughter-line determines the status of later descendants, the woman reappears as the decisive figure.

2. Women as Genealogical Evidence, Not Decoration

In ordinary patriarchal reading, a genealogy appears to move from father to son: X son of Y, Y son of Z, village after village, mool after mool. Dushan Panji disrupts that pattern. It

repeatedly shows that a lineage cannot be explained only by fathers. Mothers, wives, daughters, daughters-in-law, and women named by community label or relationship label become necessary to the record.

This is not accidental. The Panji system existed to determine relationship, marriage eligibility, and the limits of swajana and aswajana. A person's paternal chain was never enough. Maternal routes, daughter-lines, and wife-lines could alter the reading of a family. Therefore the Panji archive had to remember women even when social custom tried to make them invisible.

The difficulty is that the archive often remembers women in damaged language. A woman may appear as माता, पत्नी, सुता, मातृक, कन्या, पुत्री, दासी, देवदासी, चर्मकारिणी, यवनी, रजकी, अज्ञात, or पथ-पतिता. These words must not be repeated as modern insults. They must be decoded as archival labels that reveal how older record-keepers classified social relation, not how modern readers should value human beings.

3. The Named Woman as the Point Where the Record Opens

Many Dushan entries begin with a community label or a compressed case number, but the interpretation opens only when a woman's name appears. A woman's name can tell the reader where the crossing occurred, which generation carried the mark, whether the route was maternal, marital, or daughter-line, and how later descendants were placed in the system.

The names discussed here therefore do not function like ornament. They are interpretive keys. आनन्दा, वल्लभा, मेधा, रुद्रमति, सोहागो, and others mark the points where the formal grammar of Panji meets the lived complexity of Mithila. Without them, the table would look like a dry list of mools. With them, it

becomes a record of marriages, births, memory, forgetting, stigma, restoration, and survival.

The chapter does not attempt to invent biographies where the source gives only a few words. It respects the compression of the archive. Yet it also refuses to erase the person behind the label. When the source gives a name, the historian must preserve that name with care.

4. आनन्दा: From Source Label to Historical Presence

आनन्दा appears in the Dushan material as a significant named woman. The source places her in an entry with a Panji reference and a chain of names; it also records daughter-linked memory through expressions such as आनन्दाक-पुत्री. This is crucial. The record is not merely saying that an unnamed woman existed. It is remembering that later persons were connected through her daughter-line.

The presence of आनन्दाक-पुत्री changes the reading. It shows that the female route could be stable enough to become a genealogical identifier. A daughter of आनन्दा becomes a bridge by which later male names are explained. This is the opposite of invisibility. It is hidden centrality: the woman is not always placed at the head of the table, but the table cannot be decoded without her.

A later explanatory passage also mentions चर्मकारिणी आनन्दा and states that descendants were affected or classified through that line. Whatever one makes of the old social label, the genealogical fact is that आनन्दा becomes a remembered ancestor-route. Her name shows the reader that Dushan Panji is not only a list of prohibitions; it is also a survival record of how women's lines entered and remained inside formal memory.

5. वल्लभा: The Woman Beside a Great Intellectual Name

वल्लभा appeared in the previous chapter because of the Gangesha material. She must be read again here, not because she is secondary to Gangesha, but because the record's treatment of her reveals the way women are placed in an intellectual genealogy. In the source entry, the famous name तत्त्वचिंतामणि कारक गंगेश appears near वल्लभा and a चर्मकारिणी label.

The historian must resist two temptations. The first is to erase वल्लभा in order to protect the reputation of a famous philosopher. The second is to sensationalize her in order to make the record scandalous. Both responses are ethically wrong. The right reading is source-grounded: वल्लभा appears because the archive considered her connection genealogically relevant.

वल्लभा therefore teaches the reader how to treat women in high-status histories. A woman connected to a great intellectual tradition is not an embarrassment to be deleted. She is part of the social history through which that intellectual tradition moved. The record should enlarge our understanding of Mithila's scholarship, not narrow it into caste pride or shame.

6. मेधा: The Named Woman inside a Chain of Restoration

मेधा appears as a named woman in the Dushan table, including contexts where the source labels a line as चर्मकारिणी and later refers to चर्मकारिणी मेधा. The case matters because it shows a woman not merely as an anonymous marker but as a name through which an entire relationship-route becomes legible.

The name मेधा also demonstrates how the Dushan system thinks in chains. A single label may be attached to a woman, but the consequence is not limited to her. The record asks how her children, daughters, later marriages, and descendant lines are to be understood. This is why the entry cannot be read as a moral story about one person. It is a structural note about how lineage was classified and later restored.

Modern readers should be especially careful with such entries. To repeat the old label without explanation would be cruel. To remove the name would be dishonest. The proper method is to preserve the name, explain the route, and separate archival classification from modern human worth.

7. हीरा: A Name from the Wider Panji Memory

The structure of this volume includes हीरा among the women whose names help open this chapter. In the presently available source material, the clearest visible references to हीरा occur in wider Panji listing contexts rather than as one of the central Dushan case entries discussed above. This distinction matters. The chapter therefore treats हीरा as part of broader Panji memory, not as a case to be forced into the Dushan table without support.

Even in that broader setting, the name is useful. It shows that women's names could enter the record in compressed forms such as सुता, daughter, spouse, or relational anchor. The presence of names like हीरा reminds the reader that the Panji archive is not merely a male register. It is a system in which female names surface wherever relationship accuracy required them.

For a final scholarly edition, the हीरा references should be checked again against the original scan images and table positions. This volume keeps the name in the interpretive frame because the chapter scope requires it, but it does not overstate the evidence.

8. रहमू: A Male Name that Reveals a Hidden Daughter-Line

रहमू must be handled carefully because the source gives यादव रहमू as the visible name, while the female memory appears through the daughter-line. The later explanatory passage refers to यादव रहमूक पुत्रीक सन्तान. In other words, Rahmu's importance for this chapter is not that he is a named woman, but that his daughter becomes the genealogical route through which later descendants are recorded.

This is one of the most revealing kinds of Panji evidence. A daughter may be unnamed, yet her line becomes decisive. The archive remembers her through her father's name, but the genealogical route is hers. This is why the phrase hidden mothers is essential. The female figure may be hidden behind a male anchor, but the historical function belongs to her body, her marriage, and her descendants.

रहमू therefore teaches a method: do not read only the printed name; read the relationship-route. When the source says रहमूक पुत्री, the historian must ask what that daughter-line did in the genealogy. The answer is that it carried memory across a boundary and required formal registration.

9. सोहागो: Regional Boundary and Woman's Name

सोहागो appears in the source in connection with a Kocharaj or Assam-related royal context. The table records सोहागो with a Panji reference and later explains that the case involved a daughter named सोहागो connected with an Assam Koach royal line. This is not only a family detail; it is evidence that Panji memory could reach beyond the narrow geography of one village or mool.

सोहागो brings together gender, region, and status. She is named, and her name carries a connection to a political and regional boundary. The case shows that Dushan Panji did not record only village-level marriage difficulty. It also preserved memories of relations that crossed region, rank, and community.

The ethical rule remains the same. The name सोहागो should not be used as a mark of shame. It should be read as evidence of the mobility and contact that formal genealogy often tries to simplify. Through her, the archive admits that Mithila's social history was wider than its orthodox self-description.

10. रुद्रमति, हड़िनी, and the Named Woman behind a Community Label

Although not named in the chapter title, रुद्रमति is essential to this topic. The source gives हड़िणी रुद्रमति and also describes later connections through रजकक कन्या हड़िनी रुद्रमति. Here the old label and the personal name appear together. The personal name prevents the category from becoming an abstraction.

This pattern is important. A label such as रजक, हड़िणी, or चर्मकारिणी can flatten a person into a community category. But when the archive also gives a name, the historian must restore personhood as far as the evidence allows. रुद्रमति is not just a category; she is a named person whose daughter-line and marriage-route affected later genealogical classification.

The chapter therefore treats such entries as examples of double memory: the old hierarchy remembered a category, but the Panji record also preserved a name. Modern scholarship must keep the name alive while refusing the hierarchy.

11. Mothers Who Are Named Only through Sons

A recurring pattern in Dushan Panji is the phrase माता followed by a category or a short explanation: अमुकक-माता, विद्यापतिक-माता, सुरपतिक-माता, रामदत्त-माता, or माता अज्ञात. This language tells us that a mother can be genealogically decisive even when she is not socially centered.

Such entries are painful because they show the partial nature of the record. The mother's identity is often reduced to her child. Yet even that reduction proves her importance. If the mother did not matter to the structure of descent and marriage eligibility, she would not appear at all. The record includes her because the system needed her to explain the line.

Thus the phrase hidden mothers should be read literally. Many mothers are hidden behind sons, husbands, fathers, mools, or categories. The historian's task is not to invent names but to notice the hidden labor of the mother-line wherever the source leaves a trace.

12. Daughter-Line as Historical Argument

The strongest evidence in this chapter comes from daughter-line language: पुत्री, सुता, आनन्दाक-पुत्री, रहमूक पुत्री, रूद्रमतिक पुत्री, and similar expressions. These phrases show that a daughter could become the decisive bridge between one social location and another. A daughter's marriage could carry a memory into a new mool chain, and her descendants could remain readable through that route for generations.

This is why Dushan Panji cannot be read as a simple list of male lineages. The daughter-line sometimes carries the interpretive burden of the entire case. The visible male names may form the sequence, but the hidden event often lies in the woman's marriage or maternity.

The modern reader must therefore ask a different question. Instead of asking only who was the father, the reader must ask:

through which woman did the line move, through which daughter did the boundary cross, and how many generations later did the mark become historically distant?

13. Named Women and the Problem of Social Repair

Dushan records often move from stigma to repair. A line may be marked because of an old relationship, but later generations can be read differently. This process is visible only when the female route is preserved. If the woman is erased, the logic of repair also disappears.

The named women in this chapter therefore are not merely examples of stigma. They are also evidence of continuity. The very fact that descendants are recorded means the society found ways to continue. A woman's line might be marked, but it also survived, married, produced descendants, and entered later genealogical calculations.

The book's larger argument depends on this point. Dushan Panji is not only a black book of exclusion. It is also a record of how exclusion was remembered, limited, reinterpreted, and sometimes overtaken by time. Named women stand at the center of that process.

14. How Not to Read These Names

These names should not be read as scandal. They should not be used to mock any family, village, mool, community, or intellectual tradition. They should not be detached from the original source structure and circulated as insult. Such use would be a second violence against people who already appear in the archive under difficult labels.

Nor should the names be erased in the name of respectability. Erasure helps only the prestige narrative. It does not help history. The respectful act is to preserve the names,

explain their source context, and remove the moral cruelty from the reading.

A responsible reader should always distinguish between three things: the old source label, the genealogical function of the entry, and the modern ethical interpretation. The old label belongs to the source. The genealogical function belongs to the historian's analysis. The modern interpretation must belong to justice.

Conclusion: The Archive Opens through Women

Chapter 17 has shown that Dushan Panji opens through women. आनन्दा, वल्लभा, मेधा, सोहागो, रुद्रमति, and the hidden daughter of रहमू are not marginal to the record. They are the points through which the record becomes historically readable.

The Panji archive may have been organized by male scribes and paternal categories, but it repeatedly depends on female memory. Mothers, daughters, wives, and named women carry the most difficult truths of the system. They reveal inter-community contact, unknown lineage, widowhood, daughter-line descent, regional crossing, and the possibility of social repair.

To decode Dushan Panji, therefore, one must learn to read women's names with care. Every name is a fragment of history. Every hidden mother is a warning against shallow genealogy. Every daughter-line reminds us that Mithila's social memory was never only a chain of fathers.

Chapter 17 Source Notes

1. This chapter follows the structure of Chapter 17: आनन्दा, वल्लभा, मेधा, हीरा, रहमू, and सोहागो as named women and hidden mothers inside the Dushan record.
2. Source base includes the Dushan entries for आनन्दा, including आनन्दा २११/१ and references to आनन्दाक-पुत्री.

3. Source base includes the Gangesha-related entry in which वल्लभा appears near तत्त्वचिंतामणि कारक गंगेश and the चर्मकारिणी source label.
4. Source base includes the मेधा material, including चर्मकारिणी मेधा and related daughter-line/restoration contexts.
5. Source base includes the यादव रहमू material, read here through the daughter-line phrase रहमूक पुत्रीक सन्तान rather than as a female name.
6. Source base includes the सोहागो material, including सोहागो २०८/१ and the explanatory line referring to an Assam/Koach royal daughter named सोहागो.
7. Source base also includes the रूद्रमति material, especially हड़िणी रूद्रमति and रजकक कन्या हड़िनी रूद्रमतिक पुत्री, used to illustrate how a named woman can stand behind a community label.
8. The हीरा reference is treated cautiously as wider Panji memory visible in the available source material, not forced into the central Dushan table without further scan-level verification.
9. Ethical reading rule: every old category is treated as archival vocabulary. No woman's name or community label should be used as a present-day stigma.

Chapter 18

Entry-by-Entry Decoding: Cases 1-25

Purpose of This Chapter

The preceding chapters built the grammar required for reading Dushan Panji: गोत्र, मूल, मूलग्राम, मातृक, सुता, अज्ञात, देवदासी, दासी, यवनी, चर्मकारिणी, रजक, विधवा, and other source terms. Chapter 18 now begins the detailed decoding of the table itself. It covers cases 1-25 of the 97-entry Dushan sequence.

The purpose is not to turn compressed Panji notes into scandal. The purpose is to show how each entry works. Every case must be read by case number, Panji reference where visible, mool sequence, named persons, relationship-route, dushan category, generation movement, and plain-language historical interpretation. When a term is uncertain, the interpretation remains cautious. When a person is named, the name is preserved without turning the old source label into modern stigma.

Cases 1-25 are especially important because they introduce almost all the major patterns that recur later: अज्ञात मातृक, inter-community marriage, daughter-line movement, Devadasi memory, Yavani connection, Kocharaj connection, western-origin or आगत entries, and named women such as आनन्दा. They form the methodological bridge between the interpretive chapters and the later case blocks.

How the Entries Are Read

Each entry is treated as a compressed record. A mool sequence may show the genealogical corridor through which memory travels. A phrase such as मातृक marks the maternal route. A phrase such as सुता or पुत्री marks the daughter-line. A word such as अज्ञात does not mean absence of a person; it means absence,

uncertainty, or insufficiency of formal lineage knowledge in the source frame. A label such as अन्तर्जातीय, चर्मकार, यवनी, देवदासी, or कोचराज पत्नी records the old classificatory language of the archive, not a judgment that a modern reader should repeat.

Because the source table is terse, the explanations below do not invent full biographies. They describe what the table allows us to say: which route is being marked, why that route matters for Panji logic, and how later generations must be read historically rather than punitively.

Cases 1-25: Plain-Language Decoding

Case 1: सरिसव १७८/१; वलियास चमरू गंगाधरक मातृक

The first case opens with a dense maternal route. The visible mool sequence moves through सरिसव, सकराढ़ी, पनिचोभ, दरिहरा, पाली, and नरवाल, while the table anchors the dushan memory in वलियास चमरू गंगाधरक मातृक. Names such as भवनाथ, नाथू, गांगू, कान्ह, हेलू, होराई, चान्द, कमलनयन, किशाई, विशो, गोगे, रूद, and रामक मातृक appear in the chain.

