

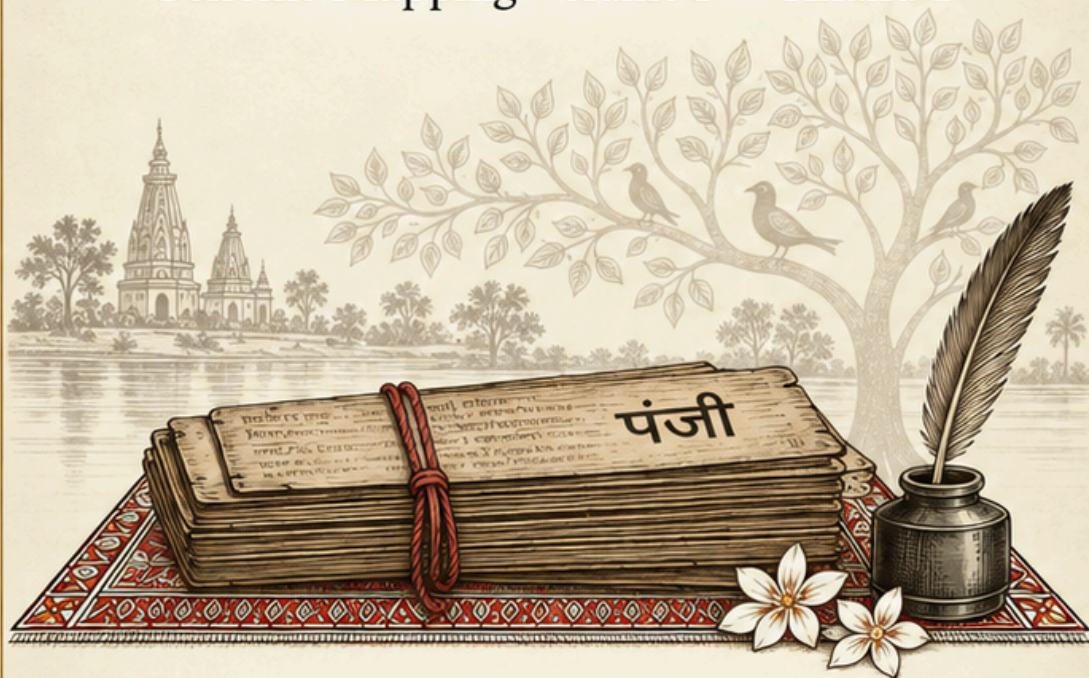


Decoding the Panji of Mithila



Volume II

A Complete Index-wise Decoding of
Genome Mapping Volume I — Khand 1



Gajendra Thakur



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



Decoding the Panji of Mithila — Volume II
Genome Mapping Volume I: Khand 1
By Gajendra Thakur

Index-Linked Edition

This revised edition is Volume II in the Genome Mapping decoding sequence. It concerns Khand 1 of Genome Mapping Volume I only. Volume III will decode Khand 2, and Volume IV will decode Khand 3.

Index-Linked Editorial Rule: every section of the Khand 1 index is now linked to a decoding chapter, reference appendix, and coverage checklist so that no index item remains outside the method.

Contents

Front Matter

Part I - What the Panji Is

Chapter 1. The Panji as Memory, Record, and Social Map

Chapter 2. What “Prachin Panji” Contains

Chapter 3. Why the Panji Is Difficult to Read

Part II - The Grammar of Panji Entries

Chapter 4. The Basic Unit of a Panji Entry

Chapter 5. Key Relationship Words

Chapter 6. Village Formulae and Settlement Markers

Chapter 7. Reading “सन्तति” and “अपत्य”

Chapter 8. Reading “सँ” in the Panji

Chapter 9. Reading Numbers in Parentheses

Chapter 10. Abbreviations and Titles

Part III - Genealogy, Marriage, and Maternal Networks

Chapter 11. The Paternal Line

Chapter 12. The Maternal Line: मातृक चक्र

Chapter 13. Marriage Records

Chapter 14. Daughter’s-Son and Affinal Links

Chapter 15. Multiple Marriages and Secondary Links

Part IV - Geography of the Panji

Chapter 16. The Village Universe of Prachin Panji

Chapter 17. Village Clusters and Migration

Chapter 18. डीह, वासी, मूलग्राम, and Local Identity

Part V - Social and Intellectual History Hidden in the Panji

Chapter 19. Scholars, Poets, Priests, and Specialists

Chapter 20. Panji as Literary History

Chapter 21. Panji as Social Structure

Chapter 22. Panji and Time

Part VI - Worked Decoding

Chapter 23. How to Decode One Entry: A Demonstration

Chapter 24. How to Decode a Village Cluster

Chapter 25. How to Decode a मातृक चक्र

Chapter 26. How to Decode a Marriage Entry

Chapter 27. How to Decode a Long Dense Passage

Part VII - Reference and Reconstruction Tools

Chapter 28. Creating a Panji Family Tree

Chapter 29. Creating a Village Index

Chapter 30. Creating a Person Index

Chapter 31. Creating a Term Glossary

Chapter 32. Errors, Variants, and Editorial Discipline

Part VIII - Appendices

Appendix A. Glossary of Panji Terms

Appendix B. Abbreviation Key

Appendix C. Kinship Key

Appendix D. Village Gazetteer

Appendix E. Title and Occupation Index

Appendix F. Sample Genealogical Tables

Appendix G. Sample Marriage Network Tables

Appendix H. Editorial Symbols Used in This Book

Appendix I. Index of Names

Appendix J. Index of Places

Closing Note. Decoding as Preservation

Part IX - Khand 1 Index-Wise Decoding and Coverage

Chapter 33. Volume II and the Khand 1 Index Protocol

Chapter 34. Khand 1 Master Structure: पत्र-पञ्जी, गोत्र-पञ्जी, मेघापत्य, दामोदरापत्य, महेशापत्य, माने-गादू

Chapter 35. गोत्र, मूल, मूलग्राम: Index-Wise Decoding

Chapter 36. लौकित, चौगोला, श्रेणी, and पत्रांक Records

Chapter 37. विद्वान, गुरु-शिष्य, गोत्र-प्रवर, and बीजी पुरुष Records

Chapter 38. Khand 1 Gramaarambh Coverage Checklist

This is the first obstacle in decoding the Panji of Mithila. The text is not written like a story. It is not written like a modern family history. It is not written like a government record either. It is a genealogical archive, a social memory, a marriage guide, a scholarly index, and a map of settlement all compressed into brief formulas.

A single line may contain a village, an ancestor, a descendant, a lineage branch, a marriage link, a title, and a numerical mark. A name is rarely only a name. A village is rarely only a village. A word like “सन्तति” may show a line of descent, but it may also mark the continuity of a house in a particular place. A word like “अपत्य” points to offspring or descent, but in the Panji it often works as a lineage-marker attached to a known ancestor. A word like “सँ” may appear simple, but it can carry the force of “from,” “through,” “belonging to,” “connected with,” or “by marriage into,” depending on the structure of the entry.

Therefore the Panji must be read slowly. It must be decoded, not merely translated.

The present book is written for that purpose. It does not treat the Panji as a closed document meant only for specialists. It treats it as a great archive of Mithila that can be opened,

explained, and made readable without weakening its complexity.

2. What the Panji Preserves

The Panji preserves memory at several levels.

First, it preserves family memory. It remembers fathers, sons, grandsons, great-grandsons, daughters, daughter's sons, and extended branches of descent. It records how a person belongs to a line and how that line is attached to earlier persons. This is the most obvious layer of the Panji.

Second, it preserves village memory. Mithila's social world was not simply a collection of individuals. It was organized through villages, hamlets, settlement clusters, ancestral seats, and migration routes. The Panji often connects a person not only to his father but also to a village. When a line is said to belong to a village, to have moved from a village, or to be connected with several villages, the text is preserving the geography of lineage.

Third, it preserves marriage memory. The Panji is essential because marriage in Mithila depended on remembered genealogy. The purpose was not only to celebrate ancestry but also to regulate alliances, avoid prohibited unions, identify suitable houses, and preserve social order. For this reason, maternal connections and marriage circuits appear throughout the records. A lineage is not complete if only the father's line is remembered. The mother's side, the daughter's line, and the marriage network are also part of the record.

Fourth, it preserves intellectual memory. Mithila was a land of scholars, teachers, ritual specialists, poets, jurists, grammarians, astronomers, and learned houses. The Panji does not always pause to narrate their biographies, but it marks them through titles and honorifics. A title such as महामहोपाध्याय is not decorative. It places a person within the scholarly

hierarchy of Mithila. Similarly, words such as कवि, कविराज, वैयाकरण, ज्योतिर्विद, पौराणिक, मीमांसक, पण्डित, and धर्माधिकारी point toward intellectual roles.

Fifth, it preserves social memory. It shows which houses were connected, which villages formed marriage networks, which persons carried prestige, which branches dispersed, and how the society understood continuity. The Panji is not a census. It is a record of remembered legitimacy.

3. The Panji Is Not a Simple Family Tree

A common mistake is to imagine the Panji as a straight family tree. A modern family tree usually begins with one ancestor and then branches downward. The Panji often does something more complex.

It may begin with a village. Then it may list several lineages belonging to that village. Some are marked through “सन्तति,” some through “अपत्य,” some by named sons, and others by place attachment. After this, the text may shift to another village with “अथ,” meaning “now” or “next,” and begin a new cluster. At times the same person or name may appear again in another context, because the record is not simply chronological. It is relational.

In a modern family tree, each person is expected to appear once. In the Panji, a person may appear in relation to his father in one place, his sons in another place, his wife’s family in another, and a maternal cycle in yet another. A village may appear as origin in one context and as marriage destination in another. A title may attach one individual to a scholarly tradition, while a number may connect him to another register or note.

Therefore, the Panji should be seen as a network. It contains trees, but it is larger than a tree. It is a web of lineages, villages, marriages, titles, and remembered branches.

4. The Panji as a Map of Mithila

The Panji is also a map. But it is not a map drawn with rivers, roads, and borders. It is a social map.

When the Panji names Sarisab, Jajival, Khandbala, Gangoli, Sodarpur, Darihara, Mandar, Pali, Baliyas, Hariam, Budhwal, Sakaradhi, Belauch, Karmah, Pabouli, Narun, Khoaol, Valiyas, and other places, it is doing more than locating families. It is showing how Mithila's learned and ritual lineages were distributed. Each village becomes a node. Each family branch becomes a path. Each marriage becomes a bridge.

This is why a village name in the Panji must not be read casually. Sometimes the village marks the original seat. Sometimes it marks present residence. Sometimes it marks the family into which a daughter was married. Sometimes it marks a maternal link. Sometimes it records a branch that has separated from the older house. Sometimes it only preserves a known association.

The word “डीह” is especially important. It often suggests an ancestral site, a settlement base, or a remembered habitation within the larger village-world. Likewise, “वासी” marks residence or association. “मूलग्राम” points toward an original village. “समेत” means that a place or branch includes others with it. “तत्रैव” means “there itself” or “in that very place,” and usually prevents the reader from unnecessarily inventing a new location.

A decoder of the Panji must therefore keep a village index. Without such an index, the reader will lose the movement of the lineages. With such an index, the Panji begins to reveal the living geography of Mithila.

5. The Panji as Marriage Discipline

The Panji was not preserved only for pride. It had practical force. It helped decide marriage.

In a society where marriage depended on lineage knowledge, memory had to be organized. Families needed to know who was related to whom, which line came from which ancestor, which branch had moved where, and which marriages had already connected two houses. Without such records, marriage negotiations could become dangerous, improper, or socially disputed.

This is one reason why the Panji records maternal cycles. A purely paternal genealogy would be insufficient. Marriage creates relation through women as well as men. The mother's house, the daughter's marriage, and the daughter's son may all matter for future marriage decisions.

The expression “मातृक चक्र” is therefore central. It suggests a cycle or circuit of maternal connection. It is a record of how a line is connected through mothers and marriages. It reminds the reader that a family is not only a vertical line of fathers and sons. It is also a horizontal and circular network of alliances.

The Panji also contains explicit marriage markers. A passage may use the word “विवाह” and may even specify a second marriage or another numbered marriage. Such entries must be read carefully. A second marriage is not merely a biographical detail. It changes the map of alliances. It may create additional maternal lines, new branches, and new prohibitions or permissions for future marriages.

The daughter's son, marked by a term such as “दौहित्र,” is also important. He stands at the crossing of two houses: born in one lineage but carrying the remembered blood of another through his mother. In the Panji, such a figure may preserve a

connection that would otherwise disappear from a purely male-line chart.

Thus, the Panji is a marriage discipline. It stores the knowledge that made lawful, proper, and socially recognized marriage possible.

6. The Panji as Intellectual Archive

Mithila's Panji does not only tell us who begot whom. It also tells us who was learned, who was honored, who was known by title, and which houses carried scholarly prestige.

A person called महामहोपाध्याय belongs to a learned world. A वैयाकरण is associated with grammar. A ज्योतिर्विद is associated with astronomy or astrology. A मीमांसक is associated with the tradition of Mimamsa reasoning. A पौराणिक is connected with Puranic learning and narration. A कवि or कविराज belongs to the poetic and literary world. A धर्माधिकारी or similar title suggests authority in matters of dharma or social-legal judgment.

The Panji often gives such titles without explanation because the original readers would have recognized their weight. A modern reader, however, must pause. The title is part of the person's identity. It may explain why his line carried prestige, why his marriage connections mattered, or why his descendants were remembered carefully.

In this sense, the Panji is also a hidden literary and intellectual history of Mithila. It does not always say, "Here is a great scholar." Instead, it places a title beside a name. The reader must learn to hear the significance of that title.

7. The Panji as a Record of Movement

The Panji shows that lineages did not remain fixed in one place forever. Branches moved. Houses expanded. Marriages carried names into new villages. Learned men were associated with different settlements. Some entries preserve an original

village, a later residence, and a marriage connection in one compressed passage.

This movement is one of the reasons the Panji is difficult. The same family may appear in several places. The same village may receive several branches. The same name may be repeated across generations. Without careful reading, a reader may mistake one person for another or combine separate branches into one.

To avoid this, every entry must be broken into parts: who is named, whose son or descendant he is, which village is attached to him, whether the village is origin, residence, or marriage connection, whether there is a title, whether there is a number, whether the entry belongs to a paternal line, maternal cycle, marriage record, or village list, whether “अपरा” introduces another branch or another reading, whether “एवं” closes a cycle, and whether a later entry returns to the same person from another angle.

This method prevents the reader from rushing. The Panji rewards patience.

8. The Language of Compression

The Panji’s language is compressed because it belongs to a register tradition. It is not trying to be elegant prose. It is trying to store maximum information in minimum space.

A short expression may stand for a full sentence. For example, a phrase meaning “X’s descendants are found at Y village” may appear as a compact cluster: name, relationship word, dash, village. A phrase meaning “the son of X was connected with Y village and had Z as descendant” may be written with minimal markers. A title may be abbreviated. A number may be inserted without explanation. A second branch may begin with “अपरा” without repeating all earlier context.

This compression makes the Panji powerful but difficult. It also means that translation alone is not enough. If one simply translates word by word, much of the meaning remains hidden. The reader must expand the formula.

For example, “सुत” should often be expanded as “son of.” “सुता” may indicate sons or descendants depending on context and grammar. “सन्तति” may be expanded as “the line descended from.” “अपत्य” may be expanded as “offspring or descendant-line of.” “ग्राम” identifies the village cluster being discussed. “वासी” identifies residence or association with a place. “समेत” means “together with” or “including.” “अथ” marks the beginning of another section or cluster. “एते” often closes a cluster by saying, in effect, “these belong to this group.” “मातृक चक्र” marks a maternal or marriage-linked cycle. “विवाह” marks an explicit marriage record. “दौहित्र” marks a daughter’s son or maternal grandson.

The present book will explain each of these words in detail. Chapter 1 only establishes the principle: every formula must be opened.

9. Why Numbers Matter

The numbers in parentheses are among the most difficult features of the Panji. They may appear after names, titles, marriages, or branches. Some have one slash. Some have double slashes. Some include zero. Some appear with “टीप,” indicating a note. Some may refer to another internal numbering system, page, register, generation, or entry sequence.

A responsible decoder must not pretend certainty where the record is unclear. Numbers should be preserved, compared, and explained cautiously. They are part of the evidence. Even

when their exact function is uncertain in a particular passage, they should not be removed.

The method followed in this book will be conservative. Numbers will be recorded as found. Their possible function will be explained where context allows. If the number is uncertain or damaged, it will be marked as uncertain. If a number appears to connect to a note, the note will be identified. If two similar numbers occur in related entries, the relation will be discussed but not forced.

This discipline is necessary because the Panji is not only literature. It is evidence.

10. Why Names Repeat

Another major challenge is repetition of names. Names such as Ganga, Raghunath, Harinath, Govind, Keshav, Madhav, Ram, Maheshwar, Vishwanath, Narayan, Shankar, Lakshmi, Bhagirath, and others recur again and again. A reader cannot assume that every “Raghunath” is the same Raghunath. Nor can every “Ganga” be merged into one person.

To identify a person, one must combine several markers: father’s name, son’s name, village, title, marriage link, number, maternal cycle, branch position, and surrounding entries.

Only when several markers agree should two references be treated as the same individual. Otherwise they must remain separate.

This is why the Panji is best decoded in tables before being narrated in prose. A table can hold the name, father, sons, village, title, number, and source position. After that, the prose explanation becomes safer.

11. The Panji as Social Authority

The Panji carried authority because it governed memory. In societies where written genealogical memory is weak, oral claims can become unstable. The Panji gave structure to such

claims. It could confirm descent, identify branches, and help determine marriage eligibility.

This does not mean that every entry should be treated without question. Like all old records, the Panji may contain scribal variation, copying mistakes, damaged readings, later additions, regional spellings, and interpretive difficulties. But even these difficulties are part of the record's history. A variant spelling may show local pronunciation. A repeated entry may show the importance of a line. A correction note may show later editorial intervention. An obscure title may preserve a forgotten social role.

The Panji's authority lies not in mechanical perfection but in accumulated memory.

12. Reading the Panji with Respect and Method

A reader should approach the Panji with two qualities: respect and method.

Respect is necessary because the Panji contains living ancestry. These are not random names. They are the remembered houses of Mithila. Every name may belong to a family that still carries memory, pride, and obligation. A careless reading may distort lineage or insult memory.

Method is necessary because respect alone is not enough. Without method, the reader may misunderstand the record. A modern reader may take a village marker as a surname, a marriage link as a birth-place, a maternal connection as a paternal descent, or a title as part of a personal name. Such errors can multiply rapidly.

The method of this book is therefore: preserve the original wording as far as possible; separate each entry into parts; explain every technical term; identify uncertainty instead of hiding it; distinguish paternal descent from maternal and marriage links; distinguish village origin from residence and alliance; preserve numbers and notes; build tables before

drawing conclusions; and never force one person, village, or branch into another without evidence.

13. The Panji as a Civilizational Archive of Mithila

When read fully, the Panji becomes one of Mithila's great civilizational archives. It preserves the relation between family and land, learning and lineage, marriage and memory, village and identity. It shows that Mithila understood history not only as the deeds of kings but also as the continuity of houses, teachers, rituals, marriages, and settlements.

A king's chronicle may tell us who ruled. The Panji tells us who remembered. It tells us how families located themselves in time. It tells us how villages became genealogical anchors. It tells us how scholarly prestige traveled through houses. It tells us how daughters connected one lineage with another. It tells us how the social body of Mithila was held together by memory.

That is why decoding the Panji is not a narrow genealogical exercise. It is a way of reading Mithila itself.

14. What This Book Will Do Next

This first chapter has introduced the Panji as memory, record, and social map. The next chapters will move from general understanding to precise decoding.

We will examine the structure of Prachin Panji, the meaning of its recurring words, the grammar of its entries, the function of village markers, the significance of titles, the interpretation of numbers, and the role of maternal and marriage networks. We will then decode sample passages step by step.

The reader should not be discouraged by the density of the source. The Panji appears difficult because it compresses a large world into small formulas. Once those formulas are opened, the text becomes readable. Once it becomes readable, it becomes invaluable.

The Panji is not silent. It only speaks in an old, compact, disciplined language. This book is an attempt to listen carefully, open every sign, and restore the full meaning of that language for the modern reader.

Chapter 2

What “Prachin Panji” Contains

1. The Visible Beginning of the Source

The source before us begins under the heading “खण्ड १” and “प्राचीन पञ्जी.” This opening is important. It tells the reader that the material belongs to an older register tradition and that the present section is not a modern explanatory essay. The source begins with the dignity of a record. It does not say, “This is how you should read me.” It simply begins.

The first substantial line opens with a formula: “अथ ... ग्राम.” The word “अथ” is a marker of beginning or transition. It tells us that a new section is being taken up. The word “ग्राम” tells us that the unit being opened is a village-cluster. In other words, the Panji first asks us to enter through place.

This is the key to the structure of Prachin Panji. It is not arranged only by individual biography. It is arranged through villages, descent-lines, titles, and marriage networks. A reader who searches only for one name will miss the structure. A reader who studies the village frame will begin to understand how the record is built.

2. The Opening Pattern: Village, Ancestor, Branch

At the beginning, the source names a village and then gives a chain of persons and branches attached to it. The pattern is compact. It may give an ancestor followed by “अपत्य,” a descent-line followed by “सन्तति,” or a person followed directly by a place. These are not random fragments. They are register-units.

A typical cluster may contain several kinds of information:

- the village being discussed;
- the ancestor or remembered house;

- the descendant branch;
- the place where that branch is found;
- whether the branch includes more than one place;
- whether the branch is continued under another name;
- and whether the cluster is closed before the next village begins.

The reader must therefore learn to recognize the sequence. A name before “अपत्य” usually functions as a descent-source. A name before “सन्तति” often functions as the ancestor of a line. A place after a dash or after the relationship marker may identify where that branch is known. A word such as “समेत” indicates inclusion. A phrase such as “एते ... ग्राम” may close the group and mark that the listed branches belong to that village-cluster.

This is why the first pages should be read as a map of branch-distribution. They are not merely a list of names. They are the foundation of the Panji’s geographical genealogy.

3. Letter and Section Markers

The source contains internal markers such as “अ,” “आ,” and “उ.” These may look like alphabetical headings, but they also function as section dividers within the register. They help organize long stretches of names and village-groups.

A modern editor should preserve such markers. Even if their full original indexing logic is not immediately obvious, they are part of the source’s internal arrangement. Removing them would flatten the structure and make later cross-reference harder.

The same is true for page numbers, serial numbers, and visible section labels. Some entries carry numbers in parentheses. Some page headers carry the larger title of the source. Some passages show internal divisions with double

punctuation marks. All these features must be preserved during decoding because they may later help align one passage with another.

4. The Village Clusters

The most visible structural unit in the early part of Prachin Panji is the village cluster.

A village cluster is not merely a geographical paragraph. It is a record of houses associated with a place. It may begin with “अथ” and a village name. It may then list multiple descent-lines, each attached to a known ancestor or branch. At the end, the source may use a closing expression to mark that the group belongs to that village.

For example, the source moves from Sarisab to Jajival, from Khandbala to Gangoli, from Pabouli to Sodarpur, and then to other clusters. In each case, the village gives the frame through which the lineages are arranged.

A reader should treat each village cluster as a file folder. Inside that folder are names, branches, titles, and settlement links. Some names may later reappear in another folder because the same house may be connected through marriage, movement, or descent to more than one village. That does not mean the source is confused. It means the source is relational.

5. “सन्तति” and “अपत्य” as Structural Words

Two of the most important words in the source are “सन्तति” and “अपत्य.”

“सन्तति” means progeny, descendants, or continuation of a line. In the Panji, it often marks a descent-group. If the text says that a certain person’s “सन्तति” is associated with a place, the record is preserving the continuity of that person’s house or branch in that location.

“अपत्य” also indicates offspring or descent, but it often appears in a more compact form. A name followed by “अपत्य” may identify a branch descended from that named person. The word is therefore not merely biological. It is archival. It attaches the listed house to a remembered ancestor.

The difference between these two terms should not be overstated mechanically. In actual Panji usage, their meanings may overlap. The wise reader asks: what work is the word doing in this passage? Is it identifying a family line? Is it attaching a branch to an ancestor? Is it connecting a place to a descent-group? Is it preserving a recognized house-name?

This book will return to these terms in detail, but the basic rule is simple: whenever “सन्तति” or “अपत्य” appears, stop and identify the descent-source, the branch, and the place.

6. “सुत,” “सुता,” and the Genealogical Chain

As the source progresses, entries increasingly show father-son chains. The words “सुत,” “सुतो,” and “सुता” appear repeatedly. They are essential for reconstructing genealogies.

In many passages, “सुत” means “son of.” “सुतो” may function similarly in the register style, often linking the named person to his father or to his own descendants. “सुता” can be more complex. In Sanskritic usage, it may indicate sons or offspring in plural contexts; in Panji register practice, it must be read from context. It may introduce the children of a person, or it may join a name to a subsequent branch-list.

The danger is to translate every occurrence mechanically. The Panji does not always follow modern prose order. Sometimes a line reads like a compressed equation: X son of Y, connected with village Z, whose son or descendant A appears in another village. The reader must expand the equation into complete prose.

A safe method is to mark the chain before translating it:

- Person A;
- relation word;
- Person B;
- village or place marker;
- next descendant;
- number;
- title;
- closing punctuation.

Only after this should the entry be converted into readable English.

7. The Function of “सँ”

The small word “सँ” is one of the most powerful words in the Panji.

In ordinary Maithili, “सँ” can mean “from,” “with,” “by,” or “through.” In the Panji, it can mark origin, residence, marriage connection, maternal relation, or association with a house. It may say that a person is from a village. It may say that a daughter was married into a village. It may say that a descendant is connected through a certain family. It may say that a branch is known through a particular settlement.

Therefore “सँ” must be decoded, not merely translated.

For example, when the source says that a person or branch is connected “माण्डर सँ,” the reader must ask: Is Mandar the origin? Is it the marital house? Is it the place of residence? Is it a known branch-seat? Is the sentence about a son, a daughter, or a maternal cycle? The answer depends on the surrounding words.

The word “सँ” is the hinge of the Panji. It joins persons to places and houses to houses.

8. “अथ,” “अपरा,” “एवं,” and “एते”

Several small words organize the flow of the record.

“अथ” opens a new section. It is often used when the source moves to another village or another cluster.

“अपरा” introduces another branch, another case, another wife-line, another reading, or another related entry. It should never be ignored. If “अपरा” appears, the reader must ask: another what? Another son? Another marriage? Another branch? Another entry for the same person? Another line from the same ancestor?

“एवं” often means “thus” or “in this way.” In the Panji, it may close or summarize a cycle, especially in phrases such as “एवं ... मातृक चक्र.” It tells us that the preceding set of names and relations forms a recognized unit.

“एते” means “these.” In village clusters, it may close a list by saying that the preceding branches belong to that village group.

These words are not ornamental. They are the source’s punctuation of thought.

9. Punctuation and Separator Marks

The Panji uses marks such as “||”, dashes, colons, and occasional punctuation-like spacing to separate units. These marks are not always consistent in the modern printed or OCR form, but they are still important.

A double danda “||” often marks the end of a register unit. A dash may link a descent-source to a place. A colon may introduce a list or clarify a relation. A period in the OCR text may not always belong to the original source; it may reflect modern processing. A broken word or joined word may be a scanning or OCR issue.

The decoder must use punctuation but not depend on punctuation alone. The real structure is determined by relation words, names, titles, place markers, and repeated formulae.

10. The Role of Numbers

The source contains many numbers in parentheses: simple numbers, numbers with one slash, numbers with double slashes, numbers with zero, and numbers attached to “दीप.” These numbers are part of the record.

At this stage, it is not safe to assign one universal meaning to all numbers. In some contexts they may point to entry numbers, generational markers, note references, register references, or internal chronology. In some cases, the same pattern appears repeatedly enough to invite comparison. In other cases, the number must simply be preserved.

The correct editorial method is conservative:

- copy the number exactly;
- place it near the name or event to which it belongs;
- do not silently delete slashes or zeros;
- note when “दीप” indicates a comment or note;
- compare repeated numbers across related entries;
- and avoid inventing certainty.

Later chapters will build a fuller number key. For now, the reader should understand that the numbers are not decoration. They are anchors.

11. Titles and Learned Identities

Prachin Panji contains titles and learned identities. Some are abbreviated. Some are written in full. Some attach to a person’s scholarly status, some to ritual function, some to poetic distinction, and some to social rank.

The title “महामहोपाध्याय” marks high scholarly standing. The abbreviated forms “म. म.” or similar spellings may point to the same honorific. “ठ.” may mark Thakur or a status-bearing designation depending on context. “ज्यो.” points toward jyotirvid or astrologer-astronomer contexts. “वैयाकरण” marks a grammarian. “कवि” and “कविराज” mark literary identity. “पौराणिक” marks a specialist in Purana-related learning or narration. “मीमांसक” marks a scholar of Mimamsa. “पण्डित” marks learned status.

These titles must be indexed. A person’s title may be the clue that distinguishes him from another person with the same name. It may also show why a branch became prominent.

12. मातृक चक्र

One of the most important recurring structures in the source is “मातृक चक्र.” It should be translated not as a casual phrase but as a technical unit. It means a maternal cycle or maternal-link circuit.

The maternal cycle records relationships that cannot be captured by a simple father-son chart. It may show how daughters, mothers, marriage houses, and related lineages create a circle of connection. In many cases, a “मातृक चक्र” passage follows a set of names and relations and then closes with the statement that this is the maternal cycle of a particular person or branch.

This is why the Panji must be read as a marriage network as well as a genealogy. Without the maternal cycles, the social map of Mithila remains incomplete.

13. विवाह Entries

The later part of the source contains explicit marriage entries marked with “विवाह.” Some entries mention first, second, or later marriage. Some include a date-formula, such as a lunar day. Some connect two houses through specific persons and villages.

A marriage entry must be decoded in layers:

- whose marriage is being recorded;
- which house the person belongs to;
- which village is connected;
- whether the entry concerns a first or later marriage;
- whether a date is given;
- which descendants arise from that marriage;
- and how the marriage affects the maternal or affinal network.

A marriage entry is not a side note. In the Panji, marriage is one of the main reasons genealogy is preserved.

14. दौहित्र and the Daughter's Line

The word “दौहित्र” means daughter's son, maternal grandson. In the Panji, this word is especially important because it shows how memory passes through daughters. A daughter's son belongs to another paternal house, but he also preserves a connection to his mother's lineage.

When a passage marks someone as “दौहित्र,” the reader must not treat him as a simple son in the paternal line. He stands between two houses. He is a bridge-person. His presence in the record tells us that the maternal link mattered enough to be preserved.

This is one reason the Panji is a social map. It remembers crossings, not only straight lines.

15. दीप and Notes

The word “दीप” indicates a note, annotation, or reference. When it appears beside a number or entry, it should be preserved carefully. It may point to an explanatory note, a variant reading, an internal correction, or a register reference.

A modern edition should never erase “दीप.” Even when the related note is not immediately visible, the marker shows that the source itself recognized an additional layer of explanation.

In this book, “दीप” entries will be treated as evidence of annotation. Where the note can be identified, it will be explained. Where it cannot yet be identified, it will be marked as unresolved rather than ignored.

16. The Three Source Segments

The present working source is divided into three document segments. The first begins with the opening of “खण्ड १ / प्राचीन पञ्जी” and the early village clusters. The second continues the dense genealogical register with page and entry numbers already deep inside the sequence. The third continues still later entries and includes more developed marriage, note, title, and affinal references.

These three segments should be treated as parts of one continuous working source, not as three unrelated books. Their file division is practical. The internal register continues across them.

This matters for decoding. A person or village appearing in the first segment may reappear in the second or third. A term introduced early may become clearer later. A number or title may acquire meaning only after comparison across segments. Therefore the index must be cumulative.

17. What the Source Does Not Give Us

Prachin Panji does not give modern chapter explanations. It does not define every term. It does not tell us the life story of every person. It does not always explain why one village is followed by another. It does not always separate paternal, maternal, and marital links in modern prose.

The absence of explanation does not mean absence of meaning. It means the source belongs to a trained register tradition. Its original users knew how to read the formulas. The modern reader must recover that training.

This book will supply that missing readerly apparatus.

18. What Must Be Built from the Source

To decode Prachin Panji fully, several tools must be built:

- a glossary of technical terms;
- a list of abbreviations;
- a village gazetteer;
- a person index;
- a title index;
- a number and note register;
- a table of maternal cycles;
- a table of marriage entries;
- and sample genealogical charts.

Without these tools, the reader will remain dependent on isolated passages. With them, the Panji becomes navigable.

19. Editorial Caution

The source contains old forms, variant spellings, joined words, broken words, OCR complications, and possible scribal variations. A modern editor must not over-correct too quickly.

For example, a village name may appear in more than one spelling. A title may be abbreviated differently in different places. A person's name may appear in Sanskrit form in one

entry and Maithili register form in another. A number may appear with one slash in one place and double slash in another. These differences should be recorded first and regularized only after comparison.

The safest rule is: preserve first, interpret second, normalize only with evidence.

20. Rules for Reading Prachin Panji

The chapter may be summarized in the following rules:

1. Begin with the village frame.

2. Identify whether the entry is a village list, descent line, maternal cycle, marriage entry, or note.

3. Mark every relationship word before translating.

4. Treat “सँ” as a contextual connector, not a fixed English preposition.

5. Preserve numbers exactly.

6. Preserve titles and abbreviations.

7. Do not merge repeated names without evidence.

8. Treat “मातृक चक्र” as a major structure.

9. Treat “विवाह” and “दौहित्र” as essential social links.

10. Record uncertainty openly.

11. Build indexes as you read.

12. Remember that the Panji is a network, not a simple list.

Prachin Panji contains more than genealogy. It contains the grammar of Mithila’s remembered society. To read it is to move through names, villages, marriages, scholarship, and

memory. The next chapter will explain why the Panji is difficult to read and how those difficulties can be turned into a disciplined method of decoding.

Chapter 3

Why the Panji Is Difficult to Read

1. Difficulty Is Built into the Form

The Panji is difficult not because it is careless, but because it belongs to a compact archival form. It was not composed as a modern explanatory book. It was shaped as a working register for people who already understood the conventions of lineage, village, marriage, title, and note. The difficulty therefore comes from the form itself.

A modern paragraph expands meaning. A Panji entry compresses meaning. A modern historian may write: “The descendants of a certain ancestor were settled in this village, while another branch moved to another place and became connected by marriage with a third house.” The Panji may reduce that whole explanation to a chain of names, one relation word, one village marker, and a closing sign.

This does not mean that the Panji lacks order. It means that its order is internal. The reader must learn that order before attempting interpretation. Without that training, a line looks like a pile of names. With training, it becomes a structured record.

The first principle of decoding is therefore this: do not expect the Panji to explain itself in modern prose. The reader must supply the expansion that the old register assumes.

2. The Problem of Compression

Compression is the central difficulty. The Panji often gives only the necessary signs: a name, a relationship, a village, a branch, a title, a number, or a note. These signs may stand in for a full genealogical statement.

For example, a sequence may contain an ancestor marked by “अपत्य,” a descent-line marked by “सन्तति,” a son marked by “सुत,” and a place marked by “सँ.” The source may not state in modern order who lived where, who descended from whom, and which connection is paternal or maternal. The old reader was expected to know how to expand the formula.

Modern reading habits create difficulty here. We expect subject, verb, object, explanation, and punctuation. The Panji often gives relationship, name, place, and closure. A sentence may have no modern verb at all. The verb must be supplied by context: “belonged to,” “was descended from,” “was connected with,” “was married into,” “was resident at,” or “gave rise to.”

A decoder should never rush from compact formula to finished translation. First separate the signs. Then identify their function. Only then write the expanded meaning.

3. The Problem of Joined Words

Many Panji passages contain joined forms. Words that a modern editor would separate are often written together or appear together because of manuscript transmission, print style, or OCR processing. A relationship word may join with a name. A village name may attach to the preceding expression. An abbreviation may appear without space. A number may sit inside the flow of the name-chain.

This creates false words. A reader may think that a joined cluster is one name when it is actually a name plus a relationship marker. Or the reader may separate one personal name into two persons. Both errors are dangerous.

The correct method is to look for known particles: सुत, सुता, सुतो, सन्तति, अपत्य, ग्राम, वासी, समेत, अपरा, अथ, एवं, चक्र, विवाह, दौहित्र, टीप. These words are the joints of the sentence. Once they are identified, the joined line begins to open.

A modern edition may later normalize spacing, but decoding must first preserve the original cluster. If spacing is corrected too early, the editor may accidentally decide the meaning before understanding the structure.

4. The Problem of Repeated Names

The Panji uses a traditional name-world. The same names recur across villages and generations: Ram, Raghunath, Ganga, Govind, Keshav, Madhav, Narayan, Vishwanath, Harinath, Maheshwar, Lakshminath, Bhagirath, Shankar, and many others. Repetition is natural in genealogical culture, but it creates a major difficulty for the decoder.

A repeated name is not proof of the same person. It is only a possible clue. One Raghunath may be the son of one father in one village; another Raghunath may belong to a different branch; a third may be known through a marriage connection; a fourth may appear in a maternal cycle.

To avoid confusion, every person must be identified by a cluster of markers: name, father, sons, village, title, number, maternal cycle, marriage connection, and surrounding branch. Only when several markers agree should two occurrences be joined.

This rule saves the reader from one of the gravest errors in Panji work: collapsing separate persons into one figure because the names are similar.

5. The Problem of Village Names

Village names are not always stable in spelling. A place may appear in a Sanskrit form, a Maithili form, an abbreviated form, or a form affected by scribal or OCR distortion. Some villages have variant spellings. Some have attached hamlets, डीह references, or associated settlements. Some appear as origin in one passage and marriage connection in another.

A village name must therefore be treated as evidence, not decoration. It must be indexed exactly as found. Later, variant spellings can be grouped cautiously. If a place appears as “दरिहरा” in one entry and with a shortened or joined form elsewhere, the editor should note the relation but preserve both forms until evidence is strong.

The Panji’s geography is not only physical geography. It is genealogical geography. A village name may indicate where a branch is remembered, where a marriage took place, where a descendant settled, or where an ancestral house is located. The same word “सँ” may connect the person to the village in different ways.

For this reason, every place entry should be classified: origin, residence, marriage-house, maternal connection, branch-seat, or uncertain association.

6. The Problem of “सँ”

The word “सँ” is small but highly flexible. It may mean “from,” “with,” “through,” “by,” or “connected with.” In Panji decoding, it cannot be translated mechanically.

If the entry concerns a son, “सँ” may point to a village of residence or origin. If the entry concerns a daughter or marriage, “सँ” may point to the house into which marriage occurred. If the entry concerns a maternal cycle, “सँ” may indicate the maternal or affinal connection. If the entry concerns a title-bearing person, the place may identify where that person was known.

The same connector therefore carries several possible meanings. The interpreter must ask what kind of entry is being read before translating it.

A useful practice is to mark “सँ” temporarily as “linked with” during the first pass. Only after the surrounding structure is

clear should it be rendered as “from,” “of,” “through,” “married into,” or “resident at.”

7. The Problem of Register Grammar

The Panji follows register grammar, not conversational grammar. It often omits verbs, articles, explanatory phrases, and modern syntactic transitions. It may place names one after another because the relationship is understood through case, order, or formula. It may use Sanskritic endings beside Maithili particles.

This register grammar is not broken grammar. It is compressed professional grammar. Just as a legal deed, ritual manual, or astronomical table follows its own form, the Panji follows the form of genealogical registration.

The decoder must therefore read it like a technical document. The question is not “Why does this not sound like ordinary prose?” The question is “Which technical function does each word perform?”

Once the function is identified, the prose can be supplied.

8. The Problem of Sanskrit and Maithili Mixture

The Panji belongs to Mithila’s Sanskrit-Maithili learned environment. It uses Sanskritic relationship words, honorifics, and grammatical traces, while also using Maithili place particles, local names, and regional forms. This mixture is natural for the tradition, but it can confuse modern readers who expect one uniform language.

For example, a title may be Sanskritic, a village may be Maithili, a relationship word may be inherited from Sanskrit usage, and a connector may be Maithili. The result is a layered register. One must not force the whole text into only Sanskrit grammar or only modern Maithili grammar.

A good decoder recognizes layers: Sanskritic lineage vocabulary, Maithili relational particles, local village names,

scholastic titles, and scribal formulae. Meaning emerges only when all layers are allowed to stand together.

9. The Problem of Titles and Abbreviations

Titles and abbreviations are often small, but they carry large meaning. A brief “म. म.” may stand for महामहोपाध्याय. “ज्यो.” may indicate a jyotirvid. “प्र.” may indicate a named alias, a prior marker, a reference, or another function depending on context. “ठ.” may mark Thakur or a status-bearing designation. “ब.” or similar abbreviations may need careful contextual reading.

The problem is that abbreviations are not always expanded in the source. The original reader knew them. The modern reader must reconstruct them through repetition and comparison.

An abbreviation should never be guessed once and then applied everywhere mechanically. It should be entered into an abbreviation table with examples. The table should include the exact form, probable expansion, evidence, and uncertainty level. If the same abbreviation behaves differently in different contexts, that difference must be recorded.

10. The Problem of Numbers

The numbers in parentheses are among the hardest elements of the source. Some are simple; some contain one slash; some contain double slashes; some include zero; some appear beside “दीप”; some stand near marriage entries; others stand near personal names or titles.

The danger is twofold. One reader may ignore the numbers entirely, treating them as noise. Another may overinterpret them, forcing every number into one system. Both approaches are unsafe.

The better method is to preserve first. Each number should be copied exactly. Its position should be recorded: after a

name, after a title, after a marriage, after a branch, after a village, or before a note. Only after repeated patterns are collected should interpretation be attempted.

Numbers are clues. They may be keys to internal registers, notes, chronological hints, generation markers, or cross-references. Until the system is fully mapped, they must remain visible.

11. The Problem of मातृक चक्र

A simple father-son genealogy is easier to read than a maternal cycle. The Panji becomes more difficult when it moves into “मातृक चक्र” because the structure becomes circular rather than vertical.

In a paternal line, one usually asks: who is the father, who is the son, and where does the branch go? In a maternal cycle, one must ask: whose maternal link is being recorded, which daughter or mother creates the connection, what village or house is involved, and how does the marriage network complete the circle?

If a reader treats a maternal cycle as a paternal descent-list, the entire passage may be misread. This is why “मातृक चक्र” must be marked before decoding begins. It changes the logic of the passage.

The maternal cycle is one of the greatest strengths of the Panji. It is also one of its greatest difficulties.

12. The Problem of Marriage Entries

Marriage entries may contain names, villages, dates, numbers, and branch-links in compressed form. A marriage may be first, second, or later. It may be attached to a tithi or day. It may involve two known houses and then lead into descendants.

The difficulty is that a marriage entry is not merely a family event. It is a structural link between houses. If the reader treats it as an incidental note, the later genealogy may become unclear. A marriage changes the network: it explains why a maternal cycle exists, why a daughter's son appears, why a branch is attached to a second village, and why a future marriage may be permitted or prohibited.

Therefore every marriage entry should be decoded as a bridge: house A, house B, person, date if given, number if given, resulting branch, and later references.

13. The Problem of दौहित्र

The word “दौहित्र” marks a daughter's son. This is a small word with large genealogical consequence. A daughter's son belongs to another paternal house, but he preserves the blood-connection of his mother's house. In a society where marriage regulation depended on remembered relation, such a marker could be vital.

The difficulty is that a modern reader may expect genealogy to follow only the surname or father-line. The Panji does not do this. It remembers crossings. A daughter's son is a crossing-point between two lineages.

Whenever “दौहित्र” appears, the reader must stop and change the frame. The person is not to be placed simply as a son in the paternal line being discussed. He must be recorded as an affinal or maternal descendant link.

14. The Problem of Notes and टीप

“टीप” indicates that the source contains or points toward an annotation. The note may clarify a reading, correct a branch, preserve an alternate form, or refer to another register position. It may also mark an editorial intervention.

The difficulty is that the note itself may not always be immediately visible in the same passage. The word “दीप” may appear with a number, leaving the reader to search elsewhere. This creates a layered source: main entry plus note plus possible cross-reference.

A responsible edition should never delete the marker. Even unresolved notes must be preserved. They are signs that the source has another layer of authority or explanation.

15. The Problem of OCR and Modern Transcription

The files used for the present work show the further difficulty of modern transmission. OCR may join words, break words, confuse similar letters, or insert stray symbols. Devanagari conjuncts, old spellings, punctuation, and ligatures are especially vulnerable.

A word may appear damaged. A village name may be split. A number may be malformed. A danda may be lost. A Roman or punctuation mark may intrude. A reader who treats the OCR text as perfect will produce errors.

The solution is not to reject the OCR, but to use it carefully. OCR text is a working layer. It must be checked against context, repeated patterns, and, when possible, page images or manuscript evidence. If a reading is uncertain, the uncertainty should be marked rather than hidden.

16. The Problem of Modern Expectations

Perhaps the deepest difficulty is that modern readers expect modern books. They expect chapters, explanations, complete sentences, punctuation, standardized spelling, fixed names, and dates in familiar format. The Panji belongs to a different textual culture.

Its purpose was not to entertain. Its purpose was to preserve. Its compactness was a strength. It allowed many generations, villages, marriages, and scholarly titles to be stored in a small

space. What appears difficult today was efficient for its trained users.

The modern decoder must therefore change expectations. The goal is not to make the Panji into something it never was. The goal is to explain its own system faithfully.

17. Turning Difficulty into Method

Every difficulty in the Panji can become a method.

Compression teaches us to expand formulae.

Repeated names teach us to build identification tables.

Variant spellings teach us to create a village gazetteer.

Flexible “सँ” teaches us to classify the type of link.

Abbreviations teach us to build a title key.

Numbers teach us to preserve evidence before interpretation.

मातृक चक्र teaches us to map maternal networks.

बिवाह entries teach us to map alliance.

दौहित्र teaches us to respect the daughter’s line.

टीप teaches us to preserve annotations.

OCR difficulty teaches us editorial caution.

Thus the obstacles are not merely obstacles. They are instructions. The Panji itself tells us how it must be read, if we listen carefully to its repeated forms.

18. The Working Rules for Decoding Difficult Passages

When a passage is difficult, the following procedure should be followed:

- 1. Copy the passage exactly as found.**
- 2. Mark every punctuation break, even if uncertain.**

3. Underline relationship words: सुत, सुता, सन्तति, अपत्य, पौत्र, प्रपौत्र, दौहित्र.

4. Circle place markers: ग्राम, वासी, डीह, मूलग्राम, समेत, तत्रैव.

5. Mark connectors such as “सँ” without translating them too early.

6. Identify titles and abbreviations.

7. Preserve numbers exactly.

8. Check whether the passage belongs to a paternal line, maternal cycle, marriage entry, village cluster, or note.

9. Separate each person into a table.

10. Only after tabulation, write the expanded prose meaning.

11. Record uncertainty openly.

12. Compare the passage with later and earlier entries.

This method is slower than ordinary reading, but it prevents serious mistakes.

19. The Ethical Duty of Decoding

The Panji contains names of families, ancestors, villages, teachers, daughters, sons, and marriage connections. To decode it badly is not only an academic error. It may distort living memory. A wrong connection can misplace a person. A careless translation can erase a branch. A guessed village can mislead future readers.

For this reason, the decoder has an ethical duty: never hide uncertainty; never invent a clean reading where the source is unclear; never merge branches without evidence; never delete

a number because it is inconvenient; never ignore a maternal or marriage marker; never treat a title as meaningless.

The aim is not to simplify the Panji by removing its complexity. The aim is to make the complexity understandable.

20. Conclusion: Difficulty as the Doorway

The difficulty of the Panji is the doorway into its value. If it were only a simple list, it would tell us little. Because it is dense, it preserves much. Because it is compressed, it holds generations. Because it is technical, it records social rules. Because it is full of villages, it maps Mithila. Because it records maternal cycles and marriages, it reveals the web of society. Because it preserves titles, it carries intellectual history.

To read the Panji, therefore, is to learn a disciplined language of memory. Chapter 4 will now move from difficulty to structure. It will explain the basic unit of a Panji entry and show how one compact entry can be opened into a full genealogical statement.

Chapter 4

The Basic Unit of a Panji Entry

1. Why the Entry Unit Matters

The first practical skill in decoding Prachin Panji is learning to see the entry unit. The source does not always give a modern sentence. It gives a compact register unit. If the reader cannot identify where one unit begins, what its parts are, and where it closes, the whole record becomes a blur of names.

A Panji entry may be as short as one ancestor and one village. It may also run through several names, a title, a number, a maternal link, and a closing phrase. Its length varies, but its logic is regular. It is built from recognizable parts: a frame, a name, a relation, a place, a connector, a qualifier, and a closure.

This chapter establishes the working unit from which all later decoding will proceed. It also adds an editorial rule that will govern the whole book: the data must be enshrined before it is interpreted. That means the original term, number, title, village, uncertainty, and order must be preserved even when the prose explanation becomes smoother.

2. The Minimum Entry

The minimum Panji entry contains three elements:

- 1. a person or ancestor;**
- 2. a relationship marker;**
- 3. a place or branch-identification.**

For example, the opening cluster contains formulas such as:

Source example:

अथ सरिसब ग्राम: देवादित्य रत्नाकरापत्य-छादन॥

This small expression contains much more than its length suggests. It opens a village frame with अथ and ग्राम. It identifies Sarisab as the village being treated. It gives Devanaditya and Ratnakara through an अपत्य relationship. It links the branch to Chhadan. A modern prose expansion must therefore say something like: in the Sarisab village-cluster, a branch descended from or attached to Devanaditya/Ratnakara is associated with Chhadan. The exact relationship between the two ancestor names must be preserved for later comparison, not over-simplified.

The minimum unit is therefore not merely a translation. It is a structured record.

3. The Full Entry Model

A fuller Panji entry may contain the following components:

- entry opener: अथ, अपरा, एवं, एते;
- village frame: ग्राम, डीह, वासी, मूलग्राम, तत्रैव;
- ancestor or named person;
- relationship marker: सुत, सुता, सुतो, सन्तति, अपत्य, पौत्र, प्रपौत्र, दौहित्र;
- title or rank: ठ., म. म., महामहोपाध्याय, ज्यो., वैयाकरण, कवि, पण्डित, बाबू;
- number: a parenthetical marker such as (५४//०३), (१३४/०२), or a number with टीप;
- place link: a village or settlement after सँ, dash, or direct attachment;
- inclusion marker: समेत, तत्रैव, वासी;
- branch marker: अपरा, बीजी, प्र., आदिक;
- closure: || or a phrase such as मातृक चक्रं, विवाहः, एते ... ग्राम.

Not every entry has every part. The decoder must ask what is present and what is absent. Absence is also meaningful. A missing title, missing number, or missing village marker may show that the entry depends on the previous phrase.

4. Frame Before Name

Modern readers often begin by looking for personal names. In Panji reading, the frame must be identified first. If the text says “अथ सरिसब ग्राम,” the first fact is not an individual name but a village frame. Every following entry must be read under that frame until another frame appears.

This is especially important because the Panji moves through clusters. A name may not stand alone. It may be one item within the Sarisab group, the Jajival group, the Khandbala group, or another village group. If the frame is lost, the person is detached from the geography that gives the entry meaning.

Therefore the first table column in every decoding worksheet should be “Frame or Cluster.” The name comes after the frame.

5. Names Are Not Enough

A name alone is not a data point. A name becomes useful only when joined with relation and place.

For example, a name such as Raghunath, Ganga, Keshav, or Govind may occur many times. The data point must be recorded as:

- name;
- father or ancestor;
- relation word;
- place;
- title;
- number;
- surrounding branch;
- source position.

If only the name is copied, the data is not preserved. It is weakened. The Panji is full of repeated names. The safe unit is not “Raghunath”; it is “Raghunath, son/descendant of X, connected with Y village, in Z branch, with number N if present.”

This is why the present book will not reduce the Panji to a list of famous names. It will preserve the relational unit.

6. Relationship Markers as the Backbone

The backbone of an entry is the relationship marker. The most important markers are:

- सुत: son;
- सुतो: son of, or register form introducing son/descendant;
- सुता: offspring or sons in many contexts, but must be read carefully;
- सन्तति: descent-line or continuation of a branch;
- अपत्य: offspring-line, descendant-line, or branch attached to a named ancestor;
- पौत्र: grandson;
- प्रपौत्र: great-grandson;
- वृद्ध प्रपौत्र: older or senior great-grandson / more distant senior descent marker, to be read cautiously;
- दौहित्र: daughter’s son;
- मातृक: maternal relation;
- चक्र: cycle, circuit, or closed relational cluster.

These words decide the shape of the entry. If the entry says सुत, it likely moves vertically from father to son. If it says सन्तति, it identifies a branch or line. If it says दौहित्र, it crosses through the daughter’s line. If it says मातृक चक्र, it shifts to a maternal or marriage-network logic.

The decoder should mark these words before doing anything else.

7. The Place Link

The place link is the second backbone of the entry. A Panji record without place is often incomplete, because place is how the lineage is located in Mithila.

A place may appear after a dash:

Source example:

ग्रहेश्वरापत्य-जोंकी।।

It may appear after सँ:

Source example:

माण्डर सँजीवधर दौ।।

It may appear with वासी:

Source example:

सनाथ सन्तति-विरनी वासी।।

It may appear as a cluster closure:

Source example:

एते गंगोली ग्राम।।

Each form must be recorded differently. A dash may attach a branch to a place. सँ may show origin, residence, marriage link, or affinal connection. वासी indicates residence or belonging. एते closes a list under a village frame.

The place-link must never be silently normalized. If the source says Mander in one form and Mandar in another, both forms should first be recorded. Normalization belongs in the index, not in the first transcription.

8. Titles as Data, Not Ornament

Titles are part of the entry unit. They should be treated as data, not decorative respect.

Source example:

म. म. उ. जीवनाथापत्य-दिगुन्ध॥

Even when the abbreviation is uncertain in full expansion, the title must be preserved. It may identify a person's scholarly rank or distinguish him from another person of the same name. Similarly, महामहोपाध्याय, कवि, कविराज, वैयाकरण, ज्योतिर्विद, पौराणिक, धर्माधिकारी, पण्डित, बाबू, चौधरी, and ठाकुर should be indexed.