The plain-language reading is that an inter-community maternal connection enters the line and then travels through repeated daughter-line or maternal-line transmission. The issue is not a single isolated marriage. It is the way a maternal event became legible across several generations and mools.

This case is the model for reading many later entries. The relevant fact is the relationship-route. The dushan mark becomes historically intelligible only when the reader follows how the maternal connection moves from one branch to another.

Case 2: बुधवाल, पबौली, सतलखा, जगन्नाथक मातृक, and related अज्ञात notes

The second case records a line involving बुधवाल, पबौली, सतलखा, जगन्नाथक मातृक, घुसौत, रतनूक मातृक, दरिहरा, पाली, रामक मातृक, and नरवाल. The personal chain includes जादू, भीम, रामनाथ, उधोरण, हेलू, होराई, चान्द, माधव भीमसुता, लक्ष्मी, जगन्नाथ, रतनू, राम, and देवधर.

The repeated use of मातृक shows that the case turns on mother-line knowledge. The entries marked अज्ञात show that the system did not always possess a complete formal lineage description. Rather than erase the line, the Panji records the uncertainty. The interpretive lesson is that unknownness and maternal memory can coexist. A name may be present, a mool may be visible, and yet a crucial maternal origin may still be formally unclear.

Case 3: माण्डर, सोदरपुर, अलय, and गोढिसुता

This entry presents a mool sequence through माण्डर, सोदरपुर, अलय, माण्डर, सुरगन, पचही, पकलिया, and सिम्भुनाम. The personal chain includes रतिपति, चन्द्रपति, देवे, रत्नधर, लगाई, वंशधर, कान्ह, जयपति, दूवे, पाँखू, भवदत्त, नरसिंह, सुपे, and राम. The crucial source phrase is गोढिसुता with the parenthetical note निम्नकुल.

The case must be read through the daughter-line. सुता is not incidental. It tells the reader that the remembered boundary crossed through a woman, and that the later chain was interpreted through that route.

The old phrase निम्नकुल should be treated as a source category, not as modern social fact. It records how the Panji classified the origin in its own period. The historian's job is to explain the classification without endorsing it.

Case 4: सोदपुर १७७/२; गंगाधरक मातृक and अन्तर्जातीय

Case 4 returns to the गंगाधरक मातृक route and places it in a chain involving सोदपुर, वलियास, सरिसव, सकराढ़ी, पनिचोभ, दरिहरा, पाली, रामक मातृक, and नरवाल. The entry explicitly includes the word अन्तर्जातीय.

The case is therefore not merely a repetition of a name. It is a restatement of an inter-community maternal route as it passes through a different branch record. The presence of मतिकर, भमरू, नाथू, गांगू, कान्ह, हेलू, चान्द, and other names shows how the source follows the link through a structured chain.

The reading principle is that the same dushan memory may reappear in more than one mool corridor. That recurrence is not redundancy; it is the archive showing how one origin affected multiple descendant routes.

Case 5: सरिसव १८६ and राघवक मातृक

The fifth visible block begins with सरिसव १८६ and proceeds through करमहा, सकराढ़ी, राघवक मातृक, सोदरपुर, अलय, माण्डर, सुरगन, पचही, पकलिया, and सिम्भुनाम. The person-chain includes नोने, नरहरि, वेनी, देवे, रत्नधर, लगाई, वंशीधर, कान्ह, जयपति, दुवे, श्रीनाथ, चक्रपाणि, मति, राघव, पाँखू, भवदत्त, नरसिंह, सुपे, and राम.

This case teaches that मातृक may appear not only with an unknown or stigmatized origin but also as a normal technical device in tracking descent. The marked mother-line tells the Panjkar where the interpretive pressure lies.

A plain-language reading is that the case asks the reader to follow a maternal branch through a set of mools and named descendants. The dushan memory is located in the maternal connection rather than in the visible paternal sequence alone.

Case 6: पवौली भानुदत्त and केशवसुता १९६/७

Case 6 moves through पवौली, एकहरा, जगति, सोदरपुर, चान्दक मातृक, अलय, माण्डर, सुरगन, पचही, पकलिया, and सिम्भुनाम. It includes सुधापति, सुरपति, नोने, पाँखू, रत्नधर, लगाई, वंशीधर, कान्ह, जयपति, दुवे, and then the marked female expression केशव सुता १९६/७.

The appearance of सुता makes the daughter-line explicit. The record is not merely saying that Keshav existed; it marks a daughter as the route by which the case is to be decoded.

The interpretive point is that women's movement through marriage can reorganize Panji memory. The dushan category becomes readable only when the daughter-line is treated as a central genealogical fact.

Case 7: हरिकरक मातृक and कुमरसुता १८४/२

Case 7 lists सोदरपुर, करमहा, माण्डर, अलय, हरिकरक मातृक, दरिहरा, नीमा टकवाल, सुईरी, and गदहा पंडोली. Its person-chain includes गदाधर, रामनाथ, केशव, दिनकर, नरसिंह, दामोदर, परशुराम, अरविन्द, विशो, महेश, जगतू, हरिकर, केशव, रविशर्म, गोरी, and निधि, with कुमरसुता १८४/२ as the marked phrase.

This is a layered entry: one maternal mark appears in हरिकरक मातृक, while another female-route phrase appears in कुमरसुता. The table is telling the reader that both mother-line and daughter-line memory matter.

The case demonstrates that a Dushan entry may not have a single simple key. Its meaning may lie in the convergence of several female-route markers across a long chain of mools.

Case 8: हरिअम, उदनपुर, and दामूसुता अन्तर्जातीय

Case 8 moves through हरिअम, उदनपुर, माण्डर, पचही, करही, राउड दरिहरा, and लहण्डा. The person sequence includes गांगू, दामू, सुरसर, स्थिति,

अदितु, शुक्ल विशो, बुधार्द, केशव, पागू, हरि, साहब, and साठू. The crucial note is दामूसुता अन्तर्जातीय.

This is one of the clearest early examples in which a daughter-line and an inter-community category are joined. The word सुता marks the route; अन्तर्जातीय marks the old social classification.

The case should not be read as a condemnation of the daughter. It should be read as evidence that a daughter's marriage or maternal route could become a recorded genealogical fact affecting later eligibility and memory.

Case 9: कोचराज पत्नी and सोहागो २०८/१

Case 9 identifies कोचराज पत्नी and then lists खण्डवला, खौआल, फनन्दह, वलियास, बहेराढी, and माण्डर. The entry gives सोहागो २०८/१ and later marks चन्द्रपति सुता कोचराज पत्नी.

The case is important because it extends the Panji horizon beyond ordinary village genealogy. सोहागो connects a woman's name, a royal or regional identity, and a daughter-line route.

The plain-language reading is that the table preserves a cross-regional and status-marked marriage memory through a woman. This should be treated as evidence of mobility and contact, not as a scandal to be repeated.

Case 10: धारूक मातृक and वासुदेवसुता

Case 10 lists पवौली, घुसौत, दरिहरा, धारूक मातृक, वहेराढी, and माण्डर. The named chain includes शिवदत्त, अमरू, नन्दन, आंगू, सागर, रूपदत्त २०८/२, जीवाई, धारू, रूद, स्थिति, and वाशुदेवसुता.

This entry combines मातृक and सुता. The maternal route tied to धारू and the daughter-line tied to वासुदेव together show why the entry cannot be reduced to a simple male descent list.

The case is a good example of Panji's layered notation. The record may place one key in the mool sequence, another in a mother-line phrase, and another in a daughter-line phrase.

Case 11: यवनी दौलतिजहाँ and डगरक माता

Case 11 lists पवौली, एकहरा, जगति, सोदरपुर, पाली, सतलखा, गंगोली, डगरक माता, नदाम, and यवनी. The personal chain includes भानुदत्त, सुरपति, नोने, पाँखू, दुवे, दिवाकर, डगर, यवनी दौलतिजहाँ, धनञ्जय, and दौलतिजहाँ ४३.

The central marker is यवनी दौलतिजहाँ. The entry is not simply about religious identity; it is about a named woman whose connection becomes genealogically relevant. The phrase डगरक माता also reminds the reader that the maternal role is central to the case.

The ethical interpretation is that दौलतिजहाँ should be read as a named historical person inside a Panji route. Her presence shows porous boundaries between communities and the need for careful documentation in the marriage archive.

Case 12: लाखूक मातृक and a repeated दौलतिजहाँ line

Case 12 continues the यवनी material through कुजौली, खौआल, महिन्द्रवाड पाली, लाखूक मातृक, गंगोली, डगरक माता, नदाम, and यवनी. It names गोपाल २१६/१, गोविन्द, लाखू यशोधर, दौलतिजहाँ, डगर, दौलति जहाँ, धनञ्जय, वंशवर्द्धन, विशो, गंगाधर, and वलभद्रसुता.

The repetition of दौलतिजहाँ is significant. It shows that the source is not merely inserting a label once; it is tracking the line through a structured route. The presence of मातृक again emphasizes that mother-line knowledge is the key to the entry. The case helps confirm that यवनी entries are genealogical records, not loose social rumors. They belong to a formal table and should be read with the same care given to any other Panji route.

Case 13: धरेश्वरक माता and अज्ञात

Case 13 moves through खण्डवला, माण्डर, पाली, दरिहरा, बहेराढी, जमुनी, माण्डर, and धरेश्वरक माता. The named sequence includes चान्द or चन्द्रपति, काशी, नोने, गुणे, राम, धरेश्वर, महेश, भीम, बाटू, अनन्दू, अफेल, गोनू, माधव, and माने.

The important source signal is धरेश्वरक माता followed by an अज्ञात note. Here the mother is visible as a genealogical necessity but not fully identifiable in the formal lineage frame.

The case shows why अज्ञात must be read carefully. It does not erase the mother. It records that her formal lineage was unknown, uncertain, or outside the available Panji apparatus.

Case 14: गोढिक, तनया २१६/२, and रघुपाणिसुता

Case 14 begins with गोढिक and lists सरिसव, घुसौत, गंगोर, वलहा, and मधुकर. The person-chain gives सागर, गांगू, रतिकान्त, हारू, सुधाकर, संतति, and then तनया २१६/२. It also records रघुपाणिसुता with the note गोढिमाता.

The entry is built around daughter-language. तनया and सुता are both female-route terms. The table is saying that a daughter or female descendant becomes the way to understand the genealogical question.

The case confirms that the Dushan table cannot be decoded without gendered vocabulary. A reader who ignores daughter-line words will miss the whole structure of the entry.

Case 15: रतिक माता and यशुसुता

Case 15 lists दरिहरा, सोदरपुर, दरिहरा, घुसौत, तेरहुता, नरवाल, and रतिक माता. The sequence then moves through भोला, शंकर, खाटू, दामोदर, लाखू, नोनाई, मनसुख, गंगाधर, नरपति, हरि, रति, and यशुसुता.

This case again combines mother-line and daughter-line markers. रतिक माता identifies the maternal route; यशुसुता marks a daughter-route within the same compressed case.

The plain-language interpretation is that the case preserves a layered female route. Mother and daughter both become necessary for explaining how the dushan memory moves.

Case 16: देवदासी memory; हरिहरक-माता and विदूक-माता

Case 16 lists सोदरपुर, खौआल, सोदरपुर, दरिहरा, पनिचोभ, चान्दो, तिलय, खौआल, and सोदरपुर. It names राघव, पूरखू, नागू, धारू, रतन, कामेश्वर, श्रीपति, नोने, हरिदत्त, रत्नपति २१५/१, हरिहरक-माता (देवदासी), विदूक-माता, देवदास, and यदुनाथ.

The important category is देवदासी, but the entry should be read through मातृत्व. The table does not merely say Devadasi in the abstract. It identifies mothers: हरिहरक-माता and विदूक-माता.

This case shows that women connected with Devadasi memory were not outside the genealogical system. They were recorded precisely because their motherhood mattered for lineage interpretation.

Case 17: जानिक देवदास and विद्यापतिक-माता

Case 17 begins with जानिक देवदास and moves through बुधवाल, खौआल, जलीवाल, माण्डर, कुरहनि, तिलय श्रीपति, खौआल, and सोदरपुर. The entry gives चान्द २१५/२ and includes गीरू, जीवे, देवादित्य, गुणेश्वर, विद्यापतिक-माता (देवदासी), नोने, हरिदत्त, भानू, हरखू, थेग, नाथू, ढोढे, and सुधापति.

Again the key is not the old label alone. The key is the mother. विद्यापतिक-माता is the phrase that explains why the record exists in this form.

A responsible reading must separate the historical person from the source category. The case is evidence that a mother's identity was genealogically decisive even when she was marked through a difficult social label.

Case 18: जानिक देवदास, जीवेक-माता, लाखूक-माता, and चतुर्भूजसुता

Case 18 continues the Devadasi cluster through जानिक देवदास, सोदरपुर, पाली, सुरगन, दरिहरा, जीवेक-माता, तिलय-श्रीपति, खौआल, and सोदरपुर. The record names लाखन, ज्ञान, रवि, जीवे, देवदासी, लाखूक-माता, ढोढे, हरदत्त, जनार्दन २१४/१, वाटू, वाचस्पति, अमरू, and चतुर्भूजसुता १०२/०१.

This entry contains multiple female-route markers: जीवेक-माता, लाखूक-माता, देवदासी, and चतुर्भूजसुता. The archive is not dealing with a single woman but with a chain in which several female positions become interpretively relevant.

The case teaches the reader to slow down. In a compressed Panji entry, every मातृ and सुता phrase may carry a separate genealogical function.

Case 19: जानिक देवदास and पहकर जागेक माता

Case 19 lists जानिक देवदास with सोदरपुर, माण्डर, हरिअम, माण्डर, करमहा, खौआल, and सोदरपुर. It names पशुपति, यशोधर, सोनी, नन्दन, पहकर जागेक माता (देवदास), ढोढे, हरदत्त, श्रीहरि २१४/२, दामू, देवनाथ, रघु, हारूक-माता, हरिनाथ, and an अज्ञात note.

The case again places a mother at the center. पहकर जागेक माता and हारूक-माता indicate that the line cannot be understood by father-names alone.

The अज्ञात note adds another layer: a mother may be visible in function while her complete formal identity remains uncertain. This is a recurring Dushan pattern.

Case 20: जानिक; देवदास २१३/१; two named mother-routes

Case 20 begins with जानिक and lists पवौली, बुधवाल, वलियास, वभनियाम, मताउन, रकवाल, and तिलय-श्रीपति. It gives देवदास २१३/१ and names सभापति, पराण, धारू, होरे, धर्मू, कामदेव, विद्यापतिक-माता (देवदासी), गोप, नारायण, श्रीरामक-माता (देवदासी), मनसुख, हरिपति, उधे, and रतिपति.

The striking feature is the presence of two mother-routes marked as देवदासी: विद्यापतिक-माता and श्रीरामक-माता. The table is not speaking in generalities; it preserves named descendant positions through mothers.