Critical analysis requires asking why a title appears in one entry and not another. Does it indicate personal achievement? Does it identify a scholarly house? Does it distinguish two persons? Does it mark later prestige? These questions should be kept open until the index accumulates enough evidence.

9. Numbers as Anchors

Numbers in parentheses must remain attached to the entry. They may not be removed simply because their meaning is difficult.

Source examples from the register include forms such as (५४//०३), (१३४/०२), (२४/०४), and (११०/०७ टीप). Some numbers stand beside names; others appear near marriage entries; others appear near notes. Their exact function may vary. But their position is always important.

The correct practice is to record:

- exact number as written;
- number type: single slash, double slash, zero, note-marked, damaged;
- the word or name immediately before it;
- the word or name immediately after it;

- whether it appears in a marriage entry, maternal cycle, village cluster, or title-bearing passage.

Only after this can patterns be studied. A number is not an inconvenience. It is a cross-reference waiting to be understood.

10. Closure Signs

An entry often closes with punctuation or formula. The double danda || may close a unit. A phrase such as “एवं ... मातृक चक्रं” may close a maternal cycle. A phrase such as “एते ... ग्राम” may close a village cluster. A word such as विवाहः may open or label a marriage event.

Closure signs are essential because the Panji does not always use paragraphing in a modern way. If the reader misses the closure, one entry may be incorrectly joined to the next. If the reader creates a closure too early, one unit may be split into two.

The safest rule is: identify closure by both punctuation and formula. Punctuation alone is not enough. Formula alone is not enough. The two must be compared.

11. A Worked Micro-Example

Consider the compact pattern:

Source example:

सोने सन्तति-कटमा ओ सकुरी॥

This can be opened in stages.

First layer: exact transcription.

सोने सन्तति-कटमा ओ सकुरी॥

Second layer: component separation.

- Ancestor or branch-name: सोने
- Relationship marker: सन्तति

- Place link: कटमा ओ सकुरी
- Closure: ।।

Third layer: cautious expansion.

The descendants or branch of Sone are associated with Katma and Sakuri.

Fourth layer: critical caution.

Do not assume that Sone personally lived in both places. The entry may mean that his descendants or branch were associated with both. Also preserve the conjunction “ओ,” because it shows that the two place names belong together in the entry.

This four-layer method should be used throughout the book: transcription, separation, expansion, caution.

12. A Worked Cluster Example

A cluster may contain several entries under one frame:

Source example:

अथ जजिबाल ग्राम-भासे सन्तति बलिया।। रातु-दिगुन्ध।। कान्ह सन्तति गोविन्द-
भड़ाम।। सोम सन्तति-नाहस।।

This should not be read as one long sentence about one person. It is a set of entries under the Jajival village frame.

The data table would begin as follows:

- Frame: Jajival village.
- Entry 1: Bhas lineage or descendants - Baliya.
- Entry 2: Ratu - Digaunadh/Digundh.
- Entry 3: Kanh lineage; Govind - Bhadam.
- Entry 4: Som lineage - Nahas.

The critical point is that the village frame governs the entries. The entries are related by the cluster, not necessarily by immediate father-son descent. A decoder must not invent a direct family chain unless the relationship markers indicate it.

13. A Worked Maternal-Cycle Example

A maternal-cycle passage has different logic. Consider a passage that closes with:

Source example:

एवं गंग मातृक चक्र।

Before this closure, the text gives several relations involving names, places, sons, and marriage-linked houses. The phrase does not merely end a list. It identifies the preceding material as the maternal cycle of Ganga or a Ganga-linked line.

The decoder must therefore not turn the entire preceding passage into a simple paternal descent. Instead, the table must include a column labelled “Maternal / affinal link.” The persons in the passage may stand in relation through mothers, daughters, or marriage houses.

The expansion should say: the preceding names and links form the maternal cycle associated with Ganga. Details must then be tabulated line by line.

14. A Worked Marriage Entry Example

A marriage entry may be explicit:

Source example:

एवं ठ. छोटकू प्र. वेदमणि विवाहः॥ फाल्गुन कृष्ण चतुर्दश्यां बुधे।

This entry has several layers. It identifies a marriage connected with Thakur Chhotaku and Vedamani. It then gives a date formula: Phalguna Krishna Chaturdashi, on Wednesday. The date must be preserved exactly. It should not be converted into a modern date unless a full calendrical calculation is possible and evidence supports it.

The marriage entry should be recorded with fields:

- marriage label;
- principal person or house;

- connected person or house;
- date phrase;
- number if present;
- village links before and after the entry;
- later descendants if the passage continues into issue from the marriage.

A marriage entry is not an interruption. It is one of the core data units of the Panji.

15. A Worked दौहित्र Example

A daughter's-son entry must be treated differently from a paternal entry.

Source example:

माण्डर सँहाड़ी दौहित्र दौ।।

The word दौहित्र changes the structure. The person is not simply a son in the paternal line being discussed. He is a daughter's son, a maternal grandson, and therefore a bridge between two houses.

The data table must include:

- the maternal house;
- the daughter's married house if visible;
- the daughter's son;
- village connection;
- whether the reference is direct or through a preceding entry.

The critical caution is that दौहित्र must not be flattened into "son." Doing so would destroy the maternal evidence.

16. A Worked दीप Example

A note marker appears in forms such as:

Source example:

(११०/०७ टीप)

This should be preserved as a note-marked number. The editor should not remove “टीप” or silently convert it into an ordinary number. The table should mark it as “note reference unresolved” until the related note is identified.

The source is telling us that this data has an annotation layer. A full edition must keep that layer open.

17. The Data-Enshrinement Protocol

To ensure that all data are enshrined, each Panji unit should be entered into four layers.

Layer 1: Original transcription.

This keeps the text as it appears, including spelling, number, punctuation, joined form, and uncertainty.

Layer 2: Segmented reading.

This separates the unit into name, relation, title, number, place, connector, and closure.

Layer 3: Normalized index form.

This creates searchable forms of names, places, titles, and terms. Normalization is useful for indexes, but it must never replace the original transcription.

Layer 4: Critical explanation.

This gives the expanded meaning, discusses uncertainty, and explains why the entry has been read in that way.

No data should move directly from Layer 1 to interpretation. The segmentation and index layers protect the evidence.

18. The Standard Panji Data Table

Every entry should ideally be entered into a standard table with the following columns:

- 1. Source segment.**
- 2. Page or line location.**
- 3. Original text.**
- 4. Entry frame: village, maternal cycle, marriage, note, or continuation.**
- 5. Primary person.**
- 6. Relation word.**
- 7. Related person or ancestor.**
- 8. Title or abbreviation.**
- 9. Number exactly as written.**
 1. Place or village link.
 2. Connector: dash, सँ, वासी, समेत, तत्रैव, etc.
 3. Closure marker.
 4. Probable expanded meaning.
 5. Critical caution.
 6. Index tags: person, village, title, marriage, maternal, note.

Such a table may look laborious, but it saves time later. It prevents repeated reinterpretation and makes the final index possible.

19. Critical Analysis of the Entry Unit

The Panji entry is not neutral data in the modern sense. It is curated memory. The record chooses what to preserve: a lineage, a place, a marriage, a title, a note, a number. What it leaves unstated is also part of its culture. Women often appear through marriage and maternal links rather than biographical narration. Villages appear as social anchors. Titles appear

where prestige mattered. Numbers appear where the register needed internal control.

Critical analysis must therefore ask:

- Why is this person remembered here?
- Why is the village named in this way?
- Is the entry about descent, settlement, marriage, or prestige?
- Does a title shift the status of the person?
- Does a number imply another layer of record?
- Does a maternal marker prevent a simple paternal reading?
- Does the entry preserve a social rule rather than a biography?

The Panji is not merely a family list. It is a social technology for preserving lawful memory.

20. What Must Never Be Lost

In every entry, the following must never be lost:

- the exact original wording;
- the exact number;
- the exact title or abbreviation;
- the village form as written;
- the relationship marker;
- the distinction between paternal, maternal, affinal, and settlement links;
- the closure formula;
- uncertainty;
- variant spellings;
- repeated names kept separate until proven identical.

This is the meaning of enshrining the data. The book may explain and analyze, but it must not erase the register.

21. Conclusion: From Unit to System

The basic Panji entry is a small system. It joins person, lineage, place, title, number, and relation. Once the entry unit is understood, larger structures become readable: village clusters, descent branches, maternal cycles, marriage networks, title histories, and regional movement.

Chapter 5 will now take up the relationship words in detail. These words - सुत, सुता, सन्तति, अपत्य, पौत्र, प्रपौत्र, दौहित्र, and related terms - are the grammar of genealogy. Without them, the Panji remains closed. With them, its structure begins to open.

Chapter 5

Key Relationship Words

1. Why Relationship Words Are the Grammar of the Panji

The Panji is built from relationship words. Names provide the material, villages provide the geography, numbers provide anchors, and titles provide status, but relationship words provide the grammar. Without them the record is only a sequence of persons and places. With them it becomes genealogy.

The most important words in this chapter are सुत, सुतो, सुता, सन्तति, अपत्य, पौत्र, प्रपौत्र, वृद्ध प्रपौत्र, दौहित्र, मातृक, चक्र, भ्राता, पुत्र, प्रवर, अपरा, and related branch-marking expressions. Some of these words are straightforward in general Sanskrit or Maithili usage. In Panji usage, however, they often perform specialized archival work. They do not merely define biological relation. They identify the kind of data being recorded.

This chapter therefore does not translate the words only once. It explains how each word behaves inside the Panji, how

it must be preserved in the data table, how it affects the genealogical chart, and what errors must be avoided.

2. The Principle of Relational Reading

A person in the Panji is never isolated. He or she appears through relation. A name is connected upward to an ancestor, downward to descendants, sideways to siblings or marriage houses, and geographically to a village. Relationship words tell the reader which direction to move.

If the entry uses सुत or सुतो, the reader usually moves vertically from father to son or son to father. If the entry uses सन्तति or अपत्य, the reader moves from a remembered ancestor to a branch or descendant group. If the entry uses पौत्र or प्रपौत्र, the reader must count generational distance. If the entry uses दौहित्र, the reader must cross through the daughter's line. If the entry closes with मातृक चक्र, the reader must leave the simple vertical tree and draw a maternal-marriage circuit.

The basic rule is simple: identify the relationship word before identifying the final meaning of the entry.

3. सुत

The word सुत generally means son. In Panji entries it is one of the most common and important vertical markers. It usually connects a person to his father or identifies a son inside a longer chain.

However, सुत must be read in context. Sometimes it appears clearly between father and son. Sometimes it appears joined with another name because of register compression. Sometimes it is part of a title-bearing chain. Sometimes it appears after a village frame, and the village relation must be read together with the father-son relation.

Data rule: every occurrence of सुत should be recorded with three fields: the person marked as son, the father or ancestor connected to him, and the place or branch attached to the statement.

Critical caution: do not turn every nearby name into father and son merely because सुत appears somewhere in the line. The word must be attached to its immediate grammatical and register context.

4. सुतो

The form सुतो appears very frequently in the source. It often functions like “son of” or “as son,” but in register style it may introduce the next link in a chain. It can also appear in dense sequences where several sons or descendants are named quickly.

A passage may move from one person to another with सुतो and then immediately attach a village through सँ. The decoder must decide whether the village belongs to the father, the son, or the marriage/settlement link created by the phrase.

Data rule: record सुतो exactly as written, not silently converting it to सुत in the transcription layer. In the normalized index layer, it may be grouped under the broader category “son-marker,” but the original form must remain visible.

Critical caution: because सुतो often occurs in a running chain, it should not be decoded one word at a time without mapping the entire chain first.

5. सुता

The word सुता is one of the most dangerous words for the modern reader because it may look simple but behaves flexibly in Panji register. In Sanskrit, सुता can mean daughter in singular

feminine contexts or sons/offspring in certain forms depending on grammar. In the Panji, it often introduces offspring or a set of children, and in many dense passages it functions as a register marker for issue or descendants.

A passage may say that a named person's सुता are several persons. Another passage may use सुता in a chain that links to a village or marriage connection. The reader must not automatically translate it as “daughter” or “sons” without testing the context.

Data rule: in the first transcription layer, keep सुता exactly as written. In the segmented layer, mark it as “offspring-marker, exact meaning context-dependent.” Only in the expanded prose should the editor decide whether it means son, sons, daughter, offspring, or issue.

Critical caution: premature translation of सुता can create false genealogy. It may turn a branch-list into daughters or turn a daughter-line into sons. The safest first-pass rendering is “issue of” or “offspring of,” followed by a note.

6. पुत्र

The word पुत्र is less frequent than सुत in the compact register but is conceptually important. It means son and is more directly Sanskritic. Where पुत्र appears, it should usually be treated as a clear son-marker unless the surrounding phrase shows otherwise.

The Panji may use पुत्र in more elaborated genealogical descriptions, especially where the register shifts into a fuller Sanskritic formulation. The presence of पुत्र may also help clarify a chain in which सुत, पौत्र, and प्रपौत्र appear nearby.

Data rule: पुत्र should be indexed together with सुत and सुतो as a son-marker but preserved as a separate original term.

Critical caution: when पुत्र appears in a long generational phrase, do not isolate it from adjacent पौत्र and प्रपौत्र markers. The whole generational ladder must be read together.

7. सन्तति

सन्तति is one of the main structural words of the Panji. It means descent, progeny, continuation, or lineage. In the source it often identifies a branch associated with an ancestor and a place.

When an entry says that a particular person's सन्तति is connected with a village, it does not necessarily mean that the named ancestor personally lived there. It may mean that his descendants, his recognized branch, or his lineage continuation is known there.

Data rule: record the ancestor or branch-name before सन्तति, the village or place after it, and any inclusion marker such as समेत. The entry should be tagged as a descent-line, not automatically as a single-person biography.

Critical caution: सन्तति should not be flattened into “children.” In many entries it means a recognized lineage branch across generations.

8. अपत्य

अपत्य means offspring or descendant, but in the Panji it often functions as a lineage-attachment marker. A name followed by अपत्य may identify a branch descended from or attached to that ancestor.

In the opening pages, अपत्य appears repeatedly beside village and branch information. This shows that अपत्य is a key device for organizing the older village lists. It is more formal than an

ordinary father-son statement and often points to a recognized descent group.

Data rule: in a table, अपत्य entries should be tagged as “ancestor-attached branch.” The entry must preserve the name before अपत्य, the place after it, and the surrounding village frame.

Critical caution: अपत्य is not always the same as a direct son. It may mark descendants in a broader sense. If the entry gives no immediate father-son chain, do not invent one.

9. पौत्र

पौत्र means grandson. When this word appears, the reader must count one generation below the son. It is a generational marker and must not be ignored.

In dense Panji passages, पौत्र may appear inside a longer line: ancestor, son, grandson, great-grandson, and then a village link. Such passages are valuable because they give more exact generational distance than ordinary सन्तति entries.

Data rule: whenever पौत्र appears, record the three-generation structure if visible: ancestor, son, grandson. If the father is not explicit, mark it as unresolved rather than supplying a guessed name.

Critical caution: do not treat पौत्र as a decorative honorific. It is a precise genealogical term and may be decisive for distinguishing two persons with the same name.

10. प्रपौत्र

प्रपौत्र means great-grandson. In the Panji, it may appear in very dense generational passages, sometimes together with पौत्र and पुत्र. These passages are especially important for reconstruction because they provide depth.

A phrase may identify a person as the great-grandson of one person, grandson of another, and son of another. Such a phrase gives a chain of four generations. It must be preserved exactly.

Data rule: प्रपौत्र entries should be entered into a generational table, not merely translated in prose. The table should include the great-grandfather, grandfather, father, and named person if each is visible.

Critical caution: if the OCR joins प्रपौत्र with a preceding name, do not assume the joined cluster is one personal name. Separate only after identifying the relation structure.

11. वृद्ध प्रपौत्र

The phrase वृद्ध प्रपौत्र or joined forms such as वीरवृद्ध प्रपौत्र create special difficulty. वृद्ध may mark an elder, senior, older branch, or a generational qualifier depending on context. It may also be affected by the joining of names and relation words.

This term should be handled conservatively. It indicates that the relationship is not merely a simple great-grandson statement; the source is adding a qualifier. The qualifier may distinguish a senior line from a junior one, or it may preserve an older branch identity.

Data rule: preserve वृद्ध exactly and do not omit it from the normalized table. The entry should receive a caution tag: “qualified great-grandson relation.”

Critical caution: do not translate वृद्ध automatically as “old” in a biographical sense. It may be structural rather than descriptive.

12. दौहित्र

दौहित्र means daughter’s son, maternal grandson. This is one of the most important non-paternal relationship words in the Panji. It changes the direction of reading.

If a person is marked as दौहित्र, he should not be placed as a direct son in the paternal line currently being described. He must be placed across a maternal connection. He belongs to one house by father but carries relation to another house through his mother.

Data rule: every दौहित्र entry must include a maternal-link field. The table should ask: whose daughter's son is he? Which house is being connected? Which village appears before and after the marker? Is the maternal house explicit or only implied?

Critical caution: flattening दौहित्र into “descendant” is a serious error. It destroys the evidence of the daughter's line and weakens the marriage network.

13. मातृक

मातृक points to the maternal side. In the Panji it is most often encountered in the compound मातृक चक्र, but it may also appear in related phrases. It marks a shift from the direct father-line to maternal affiliation.

The maternal side matters because marriage regulation in Mithila required knowledge not only of father-line descent but also of maternal connections. A paternal tree alone cannot explain all prohibitions and alliances. मातृक records the other side of the social body.

Data rule: मातृक should always trigger a change of table type. The entry should be tagged as maternal, not only paternal.

Critical caution: do not treat मातृक चक्र as a heading that can be skipped after reading the names. It is the key to how the preceding names are related.

14. चक्र

चक्र means cycle, circle, or circuit. In the phrase मातृक चक्र, it suggests not just a list but a relational circuit. The names before the phrase form a connected maternal network.

A cycle is different from a straight line. A straight line goes ancestor, son, grandson. A cycle links houses through women, marriages, and maternal memory. It may include several villages and branches.

Data rule: when चक्र closes a passage, the preceding lines should be reviewed backward to identify the beginning of the cycle. The table should include all names that belong to the cycle, not only the last name before the closing phrase.

Critical caution: if the boundary of the cycle is uncertain, mark it as uncertain. Do not cut the cycle too short merely because the last line is easiest to parse.

15. भ्राता and Brother Markers

Words for brother or sibling connection, including भ्राता and related forms, may appear less systematically than सुत or सन्तति but remain important. Brother markers show collateral relation. They help distinguish siblings from descendants.

A brother relation can prevent a false vertical tree. If two persons are brothers, one should not be made father of the other. In a lineage chart, they belong to the same generation.

Data rule: every brother marker should be recorded as a lateral relation. The table should include a generation-level field so that siblings are placed side by side.

Critical caution: in dense Panji passages, a sequence of names may be siblings even when modern punctuation is weak. The relationship marker must be used to prevent false descent.

16. अपरा

अपरा does not name a biological relation by itself, but it is crucial for branch reading. It means “another,” “further,” “other,” or “in another case.” In the Panji it often introduces another branch, another marriage, another reading, another line of the same person, or another related entry.

When अपरा appears, the reader must ask: another what? Another son? Another wife-line? Another branch? Another village association? Another case of the same name?

Data rule: mark अपरा as a branch divider. The table should not merge the following data with the previous line unless the relation is clear.

Critical caution: ignoring अपरा may combine two separate branches into one. Over-reading it may split one connected line into two. The surrounding relation words must decide.

17. प्र., प्रो, and Identity Qualification

Forms such as प्र., प्रो, or joined “प्र” appear frequently and are not simple relationship words, but they affect identification. They may mark “प्रसिद्ध,” “प्रवर,” “प्रभृति,” a prior name, an alias, a title qualification, or another internal function depending on context.

Because the expansion is not always certain, the exact form must be preserved. It may distinguish one individual from another or introduce an alternate name. In some entries, it seems to function like a qualifier before a person’s known name.

Data rule: record प्र. or प्रो in a separate qualifier column, not as part of the personal name unless evidence demands it.

Critical caution: do not erase प्र. as meaningless punctuation. It may be one of the keys to identity.

18. भगीनेय and Sister's-Son Type Relations

The source may contain terms related to nephew or sister's-son relations, such as भगीनेय. Such words, like दौहित्र, create a non-direct paternal link. They show that the Panji preserves collateral and maternal-side memory where socially relevant.

Data rule: tag such entries as collateral or affinal-maternal, not direct paternal. The table should ask whose sister or daughter creates the relation.

Critical caution: these terms are often easily missed because they may appear within a dense line. Missing them can change the whole genealogy.

19. Reading Relationship Chains

Many Panji passages contain several relationship words in one line. A phrase may move through प्रपौत्र, पौत्र, पुत्र, and सुता before reaching a village. Such passages should be handled as chains.

The correct approach is to build a generational ladder. For example:

Generation 1: great-grandfather or earlier ancestor.

Generation 2: grandfather.

Generation 3: father.

Generation 4: named person.

Generation 5: sons or issue if listed.

Only after this ladder is built should the passage be translated into prose.

Critical caution: if one link is unclear, leave that cell blank or mark uncertain. Do not force a complete chain by guessing.

20. Relationship Words and Village Links Together

Relationship words are never isolated from place. A son may be linked to one village, a branch to another, a maternal

grandson to another, and a marriage house to another. The relation word tells who is connected; the place marker tells where or through whom.

Therefore every relationship table must have a place column. A genealogical chart without place will lose much of the Panji's meaning.

Critical caution: a person's village in one entry may not be his birth-place. It may be a residence, branch-seat, marriage house, or maternal link.

21. Relationship Words and Marriage Eligibility

These words are not merely descriptive. They had practical force in marriage decisions. A direct son-line, a सन्तति branch, a maternal cycle, and a दौहित्र connection could affect whether two houses were considered suitably distant or dangerously close.

Thus the Panji's relationship words are part of a social regulatory system. They preserve the memory needed to judge alliance.

Critical caution: modern readers should not treat these words only as family-history vocabulary. They belong to a marriage-governance archive.

22. Source-Preserving Relationship Table

For every relationship occurrence, the following fields should be created:

- Original phrase.
- Relationship word exactly as written.
- Normalized relationship category.
- Person before the marker.
- Person after the marker.
- Village before the marker.
- Village after the marker.

- Number if present.
- Title if present.
- Whether the relation is paternal, maternal, collateral, affinal, or uncertain.
- Expanded reading.
- Critical caution.

This table is the foundation of the later person index and marriage network.

23. Common Errors in Reading Relationship Words

The most common errors are as follows.

First, translating सुता mechanically as daughter or sons without context.

Second, treating सन्तति as immediate children instead of a descent branch.

Third, reading अपत्य as direct sonship when it may mean broader descendant-line.

Fourth, ignoring पौत्र and प्रपौत्र and thereby losing generational distance.

Fifth, translating दौहित्र as descendant and thereby erasing the daughter's line.

Sixth, treating मातृक चक्र as a decorative ending rather than a structural category.

Seventh, ignoring अपरा and merging separate branches.

Eighth, erasing abbreviations such as प्र. because their meaning is uncertain.

Ninth, separating joined words without preserving the original.

Tenth, creating a modern family tree before building the data table.

24. Critical Analysis: What the Relationship Vocabulary Reveals

The relationship vocabulary of the Panji reveals the priorities of Mithila's genealogical culture. The record is not satisfied with naming persons. It locates them in descent, branch, place, maternal connection, marriage network, and scholarly society.

The frequent use of सन्तति and अपत्य shows the importance of recognized branches, not merely individual biography. The use of पौत्र and प्रपौत्र shows concern for generational precision. The use of दौहित्र and मातृक चक्र shows that the daughter's line and maternal connections were socially meaningful. The use of अपरा shows the need to preserve alternate or additional branches. The use of titles beside relationship words shows that prestige and descent were often recorded together.

This vocabulary is therefore a social theory in miniature. It tells us how Mithila remembered itself: through father, mother, village, marriage, branch, title, and continuity.

25. Rules for Chapter 5

The rules from this chapter may be summarized as follows.

- Preserve every relationship word exactly as written.
- Do not translate before segmenting.
- Treat सुत, सुतो, and पुत्र as son-markers but preserve their differences.
- Treat सुता as context-dependent.
- Treat सन्तति and अपत्य as branch and descent markers.
- Treat पौत्र and प्रपौत्र as generational markers.
- Treat दौहित्र as a daughter's-son marker, never as ordinary sonship.

- Treat मातृक चक्र as a maternal-marriage circuit.
- Treat अपरा as a branch divider or alternate case marker.
- Record every relationship word in a table before drawing a family tree.

26. Conclusion: The Panji Opens Through Relations

The Panji is not opened by names alone. It is opened by relations. Once the reader understands how सुत, सुता, सन्तति, अपत्य, पौत्र, प्रपौत्र, दौहित्र, and मातृक चक्र work, the record begins to change from a dense list into an intelligible social map.

Chapter 6 will now move from relationship words to village formulae and settlement markers. It will explain how ग्राम, वासी, डीह, मूलग्राम, तत्रैव, समेत, एते, and related expressions locate lineages in the geography of Mithila.

Chapter 6

Village Formulae and Settlement Markers

1. Why Village Formulae Matter

The Panji cannot be decoded through personal names alone. It is equally a geography of lineage. A family line is not merely remembered through an ancestor; it is placed in a village, a settlement, a डीह, a residence, a marriage house, or a branch-seat. The geography is therefore not secondary. It is one of the foundations of the record.

In the opening pages of Prachin Panji, the source begins with a village frame and then lists descent groups attached to it. This arrangement tells us that the record sees genealogy through place. A lineage is not floating in abstraction. It belongs to a remembered village-world.

The key village and settlement words in this chapter are ग्राम, वासी, डीह, मूलग्राम, तत्रैव, समेत, एते, अथ, अपरा, आग्नेय, तत्र, पाली, and the connector सँ when it joins person to place. These words must be preserved exactly because each one marks a different kind of geographical relation.

2. ग्राम

ग्राम means village, but in the Panji it is also a register frame. When a passage begins with “अथ ... ग्राम,” the text is not merely mentioning a village. It is opening a cluster under which several lineage entries may be placed.

A village frame should be treated like a heading in a data table. Every following entry belongs under that village until another frame, closure, or transition appears. If the reader ignores the frame, names and branches will be detached from the place that gives them meaning.

Data rule: create a “village frame” column in every decoding table. Do not record names without their governing ग्राम when the source supplies one.

Critical caution: a person listed under a village frame may not personally originate there. The frame may indicate a cluster of associated branches. The exact nature of the association must be determined from the relation word and connector.

3. अथ as a Village Opener

अथ is one of the most important transition words. It means “now,” “then,” or “next.” In the Panji, it often opens a new village cluster or a new unit of record.

When the source says “अथ सरिसब ग्राम” or “अथ माण्डर ग्राम,” it tells the reader to reset the frame. The preceding cluster has ended or shifted, and the following entries must be read under the newly named village.

Data rule: whenever अथ appears before a place, mark it as a new frame unless the surrounding text clearly shows otherwise.

Critical caution: do not merge entries across अथ without evidence. The word often prevents exactly that error.

4. एते as a Cluster Closure

एते means “these.” In the Panji it often closes a group by indicating that the preceding entries belong to the named village cluster. A phrase such as “एते गंगोली ग्राम” should be read as a closure: these are the entries of the Gangoli village group.