This case confirms that Devadasi-linked memory was not incidental. It entered the formal logic of lineage and had to be recorded for later genealogical decision-making.

Case 21: जानिक; देवदास २१३/२; विद्यापति and Haridev references

Case 21 continues with जानिक and moves through दरिहरा, पवौली, बुधवाल, खौआल, जलिवाल, माण्डर, कुरहनि, and तिलय-श्रीपति. The entry includes देवदास २१३/२, रामनाथ, विद्यानाथ, मानू, गीरू, जीवे, देवादित्य, गुणीश्वर, विद्यापतिक-माता (देवदासी), रघुनी, गुणपति, सुधापति, हरखू, थेघ, नाथू, विद्यापति, and हरिदेव ४७/३.

This case is close to Case 17 but belongs to a different visible sequence and reference. The repetition helps the reader see that the same type of maternal memory could appear across multiple linked records.

The entry also shows why later decoding must preserve case numbers. Similar terms do not mean identical cases. Each case has its own mool corridor and person-chain.

Case 22: पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल

Case 22 is marked by पश्चिम देश सँ आगत and lists माण्डर, करमहा, खौआल, सोदरपुर, वभनियाम, सकराढी, दरिहरा, यमुगाम, and पुरहदी. It gives आगत २१२/१ and names लटाउँ, रघु, मित्रकर, शक्तू, गहेश्वर, टूनी, लक्ष्मीनाथ, कीर्तिवास, मतिश्वर, होराई, शिव, जीवे, उधोरण, होरे, धृतिकर, and मधुसुदन-सुता (अज्ञातकुल).

The case combines migration and unknown lineage. पश्चिम देश सँ आगत marks origin from the west or outside the immediate local frame. मधुसुदन-सुता (अज्ञातकुल) shows that the daughter-line is tied to a formally unknown lineage category.

The plain-language reading is that the archive records both movement and uncertainty. Migration did not erase the line; it created the need for formal notation.

Case 23: पश्चिम देश सँ आगत २१२/२ and मतिकर माता अज्ञात

Case 23 also begins with पश्चिम देश सँ and lists माण्डर, खण्डवला, दरिहरा, बहेराढी, खौआल, and जालय. It gives आगत, चन्द्रपति, दीनू, भवे, वराह, हरिहर, रतिधर, २१२/२, गोढि, गुणाकर, मेधू, नोने, रति, and मतिकर (माता अज्ञात).

This entry parallels Case 22 but has its own structure. It connects western-origin or आगत memory with a mother whose formal identity is unknown.

The case reinforces an important rule: आगत should not be read as mere geography and अज्ञात should not be read as nothingness. Together they record how movement and incomplete maternal knowledge shaped Panji classification.

Case 24: चर्मकार, बैजूक-माता, and आनन्दा २११/१

Case 24 explicitly gives चर्मकार and lists तल्हनपुर, टकवाल, दरिहरा, पञ्चोभ, मेरन्दी, ब्रह्मपुर, and बैजूक-माता. It then gives आनन्दा २११/१ and

names गढवय, जीवधर, पाठक, जगन्नाथ, परभू, बैजू, आनन्दा, रवि, गहाय, हरि, दिवाकर, मितूसुता २५३/६, and हरिहर.

This is one of the most important early named-woman cases. आनन्दा is not anonymous. Her name appears twice, and the entry also includes बैजूक-माता and मितूसुता. The old label चर्मकार must be treated as a source category, while आनन्दा must be preserved as a named historical presence.

The case shows how a woman's name can transform a category into a recoverable human and genealogical story. The table records a boundary, but it also records a person.

Case 25: आनन्दाक-पुत्री and the daughter-line of memory

Case 25 lists सोदरपुर, माण्डर, फनदह, and नदाम. It names अफेल, धारू, हारू, कान्हा, दिवाकर, विश्वनाथक-माता आनन्दाक-पुत्री, सोन, जयकरक-माता आनन्दाक-पुत्री, and रघु २११/११.

This case is a direct continuation of the आनन्दा theme. The key phrase is आनन्दाक-पुत्री, repeated for the mothers of विश्वनाथ and जयकर. The record thus remembers later persons through the daughter of आनन्दा.

The case proves that daughter-line memory was not marginal. It could become the formal key by which later male names were explained. This is why the Dushan table must be read through mothers and daughters as carefully as through fathers and sons.

Patterns Emerging from Cases 1-25

The first twenty-five cases show that Dushan Panji is not a random list. It is a structured archive of relationship-routes. Several patterns dominate the group: maternal memory, daughter-line transmission, inter-community marriage,

unknown lineage, regional arrival, Devadasi-linked motherhood, Yavani connection, and named women whose presence prevents the record from becoming merely abstract.

The most common decoding mistake is to read these cases as a list of “defects” without following the chain. The table is not built for gossip. It is built for genealogical calculation. A word such as चर्मकार, यवनी, देवदासी, कोचराज पत्नी, अज्ञातकुल, or अन्तर्जातीय only becomes meaningful when placed inside the mool sequence and person-chain that the table gives.

A second mistake is to treat male names as the only real genealogy. Cases 1-25 repeatedly show that mothers and daughters carry the decisive information. मातृक, माता, सुता, तनया, and पुत्री are not marginal terms. They are keys.

Ethical Reading of These Twenty-Five Cases

The first case block also establishes the ethical rule for the rest of the book. Old source categories must remain visible because hiding them would falsify the archive. But they must never be repeated as present-day stigma. The reader must distinguish between archival vocabulary, genealogical function, and human dignity.

The persons named in these entries belonged to historical circumstances very different from the modern world. A modern reader has no right to convert the source into accusation. The proper work is to decode the structure, preserve the names, understand the social system, and prevent the archive from being misused against living families or communities.

Conclusion: The First Case Block as a Reading School

Cases 1-25 teach the reader how to read the rest of Dushan Panji. They show that the table is compressed but not chaotic. It

is filled with routes, markers, names, and categories that can be decoded when the grammar of Panji is respected.

The next chapters will continue the entry-by-entry work. Cases 26-50 will deepen the same method, especially through additional अज्ञात, inter-community, named-woman, and intellectual-lineage material. The reader should now be prepared to follow the table not as a blacklist but as Mithila's difficult social memory.

Chapter 18 Source Notes

1. This chapter follows the structure of Chapter 18: entry-by-entry decoding of cases 1-25, including original case number, names, mool sequence, relationship chain, dushan category, and plain-language interpretation.
2. Source base for Cases 1-2 includes the opening Dushan table entries beginning with सरिसव १७८/१ and बुधवाल-पबौली-सतलखा, including गंगाधरक मातृक, रामक मातृक, and अज्ञात notes.
3. Source base for Cases 3-15 includes the table sequence containing गोढिसुता, गंगाधरक मातृक, अन्तर्जातीय, राघवक मातृक, केशवसुता, कुमरसुता, दामूसुता, सोहागो, धारूक मातृक, यवनी दौलतिजहाँ, धारेश्वरक माता, तनया, रघुपाणिसुता, रतिक माता, and यशुसुता.
4. Source base for Cases 16-21 includes the Devadasi cluster: हरिहरक-माता, विदूक-माता, विद्यापतिक-माता, लाखूक-माता, पहकर जागेक माता, श्रीरामक-माता, and related देवदास references.
5. Source base for Cases 22-23 includes the पश्चिम देश सँ आगत entries, especially मधुसुदन-सुता (अज्ञातकुल) and मतिकर (माता अज्ञात).
6. Source base for Cases 24-25 includes चर्मकार, बैजूक-माता, आनन्दा २११/१, मितूसुता, and the repeated आनन्दाक-पुत्री phrases in the mothers of विश्वनाथ and जयकर.

7. All community terms and status terms in this chapter are treated as archival categories and relationship-route markers, not as modern insults or judgments.

Chapter 19 — Entry-by-Entry Decoding: Cases 26-50

1. How This Chapter Reads Cases 26-50

Chapter 18 began the entry-by-entry method with cases 1-25. Chapter 19 continues the same discipline. Each case is read through five questions: What is the case number and Panji reference? Which mool or moolgram names appear? Which named persons are linked? What kind of difficulty is recorded? What does the entry mean when translated into plain language?

The entries in this block are especially important because they reveal repetition. Unknown mothers appear again and again. Rajak/Rajaki markers appear as maternal routes. The phrase निषिद्धकुल appears in a cluster. Several cases repeat the old case-1 chain in new form. The block ends with two major Charmakarini cases: one tied to the Gangesha/Tattvachintamani record and another tied to Medha. The method remains ethical. The source vocabulary is preserved as archival evidence, but the interpretation avoids turning old labels into present-day blame. Every entry is treated as a historical record of how the Panji system handled descent, marriage, maternal memory, and social boundary.

2. Cases 26-28: Unknown Lineage and Widowhood

Case 26 begins with the reference २०९/१ and an explicit notation: गोविन्द रघुनन्दनसुता- अज्ञात कुल. The line then includes names such as पशुपति, हरिहर, गणपति, चान्द, and a marriage notation involving कान्ह and वसाउन अज्ञात. The case is not simply about an unknown person; it records unknownness inside a marriage and descendant route.

Case 27 continues the unknown-mother problem through a sequence including करमहा, सोदरपुर, माण्डर, गाउल करमहा, वलियास, मोनारी, पाली, कुरिसमा, and केउटराम पण्डोली. The entry contains जगन्नाथ, बामन, and the notation माता अज्ञात. Here the hidden mother becomes the decisive fact, even though the surrounding male names are preserved more fully.

Case 28 is explicitly marked विधवा. It connects widowhood with a broad mool sequence and with names such as वेणी, जगन्नाथ, मेघ, वामन, शंकर, गणपति, दिनपति, रुद्र, समदू, वंशी, श्रीकर, रवि, and चान्द. This entry belongs to the social history of widowhood: the older record classified the condition as a Dushan issue, while the modern reader must see a woman's life and descendant memory behind the label.

3. Cases 29-30: Rajak and Rajaki Memory

Cases 29 and 30 introduce one of the clearest Rajak/Rajaki clusters in the table. Case 29 uses the phrase रजक धरम and includes माता-रजकी भवानीनाथ. It is a maternal route: the record is concerned with how a Rajaki connection enters the genealogy and how later names are to be read through that maternal memory.

Case 30 continues the same theme with रजक धरम मानिकी, गोविन्दक-माता रजकी, and विभू-मात्रिक रजक परम्परा. The repetition is important. It proves that Rajak/Rajaki was not a stray word in the table but a recognizable category of Dushan memory.

The plain reading is that the Panji system encountered lines in which Rajak/Rajaki connection affected eligibility, identity, or later interpretation. These cases should not be used to stigmatize living descendants. They show how the old system recorded social boundary crossings and maternal-line links.

4. Cases 31-34: Unknown Mother as Repeated Structure

Cases 31 to 34 form a compact series around unknown maternity. Case 31 includes रामक-माता अज्ञात. Case 32 includes सभापति-माता अज्ञात and also returns to रामक माता. Case 33 includes गंगाधर-मातृक अज्ञात, जूड़ाउन-माता अज्ञात, and पराउँ-माता अज्ञात. Case 34 records वागेक-माता (अज्ञात).

These entries show that अज्ञात is not a rare accident. It is a repeated archival category. The source preserves the male chain in many places, but it often compresses or obscures the mother's identity. When the mother becomes genealogically important, the record uses the language of अज्ञात rather than silence.

The ethical reading is that unknown mother does not mean unimportant mother. It means the opposite. The mother is so important that the absence of her name becomes the central fact of the entry. The Dushan table repeatedly marks the missing woman because descent cannot be decoded without her.

5. Cases 35-40: The निषिद्धकुल Cluster

Cases 35 to 40 form a second cluster, this time around निषिद्धकुल. Case 35 places निधि inside a forbidden or blocked-line notation. Case 36 names अरविन्द with निषिद्धकुल. Case 37 again includes हरिकरक-माता अज्ञात and अरविन्द निधि (निषिद्धकुल). Cases 38, 39, and 40 continue the same pattern through अरविन्द, अफेलक-माता, गांगे-माता, मणीषक मातृक (अज्ञात), हरिकरक माता, and निधि.

The repeated word निषिद्धकुल tells the reader that these entries concern formal prohibition, not merely social discomfort. The Panji system marks a line as blocked or forbidden for marriage reasoning. The category belongs to eligibility logic: who may

marry whom, which route is too close, which route is socially marked, and how far the mark travels.

In plain language, these cases are about genealogical caution. They are not independent scandals. They are a cluster of records warning future readers that a line must be examined through a prohibited or problematic route. The modern interpreter should decode the route, not repeat the stigma.

6. Cases 41-44: Inter-Jati and Repeated Maternal Flags

Case 41 is marked अंतर्जातिय. It belongs to the social-crossing category already seen in earlier chapters. The mool sequence includes Harhi/Harim, Udanpur, Mandar, Pachahi, Karhi, Raudh, Lahanda, and Shudi, followed by a male chain and the boundary-crossing marker.

Case 42 returns to maternal warning with हरिकरक-माता and an अज्ञात notation. Case 43 records चान्दक-माता and an अज्ञात entry related to Keshav. Case 44 contains राघवक-माता. The sequence shows how the table moves between explicit inter-jati status and maternal uncertainty without treating them as unrelated issues.

The plain reading is that the Panji record placed marriage crossing, mother-line uncertainty, and descendant eligibility in the same analytical field. The entries are compressed, but their logic is consistent: a relationship route enters memory, and the record marks it for future decision-making.

7. Cases 45-47: Nawranga, Repetition, and Return to Case 1

Case 45 includes नवरंगा (अंतर्जातिय), along with शिवक-माता and an अज्ञात notation. Case 46 continues with नवरंगा, दहिभत, जोरक-माता, गुदहरिक-माता, and multiple अज्ञात markers. These entries combine named maternal routes with inter-jati status and uncertainty.

Case 47 is especially important because it returns to the earlier chain associated with case 1: सोदरपुर, वलियास, सरिसव, सकराढ़ी, पनचोभ, दरिहरा, and पाली. It includes गंगाधरक-माता, रामक-माता, and two अज्ञात markers. The repetition shows that the Dushan table often re-enters the same social problem from different points in the genealogy.

The plain-language meaning is that Dushan was not always a single event attached to one person. A route could reappear through later marriages and maternal lines. The table is therefore cumulative: one difficult relationship could produce several later entries because later marriages had to be checked against it.

8. Case 48: Tanti and Artisan Connection

Case 48 is headed ताँतनी and includes the phrase श्रीनाथसुता ताँती जाति मे विवाह. The mool route includes सोदरपुर, सकराढ़ी, जालय, खण्डवला, भराठी, जालय again, खण्डवला again, and भदुआल पागू. The entry also contains कल्याणक-माता (अज्ञात), विभाकरक-माता, and other names.

This case belongs to the artisan-connection material discussed in Chapter 13. The word ताँती is not incidental. It identifies a jati route through marriage. For Panji, this affected how the descendant line should be read. For modern history, it shows how artisan communities were part of the social field that the Brahmin genealogy system tried to police and remember.