This is important because the Panji may list many branches before the closure. The closure tells us how far back the cluster

probably extends. Without attention to एते, the reader may either stop too early or carry the cluster too far.

Data rule: record एते as a closure marker and review the preceding entries to determine the boundary of the cluster.

Critical caution: if the beginning boundary is uncertain, mark the cluster boundary as probable, not absolute.

5. वासी

वासी means resident or inhabitant. In the Panji, it marks association with a place through residence or recognized belonging. A person may be called वासी of one place even if his ancestral origin lies elsewhere.

The word is especially useful when distinguishing origin from residence. If an entry says that a person or branch is “वासी” of a village, the record is not necessarily saying that the lineage began there. It is saying that the person or branch is known as resident or associated there.

Data rule: record वासी in a separate place-function column. The place should be tagged as “residence/association,” not automatically as “origin.”

Critical caution: do not silently remove वासी in prose. It may explain why the same branch appears in more than one village.

6. डीह

डीह is a crucial settlement word. It often refers to a habitation site, an ancestral seat, a settlement mound, or a local habitation connected with a larger village identity. In genealogical memory, a डीह can carry the force of ancestral location.

Where the Panji uses डीह, the reader should not treat it as an ordinary village name only. It may identify the specific settlement base of a branch. It may also help distinguish one house from another within a larger village cluster.

Data rule: record डीह as a settlement marker. If a phrase contains both a village and डीह, both should be preserved.

Critical caution: avoid translating डीह too narrowly. “Ancestral site,” “settlement base,” or “habitation” may be more accurate than simply “village,” depending on context.

7. मूलग्राम

मूलग्राम means original village or root village. When this term appears, it is of high genealogical value because it distinguishes origin from later residence or marriage association.

A branch may be found in several places, but its मूलग्राम indicates the remembered root. This can help reconstruct migration and branch dispersal. It can also prevent confusion when the same family appears in multiple villages.

Data rule: whenever मूलग्राम appears, tag the place as “origin/root village.” It should receive higher genealogical priority than ordinary residence unless later evidence modifies the reading.

Critical caution: मूलग्राम is a claim of remembered origin. It should be preserved as source evidence, not automatically converted into modern administrative geography.

8. तत्रैव and तत्र

तत्रैव means “there itself” or “in that very place.” तत्र means “there.” These words prevent unnecessary repetition of a place already mentioned. They depend on the preceding context.

The danger is that a modern reader may skip तत्रैव because it looks like a small adverb. In fact, it may carry the place reference for the entry. If the preceding village is lost, तत्रैव becomes meaningless; if the preceding village is preserved, तत्रैव becomes a precise pointer.

Data rule: when तत्रैव appears, fill the place field from the immediately preceding relevant place and mark it as “place supplied from तत्रैव.”

Critical caution: the antecedent of तत्रैव must be identified carefully. If more than one place appears before it, do not guess without noting uncertainty.

9. समेत

समेत means “including,” “together with,” or “along with.” It expands a place or branch. When the Panji says that a lineage is associated with one village “समेत” another, it shows that the entry includes more than one settlement or sub-branch.

Data rule: every place after समेत should be recorded as part of the same unit, not as a new independent entry unless punctuation or formula demands it.

Critical caution: do not drop secondary places introduced by समेत. They may preserve branch dispersal or associated settlements.

10. The Dash as Place Attachment

Many entries use a dash-like structure between a lineage marker and a place: ancestor or branch-name, relation word, dash, village. This dash functions like an attachment marker. It often means that the branch is associated with the named place.

For example, an entry of the form “X सन्तति-Y” should first be read as “the descendants or branch of X are associated with Y.” Only later should the editor decide whether Y is origin, residence, or branch-seat.

Data rule: record the dash as a connector. In the first pass, label it “place attachment,” not “from” or “at.”

Critical caution: do not translate every dash as “of.” The relation may be broader than possession.

11. सँ as a Place Connector

The word सँ is the most flexible place connector in the Panji. It can mean from, through, with, by, or connected with. When it links a person and a place, the exact meaning depends on the entry type.

If the entry is paternal, सँ may indicate origin or residence. If the entry is marriage-related, सँ may indicate the house into which marriage occurred. If the passage is maternal, सँ may mark a maternal or affinal connection. If it follows a title-bearing person, it may identify the place where that scholar or branch was known.

Data rule: in the segmentation layer, translate सँ only as “linked with.” In the critical explanation layer, specify whether the link is origin, residence, marriage, maternal, affinal, or uncertain.

Critical caution: early translation of सँ is one of the easiest ways to damage the record.

12. पाली as a Settlement and Social Marker

पाली appears frequently in the source, sometimes attached to villages or as part of a settlement identity. It should be preserved exactly. It may indicate a locality, subdivision,

habitation, or known social settlement within a larger village-world.

In some passages, a place name followed by पाली may identify the specific locality of a branch. In other passages, पाली may be part of a compound place-name. The editor must not separate or normalize it too quickly.

Data rule: record पाली exactly with the associated place. If later evidence shows that it is a locality marker, tag it accordingly in the gazetteer.

Critical caution: do not treat every पाली as identical in function. Context decides whether it is a place-name component or a settlement-type marker.

13. आग्नेय and Directional Markers

Occasionally, the source may include directional or locational qualifiers such as आग्नेय. Such words are valuable because they locate a branch more precisely inside a settlement geography.

A directional marker may distinguish one settlement from another with the same or similar name. It may also preserve local orientation known to the original community.

Data rule: preserve directional words in the place field and also in a separate “direction/qualifier” field.

Critical caution: do not translate a directional marker away. It may be essential for identifying the correct locality.

14. समेत, ओ, and Multiple Place Lists

The Panji often links more than one place in a single entry. It may use समेत, ओ, commas, or simple sequence. Such lists must be preserved as lists. They may indicate multiple settlements of the same branch, related villages, or inclusive clusters.

For example, if a branch is attached to “कटमा ओ सकुरी,” both Katma and Sakuri must remain attached to the same branch in the first pass. Splitting them into two independent branches would be premature.

Data rule: when multiple places appear in one entry, create a multi-place field and record the connector exactly: ओ, समेत, comma, dash, or sequence.

Critical caution: multiple-place lists are often evidence of branch expansion. They should not be simplified.

15. Village Clusters and Migration

The repeated appearance of the same village or family across different sections suggests movement, branching, or marriage linkage. A branch may begin in one village, appear as resident in another, and be connected by marriage with a third. This is not disorder. It is the social geography of Mithila.

Migration should not be assumed in every multi-place entry, but it should be considered. When the same ancestor-name and branch appear with multiple locations, the editor should ask whether the text is preserving movement, settlement expansion, marriage connection, or variant association.

Data rule: in the gazetteer, each village should include all associated persons, branches, titles, and relation types. This will allow patterns of movement to emerge from the data rather than from guesswork.

Critical caution: do not narrate migration unless the source provides enough evidence. Use “associated with,” “recorded at,” or “linked to” when the exact movement is uncertain.

16. Village Names and Variant Spellings

Village names may appear in variant spellings because of older orthography, local pronunciation, scribal practice, print transmission, or OCR distortion. A single place may have more

than one written form. Conversely, similar spellings may refer to different places.

The editor must therefore build a variant list. The original form must be preserved, while the normalized form is created only for indexing. Each normalization should carry evidence.

Data rule: the village gazetteer should have at least four fields: original spelling, normalized spelling, source location, and confidence level.

Critical caution: do not force all similar names into one modern spelling. False normalization can corrupt the geography of the Panji.

17. Village as Origin, Residence, Marriage House, or Branch Seat

A single place reference may perform different functions. It may mark origin, current residence, marriage house, maternal link, daughter's married house, branch seat, title association, or inclusion within a cluster.

The same village may therefore appear in different columns of the data table depending on context. If the entry is paternal, the place may be a branch seat. If the entry is marked by विवाह, the place may belong to the spouse's house. If the entry contains दौहित्र, the place may belong to the maternal link. If the entry uses वासी, the place is residence or recognized belonging.

Data rule: never use one generic "village" column only. Use columns for place name and place function.

Critical caution: a place name without a function is incomplete data.

18. Critical Analysis: What the Village Formulae Reveal

The village formulae show that Mithila remembered lineage geographically. Social memory was not stored only in the body of the family. It was stored in the relation between family and

place. Villages were not passive backgrounds. They were containers of lineage identity.

The recurrence of ग्राम, वासी, डीह, समेत, तत्रैव, and multi-place lists shows a society attentive to origin, residence, branch dispersal, and alliance. A lineage becomes legible only when placed. The Panji is therefore both genealogy and gazetteer.

The village formulae also reveal the administrative and social intelligence of the record. The Panji knew that a person could be connected to more than one place. It preserved that complexity instead of flattening it. A family could have a root village, a residence, a marriage link, and a branch settlement. All of these mattered.

19. The Village Gazetteer Protocol

To enshrine the geographical data, a village gazetteer must be created alongside the person index. The gazetteer should include:

- 1. Original village form as written.**
- 2. Normalized village form, if known.**
- 3. Source segment and page or line reference.**
- 4. Governing frame, if any.**
- 5. Associated person or ancestor.**
- 6. Relationship word attached to the place.**
- 7. Connector: dash, सँ, वासी, समेत, तत्रैव, ओ, or sequence.**
- 8. Place function: origin, residence, marriage, maternal, branch-seat, inclusion, closure, or uncertain.**
- 9. Variant spellings.**
- 10. Critical note.**

This gazetteer will later allow the reader to see not only where a place occurs but what role it plays in the genealogical system.

20. Rules for Reading Village Formulae

The rules of this chapter may be summarized as follows.

First, identify the village frame before reading the names.

Second, preserve ग्राम, वासी, डीह, मूलग्राम, तत्रैव, समेत, एते, and अथ exactly.

Third, treat सँ first as “linked with” and decide its meaning only after structural analysis.

Fourth, distinguish origin, residence, marriage house, maternal link, and branch-seat.

Fifth, record all variant spellings before normalizing.

Sixth, do not remove secondary places introduced by समेत or ओ.

Seventh, treat एते as a cluster closure.

Eighth, do not narrate migration without evidence.

Ninth, create a gazetteer alongside the person index.

Tenth, remember that the Panji is a social map of Mithila.

21. Conclusion: Place as Genealogical Evidence

The Panji cannot be decoded without geography. A name becomes meaningful when placed; a branch becomes traceable when its villages are recorded; a marriage becomes visible when its settlement link is understood; a maternal cycle becomes legible when its houses are mapped.

Chapter 7 will now return to the two great descent words, सन्तति and अपत्य. It will explain their difference, their overlap, and the careful method needed to interpret them without turning branch records into false direct father-son lines.

Chapter 7

Reading “सन्तति” and “अपत्य”

1. Why These Two Words Need a Separate Chapter

Among the key relationship words of Prachin Panji, सन्तति and अपत्य require separate treatment because they are not ordinary one-generation terms. They do not always behave like सुत, पुत्र, पौत्र, or प्रपौत्र. They often mark branch identity rather than direct father-son sequence. They may preserve a house, a line, a known descent-group, or an ancestor-attached village association.

A careless reader may translate सन्तति as “children” and अपत्य as “son.” That would be too narrow. In many entries these words indicate a recognized descent-line spread across a village or settlement. They may also preserve an older ancestor whose descendants are now known by a later place-name. The terms therefore belong to the grammar of lineage continuity.

This chapter explains how to read these two terms without reducing the Panji to a false modern family tree. It also sets the data protocol for preserving every occurrence of these words in the manuscript, the index, and the later genealogical tables.

2. सन्तति: Continuity, Descent, and Branch

सन्तति broadly means continuity, progeny, descendants, or lineage. In the Panji, it often points not to one child but to the continuation of a named ancestor through a branch. It is therefore best understood as a lineage-continuity marker.

When an entry says that the सन्तति of a person is attached to a village, the safest first expansion is: “the descendant-line or branch of this person is associated with that place.” This leaves

open whether the place is an origin, residence, branch-seat, later settlement, or known family location.

The word should not be flattened into “children.” Children are one generation. सन्तति may refer to a longer continuation. It may include sons, grandsons, later descendants, and recognized branch-members. In a register like the Panji, सन्तति is social and genealogical at once.

3. अपत्य: Offspring-Line and Ancestor Attachment

अपत्य also means offspring, progeny, or descendant. In Panji usage, however, it often functions as an ancestor-attachment marker. A name followed by अपत्य identifies a branch as descended from, attached to, or remembered through that named person.

This word is especially common in compact village-list style. A sequence such as “X अपत्य - Y” should not be expanded too quickly as “X’s son Y.” The form may mean that the descendants or branch of X are associated with Y village or locality. The person before अपत्य may be a remembered ancestor rather than the immediate father of the next named person.

Thus अपत्य is genealogically important but structurally different from सुत. सुत tends toward direct sonship. अपत्य often marks descent-group identity.

4. The Difference Between सन्तति and अपत्य

The difference between सन्तति and अपत्य should be understood as a difference of emphasis, not a rigid wall.

सन्तति emphasizes continuation. It points to the continuing line, the descendants, the branch that proceeds from a named

person. अपत्य emphasizes offspring or descent from a named ancestor. It attaches a branch to an ancestral source.

In practice the two may overlap. Both can mark descent. Both can connect an ancestor with a village. Both can be used in compact register entries. The decoder should therefore avoid forcing an artificial distinction. The question is not only “What does the dictionary say?” The question is “What is the term doing in this entry?”

A useful working distinction is this: when सन्तति appears, first think “continuing line”; when अपत्य appears, first think “offspring-line attached to an ancestor.” Then refine the interpretation by context.

5. Why They Are Not Always Direct Descent Statements

The most serious error is to treat every सन्तति or अपत्य entry as a direct father-son statement. These words often point to a branch across time. A branch may be known by an ancestor, but the entry may not give all generations between the ancestor and the recorded settlement.

For example, if an entry says that the सन्तति of a named person is linked to a village, the text may be preserving the fact that the branch continued there. It may not be naming the immediate son. Similarly, an अपत्य entry may attach a village to an ancestor’s offspring-line without listing each generation.

A direct father-son relation should be drawn only where the source gives a son-marker such as सुत, सुतो, पुत्र, or a clear generational chain. Where only सन्तति or अपत्य appears, the chart should show a descent-branch, not a definite father-son edge.

6. How to Enter सन्तति in a Data Table

Every occurrence of सन्तति should be entered with the following fields: original phrase, ancestor or branch-name

before the word, exact form of सन्तति, place or village after the word, connector if present, number if present, title if present, governing village frame, and critical note.

The relationship category should be marked as “lineage-continuity” or “descent-branch.” It should not be marked simply as “child.” If the surrounding passage later gives sons or grandsons, those can be linked separately.

The critical note should ask: does this entry identify a branch-seat, a residence, a village group, a migration trace, or an ancestral continuity? The answer should be based on evidence, not assumption.

7. How to Enter अपत्य in a Data Table

Every occurrence of अपत्य should be entered with equal care. The table should include: original phrase, ancestor-name before अपत्य, exact attached form, place or person following the marker, governing village frame, connector, title, number, and uncertainty note.

The relationship category should be marked as “ancestor-attached offspring-line.” This phrase preserves both the biological and archival force of the word. It says that the branch is remembered through an ancestor, but it does not falsely claim that the next name is necessarily the immediate son.

If later evidence shows a direct father-son relation, the table can be enriched. But the first reading must remain conservative.

8. The Dash After सन्तति or अपत्य

Many entries attach a place after a dash or dash-like break. The pattern may appear as “X सन्तति - Y” or “X अपत्य - Y.” In such cases, the dash often works as a place-attachment marker. It

should not automatically be translated as “of,” “from,” or “son of.”

The first-pass expansion should be: “the branch or offspring-line of X is linked with Y.” After that, the surrounding frame may clarify whether Y is a village, locality, branch-seat, residence, or marriage-related place.

The dash is a connector, not an explanation. The explanation must be supplied only after the entry has been segmented.

9. सन्तति and Village Frames

सन्तति frequently appears under village frames. This means that the word operates both genealogically and geographically. It says that a branch of a named person belongs somewhere within the village-world being described.

If the entry appears under “अथ ... ग्राम,” the governing village frame must be recorded before the branch place. The line may contain more than one place: the governing village cluster and the specific branch location. Losing either one weakens the data.

A decoder must therefore distinguish “frame village” from “attached place.” The frame may be the larger cluster. The attached place may be the branch-seat or associated settlement.

10. अपत्य and Ancestral Prestige

अपत्य entries often preserve the remembered importance of an ancestor. The named ancestor may be the reason the branch is identifiable. His name functions like an anchor. The branch may carry his memory even when many generations have passed.

This is why अपत्य should be indexed by ancestor-name. A person appearing before अपत्य may become a key to grouping

several branches. The index should therefore allow the reader to search not only current persons but also ancestor-attachment names.

Critical analysis should ask: why is this ancestor preserved? Was the branch known through him? Did he mark a learned house, a migration point, a village founder, or a socially recognized line? These questions may not always be answerable immediately, but they must be kept visible.

11. सन्तति, अपत्य, and Titles

Sometimes a descent or offspring marker appears beside a title-bearing person. This is especially significant. If a branch is attached to a महामहोपाध्याय, कवि, वैयाकरण, ज्योतिर्विद, or पण्डित, the entry may preserve not only descent but intellectual prestige.

The title must therefore remain attached to the entry. Do not separate title from lineage. A scholar's title may explain why his branch was carefully remembered, why the line appears in a prominent position, or why later descendants used his name as an anchor.

Data rule: whenever सन्तति or अपत्य appears with a title, the title should be entered in both the person index and the title index.

12. सन्तति, अपत्य, and Numbers

Numbers attached to सन्तति or अपत्य entries are important. They may indicate register positions, notes, generation references, or cross-links. Their meaning should not be guessed, but their placement must be preserved.

The data table should record whether the number follows the ancestor-name, follows the relation word, follows the branch place, or appears before a note. A number attached to a branch may later help align the same branch with another passage.

Critical caution: never remove a number from a descent entry because it seems unexplained. The unexplained number is part of the source's architecture.

13. When सन्तति and अपत्य Overlap

In some clusters, सन्तति and अपत्य appear near each other. This does not necessarily mean two different systems are being used. It may show that the Panji preserves both the continuity of a branch and the ancestral attachment of another branch in the same village group.

The decoder should not try to standardize all such entries into one term. If the source uses सन्तति, preserve सन्तति. If it uses अपत्य, preserve अपत्य. The difference may matter later.

Normalization is useful for searching, but the original relation word is sacred data. It belongs to the source and must remain visible.

14. False Direct Genealogy: A Warning

Suppose a modern editor sees “X सन्तति - Y” and draws X as father of Y. This may be wrong. Y may be a village, not a person. Or Y may be a branch-place. Or the entry may mean that X's descendants are found at Y. The false father-son line would then corrupt the genealogy.

Similarly, if an editor sees “X अपत्य - Y” and treats Y as X's immediate child, the entire branch may be compressed falsely. The Panji may be naming the ancestral source and the later branch location, not a direct son.

The rule is strict: direct genealogy requires direct relationship evidence. सन्तति and अपत्य alone usually produce branch evidence, not complete generational sequence.

15. How to Represent These Terms in Charts

In a genealogical chart, सुत or पुत्र can usually be drawn as a solid vertical line from father to son. पौत्र and प्रपौत्र can be drawn with generational distance. But सन्तति and अपत्य should often be drawn differently.

A सन्तति relation may be represented as a dotted descent-branch from the ancestor to a branch box. An अपत्य relation may be represented as an ancestor-attachment arrow from the named ancestor to the offspring-line. These visual distinctions prevent false precision.

If later entries supply exact generations, the dotted line can be replaced by a full chain. Until then, the chart should show that the descent is real but the intermediate generations are not fully specified in that entry.

16. Critical Analysis: What These Words Reveal

The use of सन्तति and अपत्य reveals that the Panji is interested in continuity more than biography. It does not always stop to narrate each life. It preserves the line, the branch, the place, and the ancestral attachment.

This tells us something important about Mithila's social memory. A person mattered not only as an individual but as the source of a continuing house. A village mattered not only as a residence but as the visible location of a branch. An ancestor mattered because his name organized later descendants.

The Panji therefore remembers society through continuity. सन्तति and अपत्य are the words by which continuity becomes record.

17. Source-Enshrinement Protocol for सन्तति and अपत्य

For every occurrence of these two terms, the book's working database should preserve the following: exact original phrase; source segment; page or line; governing village frame;

ancestor-name; relation term; attached place or person; connector; number; title; closure marker; normalized ancestor form; normalized place form; expanded meaning; uncertainty note; and chart recommendation.

This protocol ensures that no data are lost when the prose chapter is later converted into tables, indexes, appendices, or family charts.

18. Rules for Reading सन्तति and अपत्य

First, preserve the exact word used by the source.

Second, read सन्तति first as lineage-continuity or branch.

Third, read अपत्य first as ancestor-attached offspring-line.

Fourth, do not turn either word into direct sonship without additional evidence.

Fifth, distinguish frame village from attached place.

Sixth, keep titles, numbers, and connectors attached to the entry.

Seventh, chart uncertain branch descent with dotted or branch-level notation.

Eighth, index both the original form and the normalized form.

Ninth, preserve uncertainty openly.

Tenth, remember that these words are the Panji's grammar of continuity.

19. Conclusion: Continuity as Record

सन्तति and अपत्य show that the Panji is not merely a list of immediate fathers and sons. It is a record of continuity. It preserves houses, branches, settlement attachments, ancestral names, and social memory across generations.

To decode these words properly is to respect the Panji's own method. The record does not always give a modern family tree,

but it gives the evidence from which responsible family trees can later be built. The decoder's duty is to preserve the evidence before drawing the tree.

Chapter 8 will now examine the small but powerful connector “सँ.” That word links persons to villages, houses to houses, and paternal lines to marriage and maternal networks. Its meaning changes with context, and therefore it requires careful decoding.

Chapter 8

Reading “सँ” in the Panji

1. The Small Word That Opens Many Doors

Among all the compact signs of Prachin Panji, the word “सँ” is one of the most powerful. It is small, common, and easy to underestimate. Yet it can decide whether an entry refers to origin, residence, marriage connection, maternal linkage, branch association, or social affiliation. A careless translation of “सँ” can distort an entire genealogy.

In ordinary Maithili, “सँ” may mean from, with, by, through, or connected with. In the Panji, it carries all these possibilities and more. It is not a fixed English preposition. It is a connector whose meaning changes according to the type of entry in which it appears.

This chapter therefore treats “सँ” as a relational hinge. It joins names to places, houses to houses, and paternal records to maternal and marriage networks. The decoder must first preserve it, then classify it, and only after that translate it.

2. Why “सँ” Cannot Be Translated Too Early

The most common error is to translate every “सँ” as “from.” Sometimes that is correct. Often it is not enough. A person may be linked “सँ” a village because he came from that village, resided there, married into that house, was connected through his mother, or belonged to a branch known there.

For this reason, the first-pass translation of “सँ” should be “linked with.” This neutral phrase keeps the relation open. The critical explanation can then decide whether the link means

from, through, at, by marriage into, by maternal connection, or by branch association.

Data rule: in the transcription layer, preserve “सँ” exactly. In the segmentation layer, mark it as a connector. In the interpretation layer, classify its function. In the prose layer, translate it only after classification.

Critical caution: early certainty is dangerous. If the surrounding entry is not yet understood, leave “सँ” as “linked with” rather than forcing “from.”

3. “सँ” as Origin

In some entries, “सँ” does appear to indicate origin. A person or branch may be linked with a village in a way that suggests that the village is the source-place of the house. This is especially likely when the entry belongs to a descent line and no marriage or maternal marker is present.

However, origin should not be assumed merely because a place follows “सँ.” The Panji often preserves more than one kind of place relation. A source-place, a residence, and a marriage-house may all be expressed through the same connector. Therefore the origin reading must be supported by surrounding evidence.

Data rule: classify “सँ” as origin only when the entry’s structure supports that reading. If the passage uses मूलग्राम, ancestral branch markers, or a clear village-frame relation, the origin reading becomes stronger.

Critical caution: origin is a high-value claim. Do not assign it casually.

4. “सँ” as Residence or Settlement Association

Many entries use “सँ” to show that a person or branch is associated with a place. This may mean residence or

recognized settlement, not necessarily ancestral origin. The Panji is concerned with where a branch is known, where it is located, and where it participates in the social geography of Mithila.

If an entry contains वासी, the place function is clearer. But even without वासी, “सँ” may still carry a settlement meaning. The reader should ask: is the place acting as the present location of the branch? Is the person known through that village? Does the same line appear elsewhere with another place, suggesting movement or branch dispersal?

Data rule: when “सँ” appears without enough evidence for origin or marriage, classify it first as “settlement association.” Later comparison may refine the category.

Critical caution: settlement association is not weaker evidence. It is simply different from origin.

5. “सँ” as Marriage Connection

In marriage entries, “सँ” often links one house with another. It may indicate the village or family into which marriage occurred. If the surrounding passage contains विवाह, पत्नी, अपरा, मातृक चक्र, or a sequence of daughter/maternal references, the connector should be tested as a marriage-link.

This use is central to the Panji’s purpose. Marriage was one of the reasons genealogy had to be remembered. A place following “सँ” in such a passage may identify the affinal house rather than the person’s own ancestral village.

Data rule: in a marriage-context entry, create two place fields: natal/lineage place and affinal/marriage place. Do not collapse them into one village column.

Critical caution: translating a marriage “सँ” as simple “from” can move a person into the wrong house and destroy the affinal evidence.

6. “सँ” in मातृक चक्र

When a passage belongs to a मातृक चक्र, “सँ” becomes even more delicate. A maternal cycle does not follow the straight line of father, son, grandson. It moves through mothers, daughters, marriage houses, and maternal descendants. In such passages, “सँ” may mark the place through which the maternal connection is formed.

The decoder must therefore change the table type. Instead of asking only “where is this man from?” one must ask “through which house or village does the maternal link pass?”

Data rule: inside a मातृक चक्र, classify “सँ” as maternal or affinal until the exact function becomes clear. The data table should contain columns for maternal house, affinal house, and linked village.

Critical caution: a मातृक चक्र passage should never be read as a simple sequence of origins.

7. “सँ” with दौहित्र

When “सँ” appears near दौहित्र, the entry is not a simple paternal settlement statement. दौहित्र means daughter’s son. Therefore the place connected by “सँ” may belong to the maternal house, the daughter’s married house, or the social location of the daughter’s-son relation.

A daughter’s son stands between two lineages. “सँ” may tell us where that crossing occurs. If we translate it only as “from,” we may place him incorrectly in a paternal tree.

Data rule: every “सँ ... दौहित्र” entry should be tagged as a daughter-line or maternal-bridge entry. The table should ask: whose daughter’s son is he, and which village is the maternal or affinal connector?

Critical caution: never make a दौहित्र entry into direct sonship merely because a village follows “सँ.”

8. “सँ” with सुत and सुतो

When “सँ” appears in a father-son chain, it may attach the son to a place, the father to a place, or the whole branch to a place. Dense entries often move quickly: father, son-marker, name, place connector, another name, number, and closure. The reader must map the chain before assigning the place.

The safest method is to mark all names first, then all relation words, then all place connectors. After that, test which person the place most naturally modifies.