The correct decoding is not to treat Tanti as a slur. It is a recorded social marker. The entry shows inter-community connection through marriage and maternal route, and it also shows how such a connection was preserved in the archive rather than erased.

9. Case 49: Gangesha and the Tattvachintamani Record

Case 49 is one of the most consequential entries in the entire Dushan table. It is headed चर्मकारिणी and includes the reference १८८/२. It names तत्त्वचिंतामणि कारक गंगेश, छादनगंगेशक, नाँई, रत्नाकरक-मातृक (अज्ञात), गंगेश, and वल्लभा.

This entry must be handled with scholarly restraint. Its importance does not lie in gossip about a great scholar. It lies in the fact that the Panji record places intellectual history, maternal memory, and social boundary in the same line. Gangesha is remembered not only through philosophical achievement but also through a difficult genealogical route.

The plain-language interpretation is that the table preserves a source claim linking the Gangesha/Tattvachintamani line with a Charmakarini-related maternal or marital route. The historian must preserve the wording, explain the archival claim, and avoid turning the record into present-day accusation.

10. Case 50: Medha and the Charmakarini Continuation

Case 50 is also headed चर्मकारिणी. It moves through सोदरपुर, अलय, माण्डर, नरउन, पनिचोभ, खण्डवला, डीह दरिहरा, ब्रह्मपुर, and कोरई. It names मेधा, शंकर, गादू, अफेल, मुशे, विद्यापति, रत्नाकर, मतिकर, मांगु, and माण्डर. It also includes the reference १८९/१ and the notation सुरपतिक-माता (चर्मकारिणी), followed by गांगू-मेधा.

This entry continues the same social field as case 49 but shifts the focus to Medha and maternal marking. The record is not merely naming a woman; it is placing her in a descendant route. Her name becomes the key by which later lineage movement is understood.

Case 50 therefore closes this block by returning the reader to the central lesson of Chapters 11-17: women's names and women's hidden status are not secondary. They determine how the record reads descent. मेधा is not a marginal figure in this case; she is the interpretive hinge.

11. Compact Case Table: Cases 26-50

Case	Source markers	Relationship route	Plain-language decoding
26	२०९/१; गोविन्द रघुनन्दनसुता- अज्ञात कुल; कान्ह-विवाह वसाउन अज्ञात	सतलखा, बुधवाल, मुथे, सोदरपुर, टकवाल, नदाम, सतलखा	Unknown lineage appears inside a marriage route; the entry marks both descent uncertainty and future eligibility concern.
27	करमहा etc.; २०९/११; जगन्नाथ, बामन (माता) अज्ञात	करमहा, सोदरपुर, माण्डर, गाउल करमहा, वलियास, मोनारी, पाली, कुरिसमा, केउटराम पण्डोली	A repeated unknown-mother case, showing that maternal absence could become the main genealogical fact.
28	विधवा; मेघ वामन- माता अज्ञात	सोदरपुर, माण्डर, गाउल, वलियास, मोनारी, पाली, कुरिसमा, केउटराम, पण्डोली	Widowhood enters the table as a descent problem, not as a personal fault.
29	२०७/१; रजक धरम; माता-रजकी भवानीनाथ	खण्डवला, बुधवाल, बुधवाल, माण्डर, टकवाल, वलियास, ब्रह्मपुरा, मेरन्दी, कोरुआ	Rajaki maternal memory is explicitly recorded as a genealogical route.

Case	Source markers	Relationship route	Plain-language decoding
30	२०७/११; रजक धरम मानिकी; गोविन्दक-माता रजकी; विभू-मात्रिक रजक परम्परा	हरिअम, वलियास, नरवाल, सतलखा, सुरगन, त्रिलाढी, डीह दरिहरा	The Rajak/Rajaki theme continues as a recognizable category, not an isolated note.
31	१७९/१; रामक-माता अज्ञात	सोदरपुर, दरिहरा, पाली, नरवाल	Unknown maternity affects the reading of the Ram line and its descendants.
32	१७९/II; सभापति-माता अज्ञात; रामक-माता	करमहा, सोदरपुर, दरिहरा, घुसौत, दरिहरा, पाली	Another unknown-mother case tied to a compact mool chain.
33	१८०/I; गंगाधर-मातृक अज्ञात; जूड़ाउन-माता अज्ञात; पराउँ-माता अज्ञात	सोदरपुर, टकवाल, यमुगाम, टकवाल, सुइरी, गदहा पण्डोली	The entry shows multiple maternal uncertainties inside one line.
34	१८०/II; वागेक-माता (अज्ञात)	सोदरपुर, माण्डर, बेलउँच, खौआल, घोसियाम, गदहा पण्डोली	The mother's unknown status remains the key to decoding the case.
35	१८१/I; निधि (निषिद्धकुल)	सोदरपुर, सतलखा, वभनियाम, माण्डर, यमुगाम, सकराढी, पाली, गदहापण्डोली	This begins the cluster where a line is flagged through निषिद्धकुल.
36	१८१/२; अरविन्द (निषिद्धकुल); शीरूक-माता	बुधवाल, दरिहरा, पचही, कोरड़ा, गदहापण्डोली	Forbidden-line notation combines with mother-line memory.

Case	Source markers	Relationship route	Plain-language decoding
37	१८२/१; हरिकरक-माता अज्ञात; अरविन्द निधि (निषिद्धकुल)	सरिसव, करमहा, सकराढी, पनिचोभ, माण्डर, यमुगाम, नीमा, मुसरी, गदहापण्डोली	Unknown mother and निषिद्धकुल appear together.
38	१८२/२; अरविन्द (निषिद्धकुल); रघुक-माता; अज्ञात	सोदरपुर, माण्डर, हरिअम, माण्डर, बुधवाल, मताउन, गदहापण्डोली	The same blocked-line pattern is carried into another route.
39	१८३/१; अफेलक-माता; गांगे-माता; निधि (निषिद्धकुल); अज्ञात	सोदरपुर, पाली, माण्डर, पचही, माण्डर, गदहापण्डोली	Named maternal points and unknown points coexist within the prohibited-line cluster.
40	१८३/२; मणीषक मातृक (अज्ञात); हरिकरक माता; निधि (निषिद्धकुल)	हरिअम, दरिहरा, बुधवाल, सकराढी, पनिचोभ, माण्डर, यमुगाम, नीमा टकवाल, गदहापण्डोली	The entry preserves both a named mother-line and an unknown maternal route.
41	१८४/१; अंतर्जातिय	हरिअम, उदनपुर, माण्डर, पचही, करही, राउढ़, लहन्दा, शुदी	A direct inter-jati marker; the issue is crossing of social boundary.
42	१८४/२; हरिकरक-माता; निधि (निषिद्धकुल); अज्ञात	सोदरपुर, करमहा, माण्डर, अलय, दरिहरा, नीमा, सदूरी, गदहापण्डोली	The table returns to maternal marking and prohibited-line memory.

Case	Source markers	Relationship route	Plain-language decoding
43	१८६/१; चान्दक-माता; केशव (अज्ञात)	पवौली, एकहरा, जगति, सोदरपुर, अलय, माण्डर, सुरगन, पचही, पकलिया, सिम्भुनाम	A mother-line entry where the marked mother affects later decoding.
44	१८६/२; राघवक-माता	सरिसव, करमहा, सकराढ़ी, सोदरपुर, अलय, माण्डर, सुरगन, पचही, पकलिया, सिम्भुनाम- करमहा	The entry is read through the maternal route attached to Raghav.
45	१८७/१; नवरंगा (अंतर्जातिय); शिवक- माता; अज्ञात	सोदरपुर, पाली, सोदरपुर, खौआल, पवौली, वलियाम, गंगोली, नवरंगा	Inter-jati marker joined with unknown maternal memory.
46	१८७/२; नवरंगा; जोरक-माता; गुदहरिक-माता; अज्ञात	सोदरपुर, हरिअम, माण्डर, खण्डवला, वलियास, गंगोली, नवरंगा, दहिभत	Several maternal routes are named or marked unknown in a Nawranga-linked case.
47	१७७/१; गंगाधरक- माता; रामक-माता; अज्ञात	सोदरपुर, वलियास, सरिसव, सकराढ़ी, पनचोभ, दरिहरा, सुण्डिपार पाली	A return to the earlier case-1 route, showing cumulative Dushan memory.
48	१८८/१; ताँतनी; श्रीनाथसुता ताँती जाति मे विवाह; कल्याणक-माता अज्ञात	सोदरपुर, सकराढ़ी, जालय, खण्डवला, भराठी, जालय, खण्डवला, भदुआल पागू	Tanti/artisan marriage route enters the genealogy and is preserved as a social marker.

Case	Source markers	Relationship route	Plain-language decoding
49	१८८/२; चर्मकारिणी; तत्त्वचिंतामणि कारक गंगेश; रत्नाकरक-मातृक अज्ञात; वल्लभा	माण्डर, वभनियाम, छादन	A Gangesha-related record where intellectual history and maternal/social boundary meet.
50	१८९/१; चर्मकारिणी; मेधा; सुरपतिक-माता (चर्मकारिणी); गांगू- मेधा	सोदरपुर, अलय, माण्डर, नरउन, पनिचोभ, खण्डवला, डीह दरिहरा, ब्रह्मपुर, कोरई	Medha becomes the interpretive hinge for a Charmakarini-linked descendant route.

12. Patterns Emerging from Cases 26-50

The first pattern is repetition of unknown maternity. Cases 26-34 show that अज्ञात कुल and माता अज्ञात are not marginal words.

They are the very mechanism through which the record marks a difficult descent route.

The second pattern is the Rajak/Rajaki cluster. Cases 29 and 30 preserve Rajak and Rajaki not merely as social names but as maternal-memory categories. This belongs to the larger Dushan grammar of community crossing.

The third pattern is the निषिद्धकुल cluster. Cases 35-40 show that some lines were not simply unknown or inter-community; they were treated as formally blocked or prohibited for future marriage reasoning.

The fourth pattern is the late arrival of highly charged cases. Cases 48-50 bring Tanti, Charmakarini, Gangesha, Vallabha, and Medha into the same interpretive zone. The block therefore moves from ordinary unknownness to some of the most historically significant entries in the whole table.

13. Ethical Reading of the Block

The reader must resist the temptation to rank these cases by sensational value. Case 49 may attract attention because of Gangesha, but the unknown mothers of cases 31-34 are equally important for understanding how Panji worked. Case 48 may look smaller than the Gangesha case, but it is essential for understanding artisan connection. Case 28 may be only one word, विधवा, but it opens a whole social history of women.

The central ethical rule is unchanged: the entry is evidence, not accusation. The names are historical data. The categories are archival categories. The modern interpretation must explain them, not weaponize them.

This block prepares the next chapter, cases 51-75, where the same themes continue with Hadi/Hadini, Rajak tradition, Yavani, Chamar/Charmakarini, Yadav, Mahapatra, and additional inter-community and maternal-line entries.

Conclusion: From Unknown Mother to Named Women

Cases 26-50 show the transition from hidden women to named women. The block begins with अज्ञात कुल, माता अज्ञात, विधवा, and Rajaki memory. It ends with Vallabha, Medha, and the Gangesha-related Charmakarini record. This progression is not accidental. It reveals the deep structure of Dushan Panji: the archive repeatedly returns to women because descent repeatedly depends on women.

The older record often marked these women harshly or incompletely. The modern historian must do the opposite: read them carefully, place them in context, and show that the history of Panji cannot be written only through fathers, moos, and gotras.

Chapter 19 therefore completes the second block of the Dushan table by showing how unknownness, widowhood, Rajak/Rajaki connection, prohibited line, artisan connection, Charmakarini

memory, and intellectual history are bound together inside cases 26-50.

Chapter 19 Source Notes

1. This chapter follows the structure of Chapter 19: full explanation of Dushan entries 26-50, including Rajak/Rajaki, widow, unknown mother, Chamar/Charmakarini, Gangesha-related entries, and other social links.
2. Case 26 begins with reference २०९/१ and includes गोविन्द रघुनन्दनसुता- अज्ञात कुल and कान्ह-विवाह वसाउन अज्ञात.
3. Case 28 is the explicitly marked विधवा entry and is read as a widowhood and descent-memory case, not as moral accusation.
4. Cases 29 and 30 preserve Rajak/Rajaki markers, including माता-रजकी भवानीनाथ, गोविन्दक-माता रजकी, and विभू-मात्रिक रजक परम्परा.
5. Cases 31-34 contain repeated unknown-mother markers, including रामक-माता अज्ञात, सभापति-माता अज्ञात, गंगाधर-मातृक अज्ञात, जूडाउन-माता अज्ञात, पराउँ-माता अज्ञात, and वागेक-माता (अज्ञात).
6. Cases 35-40 form a निषिद्धकुल cluster centered around Aravind and Nidhi-related line marking.
7. Case 48 includes ताँतनी and श्रीनाथसुता ताँती जाति मे विवाह. It is treated as an artisan/community-connection entry.
8. Case 49 includes चर्मकारिणी, तत्त्वचिंतामणि कारक गंगेश, रत्नाकरक-मातृक (अज्ञात), गंगेश, and वल्लभा.
9. Case 50 includes चर्मकारिणी, मेधा, सुरपतिक-माता (चर्मकारिणी), and गांगू-मेधा.
10. The ethical note for this chapter is the same as for the earlier entry-by-entry chapter: preserve the source vocabulary, explain its genealogical function, and never convert archival stigma into present-day blame.

Chapter 20 — Entry-by-Entry Decoding: Cases 51-75

1. How This Chapter Reads Cases 51-75

Chapter 19 ended with cases 49 and 50, where the record turned sharply toward Charmakarini, Gangesha, Vallabha, and Medha. Chapter 20 continues from case 51. The entries are still brief, but their pattern is no longer hidden. A mool sequence is given, names are placed in relation, and then the Dushan marker appears: अज्ञात, रजक परम्परा, हड़िणी, गोपपुत्री विवाह, चर्मकार हिरुआ, तैलिक देवाई, महापात्र, चाम्पो यवनी, यादव जयसिंह, यादव रहमू, and related terms.

The case-by-case reading below follows the same discipline used in Chapters 18 and 19: first the case number and source reference, then the names and mool route, then the category, and finally the plain-language interpretation. The goal is not to enlarge shame. The goal is to restore structure to a damaged archive.

One textual caution is necessary. The structure of this volume for this chapter names Gurupatni among the themes to be watched. In the source sequence, the Gurupatni item appears in the following case block rather than within cases 51-75. This chapter therefore flags the theme but does not misplace it. Case 62 supplies the Mahapatra/Param-Brahman field within the present block; the Gurupatni entry belongs to the next chapter's 76-97 sequence.

2. Cases 51-53: Medha, Hadi/Hadini, and Rudramati

Case 51 continues the Medha field. It follows case 50 by placing सोदरपुर, पाली, माण्डर, सकौना, सकराढी, खण्डवला, डीह दरिहरा, and ब्रह्मपुरा in relation with names such as महाई, माँगू, बाढन, रत्नाकर, and सुरपति-माता अज्ञात. The important point is that Medha is no longer

only a name from case 50; it becomes a continuing genealogical marker.

Case 52 introduces one of the clearest Hadi/Hadini-related entries in this block: हड़िणी रुद्रमति. The mool route includes सोदरपुर, माण्डर, कुजौली, तिसूरी, खण्डवला, पाली, and घोसियाम. The entry also records गूदी-माता अज्ञात हाड़ी, शुभदत्त-माता अज्ञात, and जगन्नाथ-रुद्रमति विवाह. The record therefore holds three layers together: an identified woman, an unknown mother, and an explicitly marked marriage route.

Case 53 continues the same Rudramati line with नरउन, माण्डर, जमूनी, तिसूरी, डीह खण्डवला, नवहथ पाली, and घोसियाम. It repeats शुभदत्त-माता अज्ञात and जगन्नाथ-रुद्रमति. The plain reading is that the table is tracking recurrence. A relationship already marked once is not dropped; it is carried forward because descendants and later marriage eligibility depended on remembering the route.

3. Cases 54-56: Rajak, Inter-Jati Marriage, and Gop Daughter

Case 54 places a Rajak connection inside a broad route beginning with खौआल, वहेराढ़ी, माण्डर, सकौना, दिघोड़, and पाली. The key phrase is रजेश्वर सुता रजक, followed by names such as साधुकर, श्रीकर, विभाकरसुता, गोंगू, ढोढ़े, विभू, भानूकर, गोपाल, गौरीपति, माधव, and जगाई. The entry also marks रतेश्वर विवाह अन्तर्जातीय. It is therefore both a daughter-line and an inter-jati case.

Case 55 continues the Rajak-Rudramati pattern. It includes सुरेश्वर-रजकक कन्या and रजकक विवाह हड़िनी रुद्रमतिक पुत्रीसँ. This is not a loose community label. It is a relationship sentence: a Rajak daughter, a marriage, and a daughter of Rudramati are all part of the genealogical route.

Case 56 moves from Rajak to Gop. It begins with सोदरपुर, करमहा, एकहरा, खौआल, बेलउँच, माण्डर, कुरहनि, and पकलिया, and later

records गोपपुत्री विवाह. The phrase matters because it marks a daughter-line connection, not merely a male descent. In plain language, the Panji entry says that a Gop daughter's marriage entered the record and affected the memory of the line.

4. Cases 57-59: Unknown Mothers in Ordinary-Looking Lines

Case 57 includes कृष्णा-माता अज्ञात. The surrounding names—काशी, गुणी, शंकर, देवनाथ, गोविन्द, होरे, राम, महाई, यशाई, नारायण, हरिशर्म, देशू, कुलपति, and रातू—make the entry look genealogically ordinary until the maternal uncertainty appears. That is exactly why the case matters. Unknown motherhood is embedded inside normal lineage structure.

Case 58 similarly records लान्हि-माता अज्ञात. It moves through हरिअम, दरिहरा, बुधवाल, सकराढी, वहेराढी, दरिहरा, बुधवाल, माण्डर, and गोरहिनी. The plain interpretation is that maternal uncertainty can remain a small phrase in a long chain, but it is still the reason the case was preserved in this part of the table.

Case 59 is less explicit in its social marker, yet it belongs to the same field because it continues the गोरहिनी-linked sequence and places a long line of names—मणिधर, राम, कृष्णदेव, रतनू, भवाई, जीबधर, कल्याण, जीवे, राम, वंशीधर, शीरू, सुरसर, आँगनि, हरदत्त, परिसरा, कुलपति, and रातू—inside the Dushan block. In such entries the label may be muted, but the placement inside the table tells the reader that the route was not neutral for marriage memory.

5. Cases 60-63: Charmakar Hirua, Telik Dewai, and Mahapatra

Case 60 is headed चर्मकार हिरुआ. It follows सोदरपुर, माण्डर, फनन्दह, पकलिया, अलई, and बेलमोहन, and includes विद्यानाथ (माता) अज्ञात, सोने- (माता) अज्ञात, सुता-अन्तर्जातीय, and गिरु-चर्मकार हिरुआक पुत्रीसँ. This case

combines four fields: Charmakar connection, unknown mothers, inter-jati daughter-line marking, and a specific daughter of Hirua.

Case 61 is headed तैलिक देवाई. The route includes खण्डवला, तिसौँत, पण्डोल, खजूरी, and सकराढ़ी. The key phrases are जीवेश्वर-माता अज्ञात and तैलिक देवाई अन्तर्जातीय. This is the clearest Teli/Tailik case in the block. It should be read in the same way as Rajak or Charmakar: as a recorded social route, not as a present-day insult.

Case 62 brings the Mahapatra/Param-Brahman field into the case block. It includes केशवसुता महापात्रसँ विवाह amid a route involving करमौलि, हरिअम्ब, दरिहरा, फनन्दह, करमौली, गंगोली, पाण्डे, पाली, चान्दो, फनन्दह, and पाण्डोलि. The plain reading is that the record did not only mark artisan or Dalit connections. It also marked high-status or ritual-office connections when they created a genealogical issue.

Case 63 returns to चर्मकार हिरुआ, now through बुधवाल, सकराढ़ी, पाली, माण्डर, पुनन्दह, पकलिया, अलय, and बेलमोहन. It includes गीरू-चर्मकार हिरुआ. The repetition of Hirua across cases 60 and 63 shows that this was not a single isolated note. It became a recognizable route in the Dushan memory.

6. Cases 64-67: Rajak/Rajaki, Chāmpo Yavani, and Maternal Tradition

Case 64 is headed हड़िनी रुद्रमति and रजक परम्परा. It lists दरिहरा, करमहा, पवौली, बुधवाल, माण्डर, and दिघोय, then records सुरेश्वर-रजकक कन्या-विवाह हड़िनी रुद्रमतिक कला अन्तर्जातीय. This is one of the most concentrated entries in the block because Rajak, Hadini/Rudramati, and inter-jati marriage all appear together.

Case 65 continues रजक परम्परा. It includes रामदत्त-माता अज्ञात and सुरेश्वर-रजकक कन्या-रजकक विवाह रुद्रमति कन्या. The repeated structure

proves that Rajak memory is not a side note. It is one of the recurrent female-line and marriage-line concerns of the Dushan table.

Case 66 is headed चाम्पो यवनी. It lists a route including माण्डर, पचही, पवौली, पकलिया, तिरलाठी, करनैठा, and कोइयार, and contains the key phrase शक्ति-पत्नी चाम्पो यवनी. Here the table records Yavani not as an abstract category but as a named woman connected through wifehood. The case belongs with Chapter 14 but now appears inside the entry-by-entry sequence.

Case 67 returns to रजकक परम्परा and records पाँखू-माता रजकक परम्परा. This formulation is crucial. It is not merely saying that a Rajak connection existed; it says the mother-line of Pankhu belonged to that remembered Rajak tradition. The Panji's compressed syntax again makes the mother-line decisive.

7. Cases 68-73: The Middle Cluster of Unknown Mothers

Case 68 includes जगन्नाथक माता and सूपे-माता in a route through बुधवाल, पवौली, सतलखा, घुसौत, तेरहोत, कोइयार, and भदुआल. The entry is softer in label than some earlier cases, but it still focuses on maternal identification. In the Dushan context, such mother-line signals matter because they determine how a descent chain is to be read.

Case 69 explicitly records जगतू-माता अज्ञात. The route includes सोदरपुर, करमहा, माण्डर, पंचोभ, महुआ, and भदुआल. The case shows the same lesson in a very direct form: an otherwise ordinary line is converted into a Dushan entry by the unknown status of a mother.

Case 70 records चाँड़ो-माता अज्ञात. The surrounding line includes गदाधर, ध्रुवानन्द, हरिकेश, काशी, रामचन्द्र, सुरपति, माने, विष्णुकान्त, दामू, रघुपति, उमापति, हल्लेश्वर, सोम, होरे, and हरिकेश. The case is important because

it shows how a single unknown mother can sit inside a prestigious or complex male-name chain without being erased.

Case 71 records दशरथ-माता अज्ञात within a route involving वलियास, गंगोली, विठुआल, खौआल, तिरलाठी, and भदवाल. Case 72 records रुचि-माता अज्ञात in a route through सोदरपुर, बुधवाल, जगति, नरउन, and भदवाल. Cases 71 and 72 therefore function as a paired lesson: unknown mothers appear repeatedly across different mools and villages, not only inside one family cluster.

Case 73 is a dense maternal-unknown case. It records रघुनाथ-माता अज्ञात, रति-माता अज्ञात, and नरसिंह चान्द-माता अज्ञात. Here the unknown-mother marker appears three times in one entry. This makes case 73 one of the clearest examples of how the Dushan table can preserve a whole cluster of maternal uncertainty inside a single genealogical block.

8. Cases 74-75: Yadav Jayasingh and Yadav Rahmu

Case 74 is marked नरबंगा शाखा and यादव जयसिंह. The route includes माण्डर, पाली, खौआल, पवौलि, वलियास, गंगोली, नरबंगा, and दहिभत. It includes names such as शिवपति, यज्ञपति, अफेल, मुरारी, पाँखू, रघुपति, दूबे, सुपन, देवदत्त, शक्ति, वरदत्त, सोमदत्त, नोहरि, and श्रीपति-अज्ञात कुल. The plain interpretation is that a Yadav-linked branch and an unknown-kul notation entered the genealogical record together.

Case 75 is headed यादव रहमू. It moves through खण्डवला, दरिहरा, बुधवाल, सोदरपुर, दरिहरा, फनन्दह, कुजौली, पकलिया, अलय, and पंचोभ. It includes the striking phrase हृषिकेश पत्नी यादव and later ठकरु-माता अज्ञात. This case shows the double logic of the table: a named Yadav connection is preserved, and an unknown mother remains separately marked.

Together, cases 74 and 75 show why the Dushan table cannot be reduced to a single caste boundary. It records

different kinds of crossings: daughter-line, wife-line, mother-line, unknown-kul, branch-line, and named community connection. These entries are not only about exclusion. They are also about remembering how families actually became connected.

9. Compact Case Table: Cases 51-75

Case	Source markers	Dushan category	Plain-language decoding
51	१८९/११; सुरपति- माता अज्ञात; मेधा	Medha / unknown mother	Continuation of the Medha-Charmakarini field; the entry shows a named woman and an unknown mother inside a formal mool route.
52	हड़िणी रुद्रमति; गूदी- माता अज्ञात हाड़ी; जगन्नाथ-रुद्रमति विवाह	Hadini / Hadi / unknown mother	A named Hadini/Rudramati line is joined with unknown maternal identity and a recorded marriage route.
53	शुभदत्त-माता अज्ञात; जगन्नाथ-रुद्रमति	Rudramati continuation	Repeats the Rudramati marriage memory and keeps the unknown mother marker in the descendant line.
54	रजेश्वर सुता रजक; रतेश्वर विवाह अन्तर्जातीय	Rajak / inter-jati	A Rajak daughter-line and inter-jati marriage are preserved together as a relationship route.
55	सुरेश्वर-रजकक कन्या; रजकक विवाह हड़िनी रुद्रमतिक पुत्रीसँ	Rajak + Rudramati	Shows how a Rajak daughter and Rudramati's daughter entered the marriage-memory chain.

Case	Source markers	Dushan category	Plain-language decoding
56	गोपपुत्री विवाह	Gop daughter-line	Records a Gop daughter's marriage as genealogically significant.
57	कृष्णा-माता अज्ञात	Unknown mother	Unknown maternity appears inside an otherwise ordinary male descent chain.
58	लान्हि-माता अज्ञात	Unknown mother	Maternal unknownness is preserved as the entry's critical marker.
59	गोरहिनी-linked route; long descent sequence	Dushan placement / muted marker	The placement inside the table marks the route as one requiring genealogical caution even where the label is less explicit.
60	चर्मकार हिरुआ; विद्यानाथ माता अज्ञात; सोने माता अज्ञात; गिरु-चर्मकार हिरुआक पुत्रीसँ	Charmakar / unknown mother / inter-jati	A highly layered case combining community connection, unknown mothers, daughter-line, and inter-jati marking.
61	तैलिक देवाई; जीवेश्वर-माता अज्ञात; तैलिक देवाई अन्तर्जातीय	Teli/Tailik / inter-jati	The clearest Tailik case in this block; it links unknown mother and inter-jati marriage.
62	केशवसुता महापात्रसँ विवाह	Mahapatra / ritual-status link	Shows that high-status or ritual-office links could also be recorded as Dushan-relevant routes.

Case	Source markers	Dushan category	Plain-language decoding
63	चर्मकार हिरुआ; गीरू-चर्मकार हिरुआ	Charmakar continuation	Returns to Hirua, proving that this connection recurs across the table.
64	हड़िनी रुद्रमति; रजक परम्परा; सुरेश्वर- रजकक कन्या- विवाह...	Hadini + Rajak + inter-jati	A concentrated case joining Rudramati, Rajak tradition, and inter-jati marriage.
65	रजक परम्परा; रामदत्त-माता अज्ञात; रजकक विवाह रुद्रमति कन्या	Rajak / unknown mother	Continues the Rajak-Rudramati pattern and adds unknown maternity.
66	चाम्पो यवनी; शक्ति- पत्नी चाम्पो यवनी	Yavani wife-line	A named Yavani woman appears through wifehood, not merely as an abstract label.
67	रजकक परम्परा; पाँखू-माता रजकक परम्परा	Rajak maternal tradition	The entry makes mother-line memory explicit through Rajak tradition.
68	जगन्नाथक माता; सूपे-माता	Maternal markers	Focuses on mother- line identification inside a broader route.
69	जगतू-माता अज्ञात	Unknown mother	A single unknown mother converts the line into a Dushan entry.
70	चाँड़ो-माता अज्ञात	Unknown mother	Shows unknown maternity inside a long and complex male-name chain.

Case	Source markers	Dushan category	Plain-language decoding
71	दशरथ-माता अज्ञात	Unknown mother	Another distinct mool route preserving maternal uncertainty.
72	रुचि-माता अज्ञात	Unknown mother	Repeats the same structural concern through a different route.
73	रघुनाथ-माता अज्ञात; रति-माता अज्ञात; नरसिंह चान्द-माता अज्ञात	Multiple unknown mothers	A dense cluster showing repeated maternal unknownness in one case.
74	नरबंगा शाखा; यादव जयसिंह; श्रीपति-अज्ञात कुल	Yadav / unknown kul	Yadav-linked branch memory is joined with an unknown-kul marker.
75	यादव रहमू; हृषिकेश पत्नी यादव; ठकरु-माता अज्ञात	Yadav wife-line / unknown mother	Records both named Yadav connection and separate unknown maternal marking.

10. Patterns Emerging from Cases 51-75

The first pattern is the expansion of community categories. Earlier blocks had already introduced Rajak, Yavani, Devadasi, Charmakarini, and unknown mothers. Cases 51-75 add Hadi/Hadini, Gop, Charmakar Hirua, Tailik Dewai, Mahapatra, and Yadav with greater density.

The second pattern is the recurrence of named women. Rudramati, Cham(po) Yavani, Medha, and Yadav-linked wife/daughter lines are not ornamental. They are the hinges of the record. Without them, the male descent chain cannot be decoded.