Data rule: in a chain containing सुत or सुतो and “सँ,” the place should be recorded with a provisional tag: “attached to nearest relation, to be verified.” Only after the entire entry is segmented should the place function be fixed.

Critical caution: do not attach the place automatically to the nearest name if a larger branch structure is visible.

9. “सँ” with सन्तति and अपत्य

When “सँ” appears near सन्तति or अपत्य, it often connects a branch or ancestor-attached line with a place. This is different from direct personal origin. The entry may mean that the descendants of a named ancestor are associated with a village.

In such cases, the “सँ” relation belongs to the branch rather than only to one individual. The branch may include many descendants, and the place may be a branch-seat, residence, or remembered association.

Data rule: classify these entries as branch-place links. Record the ancestor-name, the relation word, the place after “सँ,” and the governing village frame.

Critical caution: do not turn a branch-place link into a direct biography.

10. “सँ” and Multiple Places

Some entries contain more than one place. A line may include a governing village frame, a branch place, a “सँ” place, and another place introduced through ओ, समेत, or sequence. In such cases, “सँ” is only one part of the geographical statement.

The decoder must preserve all places and their connectors. A place before “सँ” and a place after “सँ” may have different functions. The first may be a frame; the second may be a link; a third may be an included settlement.

Data rule: do not use one undifferentiated place field. Use separate columns for frame village, direct place attachment, “सँ” place, included place, and normalized place.

Critical caution: multiple-place entries often preserve movement or network structure. Simplifying them destroys data.

11. “सँ” and Numbers

Numbers often appear near “सँ” links. The number may belong to the person, the branch, the marriage, the note, or the register position. Its relationship to the “सँ” phrase must be preserved.

For example, if a number appears immediately before or after a “सँ” place, the table should record that position exactly. Later comparison may show whether similar number-placement carries a consistent meaning.

Data rule: every “सँ” entry should include a number-position field: before connector, after connector, after linked person, after linked place, or note-marked.

Critical caution: do not move numbers into footnotes or delete them from prose. They are part of the entry structure.

12. “सँ” and Titles

When a titled person is linked with a place through “सँ,” the entry may preserve both intellectual status and geographical identity. A महामहोपाध्याय, वैयाकरण, ज्योतिर्विद, कवि, पण्डित, or बाबू may be associated with a village through residence, lineage, or fame.

The title-place relation can be historically important. It may reveal a scholarly house, a teaching lineage, or a village known for a learned family. Therefore the “सँ” place should be entered not only in the person index but also in the title index.

Data rule: every title-bearing “सँ” entry should be tagged for the person index, village gazetteer, and title index.

Critical caution: title plus place may be a clue to intellectual history, not merely genealogy.

13. “सँ” and अपरा

When अपरा introduces another branch or case, “सँ” in the following phrase may belong to the new branch, not to the previous one. This is a common source of error. If the reader misses अपरा, the “सँ” place may be attached backward to the wrong branch.

Data rule: when अपरा appears before a “सँ” phrase, begin a new provisional unit. Then test whether the following place belongs to another branch, another marriage, another reading, or another line of the same person.

Critical caution: अपरा and “सँ” together often signal that the source is opening another relational path.

14. “सँ” and OCR Difficulty

In the digital files, “सँ” is sometimes joined to the preceding or following word. This creates visual difficulty. A phrase such as “दरिहरा सँ” may appear joined; a name may attach to the connector; or OCR may misread the nasal sign. The editor must therefore search for forms both with and without spaces.

Data rule: preserve the original joined form in transcription, but create a segmented reading in the analysis layer. If the segmentation is uncertain, mark it.

Critical caution: never assume that a joined form is one word. The connector may be hidden inside it.

15. A Four-Step Method for “सँ”

Every “सँ” entry should be decoded in four steps.

First, preserve the original phrase exactly as written.

Second, segment the phrase into person, relation word, title, number, “सँ,” place, and closure.

Third, classify the connector: origin, residence, branch-seat, marriage, maternal link, daughter-line, title association, or uncertain.

Fourth, write the expanded meaning in prose, keeping uncertainty visible.

This method prevents the small connector from being overtranslated.

16. Example of Neutral First-Pass Reading

A compact phrase such as “माण्डर सँ हाड़ी दौहित्र” should not be immediately translated as “Hadi from Mandar.” Because दौहित्र

appears, the safer first-pass reading is: “a daughter’s-son connection linked with Mandar and Hadi.” Only after the surrounding entry is decoded can the precise maternal relation be stated.

Likewise, a father-son phrase with “सोदरपुर सँ” may first be recorded as “linked with Sodarpur.” If the passage is paternal, it may become “from Sodarpur” or “of the Sodarpur branch.” If it is maternal, it may become “through the Sodarpur house.”

Neutral first-pass reading is not weakness. It is discipline.

17. Critical Analysis: What “सँ” Reveals

The frequent use of “सँ” reveals that the Panji thinks relationally. It is not content to name persons in isolation. It must connect them: to villages, branches, mothers, daughters, marriages, titles, and houses.

This connector shows that Mithila’s genealogy was not a static vertical ladder. It was a network. People belonged to places, but also moved through alliances. Houses had origins, but also residences. Daughters crossed into other houses, but their sons remained genealogically meaningful. Scholars carried place identities along with titles.

“सँ” is therefore one of the words through which the Panji becomes a social map. It records connection itself.

18. The “सँ” Data Table

To enshrine all occurrences of “सँ,” the working table should contain the following fields: source segment; page or line; original phrase; word before “सँ”; word after “सँ”; relation word nearby; title nearby; number nearby; place before connector; place after connector; entry type; provisional meaning; final classified meaning; uncertainty note; index tags.

The entry type should be one of the following: paternal, branch, village cluster, marriage, maternal cycle, दौहित्र, title-bearing, note-linked, or uncertain.

This table will later allow a reader to sort all “सँ” entries by function and discover patterns of settlement, marriage, and maternal linkage.

19. Rules for Reading “सँ”

First, never translate “सँ” automatically as “from.”

Second, preserve the original phrase exactly.

Third, identify the entry type before deciding the meaning.

Fourth, use “linked with” in the first pass.

Fifth, classify the link as origin, residence, branch-seat, marriage, maternal, affinal, daughter-line, title association, or uncertain.

Sixth, keep the place function separate from the place name.

Seventh, treat “सँ” near दौहित्र or मातृक चक्र as a maternal or affinal clue.

Eighth, treat “सँ” near विवाह as a marriage-house clue.

Ninth, record all numbers and titles near the connector.

Tenth, do not erase uncertainty.

20. Conclusion: The Connector as Evidence

The word “सँ” is small, but it carries major evidence. It may mark origin, settlement, marriage, maternal crossing, branch location, or scholarly affiliation. It is the hinge by which the Panji joins persons to the world around them.

To read “सँ” correctly is to resist over-simplification. The Panji is not merely saying where someone is from. It is often saying how one house is connected with another, how a branch

is placed, how a daughter-line is remembered, or how a maternal cycle is completed.

Chapter 9 will now turn to the numbers in parentheses. These numbers are among the most difficult features of Prachin Panji. Like “सँ,” they must be preserved before they can be explained.

Chapter 9

Reading Numbers in Parentheses

1. Why the Numbers Need Their Own Method

The numbers in Prachin Panji are among the most difficult features of the source. They appear in parentheses, beside names, after relationship chains, near village links, inside marriage entries, and beside note markers such as दीप. Some numbers are simple. Some contain one slash. Some contain double slashes. Some include zero. Some appear in pairs. Some sit next to date expressions. Some seem to mark internal references rather than genealogy itself.

Because their function is not always obvious, the first duty is preservation. A number must not be deleted because it is unexplained. It must not be silently corrected because it looks irregular. It must not be moved away from the word beside which it appears. The number is part of the entry. It is evidence.

This chapter does not pretend that every number can be fully solved at once. Instead, it gives a disciplined method: classify the number, preserve its exact form, record its position, compare repeated patterns, and interpret only when the evidence is strong.

2. The Main Forms of Numbering

The source shows several kinds of numerical forms. The principal types are:

1. simple parenthetical numbers, such as (१३१) or (१८०);

2. single-slash numbers, such as (८७/०), (११०/०७), or (१४३/०९);

- 3. double-slash numbers, such as (२२७//०४), (१७//०८), or (५४//०३);**
- 4. numbers with zero elements, such as (५८//०) or (८७/०);**
- 5. paired parenthetical numbers appearing near one another;**
- 6. numbers attached to दीप;**
- 7. numbers appearing beside marriage entries;**
- 8. numbers appearing inside generational chains;**
- 9. numbers appearing beside titles or honorifics;**
- 10. numbers appearing near village or connector phrases.**

The variety itself is important. It warns us against one universal explanation. A single-slash number may not perform the same function as a double-slash number. A number beside दीप may not behave like a number beside a son-marker. A simple number at the beginning of a page may not have the same role as a number inside a genealogical chain.

3. Preserve the Number Exactly

The first rule is exact preservation. If the source writes (२२७//०४), the editor must preserve the double slash. If the source writes (८७/०), the zero must remain. If the source writes (११०/०७ दीप), the word दीप must remain attached. If the number appears before a name, it should not be moved after the name. If it appears after a name, it should not be moved to a footnote.

Exact preservation matters because the form may later reveal the system. A single slash may distinguish one register

category from another. A zero may indicate absence, continuation, or a specific internal code. Double slashes may mark a separate layer of reference. Until the system is fully established, the original form is the only safe evidence.

Data rule: every number must be copied in a separate “number as written” field. Never store only a normalized number.

Critical caution: do not modernize the number by changing Devanagari numerals into Roman numerals in the source layer. Roman equivalents may be added for searching, but the original Devanagari form must be preserved.

4. Simple Parenthetical Numbers

Simple parenthetical numbers such as (१३१), (१८०), or (३७६) may appear as large sequence markers, page-linked markers, entry numbers, or register references. Their exact function must be determined by location and repetition.

A simple number at the beginning of a passage may differ from a simple number inside a genealogical entry. If two simple numbers appear together, they may belong to different systems: one could be a page-like marker and the other an entry-like marker. The editor must record them separately rather than combining them.

Data rule: classify simple parenthetical numbers by position: line-opening, page-opening, entry-internal, post-name, pre-name, post-closure, or paired.

Critical caution: never assume that a simple parenthetical number is a generation number unless the surrounding genealogical words prove it.

5. Single-Slash Numbers

Single-slash forms such as (८७/०), (११०/०७), (१४३/०९), and (२५/०५) are frequent in the source. They may represent an internal

reference divided into two parts. The first element and second element should be recorded separately, but only after the whole original form is preserved.

A single-slash number may sit after a person, before a place, beside a title, or near a marriage marker. Its position may decide its function. A number after a named person may identify that person or entry. A number after a relationship phrase may identify a branch. A number near विवाह may belong to the marriage record. A number before दीप may point to a note.

Data rule: store single-slash numbers in four fields: original form, left element, right element, and position.

Critical caution: do not treat the left element as page and right element as line until evidence confirms that pattern. It may be tempting, but it must be proven.

6. Double-Slash Numbers

Double-slash forms such as (२२७//०४), (१७//०८), (५४//०३), and (३३२//१०) require special care. The double slash is unlikely to be accidental if it recurs consistently. It may indicate a different reference layer, a sub-register, a copied notation, or a structural distinction from single-slash numbers.

The double slash must be preserved in all layers. In the normalized search layer, the editor may also create a searchable form without slashes, but that must not replace the original.

Data rule: tag double-slash numbers separately from single-slash numbers. Record the word immediately before and after each occurrence.

Critical caution: if a double-slash form appears near a family branch and a single-slash form appears near a marriage or note, do not merge their functions without evidence.

7. Numbers with Zero

Forms containing zero, such as (८७/०) or (५८//०), are especially important. Zero may represent absence, continuation, null value, register subdivision, or a legitimate numbered code. It should never be dropped.

In old registers, zero may be a meaningful placeholder. Removing it could change the reference. For example, (८७/०) is not the same as (८७), and (५८//०) is not the same as (५८). The form with zero tells us that the source wanted two fields, even if the second field is zero.

Data rule: create a “zero-present” flag in the number table.

Critical caution: do not treat zero as OCR dirt. Only page-image verification or repeated context can justify emendation.

8. Paired Parenthetical Numbers

Sometimes two parenthetical numbers appear close together. They may represent two numbering systems operating at once. One may be a page or section marker; the other may be an entry marker. They may also indicate a cross-reference between registers.

The editor should not combine paired numbers into one. If the source has (१८०) (३७६), the data table should record two numbers with their relative order and spacing. Their relation can be analyzed later.

Data rule: paired numbers should be entered as Number A and Number B, with exact sequence preserved.

Critical caution: do not assume that the larger number is always a page number or that the smaller number is always an entry number. The source must decide.

9. Numbers Beside Names

Many numbers appear immediately after personal names. These may identify the person, the entry, a branch, or a cross-reference. The number should remain attached to the person in the data table, but the interpretation should remain cautious.

A number after a repeated name can be especially useful. If two persons have the same name but different numbers, the numbers may help distinguish them. Conversely, if the same name and same number recur in related contexts, the number may help confirm identity.

Data rule: every person index entry should include all numbers found beside that person, with source locations.

Critical caution: a number beside a name does not automatically prove that every later occurrence of the name without the number is the same person.

10. Numbers Beside Relationship Words

Numbers may appear beside सुत, सुतो, सुता, पौत्र, प्रपौत्र, सन्तति, अपत्य, or दौहित्र phrases. These numbers may identify a generational link, entry reference, branch, or note. Their placement is important.

If a number appears between a father and son, it may belong to one of them or to the relation itself. If it appears after a list introduced by सुत, it may belong to the group. If it appears before a place introduced by सँ, it may belong to the person or branch before the place.

Data rule: for every numbered relationship entry, create a “number attachment” field: attached to person, relation, branch, place, group, note, or uncertain.

Critical caution: when attachment is uncertain, do not force it. Mark “uncertain attachment” and preserve the sequence.

11. Numbers Beside Village Links

When numbers appear near village links, they may identify a branch associated with that village. This is especially likely where the entry contains a person, a relation word, a number, and a place introduced by सँ or a dash.

Such numbers may become valuable in the village gazetteer. They can help distinguish one branch of a village from another. They may also help align the same village-linked branch across different source segments.

Data rule: the village gazetteer should include a number column. Every place reference should carry nearby numbers if the source supplies them.

Critical caution: do not strip numbers from the village index. A place without its number may lose its connection to the register system.

12. Numbers Beside Titles

A number beside a title-bearing person may help identify that scholar or official more precisely. When a title such as महामहोपाध्याय, वैयाकरण, ज्योतिर्विद, कवि, पण्डित, बाबू, ठाकुर, or चौधरी appears near a number, the title and number should be indexed together.

The same title may belong to multiple persons. The number may help distinguish them. It may also help connect a titled person across different passages.

Data rule: the title index should include the exact number near the title-bearing entry.

Critical caution: do not separate title, number, and village. Together they may form the identifying cluster.

13. Numbers Beside विवाह

Marriage entries sometimes contain numbers, dates, or both. The number must be separated from the date. A parenthetical number is not the same as a lunar date phrase such as फाल्गुन

कृष्ण चतुर्दशी. The date belongs to calendrical time; the parenthetical number belongs to the register system unless evidence proves otherwise.

In a विवाह entry, the number may identify the marriage record, the person, the branch, or a note. It may also connect the marriage entry to a later maternal cycle.

Data rule: marriage tables should have separate columns for register number, date phrase, bride/groom side, village links, and later issue.

Critical caution: do not convert a register number into a date. Do not convert a date phrase into a register number.

14. Numbers Beside दौहित्र

A दौहित्र entry marks a daughter's-son relation. If a number appears near such an entry, it may identify a maternal or affinal connection rather than a paternal descent-line. The number should therefore be entered into the maternal-link table as well as the person index.

This is especially important because daughter's-son entries are bridge entries. They may connect two houses. A number near them may later help reconstruct the maternal network.

Data rule: all numbered दौहित्र entries should be tagged as maternal or affinal in the number table.

Critical caution: do not move the number into the paternal chain unless the source clearly supports that attachment.

15. Numbers with टीप

When a number appears with टीप, the source is pointing toward a note, annotation, or reference layer. The word टीप must remain attached to the number. Such entries should be treated separately from ordinary numbered entries.

A दीप number may indicate that the entry has an explanatory note, correction, variant reading, or cross-reference. Even if the note is not immediately visible, the marker proves that the record has another layer.

Data rule: create a “note-marked number” category. Record the exact form, including दीप, and tag the entry for later note-recovery.

Critical caution: never delete दीप because the note is not yet found. The marker itself is evidence.

16. Numbers and Page-Like Headings

Some numbers appear in positions that look like page, section, or printed-register headings. They may be part of the document layout rather than a specific genealogy. These must still be preserved, but they should be classified differently.

A page-like heading should not be attached to the nearest person unless the source clearly does so. The editor should distinguish layout numbers from entry numbers.

Data rule: create a category called “layout or section number.” Use it when a number appears separated from the genealogical phrase or aligned with page/section structure.

Critical caution: do not use layout numbers as genealogical proof.

17. Numbers and OCR Risk

Numbers are vulnerable to OCR error. A slash may be lost. A double slash may become a single slash. A zero may be confused with another mark. Parentheses may disappear. A danda may be mistaken for a slash or separator.

Therefore number readings should be verified where possible against page images, repeated forms, and context. If the source has a suspicious number, the editor should preserve it with an uncertainty mark rather than silently correcting it.

Data rule: add a confidence field to the number table: clear, probable, damaged, OCR-risk, or unresolved.

Critical caution: a number that looks strange may still be original. Do not emend without evidence.

18. The Number Table

To enshrine the numerical data, the book should maintain a number table with the following columns:

1. Source segment.

2. Page or line reference.

3. Original number exactly as written.

4. Number type: simple, single-slash, double-slash, zero-present, paired, note-marked, date-adjacent, layout, or uncertain.

5. Word immediately before the number.

6. Word immediately after the number.

7. Person attached, if clear.

8. Relation word nearby.

9. Village or place nearby.

10. Title nearby.

11. Entry type: paternal, branch, village, marriage, maternal, दौहित्र, note, title, or layout.

12. Probable function.

13. Confidence level.

14. Critical note.

This table will later allow the numerical system to be studied across the entire source.

19. How Numbers Help Critical Analysis

Numbers are not merely technical clutter. They may reveal how the Panji was organized, copied, cross-referenced, expanded, and annotated. They may distinguish persons, branches, titles, marriages, notes, and source layers. They may also show that the record was not casual memory but disciplined registration.

The presence of varied numbering suggests that the Panji had an internal architecture. The architecture may not be fully visible at first, but it can be reconstructed by careful collection. The more faithfully the numbers are preserved, the more likely the system will become intelligible.

Critical analysis must therefore treat numbers as a second skeleton of the Panji. Relationship words create the genealogical skeleton. Village markers create the geographical skeleton. Numbers may create the archival skeleton.

20. Common Errors in Reading Numbers

The most common errors are:

First, deleting numbers because they are unexplained.

Second, treating all numbers as page numbers.

Third, treating all numbers as generation numbers.

Fourth, ignoring the difference between single slash and double slash.

Fifth, dropping zeros.

Sixth, separating दीप from the number.

Seventh, moving numbers away from names or relations.

Eighth, converting date phrases and register numbers into one category.

Ninth, failing to record numbers in the village and title indexes.

Tenth, correcting OCR-risk numbers without evidence.

Each error weakens the source. The safer path is exact preservation followed by cautious analysis.

21. Rules for Reading Numbers in Parentheses

First, preserve every number exactly as written.

Second, classify the form: simple, slash, double slash, zero, paired, note-marked, date-adjacent, or layout.

Third, record the words immediately before and after the number.

Fourth, keep numbers attached to persons, places, titles, relationship words, or notes only when the attachment is clear.

Fifth, mark uncertain attachment openly.

Sixth, never drop zero.

Seventh, never erase दीप.

Eighth, do not treat a register number as a date.

Ninth, verify doubtful numbers against images or repeated patterns where possible.

Tenth, build a complete number table before offering final conclusions about the numbering system.

22. Conclusion: Numbers as Archival Memory

The numbers in Prachin Panji are difficult because they belong to the internal discipline of the register. They may point to entries, notes, branches, persons, pages, sections, or another system not yet fully decoded. Their difficulty is not a reason to ignore them. It is a reason to preserve them more carefully.

A name tells us who is remembered. A relationship word tells us how that person is related. A village tells us where the branch is placed. A title tells us social or scholarly rank. A

number may tell us how the record itself organized that memory.

Chapter 10 will now turn to abbreviations and titles. Like numbers, abbreviated titles are small signs with large importance. They identify rank, learning, office, prestige, and sometimes the key that distinguishes one person from another.

Chapter 10

Abbreviations and Titles

1. Why Abbreviations and Titles Matter

Abbreviations and titles are small signs with large consequences. In Prachin Panji they identify rank, learning, office, social standing, ritual authority, literary distinction, and sometimes the very key by which one person is distinguished from another person of the same name. A reader who ignores titles will miss a major part of the record.

The Panji does not use titles only for honor. It uses them as data. A title may show that a person belonged to a learned house. It may mark a branch as prestigious. It may distinguish one Raghunath from another Raghunath, one Ganga from another Ganga, or one Harinath from another Harinath. It may also show how intellectual authority travelled through villages and lineages.

This chapter explains how abbreviations and titles must be preserved, expanded cautiously, indexed separately, and used in critical analysis.

2. Title as Identity, Not Ornament

In ordinary reading, one may skip an honorific because it appears decorative. In the Panji this is unsafe. A title can be part of the identifying cluster. The identifying cluster of a person may include name, father, village, relationship marker, number, and title. If the title is removed, the person may become indistinguishable from others.

For example, a person marked as महामहोपाध्याय or म. म. belongs to a different evidentiary class from a person with the same name but no title. A कविराज, वैयाकरण, ज्योतिर्विद, पण्डित, धर्माधिकारी, ठाकुर, बाबू, or चौधरी may carry a social or intellectual marker essential to later interpretation.

Data rule: every title must be transcribed exactly, indexed separately, and attached to the person and village where it appears.

Critical caution: do not translate away a title. Preserve first, expand second, interpret third.

3. Abbreviations as Compressed Authority

The Panji frequently uses abbreviated forms. Some are obvious after repeated comparison; others remain uncertain. Abbreviation is not carelessness. It is part of the register style. The original reader knew the conventions. The modern editor must reconstruct them through repeated examples.

Forms such as म. म., म.म.उ., महो, महामहो, ठ., प्र., ब., पं., and similar abbreviations may appear in dense chains. Some abbreviations are titles. Some are qualifiers. Some may mark a known alias or explanatory label. Some may indicate social status. Some may still be unresolved.

Data rule: create two fields for every abbreviation: exact form and probable expansion. If the expansion is uncertain, mark it as probable, possible, or unresolved.

Critical caution: an abbreviation should not be expanded once and then applied everywhere mechanically. Its function must be tested in each context.

4. महामहोपाध्याय **and** महामहो

महामहोपाध्याय is one of the most important learned titles in the Panji. It indicates high scholarly recognition. Abbreviated or shortened forms such as महामहो, महो, म. म., or related forms may appear in the register.

When such a title appears beside a person, it should be treated as intellectual evidence. It may show that the person was not only genealogically remembered but scholastically distinguished. It may also show that a branch carried learned

prestige. If the same title appears in several generations, that may suggest a scholarly house.

Data rule: all महामहोपाध्याय-related forms should be indexed under one normalized title category while preserving the original form in each entry.

Critical caution: महो may not always be identical in function to महामहोपाध्याय. Preserve the shorter form and avoid over-expansion when the evidence is incomplete.

5. म. म. **and** म.म.उ.

The abbreviated forms म. म. and म.म.उ. occur in title-bearing passages. They likely belong to the same learned-title environment as महामहोपाध्याय, but each occurrence must be preserved as written.

The form म.म.उ. may contain an additional element beyond म. म. The editor should not silently reduce it to म. म. If the source has म.म.उ., the table should record म.म.उ. as the exact form. A normalized title field may group it with महामहोपाध्याय-related honorifics, but the original abbreviation must remain visible.

Data rule: create an abbreviation table with columns for exact form, probable expansion, person, village, number, relation word, and confidence.

Critical caution: the dot, spacing, and extra letter may matter. Do not erase them for neatness.

6. ठ. **and** ठाकुर

The form ठ. likely abbreviates ठाकुर in many contexts, but it must still be handled carefully. ठाकुर may function as a social title, a status marker, or part of a family identity in the Panji context. It may appear beside personal names and marriage entries.

When ठ. appears, it should be recorded as a title or social designation, not merged into the name unless the source clearly uses it as part of the name. The same person may be searchable under the personal name and under the title-bearing form.

Data rule: index ठ. entries under both the exact abbreviation and the probable expanded title ठाकुर, with confidence level.

Critical caution: do not drop ठ. because it is short. It may distinguish one entry from another.

7. प्र. and प्र०

The forms प्र., प्र०, and joined प्र appear frequently and are among the most difficult abbreviations. They may mark a qualifier, alias, prior name, known form, branch label, title expansion, or some other register function depending on context. Because of this uncertainty, they should be preserved rather than prematurely expanded.

The safest method is to create a separate “qualifier” column. A phrase such as “X प्र. Y” should not be simplified into one name until the pattern is studied across many examples. The प्र. element may be telling us that Y is an alternate identification, known name, or explanatory label connected with X.

Data rule: preserve प्र., प्र०, and joined प्र exactly. Mark the function as unresolved unless the specific context makes it clear.

Critical caution: do not treat प्र. as meaningless punctuation. It may be one of the keys to identity.

8. ब., बाबू, and Later Social Titles

Forms such as ब. or बाबू may appear in later portions of the source. These titles belong to social identification and may

reflect later historical layers of the record. They should be preserved because they help locate persons in status, time, and social usage.

A title like बाबू may distinguish later elite or administrative families from older scholastic title patterns. It may also help identify the historical period of an entry or the register layer in which it was added.

Data rule: record बाबू and related abbreviations as social-title data. Include them in the title index and in the chronological analysis if later dating becomes possible.

Critical caution: do not assume that all title systems belong to one period. The Panji may preserve layers.

9. पं., पण्डित, and Learned Identity

पण्डित and its abbreviated forms indicate learned identity. The term may be broad, but in Mithila's scholarly culture it remains significant. A पण्डित is not merely a literate person; the title may mark participation in ritual, scholastic, or textual authority.

When पण्डित appears beside a village and lineage, the entry may help identify a learned house. When it appears beside a number, the number may become useful for connecting that scholar to another passage.

Data rule: every पण्डित entry should be indexed by person, village, title, and number.

Critical caution: the breadth of the title does not make it meaningless. It still belongs to the social and intellectual data of the Panji.

10. कवि and कविराज

The titles कवि and कविराज preserve literary identity. They show that the Panji records not only descent and marriage but also poetic and intellectual prestige. A कविराज may be remembered as a poet, learned figure, or literary authority, depending on context.

When such a title appears in a village cluster, it should be connected to the literary history of Mithila. It may indicate a person whose works are known elsewhere, or it may preserve the memory of a literary house even when no work is named in the entry.

Data rule: create a literary-title index including कवि, कविराज, and related forms. Link each to person, village, relation word, and number.