The third pattern is the persistence of अज्ञात. Unknown mothers appear in cases 51, 52, 53, 57, 58, 60, 61, 65, 69, 70, 71, 72, 73, and 75. The repeated marker proves that the Dushan table is one of Mithila's richest sources for hidden maternal history.

The fourth pattern is mixed-line descent. Some entries work through mother, some through daughter, some through wife, some through a branch, and some through a named community link. Dushan Panji therefore preserves the social reality that genealogical purity was never simply patrilineal. It had to be defended, questioned, repaired, and remembered through many relational paths.

11. Ethical Reading of the Block

Cases 51-75 are among the most difficult to read because they contain many community names that later society could misuse. The ethical rule must remain strict: no old category should be carried into the present as stigma. The table records what the Panji system considered genealogically relevant at that time. It does not authorize modern contempt.

This block also shows why concealment is not scholarship. To hide these entries would erase Rudramati, Medha, Cham(po) Yavani, the Gop daughter, the Rajak daughters, the unknown mothers, the Tailik woman, the Yadav wife, and many others. The humane task is not to pretend the record is gentle. It is to read the record without reproducing its cruelty.

The next chapter will decode cases 76-97. That final block contains Gurupatni, Mahapatra/Param-Brahman continuation, Chāmpo Yavani continuation, widowhood, Dhivar Dasi, Gop-Vivah-Dasi, and the later explanatory summary that connects many of the earlier entries.

Conclusion: The Third Block as Social Map

Cases 51-75 transform the Dushan table into a wider social map. The first block taught the reading method. The second

block deepened unknownness, Rajak/Rajaki, Tanti, Charmakarini, Gangesha, and Medha. The third block shows how many social routes could enter the Panji memory at once.

The most important lesson is that Dushan Panji is not merely a list of forbidden relationships. It is a record of how society remembered difficulty. The difficulty may be unknown mother, named woman, artisan link, Yavani wife, Tailik connection, Mahapatra marriage, Yadav branch, or a mixed daughter-line. The archive preserves all of them because marriage eligibility and lineage memory depended on remembering them.

A modern reader should therefore approach these cases with precision and humility. Precision prevents distortion. Humility prevents cruelty. Together they allow the Dushan record to become what it should be: not a weapon, but a difficult source for Mithila's social history.

Chapter 20 Source Notes

1. This chapter follows the structure of Chapter 20: entry-by-entry decoding of cases 51-75, including Hadi/Hadini, Charmakarini, Teli, Yadav, Mahapatra/Param-Brahman references, and mixed-line descent.
2. Case 51 continues the Medha field and includes सुरपति-माता अज्ञात and मेधा in the source sequence.
3. Cases 52-53 include हड़िणी रुद्रमति, गूदी-माता अज्ञात हाड़ी, शुभदत्त-माता अज्ञात, and जगन्नाथ-रुद्रमति विवाह.
4. Cases 54-55 preserve Rajak and Rudramati links, including रजेश्वर सुता रजक, रतेश्वर विवाह अन्तर्जातीय, सुरेश्वर-रजकक कन्या, and रजकक विवाह हड़िनी रुद्रमतिक पुत्रीसँ.
5. Case 56 includes गोपपुत्री विवाह. Cases 57-59 continue the unknown-mother and lineage-caution field.

6. Cases 60 and 63 preserve चर्मकार हिरुआ and related daughter-line and unknown-mother markers. Case 61 preserves तैलिक देवाई and तैलिक देवाई अन्तर्जातीय.
7. Case 62 includes केशवसुता महापात्रसँ विवाह and is therefore the principal Mahapatra/ritual-office case within this block.
8. Cases 64-67 include हड़िनी रुद्रमति, रजक परम्परा, चाम्पो यवनी, शक्ति-पत्नी चाम्पो यवनी, and पौखू-माता रजकक परम्परा.
9. Cases 68-73 contain a repeated unknown-mother cluster: जगन्नाथक माता, सूपे-माता, जगतू-माता अज्ञात, चाँड़ो-माता अज्ञात, दशरथ-माता अज्ञात, रुचि-माता अज्ञात, रघुनाथ-माता अज्ञात, रति-माता अज्ञात, and नरसिंह चान्द-माता अज्ञात.
10. Cases 74-75 preserve यादव जयसिंह, श्रीपति-अज्ञात कुल, यादव रहमू, हृषिकेश पत्नी यादव, and ठकरू-माता अज्ञात.
11. The Gurupatni reference named in the plan is treated as a transition note because the actual source entry appears in the following case block rather than in cases 51-75.
12. All readings preserve old source terms as archival categories only. No term is used as present-day social judgment.

Chapter 21 — Entry-by-Entry Decoding: Cases 76–97

The final Dushan block, Cases 76–97, completes the table by moving from mixed-line marriage records into a dense cluster of unknown maternal lines, western-origin arrivals, Parm Brahman/Mahapatra references, Gurupatni, Yavani, path-patita, widow, Dhivar Dasi, and Dasi marriage entries. The final cases are especially important because they show that Dushan

Panji is not a single-category register. It is a layered record of boundary crossing, social memory, and eventual absorption.

The method remains the same as in Chapters 18–20: first identify the case number and record marker, then read the mool and place sequence, then identify the relational route, then state the Dushan category in plain language without turning it into a present-day accusation.

Cases 76–97: Working Decoding Table

Case	Source Marker	Plain-Language Reading
76	२०२/I; Panuwa/Harhiam/Mandar sequence	An unknown mother is attached to Bootan, within a long mool-route chain. The case continues the late-table pattern in which मातृक अज्ञात is a genealogical problem, not merely a moral label.
77	२०२/II; Sodarpur/Karmaha/Mandar/Alay route	The route belongs to the same late cluster of Mandar-Alay-Jalay-Singhashram movements. It should be read as branch memory and migration, not as an isolated allegation.
78	२०३/II; Giru-vivah Hirua Charmakarin	This is a Charmakar-linked marriage entry. The key fact is that the table records both the inter-community route and the descendants who were later carried forward in Panji memory.
79	२०३/I; Param Brahman / Mahapatra	The entry records a Mahapatra/Param Brahman line. It shows that Dushan categories also touched ritual status and rank, not only caste labels.

Case	Source Marker	Plain-Language Reading
80	२०४/I; Hore-Param Brahman	A repeated Param Brahman connection appears through the mother-line and marriage route. The entry is best read together with Cases 79, 81, 83, and 84.
81	२०४/II; Batuk-mata agyat, Hore-Param Brahman	Unknown mother markers appear beside a Param Brahman relation. This is a mixed record of maternal uncertainty and ritual-status linkage.
82	२०५/I; Gurupatni	Bhatt Bhushan is recorded with marriage to a गुरु-पत्नी. The issue here is not caste but a prohibited relationship category within the moral grammar of the source.
83	२०५/II; Hore-Param Brahman	This is another Parm Brahman entry with unknown maternal markers. The repetition suggests a lineage cluster rather than an isolated event.
84	२०६/I; Gangoli Parm Brahman	A direct Gangoli Parm Brahman connection appears. The table records this as a descent-and-marriage route through several named men.
85	२०६/II; Path-patita kanya	The entry records Hore's marriage to a woman described as path-patita. It belongs with the widow/path-patita discussion of Chapter 15.

Case	Source Marker	Plain-Language Reading
86	२१६/I; Yavani Daulat Jahan putri	This Yavani-linked daughter-line entry continues the Muslim/Yavani cluster. The key phrase is Afel's marriage with a Yavani daughter.
87	Jamuni/Mandar/ Chakrahad/Gondi route	This case records a Gondi/Gond line and a daughter route. It is another example of Dushan Panji preserving regional and community contact.
88	२२७; Mahishi Budhwal and long descendant chain	The entry is a long memory chain through Mahishi/Budhwal and related mools. It is less about a single label and more about preserving a complex route.
89	२२६/II; Naroun/Pali/Darihara/Kar maha route	This case records a wide branch route with multiple named descendants. It is a late-table example of dense genealogical continuity.
90	२१८/I; Paschim desh se agat charo	Western-origin arrival is the marker. The case records outside arrival and its later placement inside Panji structure.
91	२१८/II; Soiderpur/Pali/Darihara/K handwala cluster	This continues the post-arrival line with mool routes and names. The main issue is branch absorption after migration.
92	२१९/I; Kerwal branch	The Kerwal branch is explicitly named. It records a branch identity and unknown mother marker within regional memory.

Case	Source Marker	Plain-Language Reading
93	२१९/II; Path-patita kanya	Hore's marriage to a Gangoli path-patita woman is recorded. This connects women's hidden social history with lineage continuity.
94	२२०/I; Vartini widow	The entry records a widow line and a child of widow descent. It is one of the strongest examples that the record preserves both restriction and lived continuation.
95	२२०/II; Harhiam/Sodarpur/Karma ha route	A dense named chain follows the widow-related cluster. It shows how lines continued even around difficult social categories.
96	२२१/I; Dhivar Dasi	The entry records Dhivar Dasi and Mandan's wife as Dhivar Dasi. It is a direct Dasi/community-link record.
97	२२१/II; Gop-vivah Dasi	The final case records Jeeve's unknown mother and Madhav's Gop marriage with Dasi. It closes the table by returning to the core themes of unknown mother, Dasi, and inter-community union.

Reading the Final Block as a Whole

Cases 76–97 show that the Dushan table grows denser as it moves toward the end. The early cases teach the reader how to read मातृक, अज्ञात, देवदासी, यवनी, and चर्मकारिणी. The last cases combine these categories with migration, branch formation, Param Brahman or Mahapatra status, Gurupatni, path-patita women, widow descent, Dhivar Dasi, and Dasi marriage. The

table therefore ends not with a single verdict but with a model of society in motion.

This final block also demonstrates why Dushan Panji cannot be read as a simple blacklist. The same record that marks a line also preserves its later names, mools, branches, descendants, and marriage routes. The archive remembers difficulty, but it also remembers continuation.

Source Note

Based on Chapter 21 plan and the Dushan Panji source table, Cases 76–97, including the entries for Giru-Hirua Charmakarin, Param Brahman/Mahapatra, Gurupatni, Yavani Daulat Jahan, western-origin arrival, Vartini widow, Dhivar Dasi, and Gopviva Dasi.

Chapter 22 — The “Sixth Generation”

Question: When Does Dushan Fade?

One of the most important interpretive clues in the Dushan record is the statement that a descendant could become “fully pure” by the sixth generation. This is not a marginal remark. It gives the ethical and social logic by which Dushan could fade over time.

Dushan as Memory, Not Eternal Condemnation

If Dushan were meant to be an eternal sentence, the source would have no need to discuss generational distance. Yet the explanation of the first table example describes a line moving through a chain of daughter marriages and maternal links until the descendant Devadhar is described as fully purified in the sixth generation. The record therefore carries a mechanism of time, not only a mark of origin.

The Genealogical Logic of Fading

The fading of Dushan depends on several linked ideas: distance from the original event, intervening marriage routes, recognition by society, and continued record within the Panji system. The Panji does not simply erase the past. It records the route by which the past loses its force.

- First, the original difficult union or maternal uncertainty is recorded.
- Second, the descendants are traced through daughter-lines, son-lines, and marital routes.
- Third, the line becomes socially legible within known moors and branches.
- Fourth, by generational distance, the earlier Dushan no longer controls the present status of the descendants.

Social Forgetting and Historical Justice

Social forgetting is often treated as carelessness. In Dushan Panji, however, forgetting can also be a form of rehabilitation. The source itself notes that some facts had rightly been forgotten by later society. The implication is that historical truth should be preserved for learning, but not weaponized against descendants.

The Sixth Generation as Ethical Boundary

For modern readers, the sixth-generation principle is an ethical warning. To decode Dushan Panji today is not to revive an old stigma. It is to understand how Mithila's society absorbed lines that had once crossed forbidden boundaries. The archive's difficult truth is therefore double: it records exclusion, and it records the path by which exclusion ended.

Source Note

Based on Chapter 22 plan and the Dushan Panji explanation of the first table example, where the line from an inter-community union is traced through multiple generations and

the descendant Devadhar is described as fully purified in the sixth generation.

Chapter 23 — Panji Vocabulary: Offices, Titles, Scholars, and Social Rank

Panji is not only a genealogical archive. It is also a vocabulary archive. It preserves the words by which Mithila remembered offices, scholarly titles, social rank, learned authority, royal administration, and professional accomplishment.

Why Vocabulary Matters

A Panji entry is compressed. One small title can carry several meanings: scholarly qualification, court service, ritual authority, administrative office, or social prestige. Without decoding such terms, a reader will misunderstand both the person and the social world that produced the entry.

Representative Vocabulary Table

Term	Category	Reading
महामहोपाध्याय / म.म.	Great scholarly title	Marks advanced recognition in learning, often associated with major scholars.
सदुपाध्याय / सदु उ.	Scholarly title	Indicates a learned Upadhyaya line or recognized scholar.
वैयाकरण / वैया.	Grammarian	Marks expertise in Paninian grammar and Sanskrit learning.
ज्योतिर्विद / ज्यो.	Astronomer-astrologer	Indicates expertise in Jyotisha.
आगमाचार्य	Tantric/Agamic specialist	A learned ritual title in Agama or Tantra.

Term	Category	Reading
तर्क पंचानन	Logician	Signals mastery of Tarkashastra and related debate traditions.
शान्ति-विग्रहिक	State office	An administrative office concerned with peace and conflict/settlement.
पाणार्गारिक	State/storage office	A royal or administrative term preserved in the Panji vocabulary.
भाण्डागारिक	Treasury/store officer	A state office related to treasury or stores.
स्थानान्तरिक	Administrative term	A state-office term pointing to movement, placement, or appointment.
राजवल्लभ	Royal favor/status	Marks closeness to royal authority or favor.
धर्माध्यक्षक	Religious-legal authority	A role in dharma adjudication or learned religious administration.
धर्माधिकरणिक	Religious-legal office	Connected to dharma authority and institutional judgment.
प्रतिहस्त / मुद्राहस्तक	Documentary/royal hand	Terms associated with signatures, seal, or record-office authority.
कवि / कविशेखर	Poet/scholar	Marks literary reputation and learned identity.
नैयायिक / मीमांसक / वैदिक	Scholarly schools	Identify specialists of Nyaya, Mimamsa, and Vedic study.

Titles as Social Evidence

These terms show that Panji was also an archive of learning and office. It preserves the social worlds around marriage: courts, temples, fiscal offices, teachers, grammarians, logicians, ritual experts, and poets. A person in Panji is not merely a

name in a descent chain; he may also be a scholar, officer, patron, priest, royal favorite, or office-holder.

Vocabulary and Rank

The same vocabulary also reveals the formation of social rank. A title can raise a lineage's prestige; a Dushan marker can complicate it; a branch-name can locate it; a mool can anchor it. The combined grammar of title, mool, relationship, and office is what makes Panji a social archive rather than a bare list of ancestors.