Critical caution: do not assume that the absence of literary biography means the title is minor. The Panji often preserves titles without narrative explanation.

11. वैयाकरण

वैयाकरण means grammarian. In Mithila's intellectual world, grammar was a major discipline. A person marked as वैयाकरण should therefore be treated as a learned specialist.

The title may appear inside dense genealogical passages with numbers and village links. It may identify the person's intellectual field, distinguish him from others, and connect his branch to scholastic prestige. It may also show that grammatical learning was preserved as family memory.

Data rule: all वैयाकरण entries should be indexed in the title index and cross-referenced with person, village, number, and relation chain.

Critical caution: do not translate वैयाकरण only as “grammarian” and move on. In the Panji, it is a social-intellectual identifier.

12. ज्योतिर्विद, ज्यो., and Related Forms

Titles related to ज्योतिष or ज्योतिर्विद identify persons associated with astrology, astronomy, calendrical calculation, or ritual time-knowledge. In a society where marriage, ritual, and auspicious dates mattered, such expertise had practical authority.

If abbreviated forms such as ज्यो. appear, they should be preserved exactly. Their expansion should be made only when supported by repeated examples or context.

Data rule: create a category for jyotisha-related titles. Record exact spelling, expansion, person, village, number, and context.

Critical caution: do not collapse all jyotisha-related forms into one modern English label. The original form matters.

13. धर्माधिकारी and Legal-Ritual Authority

A title such as धर्माधिकारी or धर्माधिकारणिक points toward authority in dharma, social regulation, legal-ritual judgment, or learned office. Such titles are especially significant in a genealogical register because they connect family memory with social authority.

A धर्माधिकारी entry may show that a person or branch had recognized decision-making status. It may also help explain why a house was remembered with special care.

Data rule: such titles should be indexed under ritual-legal authority and cross-linked with villages and numbers.

Critical caution: do not reduce dharma-authority titles to vague honorifics. They may preserve institutional history.

14. पौराणिक, मीमांसक, अग्निहोत्रिक, and Specialist Titles

The Panji also preserves specialist titles connected with textual, ritual, and philosophical traditions. पौराणिक suggests Purana learning or narration. मीमांसक points to Mimamsa scholarship. अग्निहोत्रिक indicates ritual fire-related identity or sacrificial practice.

Each of these titles opens a window into the intellectual and ritual structure of Mithila. They should be treated as evidence of specialization, not merely as adjectives.

Data rule: create separate specialist-title categories and do not merge all learned titles into one generic “scholar” label.

Critical caution: where a title is uncertain because of OCR or abbreviation, preserve the original and mark the reading as probable.

15. चौधरी, ठाकुर, महाराज कुमार, and Status Titles

Some titles indicate social or political status rather than scholastic specialization. Forms such as चौधरी, ठाकुर, बाबू, महाराज कुमार, and similar designations must be preserved because they reveal later social structure, rank, patronage, or local authority.

These titles may also help date layers of the Panji. Scholastic titles and later status titles may appear in different historical strata, though this must be proven from the data rather than assumed.

Data rule: the title index should distinguish learned titles, ritual titles, literary titles, administrative titles, and status titles.

Critical caution: do not treat later titles as corruptions of older genealogy. They may preserve the living continuation of the register.

16. Titles with Numbers

A title beside a number is especially valuable. The number may help identify the titled person or connect him to another entry. If a वैयाकरण, कविराज, महामहोपाध्याय, or ठाकुर appears with a parenthetical number, that number must remain attached in the table.

Data rule: the title index should include a number field. The number should be copied exactly, including slash, double slash, zero, or टीप.

Critical caution: do not detach title and number in prose. Together they may form the identifying unit.

17. Titles with Villages

A title with a village is also important. It may identify a learned village, a scholarly branch, a marriage-linked house, or a place where a title-bearing person was remembered. A महामहोपाध्याय of one village and a कविराज of another are not merely individuals. They are nodes in the intellectual geography of Mithila.

Data rule: every title-bearing entry must be entered in the village gazetteer as well as the title index.

Critical caution: a title-place combination may be historical evidence even when the source gives no biography.

18. Titles with Relationship Words

Titles also interact with relationship words. A title may belong to the ancestor before अपत्य, the person after सुत, a branch marked by सन्तति, or a person inside a maternal cycle. The title's attachment must be determined carefully.

If a title stands before a name, it probably belongs to that name. If it appears between names, it may qualify the following person or the preceding branch. If it appears in a dense chain, the full chain must be segmented before the title is assigned.

Data rule: record title attachment as clear, probable, or uncertain.

Critical caution: false title attachment can create false biography.

19. Abbreviation Expansion Protocol

Every abbreviation should be handled in four layers.

Layer 1: exact transcription. Preserve spelling, dots, spacing, and joined form.

Layer 2: segmentation. Identify whether the abbreviation is title, qualifier, relation, number marker, or unresolved sign.

Layer 3: probable expansion. Expand only if supported by context or repeated examples.

Layer 4: critical note. Explain the confidence and any alternate possibilities.

This protocol protects both readability and evidence.

20. The Title Index

A full title index should contain the following fields: exact title or abbreviation; normalized title category; probable expansion; person; relation word; village; number; source segment; page or line; entry type; confidence level; and critical note.

The title index should be searchable by both original form and normalized category. A reader should be able to find all occurrences of म. म., all महामहोपाध्याय-related entries, all कविराज entries, all वैयाकरण entries, and all uncertain abbreviations.

This index will later become one of the most valuable appendices of the book.

21. Critical Analysis: What Titles Reveal

The titles in Prachin Panji reveal that Mithila's genealogical memory was also intellectual memory. The society did not

preserve only biological descent. It preserved learning, ritual authority, literary distinction, status, and office. A family was remembered not only because it continued but because it carried social function.

The repeated presence of learned titles suggests that scholarship was embedded in lineage and place. The appearance of literary titles suggests that the Panji can support literary history. The appearance of administrative or status titles suggests that the record continued to absorb later social realities.

Thus the title system is a historical archive within the genealogical archive.

22. Common Errors in Reading Titles and Abbreviations

The most common errors are:

First, ignoring abbreviations because they are short.

Second, expanding all similar abbreviations into one title without evidence.

Third, treating titles as decorative honorifics.

Fourth, separating titles from numbers.

Fifth, separating titles from villages.

Sixth, attaching a title to the wrong person in a dense chain.

Seventh, failing to distinguish learned titles from status titles.

Eighth, removing dots or spacing from abbreviations in the source layer.

Ninth, failing to index uncertain abbreviations.

Tenth, translating a title without preserving the original.

Each error weakens the Panji as evidence.

23. Rules for Reading Abbreviations and Titles

First, preserve every title and abbreviation exactly as written.

Second, create a normalized title category only after preserving the original.

Third, attach title, number, person, and village in one identifying cluster.

Fourth, distinguish learned, literary, ritual, administrative, and status titles.

Fifth, mark uncertain expansions openly.

Sixth, index abbreviations even when unresolved.

Seventh, do not erase dots, spacing, or joined forms.

Eighth, do not attach a title to a person until the entry is segmented.

Ninth, treat title-place combinations as intellectual geography.

Tenth, remember that titles are historical data, not decoration.

24. Conclusion: Titles as Social Memory

Abbreviations and titles show that the Panji remembers more than descent. It remembers rank, learning, office, ritual authority, literary prestige, and social position. These small signs help distinguish persons, trace scholarly houses, identify learned villages, and reconstruct Mithila's intellectual landscape.

The next chapter begins Part III of the book. Chapter 11 will turn to the paternal line and explain how direct descent is reconstructed from सुत, सुतो, पुत्र, पौत्र, प्रपौत्र, and related generational markers without confusing them with branch terms such as सन्तति and अपत्य.

Part III — Genealogy, Marriage, and Maternal Networks

Chapter 11

The Paternal Line

1. Why the Paternal Line Must Be Reconstructed Carefully

The paternal line is the most visible line in the Panji, but it is not always the simplest line to reconstruct. A modern reader may expect the text to give a neat sequence: father, son, grandson, great-grandson. Sometimes it does. Very often it does not. The source may compress several generations, interrupt the chain with a village link, insert a number, include a title, or shift from direct descent to branch descent.

The paternal line therefore cannot be built merely by collecting male names. It must be reconstructed from relationship markers. The main markers are सुत, सुतो, पुत्र, पौत्र, प्रपौत्र, and related generational words. These must be distinguished from सन्तति and अपत्य, which often mark branch continuity rather than direct one-generation descent.

This chapter explains how to build the paternal line without forcing the source into a false modern family tree. It also explains how the paternal line interacts with village, title, number, and maternal evidence.

2. The Direct Descent Markers

The strongest direct paternal markers are सुत, सुतो, and पुत्र. These words usually indicate sonship. When the source says that one person is the सुत of another, the reader may normally

draw a direct father-son link, provided the surrounding syntax supports that attachment.

पौत्र and प्रपौत्र are also direct generational markers, but they require more care. पौत्र means grandson. प्रपौत्र means great-grandson. They do not merely indicate vague descent. They specify generational distance. If the source provides all intermediate names, the chain can be reconstructed. If it does not, the chart must show the distance while marking missing links.

The first rule is this: direct paternal descent should be drawn only when direct relationship words are present. A name followed by a village is not enough. A name followed by सन्तति or अपत्य may show descent, but not necessarily direct father-son order.

3. सुत as Father-Son Evidence

सुत is the most basic paternal marker. It tells the reader that the named person is a son. But the reader must still determine whose son he is. In a clear phrase, the father and son stand near each other. In a dense phrase, the marker may be joined with the previous or following name.

A careful editor should first separate the phrase. Identify the person before सुत, the person after सुत, the village before or after the phrase, and any number or title attached to the chain. Only after segmentation should the father-son link be drawn.

Data rule: every सुत entry should have columns for father, son, village link, number, title, and certainty.

Critical caution: if the OCR has joined a name and सुत, preserve the joined form in transcription but separate it in the analysis layer only when the structure is clear.

4. सुतो as Chain Marker

सुतो often appears in running genealogical chains. It may function like “son of” or may introduce the next generation. Because it frequently appears in dense passages, it must be read in relation to the entire chain rather than one word at a time.

For example, a passage may move: X सुतो Y, village सँ Z, number, then Y सुता A B C. Here सुतो identifies a vertical link, but the following सुता may list the issue of that person. If the reader stops too early, the chain becomes confused.

Data rule: mark सुतो as a direct son-marker but attach it only after the full phrase has been segmented.

Critical caution: do not normalize सुतो into सुत in the source layer. The exact form may help later pattern analysis.

5. पुत्र as Formal Sonship

पुत्र is a formal Sanskrit son-marker. When it appears, it generally offers strong evidence of direct paternal descent. However, it may occur inside longer generational phrases with पौत्र and प्रपौत्र, and therefore it must not be isolated from the full ladder.

A phrase containing प्रपौत्र, पौत्र, and पुत्र may give a four-generation structure. In such a case, पुत्र identifies the immediate father-son link closest to the named person, while पौत्र and प्रपौत्र identify higher generational levels.

Data rule: when पुत्र appears with पौत्र or प्रपौत्र, build a generation table before writing prose.

Critical caution: do not translate पुत्र separately and leave the rest of the generational expression unexplained.

6. पौत्र and the Grandson Level

पौत्र means grandson. It is a precise marker. If the text says that a person is the पौत्र of another, there is one generation between them. Sometimes the intervening father is named; sometimes he is not. If he is not named, the chart should show an unknown intermediate generation.

This is important because a false direct father-son line may compress the genealogy by one generation. If A is called the पौत्र of B, A should not be drawn as B's son unless another passage proves that the term is being used differently.

Data rule: पौत्र entries should be entered with three fields: grandparent, missing or named intermediate parent, and grandson.

Critical caution: never erase the generational distance created by पौत्र.

7. प्रपौत्र and the Great-Grandson Level

प्रपौत्र means great-grandson. It indicates a distance of three generations below the ancestor: ancestor, son, grandson, great-grandson. When the source provides all names, the chain is exceptionally valuable. When it does not, the chart must preserve the distance without inventing missing names.

A dense phrase may contain प्रपौत्र, पौत्र, पुत्र, and सुता together. Such a phrase is a genealogical ladder. It should be copied, segmented, tabled, and only then explained.

Data rule: प्रपौत्र entries must be tagged as four-generation evidence.

Critical caution: do not collapse प्रपौत्र into vague “descendant.” It is more precise than सन्तति or अपत्य.

8. वृद्ध प्रपौत्र and Qualified Generational Terms

Sometimes the source includes qualified forms such as वृद्ध प्रपौत्र. The word वृद्ध may mark seniority, elder branch, older line, or another qualifier. It should not be translated casually as “old great-grandson” in a modern biographical sense.

Such phrases may distinguish senior and junior branches. They may also preserve a technical register distinction. The safest reading is to preserve the qualifier and mark the relationship as a qualified great-grandson relation.

Data rule: enter वृद्ध and similar qualifiers in a separate field.

Critical caution: do not omit qualifiers because they are difficult. They may distinguish branches.

9. सुता in Paternal Reconstruction

सुता appears frequently and may introduce issue or offspring. In paternal reconstruction, it can be very useful, but it is also risky. It may list sons or descendants, but its exact function depends on context.

If the passage says “X सुता A B C,” it may indicate that A, B, and C are the issue of X. But the editor must still check whether the passage belongs to a paternal line, a maternal cycle, a marriage entry, or a branch list. If it belongs to a maternal cycle, the reading changes.

Data rule: classify every सुता occurrence as issue-marker, son-list, daughter-line, group-marker, or uncertain.

Critical caution: never translate सुता mechanically without context.

10. Distinguishing Direct Line from Branch Line

The most important distinction in paternal reconstruction is between direct line and branch line. Direct line is marked by

सुत, सुतो, पुत्र, पौत्र, प्रपौत्र. Branch line is often marked by सन्तति and अपत्य.

A direct line can be drawn as a vertical genealogical chain. A branch line should often be drawn as a branch box or dotted descent link until intermediate generations are known. This prevents false precision.

For example, “X सुत Y” usually allows a direct edge from X to Y. But “X सन्तति - Y village” should usually be drawn as “descendants of X associated with Y,” not as “X father of Y.”

Data rule: use different chart symbols for direct descent and branch descent.

Critical caution: never use the desire for a neat family tree to override the actual wording of the source.

11. Paternal Line and Village Attachment

The paternal line in the Panji is almost always tied to place. A father-son chain may be followed by a village introduced by सँ. The village may belong to the son, the branch, the marriage link, or the residence. Therefore the paternal chart should not be drawn separately from the village gazetteer.

Each person in the paternal line should have a place field. But the place function must be identified: origin, residence, branch-seat, marriage connection, maternal link, or uncertain.

Data rule: every paternal-line entry should carry both person data and place-function data.

Critical caution: a village near a son-marker is not always the son’s birthplace.

12. Paternal Line and Numbers

Numbers appear frequently in paternal chains. A number may follow a father, son, grandson, title, or place link. It may identify the entry, branch, person, or register location. The

number should remain attached to its exact position in the chain.

When building the paternal line, numbers can help distinguish repeated names. If two men named Ganga occur in similar contexts but carry different numbers, they may be different persons. If the same number recurs with the same name and village, it may help confirm identity.

Data rule: paternal charts should include numbers in note fields, not omit them for visual simplicity.

Critical caution: do not use numbers as proof of identity until the numbering system is better understood.

13. Paternal Line and Titles

Titles can help identify persons in the paternal chain. A महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, or ठाकुर may be distinguished from another person with the same name by title. The title may also show that the paternal line carried scholarly or social prestige.

A chart that records only names loses this evidence. Every titled person in the paternal line should have the title preserved beside the name. The title should also be indexed separately.

Data rule: title-bearing persons in paternal charts should appear with exact title, normalized title, village, and number.

Critical caution: do not move titles into footnotes only. They are part of identity.

14. Paternal Line and Maternal Interruption

A paternal passage may be interrupted by maternal or marriage information. This is not an error in the source. It reflects the fact that the Panji records social genealogy, not merely biological descent.

When मातृक चक्र, विवाह, दौहित्र, or another affinal marker appears, the editor should pause the paternal chain and open a separate maternal or marriage table. After that unit closes, the paternal chain may resume.

Data rule: do not force maternal material into the paternal chart. Use linked tables.

Critical caution: maternal interruption often explains why a paternal branch is connected to another village.

15. Repeated Names in the Paternal Line

Repeated names are a constant difficulty. A paternal line may contain several persons with the same name across generations. The name alone is never enough. Identification requires father, son, village, number, title, and entry context.

When the same name appears repeatedly, create separate provisional identities: Ganga-1, Ganga-2, Ganga-3, or similar working labels. Merge them only when evidence confirms that they are the same person.

Data rule: use provisional identifiers during reconstruction.

Critical caution: premature merging is one of the most damaging errors in Panji work.

16. Paternal Line and Chronology

The paternal line can suggest chronology, but it does not automatically provide dates. Generational sequence is relative time, not calendar time. A father precedes a son, a grandfather precedes a grandson, but the exact year requires additional evidence.

If a marriage entry gives a date phrase, or a title suggests a historical layer, chronology may become more precise. But the paternal line alone should not be converted into exact dates without support.

Data rule: distinguish generational order from calendar date.

Critical caution: do not assign modern years merely by counting generations unless the method is openly stated and marked as approximate.

17. Building the Paternal Table

A paternal-line table should include the following fields:

- 1. Source segment.**
- 2. Page or line.**
- 3. Original phrase.**
- 4. Generation level.**
- 5. Person.**
- 6. Father.**
- 7. Grandfather.**
- 8. Great-grandfather.**
- 9. Relation word.**
- 10. Village link.**
- 11. Place function.**
- 12. Number.**
- 13. Title.**
- 14. Whether the link is direct, branch, inferred, or uncertain.**
- 15. Critical note.**

Such a table is more reliable than immediate chart-making. The chart should come after the table.

18. Charting the Paternal Line

A responsible chart should use different line types:

- solid line for direct sonship explicitly marked by सुत, सुतो, or पुत्र;
- stepped line for पौत्र or प्रपौत्र when intermediate generations are partly missing;
- dotted line for सन्तति or अपत्य branch descent;
- side link for भाई or collateral relation;
- separate linked box for मातृक चक्र or दौहित्र.

This visual discipline prevents the chart from claiming more certainty than the source gives.

19. Critical Analysis: What the Paternal Line Reveals

The paternal line reveals continuity, inheritance of name, branch formation, scholarly houses, and village affiliation. But it also reveals the limits of purely male-line reading. The Panji records paternal descent carefully, yet it repeatedly connects that descent with villages, numbers, titles, marriages, and maternal cycles.

This means that the paternal line is central but not solitary. It is one strand in a larger social fabric. To study it properly, we must reconstruct it with precision while keeping its links to other strands visible.

The Panji's paternal data show how Mithila remembered house continuity. The same house could be remembered through sons, grandsons, great-grandsons, titles, villages, and branch settlements. The paternal line therefore carries social, intellectual, and geographical meaning.

20. Common Errors in Reconstructing the Paternal Line

The common errors are:

First, treating every male name as part of one direct chain.

Second, converting सन्तति and अपत्य into immediate sonship.

Third, ignoring पौत्र and प्रपौत्र distances.

Fourth, translating सुता mechanically.

Fifth, detaching villages from the paternal line.

Sixth, dropping numbers from charts.

Seventh, removing titles from names.

Eighth, merging repeated names too early.

Ninth, forcing maternal-cycle data into paternal descent.

Tenth, assigning exact dates without evidence.

21. Rules for Reconstructing the Paternal Line

First, build the data table before drawing the chart.

Second, use direct sonship only where direct markers appear.

Third, preserve generational distance for पौत्र and प्रपौत्र.

Fourth, treat सन्तति and अपत्य as branch markers unless further evidence supplies direct links.

Fifth, keep village, number, and title attached to each person.

Sixth, mark uncertain links openly.

Seventh, use provisional identities for repeated names.

Eighth, separate paternal, maternal, and affinal data into linked tables.

Ninth, never erase the original wording.

Tenth, allow the source to remain more complex than a neat modern tree.

22. Conclusion: The Paternal Line as the Spine, Not the Whole Body

The paternal line is the spine of the Panji, but it is not the whole body. It gives continuity and generational order. It shows fathers, sons, grandsons, and great-grandsons. It preserves the movement of houses across time. Yet the spine is joined to villages, titles, marriages, maternal cycles, numbers, and notes.

A responsible reconstruction must therefore be both firm and humble: firm where the source gives direct relationship words, humble where the source gives only branch evidence or uncertain attachment.

Chapter 12 will now turn to the maternal line and the मातृक चक्र. That chapter will show why the Panji cannot be understood through paternal descent alone and how maternal circuits preserve the marriage memory of Mithila.

The Maternal Line: मातृक चक्र

1. Why the Maternal Line Needs Its Own Method

The Panji cannot be understood through paternal descent alone. The father-line gives the spine of genealogy, but the maternal line gives the network through which houses are joined, marriages are remembered, and future marriage eligibility is judged. This is why the source repeatedly closes dense passages with expressions such as “एवं कमलापति मातृक चक्र,” “एवं गंग मातृक चक्र,” “एवम् ठ. रामभद्र मातृक चक्र,” and many similar forms.

A मातृक चक्र is not a decorative ending. It is a structural label. It tells the reader that the preceding names, villages, numbers, and relationship words belong to a maternal or affinal circuit. If this label is ignored, the whole passage may be forced into a false paternal chain.

The maternal line therefore requires its own table, its own charting method, and its own cautions. The decoder must ask not only “Who is whose son?” but also “Through which mother, daughter, marriage house, or daughter’s-son connection is this house linked?”

2. What “मातृक” Means in the Panji

मातृक means maternal, mother-related, or connected with the mother’s side. In the Panji, it usually appears in the phrase मातृक चक्र. This phrase signals that the passage is not simply a vertical line of fathers and sons. It is a network of maternal relations.

A maternal relation may arise through a mother, daughter, wife, daughter’s son, marriage house, or affinal branch. The source may not always spell out the woman’s name. Often the

maternal relation is preserved through the houses and villages connected by marriage. This is one of the difficulties of the Panji: women may be structurally central even when not named biographically.

Data rule: every occurrence of मातृक must be tagged as maternal evidence and separated from ordinary paternal descent.

Critical caution: do not read मातृक as an ornamental word. It changes the logic of the entry.

3. What “चक्र” Means

चक्र means circle, cycle, circuit, or connected round. In the phrase मातृक चक्र, it suggests that the maternal links form a circuit rather than a straight line. This is the key difference between paternal descent and maternal network.

A paternal line may be charted vertically: father, son, grandson, great-grandson. A मातृक चक्र must be charted relationally: house A is connected to house B through a woman; house B is linked to village C; a daughter’s son appears through house D; a later marriage or branch closes the circuit.

The word चक्र therefore warns the reader not to draw only a straight line. The passage must be mapped as a network.

Data rule: when a passage closes with चक्र, review the preceding lines backward to find the beginning of the cycle.

Critical caution: if the starting point of the cycle is uncertain, mark the boundary as probable rather than absolute.

4. The Closing Formula “एवं ... मातृक चक्र”

Many maternal-cycle passages close with “एवं” followed by the named person or branch and “मातृक चक्र.” The word एवं means

“thus” or “in this way.” In this context, it often signals that the preceding relation-set is now complete.

For example, a passage ending “एवं कमलापति मातृक चक्रं” should be read as: “Thus ends or thus is formed the maternal cycle of Kamalapati.” The preceding names and links should be collected into a maternal table before the next entry is read.

Data rule: treat “एवं ... मातृक चक्रं” as a closure formula. It does not merely comment on the last name; it often governs the preceding cluster.

Critical caution: do not attach the phrase only to the immediately preceding person unless the passage clearly supports that narrow reading.

5. मातृक चक्र **and** सुता

The word सुता frequently appears before or inside maternal-cycle passages. In paternal contexts, सुता may introduce issue or offspring. In maternal contexts, it may help list the persons whose connections lead into the maternal circuit. The exact function must be tested carefully.

A passage may say that a named person’s सुता are linked through several villages, followed by “एवं ... मातृक चक्रं.” In such a case, the सुता list is likely part of the cycle. It should not be treated as a simple list of sons without examining the maternal closure.

Data rule: every सुता inside or near a मातृक चक्र should be marked as “issue-list within maternal context” until classified.

Critical caution: do not translate सुता mechanically in maternal passages. It may be the hinge by which the cycle is formed.

6. मातृक चक्र **and** “सँ”

The connector “सँ” becomes especially important in maternal-cycle passages. In a paternal entry, it may sometimes mean origin or residence. In a maternal cycle, it may point to the house through which a marriage or maternal link is made.

For this reason, “सँ” inside a मातृक चक्र should first be read neutrally as “linked with.” Only after the maternal structure is mapped should it be translated as from, through, married into, connected with, or belonging to.

Data rule: in मातृक चक्र entries, every “सँ” place should be entered in a maternal-place column, not only in the general village column.

Critical caution: do not turn a maternal “सँ” into a birth-place without evidence.

7. मातृक चक्र **and** दौहित्र

दौहित्र means daughter’s son. It is one of the clearest signs that the Panji is preserving maternal memory. A daughter’s son belongs to his father’s line, but he also carries the blood and alliance of his mother’s house. Therefore he becomes a bridge between two lineages.

When दौहित्र appears near a village connector, the passage must be read as a maternal bridge. The village may identify the maternal house, the daughter’s married house, or the location through which the daughter’s-son relation is remembered.

Data rule: every दौहित्र entry should be cross-indexed under person, maternal house, affinal house, and village.

Critical caution: never place a दौहित्र as a direct son in the paternal line being discussed unless another independent phrase proves direct sonship. The word itself says that the relation passes through a daughter.

8. मातृक चक्र and Marriage Memory

The Panji preserved maternal cycles because marriage memory mattered. Marriage was not only a private event. It created social relation between houses. Future marriages depended on knowing these relations. A house could not be judged only by its paternal descent; it had to be seen through maternal and affinal links as well.

A मातृक चक्र therefore functions as a marriage-memory device. It helps preserve which houses have already been joined and through whom. It may also explain why a branch is associated with a village that does not belong to its direct paternal line.

Data rule: the maternal-cycle table should be linked to the marriage table.

Critical caution: do not separate maternal cycles from marriage analysis. They are structurally connected.

9. Women in the Panji: Presence Through Structure

A modern reader may notice that women are not always named in the same way as men. Yet the maternal cycle shows that women are structurally essential. The Panji may preserve a woman through her son, her father's house, her husband's village, or her daughter's son rather than through a full biographical name.

This creates an interpretive responsibility. The absence of a personal female name does not mean the absence of female agency in the record. The maternal cycle exists because women connect houses. Marriage moves women between lineages, but memory brings those connections back into the genealogical register.

Critical analysis must therefore read the maternal line as a record of women's structural role in Mithila's social order.

10. Boundaries of a मातृक चक्र

One of the hardest tasks is identifying where a maternal cycle begins. The closure is often visible: “एवं ... मातृक चक्र.” The beginning may be less obvious. It may start after an अपरा marker, after a सुता list, after a marriage-like village link, or after a shift from direct paternal descent into relational connections.

The decoder should work backward from the closure. Look for the last clear paternal chain, then identify where the maternal or affinal links begin. If the boundary is uncertain, record a probable boundary and a wider possible boundary.

Data rule: every maternal-cycle table should have two boundary fields: strict boundary and possible extended boundary.

Critical caution: cutting the cycle too narrowly may omit important links; extending it too far may absorb unrelated paternal material.

11. मातृक चक्र **and** अपरा

The word अपरा often introduces another branch or case. When it appears near a maternal cycle, it may mark another marriage line, another maternal connection, or another version of the relational circuit.

A passage may move through one set of relations, then use अपरा to open another. If the whole passage later closes as a मातृक चक्र, both parts may belong to the maternal network, or the second may be an alternate branch. This must be decided from structure.

Data rule: in maternal-cycle passages, mark every अपरा as a possible sub-cycle or alternate maternal branch.

Critical caution: do not merge अपरा material into the preceding line without analysis.

12. मातृक चक्र and Numbers

Maternal cycles often contain many parenthetical numbers. These numbers may belong to persons, branches, marriage links, or internal notes. They must remain in the maternal table.

If a number appears beside a person inside a maternal cycle, it may later help identify the same person elsewhere in a paternal line. If a number appears beside a village link, it may help map the affinal connection. If it appears near दौहित्र, it may become important for daughter-line reconstruction.

Data rule: the maternal-cycle table must include number fields, not only names and villages.

Critical caution: do not drop numbers from maternal charts because the chart is already complex. The numbers may be the key to later verification.

13. मातृक चक्र and Titles

Titles also appear inside or near maternal-cycle passages. A title-bearing person may be part of a maternal network. This means that the maternal line can preserve intellectual and social prestige as well as marriage relation.

If a महामहोपाध्याय, वैयाकरण, कविराज, ठाकुर, बाबू, or other titled person appears inside a maternal cycle, the title must be preserved in the maternal table and cross-indexed in the title index.

Data rule: titles in maternal-cycle passages must be indexed under both title and maternal network.

Critical caution: do not assume titles only matter in paternal descent. Marriage networks also carried prestige.

14. How to Chart a मातृक चक्र

A मातृक चक्र should not be charted as a simple vertical tree. A better method is to use a network chart:

- paternal house as one node;
- maternal house as another node;
- marriage link as a bridge;
- daughter or wife connection as the crossing line;
- दौहित्र as a bridge-person;
- villages as place nodes;
- numbers as note anchors;
- titles as identity labels.

If the woman's name is not given, the chart may mark "unnamed daughter/wife linking House A and House B." This is better than erasing the female link.

Data rule: maternal charts should include unnamed structural women where the relation requires them.

Critical caution: do not invent names for unnamed women. Mark the role, not a false name.

15. मातृक चक्र and Marriage Eligibility

The practical value of the मातृक चक्र lies partly in marriage regulation. A future marriage depends not only on the father's line but also on remembered maternal and affinal connections. The maternal cycle helps prevent marriages that would be too close by remembered social relation.

Thus the maternal line is not secondary evidence. It is part of the social mechanism for judging marriage. The Panji preserves these cycles because they mattered in real decisions.

Critical analysis should therefore read मातृक चक्र as part of the legal-social function of the Panji, not merely as family memory.

16. The Maternal-Cycle Data Table

A full मातृक चक्र table should include:

1.		Source		segment.
2.	Page	or	line	reference.

3. Original text of the cycle.
4. Closure phrase exactly as written.
5. Named person whose cycle is marked.
6. Strict beginning boundary.
7. Possible wider boundary.
8. Persons named inside the cycle.
9. Relation words.
10. Villages and place functions.
11. “सँ” connectors and their classified meaning.
12. दौहित्र entries.
13. विवाह or marriage-related clues.
14. Titles.
15. Numbers.
16. अपरा sub-branches.
17. Probable maternal house.
18. Probable affinal house.
19. Unnamed female link, if required.
20. Critical note and confidence level.

Such a table allows the maternal data to be preserved without forcing premature interpretation.

17. Critical Analysis: What Maternal Cycles Reveal

The repeated use of मातृक चक्र reveals that Mithila's genealogical culture did not depend on paternal descent alone. It recognized that marriage creates durable social memory. It preserved the daughter's line, the mother's house, and the affinal village because these shaped future relationships.

This is historically significant. It shows that the Panji is not a patriarchal list in the narrow sense of only naming fathers and sons. It is a wider social archive. It records how houses are joined through women even when women are not always individually named.

The maternal cycle also shows the sophistication of the Panji's method. It knew that descent and marriage are different but connected. It created a technical structure for preserving that connection.

18. Common Errors in Reading मातृक चक्र

The common errors are:

First, treating मातृक चक्र as a decorative phrase.

Second, reading the whole passage as a paternal line.

Third, ignoring सुता inside maternal contexts.

Fourth, translating “सँ” as origin without considering marriage or maternal link.

Fifth, placing दौहित्र as a direct son.

Sixth, cutting the cycle boundary too narrowly.

Seventh, extending the cycle boundary without evidence.

Eighth, removing numbers from the maternal table.

Ninth, ignoring titles inside the cycle.

Tenth, erasing unnamed women instead of marking their structural role.

19. Rules for Reading मातृक चक्र

First, treat मातृक चक्र as a structural category.

Second, work backward from the closure formula.

Third, identify the strict and possible wider boundaries.

Fourth, read “सँ” neutrally until the maternal relation is clear.

Fifth, treat दौहित्र as daughter's-son evidence.

Sixth, preserve सुता carefully and do not translate it mechanically.

Seventh, mark अपरा as possible sub-branch or alternate maternal line.

Eighth, keep numbers, titles, and villages attached.

Ninth, chart the cycle as a network, not a vertical tree.

Tenth, preserve unnamed female roles without inventing names.

20. Conclusion: The Maternal Line as the Social Web

The paternal line gives the Panji its spine, but the maternal line gives it a web. Through मातृक चक्र, the Panji records how houses meet, how marriages create memory, how daughters connect villages, how daughter's sons preserve relation, and how future alliances are judged.

To decode the Panji responsibly, one must read the maternal line with the same seriousness as the paternal line. Without मातृक चक्र, the record becomes a list of male descent. With मातृक चक्र, it becomes the social map of Mithila.

Chapter 13 will now turn to marriage records directly. It will explain how विवाह entries are structured, how dates and numbers should be preserved, and how marriage entries connect paternal lines with maternal cycles.

Chapter 13

Marriage Records

1. Why Marriage Records Are Central to the Panji

Marriage records are not incidental notes in the Panji. They are one of the central reasons the Panji existed. Genealogy in Mithila was not preserved only to remember ancestors. It was preserved so that marriage could be judged, regulated, and socially recognized. A lineage without marriage memory is incomplete, because every marriage joins two houses and creates future restrictions, permissions, and remembered obligations.

The source makes this clear through repeated entries marked by विवाह. These entries do not merely announce that a marriage took place. They often stand inside dense networks of names, villages, titles, numbers, date phrases, and later issue. A marriage entry may close one relational unit and open another. It may explain why a branch is linked with a village outside its direct paternal line. It may lead into a मातृक चक्र. It may also distinguish first, second, or later marriages.

To decode the Panji fully, every विवाह entry must be treated as a structural record.

2. The Word विवाह

विवाह means marriage. In the Panji, the word usually marks a formal marriage record, not a casual biographical detail. When it appears after the name of a person, often with a title such as ठो, the entry identifies a marriage event or marriage-context connected with that person.

The simplest first-pass rule is this: wherever विवाह appears, pause the paternal line and open a marriage table. The

surrounding names and villages must be checked to determine the two houses being connected. The phrase before विवाह may identify the principal person. The lines after it may identify the spouse's house, date, issue, or later branch.

Data rule: every विवाह occurrence should be indexed under person, title, village, date, number, spouse-side clues, and following issue.

Critical caution: do not read विवाह as a paragraph heading only. It is a data-bearing event marker.

3. Marriage as Bridge Between Houses

A marriage entry joins two houses. One house belongs to the principal person or branch. The other belongs to the spouse's side. The Panji may not always state the bride and groom in modern prose, but it gives clues through names, villages, titles, and connectors.

A phrase may say that a titled person's marriage is being recorded. The following lines may then mention a date, a village introduced by सँ, a father or son marker, and later descendants. The decoder must identify which elements belong to the principal side and which belong to the affinal side.

Data rule: the marriage table should contain two separate house columns: principal house and affinal house.

Critical caution: if only one side is clear, mark the other side as uncertain. Do not invent a spouse's name or house.

4. विवाह **and** सँ

The connector सँ becomes especially important in marriage entries. In a direct paternal line, सँ may indicate origin, residence, or branch association. In a marriage entry, it may indicate the house into which marriage occurred or the village through which the affinal relation is established.

For this reason, all सँ-phrases near विवाह must be classified carefully. A place following सँ after a marriage marker may not be the principal person's origin. It may be the spouse's house or another marriage-linked village.

Data rule: inside a marriage entry, classify सँ first as “marriage/affinal link” until context proves otherwise.

Critical caution: translating marriage-context सँ as simple “from” can place the marriage in the wrong house.

5. विवाह and Date Phrases

Some marriage entries include date phrases. A date may be given in the traditional lunar calendar, naming the month, fortnight, tithi, and weekday. Such phrases are extremely valuable and must be preserved exactly.

For example, a marriage entry may include a phrase such as Phalguna Krishna Chaturdashi on Wednesday. This is not the same as a register number in parentheses. The date belongs to calendrical time. The parenthetical number belongs to the register's internal system unless proven otherwise.

Data rule: the marriage table should have separate columns for traditional date phrase, modern converted date if safely calculable, register number, and date-confidence level.

Critical caution: do not convert a traditional date into a modern date unless the year, calendar system, and calculation basis are clear.

6. विवाह and Parenthetical Numbers

Marriage entries often contain parenthetical numbers. These may appear before the विवाह phrase, after it, near a date, beside the principal person, or beside later issue. Their function may differ from entry to entry. The number may identify the

marriage record, the person, the branch, the note, or a related register position.

The number must be preserved exactly, including slash, double slash, zero, and spacing. If the number appears immediately after विवाह, record that position. If it appears before the date, record that. If it appears after the later issue, record that separately.

Data rule: every marriage record should include a number-position field.

Critical caution: do not treat all numbers near विवाह as dates. They are separate categories unless the source clearly joins them.

7. प्रथम विवाह **and** द्वितीय विवाह

The source contains entries marked as first marriage or second marriage. These are especially important because multiple marriages create multiple affinal networks. A second marriage can generate another set of maternal links, another village connection, and another branch of issue.

When द्वितीय विवाह appears, the decoder must not treat it as a repetition of the first marriage. It is a separate marriage event. The persons and villages following it may belong to a different spouse-side. If issue follows, the children must be attached to the correct marriage where the source permits.

Data rule: every marriage event should receive a marriage-order field: first, second, later, unspecified, or uncertain.

Critical caution: do not merge issue from different marriages unless the source proves the attachment.

8. Marriage Entries and अपरा

अपरा often appears near marriage entries. It may introduce another marriage, another branch, another spouse-line,

another reading, or another set of issue. In marriage contexts, अपरा deserves special attention.

If a विवाह entry is followed by अपरा, the following material may belong to another marriage-related branch. It may also distinguish children of another wife, another house, or another version of the record. The only safe method is to create a sub-entry and test the relation.

Data rule: in marriage tables, अपरा should open a new provisional marriage sub-unit.

Critical caution: ignoring अपरा can merge separate marriages or branches into one false family unit.

9. विवाह **and** सुता

The word सुता appears frequently after or near marriage entries. In such contexts it may list issue from the marriage, children of a named person, or persons connected through the affinal branch. Because सुता is already context-sensitive, the marriage context makes it even more delicate.

A passage may record a marriage and then list सुता. The reader must ask: are these the issue of the marriage? Are they issue of the principal person? Are they children of a person in the spouse's house? Or does the list belong to the next branch after the marriage marker?

Data rule: सुता near विवाह should be marked as “issue-list in marriage context” until further segmentation clarifies the attachment.

Critical caution: do not automatically assign all following सुता names to the marriage just because they appear after विवाह.

10. विवाह **and** मातृक चक्र

Marriage entries and मातृक चक्र are closely connected. A marriage creates the maternal link that may later be preserved as a cycle. When a विवाह entry appears before or near a maternal cycle, it may explain how the cycle is formed.

The Panji often records social relation through houses rather than full narrative. A marriage entry can therefore be the key that makes a later मातृक चक्र intelligible. The marriage joins two houses; the maternal cycle preserves the continuing relational consequences of that joining.

Data rule: every विवाह entry should be cross-linked to nearby मातृक चक्र passages.

Critical caution: do not analyze marriage entries in isolation. They often explain maternal networks.

11. विवाह **and** दौहित्र

दौहित्र means daughter's son. Where marriage creates the crossing between houses, दौहित्र preserves one result of that crossing. A daughter's son belongs to another paternal line but carries the maternal connection of his mother's house.

If a marriage entry is followed by or associated with a दौहित्र entry, the two should be studied together. The marriage may explain the daughter-line. The daughter's son may preserve the later memory of that marriage connection.

Data rule: link marriage records with all nearby दौहित्र entries in the maternal-affinal table.

Critical caution: do not treat दौहित्र as ordinary paternal issue. It belongs to the daughter-line created by marriage.

12. विवाह **and** Titles

Many marriage entries involve titled persons: ठो, महाराज, बाबू, वैयाकरण, कवि, पण्डित, or other learned and status designations. The title must remain attached to the marriage record. It may identify the social rank of the house involved, distinguish the person from another with the same name, or mark a later historical layer of the Panji.

A marriage involving a titled person may have special social significance. It may show alliance between prestigious houses or the continuation of a learned lineage through marriage.

Data rule: every marriage record should be indexed in the title index when a title appears.

Critical caution: do not remove title markers from विवाह entries for smoother prose. They are evidence.

13. विवाह and Village Networks

Marriage entries often contain several villages. One village may belong to the principal line, another to the spouse's house, another to the residence of issue, and another to a maternal or daughter-line connection. The Panji preserves this complexity through सँ, place sequences, and branch names.

The marriage table must therefore be joined to the village gazetteer. A village mentioned in a marriage entry should be tagged by function: principal house, spouse house, affinal village, issue residence, maternal link, or uncertain.

Data rule: every village in a marriage entry should receive a place-function tag.

Critical caution: do not put all villages into one undifferentiated "place" column.

14. Marriage and Chronology

Marriage entries can sometimes give chronological evidence. A date phrase, a reference to a year, or a later modern-style

date may help place the entry in time. Some later records may include explicit year-like forms or modern-style dates. These should be preserved in a separate chronological field.

However, not every marriage entry gives a date. Even where a date is given, the conversion may be difficult. The traditional calendar phrase may need a known year and calendar convention before it can be converted into a modern Gregorian date.

Data rule: distinguish traditional date phrase, explicit year, modern date, and inferred chronology.

Critical caution: do not convert or infer more than the source allows.

15. Marriage-Order and Issue Assignment

When multiple marriages are recorded, issue assignment becomes one of the most difficult tasks. Children following a second-marriage entry may belong to the second marriage, but the source may not always make the attachment explicit. Sometimes the structure is clear; sometimes it is only probable.

The data table should therefore mark each child or issue-list with an attachment level: certain, probable, possible, or uncertain. This is better than forcing a clean family tree.

Data rule: use confidence levels for issue assignment in all marriage-context entries.

Critical caution: incorrect issue assignment can corrupt both paternal and maternal reconstruction.

16. Marriage Entry Table

A full marriage-entry table should include:

- 1. Source segment.**
- 2. Page or line reference.**
- 3. Original phrase.**

- 4. Marriage marker exactly as written.**
- 5. Principal person.**
- 6. Title of principal person.**
- 7. Marriage order: first, second, later, unspecified, uncertain.**
- 8. Principal house or village.**
- 9. Affinal house or village.**
- 10. Date phrase.**
- 11. Register number.**
- 12. Number position.**
- 13. सुता or issue-list after the entry.**
- 14. Issue attachment confidence.**
- 15. अपरा sub-entry.**
- 16. Related मातृक चक्र.**
- 17. Related दौहित्र.**
- 18. Titles.**
- 19. Village-function tags.**
- 20. Critical note.**

This table will later become one of the most important appendices of the book.

17. Critical Analysis: What Marriage Records Reveal

The marriage records reveal the Panji's social purpose. The record is not merely preserving descent for memory. It is

preserving descent for regulation. Marriage required knowledge of paternal line, maternal line, village affiliation, title, prior alliance, and issue. The Panji stores these elements together.

The presence of first and second marriage entries shows that the record could handle complexity. It did not treat marriage as a single decorative event. It recorded multiple alliances because each alliance changed the social map.

The presence of dates in some entries shows that marriage records could also carry chronological precision. The presence of numbers shows archival organization. The presence of titles shows status and prestige. The presence of villages shows alliance geography.

Marriage records therefore reveal the Panji as a working social instrument.

18. Common Errors in Reading Marriage Records

The common errors are:

First, treating विवाह as a casual note.

Second, failing to open a separate marriage table.

Third, translating सँ as simple origin in marriage context.

Fourth, confusing register numbers with date phrases.

Fifth, ignoring first and second marriage distinctions.

Sixth, merging issue from separate marriages.

Seventh, ignoring अपरा near marriage entries.

Eighth, failing to connect विवाह with मातृक चक्र.

Ninth, failing to connect विवाह with दौहित्र.

Tenth, dropping titles and villages from marriage records.

19. Rules for Reading विवाह Entries

First, treat every विवाह marker as a structural event.

Second, pause the paternal line and open a marriage table.

Third, identify principal house and affinal house separately.

Fourth, classify सँ as marriage or affinal link until proven otherwise.

Fifth, preserve date phrases exactly.

Sixth, preserve register numbers separately from dates.

Seventh, mark marriage order when प्रथम or द्वितीय appears.

Eighth, treat अपरा as a possible new marriage sub-unit.

Ninth, assign issue with confidence levels.

Tenth, cross-link विवाह with मातृक चक्र and दौहित्र.

20. Conclusion: Marriage as the Engine of the Social Map

Marriage is the engine that turns genealogy into social map. Through marriage, one house joins another. Through daughters, maternal cycles are formed. Through daughter's sons, cross-line memory is preserved. Through villages, alliances are located. Through titles, prestige is carried into networks. Through numbers and dates, the register anchors the event.

To decode the Panji without decoding marriage records would be to miss the force of the whole system. The Panji remembers fathers and sons, but it also remembers the marriages that made future social life possible.

Chapter 14 will now examine daughter's-son and affinal links in detail. It will show how दौहित्र, भगीनेय, marriage houses, and related terms preserve the crossings between families.

Chapter 14

Daughter's-Son and Affinal Links

1. Why Daughter's-Son and Affinal Links Matter

The Panji cannot be decoded by following only fathers and sons. A large part of its social intelligence lies in the crossings between houses: daughters who marry into another lineage, sons born from those daughters, wives who bring one house into relation with another, and affinal villages that become part of family memory. These crossings are not secondary. They are necessary for understanding marriage eligibility, maternal cycles, and the real social map of Mithila.

The key word in this chapter is दौहित्र, the daughter's son. Related terms and structures include भगिनेय, maternal houses, affinal houses, विवाह entries, सुता in marriage context, अपरा branches, and सँ used as a marriage or maternal connector. Together these terms show that the Panji remembers not only where a man stands in his father's line, but also how houses are connected through women.

A daughter's-son entry is therefore a bridge entry. It connects two lineages without making one a direct paternal continuation of the other. This distinction must be protected carefully.

2. The Meaning of दौहित्र

दौहित्र means daughter's son, or maternal grandson. In a genealogical register, it is a precise term. It does not mean ordinary son, and it should not be reduced to vague descendant. A दौहित्र belongs to his father's paternal line, but he also carries a remembered connection to his mother's natal house.

This is why the word is so important in the Panji. It preserves the continuing relevance of a daughter after marriage. Even when the daughter herself is not fully named, her son may be recorded as a bridge between houses.

Data rule: every दौहित्र entry must be entered in both the person index and the maternal-affinal index.

Critical caution: never place a दौहित्र directly under the maternal grandfather as if he were a son. The relation passes through a daughter.

3. The Structural Position of a Daughter's Son

A daughter's son stands between two houses. By paternal descent he belongs to his father's house. By maternal relation he belongs to his mother's natal network. The Panji records this double position because it mattered socially.

If a daughter's son is connected with a village through सँ, the village may indicate the maternal house, the father's house, the affinal house, or the location through which the relation is remembered. The decoder must not decide too quickly.

A correct chart should show the daughter's son as a bridge-person. One line should connect him to his father's house if known. Another line should connect him to the mother's house through an unnamed or named daughter.

Data rule: chart दौहित्र with a maternal bridge, not a direct paternal line.

Critical caution: if the daughter is unnamed, mark her as "unnamed daughter linking House A and House B." Do not invent a name.

4. दौहित्र and "सँ"

Many daughter's-son entries appear with सँ. This small connector must be read with special caution. In a दौहित्र entry, सँ

may not mean simple origin. It may mean “through the house of,” “linked with the village of,” “from the maternal side of,” or “connected by marriage with.”

The first-pass translation should therefore remain neutral: “linked with.” Only after the surrounding marriage and maternal data are mapped should the editor decide whether the link is maternal, affinal, residential, or uncertain.

Data rule: every दौहित्र entry with सँ should have a connector-function column.

Critical caution: translating सँ as “from” in a daughter’s-son entry can move the person into the wrong lineage.

5. दौहित्र **and** विवाह

A daughter’s-son relation is often the later consequence of a marriage. Marriage joins two houses; the daughter’s son preserves the memory of that joining. Therefore दौहित्र entries should be compared with nearby विवाह entries and मातृक चक्र passages.

If a marriage entry records a union between two houses, a later दौहित्र entry may show how that union continued into the next generation. The relation may not be explained in full narrative form, but the register gives enough markers to reconstruct the connection carefully.

Data rule: all दौहित्र entries should be cross-linked with possible marriage entries in the same cluster.

Critical caution: do not isolate दौहित्र from विवाह. Daughter’s-son evidence often completes a marriage network.

6. दौहित्र **and** मातृक चक्र

A मातृक चक्र is a maternal circuit. A दौहित्र entry is one of the clearest pieces of evidence inside such a circuit. The daughter’s

son proves that the record is moving across the daughter's line, not only down the father's line.

When दौहित्र appears near a मातृक चक्र closure, the decoder should treat it as part of the maternal structure unless evidence shows otherwise. It may help identify where the cycle begins or which houses are being connected.

Data rule: दौहित्र entries inside or near a maternal cycle must be included in the मातृक चक्र table.

Critical caution: never extract a दौहित्र entry from a maternal cycle and place it in a separate paternal tree without preserving its cycle context.

7. भगीनेय and Related Collateral-Affinal Terms

Terms such as भगीनेय, meaning sister's son or nephew in many Sanskritic contexts, also preserve non-direct paternal relationships. Such words show that the Panji records collateral and maternal-side crossings, not only father-son descent.

A भगीनेय-type entry may connect a person through his sister rather than through his son. This is structurally different from सुत. It should be mapped as a collateral maternal link.

Data rule: all nephew, sister's-son, and related terms should be tagged as collateral-affinal or maternal-collateral evidence.

Critical caution: do not flatten भगीनेय into ordinary descendant. It has a distinct relational path.

8. Affinal Links: The Wife's House and the Husband's House

Affinal relation means relation by marriage. In the Panji, affinal links often appear through village names, विवाह entries, सुता lists, दौहित्र markers, and मातृक चक्र closures. The record may

not always say “wife’s house” in modern prose, but the structure often reveals it.

A woman marries from one house into another. Her children belong to the husband’s paternal line, but her natal house remains socially relevant. The Panji preserves this relevance through maternal and affinal markers.

Data rule: every marriage-linked entry should distinguish natal house, husband’s house, wife’s house, and later issue where possible.

Critical caution: if the woman is unnamed, the affinal link still exists. Do not erase it.

9. सुता in Affinal Context

The word सुता may appear in passages that are not simple paternal lists. In an affinal or maternal context, सुता can introduce issue related to a marriage or maternal link. The decoder must therefore treat it carefully.

If सुता follows a marriage marker or appears inside a maternal-cycle passage, the children or issue listed after it may belong to a marriage network. The relation should not be assigned automatically to the nearest male name without structural analysis.

Data rule: सुता in affinal context should be marked as “issue-list, attachment to be verified.”

Critical caution: false attachment of सुता names can corrupt both the paternal chart and the maternal network.

10. अपरा in Daughter-Line and Affinal Records

अपरा often introduces another branch, another case, or another marriage-related unit. In daughter-line and affinal passages, it may mark a second marriage, another spouse-line, another daughter’s connection, or another issue group.

When अपरा appears near दौहित्र, विवाह, or मातृक चक्र, the decoder should open a new provisional sub-entry. This prevents the next relation from being merged into the previous one.

Data rule: mark every अपरा near affinal material as a possible new sub-unit.

Critical caution: do not merge two affinal branches because they share a nearby name or village.

11. Affinal Villages

Affinal villages are villages connected through marriage rather than direct origin. They are crucial for understanding why a person or branch appears linked with a place outside the paternal line. A daughter may marry into one village; her son may be remembered through that village; a later maternal cycle may preserve the connection.

The village gazetteer must therefore include place function. A village in a दौहित्र entry may not have the same meaning as a village in a सुत entry. The same place can function as origin in one entry and affinal link in another.

Data rule: in the village gazetteer, include a category called “affinal village.”

Critical caution: do not treat all village references as origin or residence.

12. Daughter’s Son and Marriage Eligibility

The daughter’s-son relation mattered because marriage eligibility depended on remembered connections. A house could not be judged only by its male-line ancestry. The mother’s house and the daughter’s line also mattered. दौहित्र entries helped preserve these cross-house memories.

A future marriage might be affected by a maternal link several generations back. The Panji therefore records

daughter's sons not as biographical curiosities but as necessary social data.

Critical analysis should therefore connect दौहित्र with marriage regulation. The term belongs to the working logic of the Panji.

13. The Gendered Structure of Memory

The Panji often records women indirectly. A daughter may appear through her son; a wife may appear through the village into which she married; a mother may appear through a मातृक चक्र. This indirectness should not be mistaken for insignificance.

Women create the crossings that the Panji must remember. The fact that the record preserves maternal cycles and daughter's-son relations proves that women are structurally central to the genealogical system, even when the text names men more frequently.

Critical analysis must therefore read women through structure as well as through names.

14. How to Chart Daughter's-Son Relations

A daughter's-son chart should use a bridge format. The mother's natal house should appear on one side. The husband's house should appear on the other. The daughter stands between them, named if the source names her and unnamed if it does not. The daughter's son appears below the married couple or as a bridge-person connected to both houses.

If the father is not named, mark him as unknown. If the mother is not named, mark her as unnamed daughter of the maternal house. If the village link is uncertain, mark it as maternal or affinal probable rather than certain.

Data rule: use dashed or bridge lines for daughter's-son relations.

Critical caution: do not draw a daughter's son as the direct son of his maternal grandfather.

15. The Daughter's-Son and Affinal Data Table

A full table for दौहित्र and affinal links should include: source segment; page or line; original phrase; relationship word; named daughter's son; maternal house; paternal house; father if named; mother if named; unnamed female link if required; village before सँ; village after सँ; connector function; associated marriage entry; related मातृक चक्र; number; title; issue following the entry; confidence level; and critical note.