Source Note

Based on Chapter 23 plan and the source note listing scholarly abbreviations such as म.म., सद् उ., वैया., ज्यो., as well as state and social terms including शान्ति-विग्रहिक, पाण्डागारिक, भाण्डागारिक, स्थानान्तरिक, राजवल्लभ, धर्माध्यक्षक, and धर्माधिकरणिक.

Chapter 24 — Biji Purush and the Vamshavali Logic

The Panji system is built around memory anchors. Among these, बीजी पुरुष is one of the most important. It identifies the earliest known founding ancestor of a lineage, while mool and moolgram organize the place-memory around that ancestor.

What Is Biji Purush?

A बीजी पुरुष is the known seed-person of a lineage. He is not always the biological first man in an absolute sense; he is the earliest remembered and recordable ancestor from whom a branch can be organized. The term therefore belongs to archival memory, not mythology.

How Biji Purush Connects with Mool and Moolgram

A mool records an ancestral root; a moolgram records the village or settlement memory attached to that root; a Biji Purush gives the human anchor. Together, these form the logic of Vamshavali. The system can connect multiple later villages to a single older mool if the source recognizes a common descent frame.

Patra Number, Branch, and Descendant Cluster

The Panji entry often compresses several coordinates: patra number, mool, branch, person, spouse or daughter-line relation, and descendants. A modern reader should not treat these as separate facts. They are coordinates in one memory system.

- Mool identifies the root-place or root-line.
- Moolgram identifies the village memory or later settlement frame.
- Biji Purush identifies the founding remembered ancestor.
- Patra number anchors the written record.
- Branch and descendant clusters show how the root spread across villages and social routes.

Vamshavali as Map of Memory

Vamshavali is not merely ancestry. It is a map of remembering: who was recognized, where the line was anchored, which later village carried it, and how descendants were grouped. Dushan entries become intelligible only when this Vamshavali logic is understood.

Source Note

Based on Chapter 24 plan and the source explanation that Panji collection treated Biji Purush and moolgram as central anchors for organizing kualik identity and lineage memory.

Chapter 25 — Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System

The Panji system was not a single flat register. It consisted of several related books and functional registers. Up-Tip and Nagaram show how regional branching and social division entered the archival system.

The Seven Kinds of Panji and the Branching Problem

The source distinguishes multiple Panji forms: मूल, शाखा, गोत्र, पत्र, दूषण, उत्तेद, and अस्वाजन्यपत्र. This already shows that Panji was a network, not one book. Each form served a particular function: origin, branch, gotra, offspring, Dushan, sapinda clearance, or aswajana reference.

Up-Tip / Sotipura

Up-Tip, also called Sotipura in the source description, belongs to the branch-making phase after Madhav Singh's order. It helped separate certain social or regional lines for functional use. It should be read as a record-management category, not simply as a caste label.

Nagaram / Pachhwari Par

Nagaram, associated with the Pachhwari Par frame, records another mode of regional organization. Its presence beside Up-Tip, gotra Panji, and patra Panji shows that the archive had to manage geography, marriage eligibility, and social status at the same time.

Why Regional Books Matter

Regional books matter because people moved. Branches formed across villages; status labels changed; marriage eligibility had to be checked across both paternal and maternal lines. A single universal list could not handle all of this. The Panji system therefore developed as a layered administrative network.

Source Note

Based on Chapter 25 plan and the source statements that earlier mool Panji were common, later branch books were made, and that Up-Tip/Sotipura, Nagaram/Pachhwari Par, gotra Panji, and patra Panji were recorded in Mithilakshar.

Chapter 26 — Panji, Hierarchy, and Social Damage

Every archive has a cost. Panji preserved memory, regulated marriage, protected lines from confusion, and gave Mithila an extraordinary genealogical discipline. But the same system also helped produce hierarchy, internal stratification, and social damage.

From Order to Hierarchy

A system created to organize descent can become a system of ranking. The source itself criticizes the later development of internal stratification among Brahmin and Kayastha communities. Once records become instruments of status, the record-keeper's ethical role becomes fragile.

Panjikar Decline and the Bikaua Problem

The source laments the decline of Panjikar selflessness, truthfulness, and trustworthiness, and links this decline to the

rise of a Bikaua class. This is a major internal critique: the problem is not only outside attack or modern misunderstanding, but corruption inside the custodianship of memory.

Child Marriage and Widowhood

The same critique connects Panji-based hierarchy to child marriage and a sharp growth in widowhood. This is essential for reading Chapters 15 and 21. Widowhood in Dushan Panji is not an isolated women's issue; it is tied to the larger machinery of marriage control and status preservation.

The Absence of Reform Movements

The source also notes the absence of strong reform movements in favor of widow remarriage and against child marriage in Mithila. This admission must remain in the book because it turns the study of Panji from antiquarian curiosity into social history.

Archive and Damage

The difficult conclusion is that Panji preserved history and also preserved the evidence of harm. The ethical task today is not to destroy the archive, nor to romanticize it. The task is to read it honestly: as memory, as discipline, as hierarchy, and as a witness to suffering.

Source Note

Based on Chapter 26 plan and the source critique that Panji's purpose was inverted into internal stratification, Panjekar decline, Bikaua formation, child marriage, increased widowhood, and lack of reform movements.

Chapter 27 — Plagiarism, Ownership, and the Struggle over Panji Knowledge

Panji knowledge is communal inheritance, but preservation labor is not ownerless. The manuscript and scan traditions, the transcription work, the indexing, and the interpretive labor all required time, expense, and risk. Credit is therefore not vanity; it is part of scholarly ethics.

The 2009 Genome Mapping Work

The source explicitly connects this preservation effort with the work “Genome Mapping: Mithilak Panji Prabandh, 450 A.D. to 2009 A.D.” It also records allegations of later appropriation. This chapter does not need to become a personal polemic; it must instead explain why attribution matters in community archives.

Why Ownership Is Complex

No one person owns Mithila’s ancestors. But the person who collects, transcribes, digitizes, verifies, and publishes records performs scholarly labor. A community archive can be shared while still requiring precise credit for the labor that made it accessible.

Panjikar Labor and Public Access

The older Panjikar system was based on custody, authority, and trust. Modern public access changes that world. Digitization can democratize knowledge, but it can also make theft easier. The right response is not secrecy; it is transparent sourcing, clear attribution, and open documentation.

Credit as Preservation Ethics

When credit is erased, preservation becomes exploitation. When sources are named and labor is credited, the archive becomes a shared foundation for further research. This is

especially important for Dushan Panji because the material is sensitive. Careless reuse can injure descendants; careless appropriation can erase custodianship.

Source Note

Based on Chapter 27 plan and the source's note regarding the 2009 Genome Mapping work, later appropriation allegations, and the broader question of Panji preservation labor and credit.

Chapter 28 — Tirhuta, Devanagari, Scan Copies, and the Preservation Problem

Dushan Panji cannot be decoded unless it is first preserved. Preservation here means more than keeping a book in a cupboard. It means conserving scripts, scans, transliterations, image archives, links, and the chain of evidence from palm leaf or Basaha paper to modern readers.

Mithilakshar / Tirhuta and Devanagari

The source repeatedly emphasizes that the Panji material was written in Mithilakshar and transliterated into Devanagari. This matters because a transcription is not a neutral transfer. Every unclear sign, damaged letter, and abbreviation requires discipline. The editor must not silently “improve” the record.

The 11,000 Image Archive

The note about an archive of around 11,000 palm-leaf images and DVD distribution shows how preservation moved from manuscript custody into digital reproduction. Such an archive is valuable not only because it stores images, but because it allows later researchers to verify the transcription.

Scan Copies and Source Links

The source provides links to Dushan Panji, branch Panji, old Panji copies, Uthedh Panji, patra Panji, moolgram Panji, and other related materials. These links show that the book's argument should remain verifiable. A reader should be able to see that the difficult material was not invented or silently altered.

The Preservation Problem

The central preservation problem is that Panji is both fragile and explosive. The physical records can decay; the social material can provoke anger; the scripts can become unreadable; the digital files can disappear; and transcription errors can become false history. Preservation must therefore combine script training, scan conservation, open citation, and ethical caution.

Source Note

Based on Chapter 28 plan and the source notes on Mithilakshar-to-Devanagari transliteration, the 11,000 image archive/DVD, scan links, and related Panji source materials.

Chapter 29 — How to Read Dushan Panji Today

To read Dushan Panji today is to stand between two dangers. One danger is denial: pretending that caste, gender, inter-community marriage, widowhood, and hidden maternal lines were not recorded. The other danger is weaponization: using old entries to humiliate living descendants. Both are wrong.

Do Not Weaponize the Record

The first rule is simple: no Dushan entry should be used as a present-day attack. The source itself gives examples where later society rightly forgot old facts and where descendants became respected. If the record contains a route by which stigma fades, modern readers have no right to restore stigma.

Protect Descendants

The living descendants of recorded lines are not responsible for old entries. The ethical reader separates historical analysis from social accusation. A line may be studied for migration, gender history, caste contact, Muslim/Hindu interaction, widowhood, or archive grammar, but not for shaming.

Study Social Change Responsibly

Dushan Panji is valuable because it breaks the myth of a closed, pure, static Mithila. It shows boundary crossing, absorption, and memory-management. It should be used to study social change: how communities met, how women carried lines, how status was rebuilt, how categories faded, and how power shaped marriage.

A Practical Reading Protocol

- Read the original wording before interpreting the case.
- Separate source label from modern identity.
- Trace the relationship route: mother, daughter, wife, son, dauhitra, or branch.
- Identify whether the issue is caste/community, unknown lineage, widowhood, migration, office, or prohibited relation.
- Never infer guilt or status for living people.
- Use the archive to correct myths, not to create new humiliation.

Liberation from Myth

The purpose of decoding is liberation from myth. Dushan Panji reveals a society more complex than ideological purity allows. It shows rigidity and repair, boundary and absorption, stigma and forgetting. A responsible reader must hold all of these together.

Source Note

Based on the Chapter 29 scope and the Dushan Panji source's own cautionary pattern: difficult facts are preserved as historical guidance, while later descendants should not be harmed by old records.

Chapter 30 — Conclusion: Dushan Panji as Mithila's Difficult Truth

Dushan Panji is Mithila's difficult truth because it preserves what a proud society often prefers to simplify. It shows that Mithila was learned, disciplined, and record-conscious; it also shows that Mithila was never as closed, pure, or static as later ideology claimed.

What the Black Book Reveals

It reveals that marriage rules mattered deeply. It reveals that gotra, pravara, mool, moolgram, Biji Purush, sapinda, swajana, aswajana, and Uthedh were part of a sophisticated information system. It reveals that women, though often hidden, carried the consequences of descent. It reveals that Dalit, artisan, Muslim, Yavani, Dasi, Devadasi, widow, and unknown-lineage references were not outside Mithila's history; they were inside the archive itself.

Rigidity and Flexibility

The Panji system is rigid in its categories, but the historical record is flexible in its outcomes. Lines were marked, but they also continued. Stigma was recorded, but it could fade. Descendants were traced, married, absorbed, and sometimes honored. This is why the book's argument cannot be reduced to condemnation or apology.

Memory and Forgetting

A mature society needs both memory and forgetting. It must remember enough to understand its past honestly, and forget enough not to punish the innocent. Dushan Panji teaches both. It is a warning against false purity and a warning against cruel historical revival.

The Final Ethical Position

The final position of this volume is therefore clear: preserve the archive; decode it carefully; credit the labor; protect descendants; study women and social contact seriously; and reject the misuse of Panji as a weapon. Dushan Panji is not a black book because it makes Mithila shameful. It is a black book because it holds shadows that make the truth visible.

Source Note

Based on the Chapter 30 scope and the full cumulative argument of this volume: Dushan Panji records rigidity and flexibility, stigma and absorption, hierarchy and reform, memory and forgetting.

Appendices

The following appendices gather working terms, indices, and ethical notes for readers and researchers.

Appendix A — Glossary of Panji Terms

Working index for this volume.

Term	Explanation
Panji / Panjika	A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.
Mool	The ancestral root-name associated with the oldest remembered village or identity-center of a line.
Moolgram	A root-village or later branch-village used to identify migration, settlement, and genealogical connection.
Gotra	The broad paternal descent field, usually linked to an ancient rishi-name.
Pravara	The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.
Biji Purush	The earliest known founding male ancestor of a recorded lineage.
Uthedh	The pre-marriage eligibility record that checks paternal and maternal generations before a match is approved.
Aswajana / Siddhanta Patra	A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.
Dushan Panji	The register that records rupture, marked descent, social boundary crossing, or lineage complication.
Patra Panji	A register concerned with descendants and branch continuation.
Term	Explanation
पञ्जी	Genealogical register used to preserve descent, eligibility, and social memory.
मूल	Ancestral root or root-line, often linked to an old place memory.
मूलग्राम	Village-memory attached to a mool or later branch settlement.
गोत्र	Broad descent category connected to an ancient rishi-line.

Term	Explanation
प्रवर	Ritual ancestor cluster used in marriage eligibility.
पत्र पञ्जी	Register focused on offspring and branch continuation.
दूषण पञ्जी	Register of difficult, defective, or boundary-crossing lineage events.
उतेढ़	Marriage-eligibility record used to check sapinda and related prohibitions.
अस्वाजन्यपत्र	A record connected to non-swajana/aswajana marriage reference.
स्वजन / अस्वजन	Kin and non-kin categories used in eligibility logic.
सपिण्ड	Kinship proximity relevant to marriage prohibition.
बीजी पुरुष	Earliest known founding ancestor used as a lineage anchor.
मातृक	Maternal-line marker; often key in Dushan decoding.
सुता / सुत	Daughter / son; crucial for reading descent and marriage routes.
दौहित्र	Daughter's son; a bridge between male and female-line memory.

Appendix B — Glossary of Social Terms Used in Dushan Panji

Working index for this volume.

Term	Explanation
अज्ञात	Unknown; used where lineage, mother, wife, or kula is not fully recorded.
देवदासी / देवदास	A source category connected with ritual/service identity, not a modern accusation.

Term	Explanation
दासी	A recorded female status/category that may indicate household attachment, service, or social incorporation.
रजक / रजकी	Washer-community marker used in some Dushan entries and relationship routes.
चर्मकार / चर्मकारिणी	Leather-working community marker; appears in several entries involving marriage or descent.
हड़िणी / हाड़ी	Community marker appearing in entries related to mother-line or marriage-line memory.
ताँती	Weaver-community marker recorded in an inter-community marriage entry.
तैलिक	Oil-presser/community marker appearing in an inter-community context.
यवनी	A Muslim/Yavana-linked female category in the source; to be read as a recorded archival label.
पतिता / पथ पतिता	A source category of social fall or rupture; not to be used as present-day insult.
विधवा / वार्तिनी विधवा	Widowhood-related source categories that reveal post-marital female history and descent.
Term	Contextual Reading
अज्ञात	Unknown lineage, caste, mother, or kula; should be read as archival uncertainty.
देवदासी / देवदाशी	A recorded female-line/social category; not to be used as modern stigma.
दासी	Servitude or attached female-line category; requires contextual reading.
चर्मकार / चर्मकारिणी	Leather-working community reference; often appears in marriage or maternal-line routes.
रजक / रजकी	Washer community reference; appears in mother, daughter, and marriage routes.

Term	Explanation
हाड़ी / हड़िनी	Community-linked marker; in the table, often tied to maternal or daughter-line entries.
ताँती / ताँतनी	Weaving community marker; appears in inter-community marriage contexts.
तैलिक	Oil-presser community marker; appears in Case 61 as Teli/Tailik Dewai.
यवनी	Muslim/Yavani-linked female category in the source.
गोप / यादव	Pastoral/community labels appearing in daughter or marriage lines.
धीवर दासी	Dhivar-Dasi marker in Case 96.
पथ-पतिता	Source label for a woman marked as fallen/path-patita; must be read ethically.
वार्तिनी विधवा	Widow-related recorded category in Case 94.
परम ब्राह्मण / महापात्र	Ritual-status category appearing in late cases.
गुरुपत्नी	Prohibited relationship category appearing in Case 82.

Appendix C — Gotra and Pravara Table

Working index for this volume.

Term	Explanation
शाण्डिल्य	शाण्डिल्य, असित, देवल
वत्स	ओर्व, च्यवन, भार्गव, जामदग्न्य, आप्लवान
सावर्ण	ओर्व, च्यवन, भार्गव, जामदग्न्य, आप्लवान
काश्यप	काश्यप, अवत्सार, नैघ्रूव
पराशर	शक्ति, वशिष्ठ, पराशर
भारद्वाज	भारद्वाज, आंगिरस, बार्हस्पत्य

Term	Explanation
कात्यायन	कात्यायन, विष्णु, आंगिरस
गर्ग	गार्ग्य, घृत, वैशम्पायन, कौशिक, माण्डव्याथर्वन
कौशिक	कौशिक, अत्रि, जमदग्नि
गौतम	अंगिरा, वशिष्ठ, बार्हस्पत
मौदगल्य	मौदगल्य, आंगिरस, बार्हस्पत्य
वशिष्ठ	वशिष्ठ, अत्रि, सांकृति
कौण्डिन्य	आस्तिक, कौशिक, कौण्डिन्य
उपमन्यु	उपमन्यु, आंगिरस, बार्हस्पत्य
कपिल	शातातप, कौण्डिल्य, कपिल
विष्णुवृद्धि	विष्णुवृद्धि, कौरपुच्छ, त्रसदस्य
तण्डी	तण्डी, सांख्य, अंगीरस
जातुकर्ण	जातुकर्ण, आंगीरस, भारद्वाज
Gotra	Pravara / Note
शाण्डिल्य	त्रिप्रवर: शाण्डिल्य, असित, देवल
वत्स	पंचप्रवर: ओर्व, च्यवन, भार्गव, जामदग्न्य, आप्लवान
सावर्ण	पंचप्रवर; close to Vatsa in ancestor logic
काश्यप	त्रिप्रवर: काश्यप, अवत्सार, नैध्रूव
पराशर	त्रिप्रवर: शक्ति, वशिष्ठ, पराशर
भारद्वाज	त्रिप्रवर: भारद्वाज, आंगिरस, बार्हस्पत्य
कात्यायन	त्रिप्रवर: कात्यायन, विष्णु, आंगिरस
गर्ग	पंचप्रवर: गार्ग्य, घृत, वैशम्पायन, कौशिक, माण्डव्याथर्वन

Term	Explanation
कौशिक	त्रिप्रवर: कौशिक, अत्रि, जमदग्नि
अलाम्बुकाक्ष	त्रिप्रवर: गर्ग, गौतम, वशिष्ठ
कृष्णात्रेय	त्रिप्रवर: कृष्णात्रेय, आप्लवान, सारस्वत
गौतम	त्रिप्रवर: अंगिरा, वशिष्ठ, बार्हस्पत्य
मौदगल्य	त्रिप्रवर: मौदगल्य, आंगिरस, बार्हस्पत्य
वशिष्ठ	त्रिप्रवर: वशिष्ठ, अत्रि, सांकृति
कौण्डिन्य	त्रिप्रवर: आस्तिक, कौशिक, कौण्डिन्य
उपमन्यु	त्रिप्रवर: उपमन्यु, आंगिरस, बार्हस्पत्य
कपिल	त्रिप्रवर: शातातप, कौण्डिल्य, कपिल
विष्णुवृद्धि	त्रिप्रवर: विष्णुवृद्धि, कौरपुच्छ, त्रसदस्य
तण्डी	त्रिप्रवर: तण्डी, सांख्य, अंगीरस
जातुकर्ण	त्रिप्रवर: जातुकर्ण, आंगीरस, भारद्वाज

Appendix D — Mool and Moolgram Index

Working index for this volume.

Term	Explanation
माण्डर	A major mool and recurring memory-node in Dushan entries.
दरिहरा	Frequent root/branch marker and route in Dushan entries.
सोदरपुर	Repeated mool/settlement marker in the Dushan table.
सरिसव	Important root-marker tied to early cases and marriage routes.
खौआल	Frequent village/mool marker in later cases.

Term	Explanation
बुधवाल	Repeated marker in Uthedh and Dushan cases.
पंचोभ / पनिचोभ	Important branch-village marker.
पाली	Recurring village and branch marker.
करमहा	Frequent mool/route marker.
गंगोली	Important mool/branch marker, including Param-Brahman and Yavani-linked entries.
नरउन	Repeated branch marker.
खण्डवला	Major Dushan-route marker.
Index Group	Mools / Notes
First-rank main mools	खडौरय, खौआड़य, बुधबाड़य, मड़रय, दरिहरय, घुसौतय, तिसौतय, करमहय, नरौनय, वभनियामय, हरिअम्मय, सरिसवय, सोदरपुरिये
Second-rank main mools	गंगोलिवार, पवौलिवार, कुजौलिवार, अलेवार, वहिड़वार, सकड़िवार, पलिवार, विसेवार, फनेवार, उचितवार, पंडुलवार, कटैवार, तिलैवार
Middle mools	दिघवे, बेलौंचै, एकहरे, पंचोभे, वलियासे, जजिवाल, टकवाल, पण्डुए
Additional branch	फनन्दह मूलक खनाम शाखा; later treated as thirty-fifth main mool.
Frequent Dushan routes	सोदरपुर, माण्डर, दरिहरा, पाली, खौआल, करमहा, सकराढ़ी, पनिचोभ, अलय, गंगोली, वलियास, बुधवाल, पवौली

Appendix E — Formal vs Popular Mool Pronunciation

Working index for this volume.

Term	Explanation
खड़ौरय	खड़ौर
खौआड़य	खौआल / खौआर
बुधबाड़य	बुधवाल
मड़रय	माण्डर
दरिहरय	दरिहरा
घुसौतय	घुसौत
तिसौतय	तिसौत
करमहय	करमहा
नरौनय	नरौन / नरउन
वभनियामय	वभनियाम
हरिअम्मय	हरिअम
सरिसवय	सरिसव
सोदरपुरिये	सोदरपुर
Formal / Learned Form	Popular / Entry Form
खौआड़य	खौआल / खौआड़
बुधबाड़य	बुधवाल
मड़रय	माण्डर / मड़र
दरिहरय	दरिहरा
घुसौतय	घुसौत
करमहय	करमहा

Term	Explanation
नरौनय	नरौन / नरउन
हरिअम्मय	हरिअम
सरिसवय	सरिसव
सोदरपुरिये	सोदरपुर
गंगोलिवार	गंगोली
पवौलिवार	पवौली
कुजौलिवार	कुजौली
अलेवार	अलय
सकड़िवार	सकराढ़ी
पलिवार	पाली
तिलैवार	तिलय

Appendix F — Dushan Case Index: 1–97

Working index for this volume.

Term	Explanation
1-25	Unknown lineage, Devadasi/Dasi tradition, Yavani, Kocharaj connection, west-origin arrivals, Anandaa and daughter-line memory.
26-50	Widow, Rajak/Rajaki, repeated unknown mothers, forbidden line, inter-community marriage, Tanti, Gangesha, Vallabha, Medha.
51-75	Hadini/Rudramati, Rajak tradition, Gop daughter, Chamar Hiru, Tailik Dewai, Mahapatra, Champo Yavani, Yadav Jaisingh and Rahmu.

Term	Explanation
76-97	Charmakarini, Param-Brahman/Mahapatra, Gurupatni, Path-patita, Yavani daughter, western- origin entry, widow descent, Dhivar Dasi, Dasi marriage.
Case Block	Main Content
1-25	Early model cases: अज्ञात, मातृक, निम्नकुल, कोचराज पत्नी, यवनी, देवदासी, पश्चिम देश सँ आगत, आनन्दा, आनन्दाक पुत्री.
26-50	विधवा, रजक/रजकी, माता अज्ञात, निषिद्धकुल, ताँती विवाह, तत्त्वचिंतामणि कारक गंगेश, वल्लभा, मेधा.
51-75	हड़िणी रुद्रमति, रजक परम्परा, गोपपुत्री विवाह, चर्मकार हिरुआ, तैलिक देवाई, महापात्र, चाम्पो यवनी, यादव जयसिंह, यादव रहमू.
76-97	Unknown maternal lines, Charmakarin, Param Brahman/Mahapatra, Gurupatni, path-patita, Yavani daughter, Vartini widow, Dhivar Dasi, Gop-vivah Dasi.

Appendix G — Named Women and Maternal-Line Index

Working index for this volume.

Term	Explanation
आनन्दा	Named woman connected with Chamar/Charmakarini memory and descendants.
आनन्दाक-पुत्री	Daughter-line route appearing in Cases 24-25 and later explanation.

Term	Explanation
वल्लभा	Named in the Gangesha-related Dushan record.
मेधा	Charmakarini-related named woman in the case sequence and post-table explanation.
रुद्रमति	Named woman connected with Hadi/Rajak tradition and marriage-line entries.
सोहागो	Named daughter linked with the Assam Koch Rajvanshi reference.
दौलतिजहाँ	Yavani-linked named woman appearing in multiple entries.
चाम्पो यवनी	Named Yavani woman in the later Dushan sequence.
रहमूक पुत्री	Daughter-line descendant route in the Yadav Rahmu record.
Name / Marker	Where It Matters
आनन्दा	Case 24 and later source commentary; also appears through आनन्दाक-पुत्री.
वल्लभा	Connected with the Gangesha/Tattvachintamani discussion.
मेधा	Charmakarini-linked line in Case 50 and summary notes.
रुद्रमति / हड़िनी रुद्रमति	Cases 52, 64, and related Rajak/Hadini routes.
सोहागो	Koch king's wife/daughter-line memory in Case 9 and later commentary.
दौलतिजहाँ	Yavani-linked name in Cases 11, 12, and 86.
चाम्पो यवनी	Case 66; Shakti's wife is marked as Champo Yavani.
हरिहरक-माता	Devadasi-linked maternal marker.
विद्यापतिक-माता	Devadasi-linked maternal marker in multiple cases.
श्रीरामक-माता	Devadasi-linked maternal marker.
वार्तिनी विधवा	Case 94; widow-related descent.

Term	Explanation
धीवर दासी	Case 96; Dasi/community-linked woman.

Appendix H — Community Terms Index

Working index for this volume.

Term	Explanation
Rajak / Rajaki	Entries 29-30, 54-55, 64-65, 67 and related lines.
Chamar / Charmakar / Charmakarini	Cases 1, 24, 49-50, 60, 63, 78 and later explanation.
Yavani / Muslim-linked names	Cases 11-12, 66, 86 and the Doulatijahan line.
Gop / Yadav	Gop daughter, Yadav Jaisingh, Yadav Rahmu and related descendant lines.
Dhivar Dasi	Case 96, Mandan's wife recorded as Dhivar Dasi.
Teli / Tailik	Case 61, Tailik Dewai entry.
Hadi / Hadini	Cases 52, 64 and related Rudramati entries.
Tanti	Case 48, Shrinath's daughter married in Tanti community.
Dasi / Devadasi	Cases 16-21 and 96-97; central to female-line memory.
Community Term	Index Note
रजक / रजकी	Cases 29, 30, 54, 55, 64, 65, 67 and related entries.
चर्मकार / चर्मकारिणी	Cases 24, 49, 50, 60, 63, and summary lines.
यवनी	Cases 11, 12, 66, 86; Daulat Jahan and Champo Yavani are key names.
गोप	Case 56 and Case 97; Gop daughter or Gop-vivah Dasi route.
यादव	Cases 74 and 75; Jay Singh and Rahmu lines.

Term	Explanation
धीवर	Case 96; Dhivar Dasi.
तैलिक	Case 61; Tailik Dewai.
हाड़ी / हड़िनी	Cases 52 and 64; Hadini Rudramati and related references.
ताँती	Case 48; Shrinath-suta marriage in Tanti caste.
दासी	Cases 96 and 97; also relevant to Chapter 12.
देवदासी	Cases 16–21 and Chapter 12.

Appendix I — Panji Offices and Scholarly Titles

Title / Office	Function
म.म. / महामहोपाध्याय	Major scholarly title.
सदुपाध्याय	Scholarly/lineage title.
वैयाकरण	Grammarian.
ज्योतिर्विद	Jyotisha scholar.
आगमाचार्य	Agama/Tantra authority.
तर्क पंचानन	Tarkashastra authority.
शान्ति-विग्रहिक	Administrative office.
पाणागारिक	Administrative/store office.
भाण्डागारिक	Treasury/store officer.
स्थानान्तरिक	Administrative appointment/movement term.
मुद्राहस्तक	Seal/official documentary role.
राजवल्लभ	Royal-favor title.

Title / Office	Function
धर्माध्यक्षक	Dharma authority or adjudicating office.
धर्माधिकरणिक	Religious-legal office.
प्रतिहस्त	Official hand/signature term.

Appendix J — Source Links and Manuscript/Scan Note

The Dushan Panji material used in this volume belongs to a broader preservation ecosystem: original Mithilakshar/Tirhuta records, Devanagari transliteration, scan copies, palm-leaf and Basaha-paper records, branch Panji, Uthedh Panji, Patra Panji, Moolgram Panji, and related public documentation. The source note reports that a large image archive of Panji material was also preserved and distributed in digital form.

The critical preservation rule is this: difficult entries must be traceable to source images or reliable transcription. The editor must not normalize away awkward spellings, old labels, or uncomfortable social facts. At the same time, source access must not become license for humiliation of descendants.

Appendix K — Ethical Note for Descendants and Researchers

Dushan Panji must never be used to attack, shame, rank, or socially injure living descendants. The entries belong to historical analysis, not present-day stigma. Many lines recorded with difficult labels continued, married, spread across villages, and became respected. The archive itself preserves this fact.

Researchers should cite carefully, distinguish source labels from modern identity, protect living families, avoid sensationalism, and read every entry through relationship

route, generational distance, and historical context. The purpose of this volume is not to revive old humiliation but to understand Mithila's social history honestly.



About this volume



This volume brings the difficult Dushan Panji into disciplined scholarly reading. It examines how the record preserves uncomfortable but indispensable evidence about lineage repair, marriage, social boundaries, and hidden histories, treating the archive as a source for serious historical understanding rather than stigma.

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