This table should be linked to the person index, village gazetteer, marriage table, and maternal-cycle table.

16. Critical Analysis: What Daughter's-Son Entries Reveal

Daughter's-son entries reveal that the Panji preserves social relation beyond agnatic descent. It knows that a family is not made only through men of one line. It is also made through daughters who marry, sons born through those daughters, and villages joined by alliance.

The presence of दौहित्र shows that the daughter's natal house continues to matter after marriage. The presence of भगिनेय and related collateral terms shows that sister-lines and nephew-links also mattered. The presence of affinal village markers shows that geography and marriage were inseparable.

Thus the Panji's social map is wider than a paternal tree. It is a network of descent and alliance.

17. Common Errors in Reading Daughter's-Son and Affinal Links

The common errors are: translating दौहित्र as ordinary descendant; placing a daughter's son as a direct son in the maternal grandfather's line; ignoring the unnamed daughter

through whom the relation passes; reading सँ as simple origin in affinal context; detaching दौहित्र from nearby विवाह records; detaching दौहित्र from मातृक चक्र; ignoring भगिनेय and collateral terms; treating affinal villages as paternal origin; assigning सुता lists without confidence levels; and erasing uncertainty for the sake of a neat chart.

18. Rules for Reading दौहित्र and Affinal Links

First, preserve the word दौहित्र exactly.

Second, read it as daughter's son, not ordinary son.

Third, chart it as a bridge relation.

Fourth, record the unnamed daughter if the relation requires her.

Fifth, classify सँ in such passages as maternal or affinal until proven otherwise.

Sixth, cross-link दौहित्र with विवाह and मातृक चक्र.

Seventh, distinguish paternal house, maternal house, and affinal village.

Eighth, preserve numbers and titles near the entry.

Ninth, assign issue with confidence levels.

Tenth, do not simplify the network into a straight paternal tree.

19. Conclusion: The Crossings That Hold the Panji Together

Daughter's-son and affinal links show the Panji at its most socially intelligent. They record the crossings between houses that paternal descent alone cannot show. Through daughters, marriage houses, maternal cycles, and daughter's sons, the Panji preserves the living web of Mithila's society.

The next chapter will examine multiple marriages and secondary links. That chapter will show how first, second, and additional marriage relations create separate branches, separate issue groups, and complex affinal networks that must be decoded without collapsing them into one line.

Chapter 15

Multiple Marriages and Secondary Links

1. Why Multiple Marriages Need Special Treatment

Multiple marriages are one of the places where the Panji becomes most difficult and most valuable. A single marriage joins two houses. A second marriage may join the same person or branch to another house. A later marriage may create still another affinal link, another maternal line, another group of issue, and another set of villages that must be remembered.

The source contains explicit forms such as प्रथम विवाह and द्वितीय विवाह. These labels prove that the record distinguishes marriage order. The distinction must not be erased. A first marriage and a second marriage are not two descriptions of the same social fact. They are separate events with separate genealogical consequences.

The purpose of this chapter is to explain how multiple marriages and secondary links should be decoded without merging them into one confused family unit.

2. विवाह as Event, द्वितीय विवाह as Separate Event

When the source says विवाह, it marks a marriage event. When it says द्वितीय विवाह, it marks a second marriage event. This must be entered as a separate record. The second marriage may involve another spouse, another village, another house, and another issue-list.

The decoder should therefore create one marriage-event table, not one general marriage note. If a person has two marriages, the table should have two rows. Each row must preserve the marriage-order label exactly as written.

Data rule: every marriage record should receive a marriage-event identifier: Marriage 1, Marriage 2, later marriage, unspecified marriage, or uncertain.

Critical caution: do not merge the issue of two marriages unless the source clearly says that the same issue belongs to both contexts.

3. प्रथम विवाह

प्रथम विवाह means first marriage. When the source uses this phrase, it gives a clear order marker. The entry should be treated as the first recorded marriage of the named person or titled house.

The first marriage may be followed by issue, numbers, villages, and later branches. Those following details may belong to the first marriage, but only when the structure makes the attachment clear. If an अपरा marker appears after the first-marriage entry, it may introduce another branch or marriage-related subunit.

Data rule: mark प्रथम विवाह as marriage-order evidence and preserve all following material with attachment confidence.

Critical caution: the first marriage is not automatically the only important marriage. Later marriage entries may change the maternal and affinal map.

4. द्वितीय विवाह

द्वितीय विवाह means second marriage. It is a direct warning to the decoder that a previous marriage has already existed or is understood by the register. A second marriage creates a new affinal relation. It may also create issue whose maternal house differs from the issue of the first marriage.

When द्वितीय विवाह appears, open a new marriage-event row. Do not attach preceding children to the second marriage unless

they appear after the second-marriage marker or are otherwise clearly connected. Likewise, do not attach later children to the first marriage without evidence.

Data rule: issue after द्वितीय विवाह should be marked as belonging to the second-marriage context only if structural evidence supports it. Otherwise mark “possible second-marriage issue.”

Critical caution: false issue assignment is one of the most damaging errors in multiple-marriage reconstruction.

5. The Role of अपरा in Multiple-Marriage Contexts

अपरा is especially important when multiple marriages are involved. It may mean another branch, another spouse-line, another issue-group, another reading, or another related case. Near प्रथम विवाह or द्वितीय विवाह, अपरा should be treated as a possible signal of another marital or affinal unit.

A passage may record a second marriage and then use अपरा before listing names and villages. This should not be merged into the preceding material without analysis. The word may introduce a different sub-branch connected to the marriage event.

Data rule: every अपरा near marriage records should create a provisional sub-entry in the marriage table.

Critical caution: ignoring अपरा may combine two spouse-lines or two issue-groups into one.

6. Secondary Links

A secondary link is a relation that is not the main paternal line but is created by marriage, maternal descent, daughter’s son, sister’s son, alternate spouse-line, or affinal village. Secondary does not mean unimportant. It means that the relation is not the primary father-son chain.

Examples of secondary links include: a daughter's son marked by दौहित्र; a sister's son or nephew-type relation; a wife's natal village; an affinal house introduced through सँ; issue from a second marriage; and an अपरा sub-branch after a marriage marker.

Data rule: secondary links should be placed in linked tables, not forced into the paternal chart.

Critical caution: secondary links often explain why a village or person appears where a purely paternal reading would not expect it.

7. Multiple Marriage and मातृक चक्र

Multiple marriages can generate multiple maternal cycles. A first wife may connect the house to one village. A second wife may connect it to another. The children of each marriage may carry different maternal affiliations. Later daughter's-son entries may preserve those differences.

If a मातृक चक्र appears near a multiple-marriage section, the decoder should examine whether the cycle belongs to the first marriage, second marriage, or another affinal branch. Sometimes the source may not make this fully clear. In such cases, the uncertainty must be preserved.

Data rule: every मातृक चक्र near a multiple-marriage passage should be cross-linked to the relevant marriage-event rows with a confidence level.

Critical caution: do not assume that one maternal cycle covers all marriages of a person.

8. Multiple Marriage and दौहित्र

Daughter's-son entries become more complex when multiple marriages are present. A daughter's son may belong to the daughter of the first marriage or the daughter of the second

marriage. If the wrong marriage is assigned, the maternal house will be wrong.

The decoder should therefore examine where the दौहित्र entry appears relative to the marriage markers. If it appears after a second-marriage section, it may belong to that context, but the relation must still be checked through names, villages, and issue lists.

Data rule: every दौहित्र entry in a multiple-marriage passage must carry a marriage-context field.

Critical caution: do not attach a daughter's son to the wrong mother-line for the sake of completing the chart.

9. Multiple Marriage and सुता

सुता lists are difficult even in simple paternal passages. In multiple-marriage passages they are more difficult because the issue may belong to different marriages. A list of children after द्वितीय विवाह may identify issue of the second marriage, but the source may also shift to another branch or use अपरा.

The safe method is to record the list exactly, then assign issue only with stated confidence: certain, probable, possible, or uncertain. The table should show which marriage event the issue is attached to, if known.

Data rule: every सुता list in a multiple-marriage passage should be tagged with marriage-event attachment.

Critical caution: do not let the order of text alone replace structural analysis.

10. Multiple Marriage and Villages

Each marriage may connect a house with a different village. The first marriage may link to one affinal village, the second to another. A later issue-list may show residence in a third village.

A daughter's-son entry may introduce a fourth. This is why multiple marriages are crucial for the village gazetteer.

The village function must be marked carefully. A village in a second-marriage entry may be the spouse's natal village, not the principal person's origin. Another village in the same passage may belong to a child or branch.

Data rule: in multiple-marriage records, the village table should include marriage order and place function.

Critical caution: never treat all villages in a marriage passage as one family's residence.

11. Multiple Marriage and Titles

Many multiple-marriage entries involve titled persons: ठो, बाबू, महाराजाधिराज, वैयाकरण, कवि, पण्डित, and others. The title must remain attached because it may identify the person whose marriage is being recorded. It may also show social rank and the prestige of the alliance.

If a titled person has a first and second marriage, the title should be repeated or carried in each marriage-event row. This prevents confusion when the same personal name appears elsewhere without title.

Data rule: every marriage-event row should preserve the title exactly as written.

Critical caution: do not remove titles from marriage tables for compactness. They are identity markers.

12. Multiple Marriage and Numbers

Numbers near multiple-marriage entries may identify the marriage event, person, branch, issue group, or note. When first and second marriages occur, numbers can help distinguish the two events. They may also help connect the marriage entry to another passage.

The number must be preserved exactly, including slash, double slash, zero, or date-like form. It should be stored with its position relative to विवाह, प्रथम विवाह, द्वितीय विवाह, अपरा, and issue-list.

Data rule: the marriage table should include both number-as-written and number-position fields.

Critical caution: do not merge numbers from the first-marriage row into the second-marriage row.

13. Explicit Dates in Later Marriage Records

Some later marriage entries may include explicit date-like statements, including year-like forms or modern calendar expressions. These must be kept distinct from parenthetical register numbers. A modern-looking date is not the same as a register code. A traditional lunar date phrase is not the same as a page reference.

If the entry gives a precise modern date, it may help place the record chronologically. If it gives a traditional date, conversion requires calendar knowledge and year information. If it gives both, each should be entered in its own field.

Data rule: create separate fields for traditional date, modern date, register number, and source note.

Critical caution: do not convert date systems casually.

14. Issue Assignment Across Marriages

Issue assignment is the central problem in multiple-marriage decoding. A man may have children from one marriage, another marriage, or both. The Panji may list issue after the marriage marker, but the exact mother may still be uncertain unless the structure makes it explicit.

A responsible editor should avoid false certainty. If the issue is clearly attached to a second marriage, mark it as such. If it

only appears nearby, mark probable or possible. If an अपरा marker intervenes, open a new subunit.

Data rule: issue assignment must always include confidence.

Critical caution: a beautiful chart with wrong mothers is worse than an unfinished chart with honest uncertainty.

15. Secondary Links and Future Marriage Eligibility

Secondary links matter because future marriage decisions depended on them. A second marriage creates another affinal relation. A daughter from that marriage creates another maternal path. A daughter's son from that path becomes another remembered connection. If such links are erased, the marriage map becomes unsafe.

The Panji therefore stores not only the main union but the consequences of unions. This is why multiple marriages appear in the record and why they must be decoded with care.

Critical analysis should treat secondary links as part of the working legal-social memory of Mithila.

16. The Multiple-Marriage Data Table

A full multiple-marriage table should include: source segment; page or line reference; original phrase; principal person; title; marriage order; first marriage marker; second marriage marker; spouse-side clue; affinal village; date phrase; register number; number position; issue-list; issue assignment confidence; अपरा sub-entry; related मातृक चक्र; related दौहित्र; related village links; related titles; and critical note.

This table should be connected to the person index, village gazetteer, marriage table, maternal-cycle table, and daughter's-son table.

17. Charting Multiple Marriages

Multiple marriages should be charted with separate spouse boxes or marriage-event nodes. The principal person should

not be connected to one undifferentiated spouse line. Each marriage should have its own node: Marriage 1, Marriage 2, later marriage, or unspecified marriage.

Children should be placed under the correct marriage only when evidence permits. If uncertain, they should be placed in an issue box marked “attachment uncertain.” Affinal villages should be connected to the relevant marriage node, not to the whole paternal line.

Data rule: chart marriage events separately before attaching issue.

Critical caution: do not let chart neatness erase second marriages.

18. Critical Analysis: What Multiple Marriages Reveal

Multiple marriages reveal that the Panji was built to handle social complexity. It did not pretend that every person had one simple line. It recorded additional unions because they changed the map of houses. A second marriage could alter maternal networks, produce different issue, and connect the family to another village.

This reveals the practical intelligence of the register. It preserved enough detail to prevent confusion in future marriage negotiations. It also preserved social history: titles, dates, villages, affinal houses, and issue groups connected with each marriage.

Multiple-marriage entries therefore show the Panji as a living instrument of social order.

19. Common Errors in Reading Multiple-Marriage Entries

The common errors are: treating द्वितीय विवाह as a minor note; merging first and second marriages; assigning all children to one wife; ignoring अपरा after a marriage marker; treating affinal villages as paternal origin; separating numbers from

marriage events; confusing modern dates with register numbers; failing to connect second marriage with maternal cycles; failing to connect daughter's-son entries to the proper marriage context; and making one simplified chart where the source gives several linked units.

20. Rules for Reading Multiple Marriages and Secondary Links

First, preserve प्रथम विवाह and द्वितीय विवाह exactly.

Second, create a separate row for each marriage event.

Third, keep principal house and affinal house separate.

Fourth, record issue only with confidence level.

Fifth, treat अपरा as a possible new subunit.

Sixth, classify villages by function and marriage order.

Seventh, preserve numbers and dates separately.

Eighth, cross-link marriage events with मातृक चक्र and दौहित्र.

Ninth, chart multiple marriages as separate nodes.

Tenth, leave uncertainty visible rather than forcing one family line.

21. Conclusion: Secondary Does Not Mean Small

The term secondary link should never be understood as minor. A secondary link may be the key to the whole marriage network. A second marriage may explain a village. A daughter from that marriage may explain a maternal cycle. A daughter's son may preserve the memory of an alliance. A title or number may identify the correct branch.

The Panji is powerful because it preserves these details. It is not a simple list of fathers and sons. It is a record of marriages, remarriages, affinal houses, maternal crossings, and social consequences.

Chapter 16 will now begin Part IV, the geography of the Panji. It will examine the village universe of Prachin Panji and show how the names of villages form the social map on which all these genealogical and marriage relations are placed.

Part IV

Geography of the Panji

The preceding chapters established the grammar of persons, relations, marriage, maternal circuits, numbers, and titles. Part IV turns to the geographical body of the Panji: the village world in which those relations are placed.

Chapter 16

The Village Universe of Prachin Panji

1. Why the Village Universe Matters

The Panji is not only a genealogy. It is also a map. Every name is placed in a world of villages, settlement markers, डीह, पाली, वासी, मूलग्राम, and cluster closures. A lineage is remembered through people, but it becomes socially usable only when the places attached to it are also preserved.

The opening of Prachin Panji already shows this geographical logic. A village frame appears first, then persons, descent words, branch markers, and place attachments follow. The text does not begin by giving an abstract genealogy detached from land. It begins by locating memory.

This chapter therefore studies the village universe of the source. It explains how villages function as frames, branch-sites, residences, maternal places, affinal houses, scholarly centers, and cluster markers. It also gives the method for building the village gazetteer that will later support the indexes and charts.

2. Village as Frame

A village name may function as a frame. When the source says अथ सरिसब ग्राम or अथ जजिबाल ग्राम, it opens a register unit. All following entries must be read in relation to that frame until the source shifts to another village or closes the group.

This means that the village name is not merely one place reference among others. It is the governing context. A person listed under a village frame may also have another place attached through सँ, वासी, डीह, समेत, or a dash. The decoder must preserve both the frame village and the attached place.

Data rule: every entry should carry a frame-village field when the source supplies one.

Critical caution: do not detach individual entries from their governing village frame. The frame may be essential for understanding branch identity.

3. Village as Cluster Closure

The source also uses closure formulae such as एते गंगोली ग्राम or एते सकराढ़ी ग्राम. Such expressions gather the preceding names into a village cluster. They show that the record is organizing several branches under one place category.

A closure formula should lead the editor to review the preceding material. Which entries belong to the cluster? Where did the cluster begin? Was there an अथ marker? Was there an अपरा shift? Was the closure narrow or broad?

Data rule: mark every एते + ग्राम expression as a possible cluster closure.

Critical caution: closure does not always mean that every preceding word belongs to the cluster from the beginning of the page. The boundary must be reconstructed.

4. Village as Branch-Seat

A branch may be attached to a village through सन्तति, अपत्य, a dash, or सँ. In such cases, the village may function as branch-seat: the place where the descendants of an ancestor are known, located, or socially identified.

For example, a phrase of the form X सन्तति-Y may mean that the branch of X is associated with Y. It does not automatically mean that Y is a person. In many entries, Y is a village, locality, or settlement name.

Data rule: if a village follows सन्तति or अपत्य, classify the link first as branch-place association.

Critical caution: do not turn a branch-seat into a direct son in a family tree.

5. Village as Residence: वासी

The word वासी marks residence or recognized belonging. When a person or branch is called वासी of a place, the source is telling us where that person or branch is known to reside or belong. This may or may not be the original village.

Residence must be distinguished from origin. A family can have a मूलग्राम elsewhere and still be वासी in another place. A branch can move, settle, marry, or become identified with a new village over time.

Data rule: every वासी entry should be tagged as residence or settlement association.

Critical caution: do not convert वासी into मूलग्राम without evidence.

6. Village as Ancestral Site: डीह

डीह is one of the most important settlement markers. It may refer to a habitation site, ancestral seat, local settlement base, or a specific house-location within a broader village world. It should be preserved exactly.

A डीह reference can distinguish one branch from another even when both belong to a larger village cluster. It can also preserve memory of old settlement geography that modern administrative names may not capture.

Data rule: all डीह entries should be indexed under both the exact source phrase and the normalized settlement category.

Critical caution: do not translate डीह simply as village. It may be more specific than ग्राम.

7. मूलग्राम

मूलग्राम means root village or original village. When the source marks a place as मूलग्राम, the genealogical value is high. It distinguishes origin from later residence, branch-settlement, affinal connection, or maternal link.

A मूलग्राम reference may explain why a branch appears across many villages. It gives the remembered root from which later connections can be understood. It should therefore be preserved with special care in the gazetteer.

Data rule: create a separate place-function category for मूलग्राम.

Critical caution: मूलग्राम should not be modernized into present administrative identity without evidence. Preserve the historical form first.

8. पाली and Locality Markers

पाली appears often in the source. Sometimes it functions as part of a place-name; sometimes it may indicate a locality, settlement subdivision, or recognized habitation. The function must be determined from context.

A phrase such as राजखंड, पाली or जलकौर पाली should not be simplified too quickly. The पाली element may be part of the local identity. Repeated पाली references may reveal a sub-geography inside the village universe.

Data rule: preserve पाली in the original place field and create a normalized locality-marker field only after comparison.

Critical caution: do not erase पाली as if it were incidental.

9. समेत and Included Settlements

The word समेत means including or together with. It expands a place cluster. When the source says that a village or branch includes another place, the included place must not be dropped.

समेत can preserve branch spread, settlement inclusion, or associated localities. It may show that a named village is not a single isolated unit but a cluster of connected settlements.

Data rule: create a field for included places introduced by समेत.

Critical caution: do not index only the first village and omit the places after समेत.

10. Multiple Villages in One Entry

Many entries contain several places in one compact phrase. A line may contain frame village, branch village, residence village, affinal village, and included locality. The source may join them by dash, comma, ओ, समेत, सँ, or sequence.

The village universe therefore cannot be reconstructed by extracting isolated place names. Each place must be recorded with its connector and function.

Data rule: every multi-place entry should be split into separate place rows linked to the same source phrase.

Critical caution: one entry may contain several types of geography at once.

11. Village and Paternal Line

In paternal entries, villages may mark origin, branch-seat, residence, or settlement association. A father-son chain may be followed by a place introduced by सँ. That place may belong to the son, the branch, or the house.

The paternal chart should therefore be connected to the village gazetteer. A person without place-function data is incomplete in Panji terms.

Data rule: every direct paternal link should include nearby village evidence.

Critical caution: a village near a son-marker should not automatically be treated as birthplace.

12. Village and Maternal Line

In मातृक चक्र passages, villages often belong to maternal and affinal networks. A village introduced by सँ may be the mother's house, the daughter's married house, or the bridge through which the maternal cycle is formed.

The same village may function differently in different contexts. It may be paternal origin in one entry and maternal connector in another.

Data rule: in maternal-cycle tables, classify each village as maternal house, affinal house, daughter-line place, or uncertain.

Critical caution: do not use one village function across all contexts.

13. Village and Marriage

Marriage entries create village links between houses. A विवाह record may identify the principal house, the spouse's house, issue residence, and later maternal links. These must be distinguished.

A village in a marriage entry is often affinal evidence. It may not be the principal person's origin. If multiple marriages occur, each marriage may introduce a separate village network.

Data rule: in marriage tables, record village function by marriage event.

Critical caution: do not collapse first-marriage and second-marriage villages into one family location.

14. Village and दौहित्र

दौहित्र entries often carry village links. Because दौहित्र means daughter's son, the village may identify the maternal or affinal side. It should not automatically be treated as the daughter's son's paternal origin.

The village universe of the Panji is therefore also a map of daughter-line crossings. Such places are crucial for reconstructing the social web.

Data rule: every दौहित्र village should be cross-indexed in the maternal-affinal table.

Critical caution: do not place a दौहित्र village into the paternal-origin column without evidence.

15. Village and Titles

Title-bearing persons are frequently tied to villages. A महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, or महाराजाधिराज may be linked with a particular place. This creates intellectual and social geography.

A village where several titled persons appear may represent a learned center, an elite house, or a branch of scholarly memory. This is why titles and villages must be indexed together.

Data rule: the village gazetteer should have a title-bearing-person field.

Critical caution: do not separate title history from village history.

16. Village Clusters as Social Memory

The repeated clustering of villages shows that the Panji remembers communities, not only isolated households. A

cluster may gather several branches that share origin, residence, alliance, or register grouping. It may also preserve older settlement patterns.

Such clusters must be studied as units. A cluster can reveal how families spread across neighboring villages, how scholarly houses were distributed, or how marriage networks formed regional circuits.

Data rule: build a village-cluster table in addition to the ordinary village gazetteer.

Critical caution: do not treat every village name as an isolated point. Many are part of clusters.

17. Variant Spellings and OCR Forms

Village names in the source may appear in variant forms. Some variation comes from older spelling, local pronunciation, scribal practice, print distortion, or OCR error. The editor must preserve the original form while creating normalized forms for search.

For example, a village may appear with joined words, damaged letters, or nasal signs. Similar-looking names may be different places; different-looking names may be the same place. The decision requires evidence.

Data rule: the gazetteer should include original spelling, normalized spelling, variant spellings, source locations, and confidence.

Critical caution: false normalization can damage the map more than leaving uncertainty visible.

18. Village Gazetteer Fields

A complete village gazetteer should include: original source form; normalized form; source segment; page or line; governing frame; connector; relation word; associated person;

title; number; place function; included places; cluster closure; variant spellings; confidence level; and critical note.

The gazetteer should be linked to the person index, title index, marriage table, maternal-cycle table, daughter's-son table, and number table.

Data rule: no village should be indexed without its function and source context.

Critical caution: a plain alphabetical list of villages is useful but not sufficient.

19. Critical Analysis: What the Village Universe Reveals

The village universe of Prachin Panji reveals Mithila as a social geography. Families are not remembered in isolation. They are located, clustered, moved, married, titled, and connected through places. The map is not merely administrative. It is genealogical, intellectual, ritual, and marital.

The source's frequent use of ग्राम, वासी, डीह, पाली, मूलग्राम, समेत, तत्रैव, and cluster closures shows a highly developed geographical memory. Villages are not background scenery. They are active carriers of identity.

This geographical memory also shows that the Panji can support more than family-tree reconstruction. It can support historical geography, migration study, village-cluster analysis, learned-house mapping, and marriage-network mapping.

20. Common Errors in Reading the Village Universe

The common errors are: extracting village names without context; treating all villages as origin; ignoring frame villages; ignoring closure formulae; dropping places introduced by समेत; erasing पाली; simplifying डीह into ग्राम; treating वासी as मूलग्राम; assigning maternal or affinal villages to paternal origin; and normalizing variant spellings without evidence.

Each error weakens the source. The correct method is to preserve every place with its connector, function, and uncertainty.

21. Rules for Building the Village Universe

First, preserve every village name exactly as written.

Second, distinguish frame village, branch village, residence, डीह, मूलग्राम, पाली, affinal village, maternal village, and included village.

Third, record the connector: dash, सँ, ओ, समेत, वासी, तत्रैव, अथ, or एते.

Fourth, keep numbers, titles, and relation words attached to the place.

Fifth, record cluster openings and closures.

Sixth, index variant spellings without forcing premature normalization.

Seventh, link the gazetteer to person, title, marriage, maternal, and daughter's-son tables.

Eighth, mark uncertain place function honestly.

Ninth, study clusters, not only isolated names.

Tenth, remember that geography is evidence.

22. Conclusion: The Panji as a Map of Mithila

The village universe of Prachin Panji is one of its greatest treasures. It shows where houses were rooted, where branches settled, where scholars were remembered, where marriages connected families, and where maternal circuits crossed the map.

To decode the Panji is therefore to decode a social geography. A person without a village is incomplete. A village without its relation to persons is silent. The Panji brings the two together.

Chapter 17 will continue this geographical reading by examining village clusters and migration. It will ask how repeated places, cluster closures, residence markers, and secondary village links can reveal movement and spread across Mithila.

Chapter 17

Village Clusters and Migration

1. Why Village Clusters Need Separate Study

The previous chapter explained the village universe of Prachin Panji. This chapter moves one step further. It asks how villages are grouped, how branches spread across them, and how migration or settlement movement may be detected without inventing a story that the source does not support.

The Panji is full of village clusters. A cluster may begin with अथ and end with एते. It may include several branch names, several settlements, several वासी entries, and several places joined by समेत, ओ, dash, or सँ. These clusters are not random lists. They are organized memories of relation between houses and places.

Migration is one possible meaning of such clustering, but it is not the only meaning. A cluster may show branch dispersal, residence, marriage connection, maternal link, scholarly association, or register grouping. The decoder must therefore read clusters critically.

2. What Is a Village Cluster?

A village cluster is a group of entries organized around a place-frame or closed by a place formula. It may be introduced by अथ + village-name. It may be closed by एते + village-name. It may also appear through repeated connected place names without an explicit closure.

A cluster should be treated as a unit of analysis. The persons inside it, the relation words, titles, numbers, and secondary place links should be studied together. If the decoder extracts only isolated names, the cluster meaning disappears.

Data rule: every cluster should receive a cluster identifier, such as Cluster Sarisab-1 or Cluster Gangoli-1.

Critical caution: do not assume that a cluster is equal to a modern administrative village. It may represent a historical register unit.

3. अथ as Cluster Opener

The word अथ often opens a new cluster. When the source says अथ सरिसब ग्राम, अथ जजिबाल ग्राम, अथ दरिहरा ग्राम, or similar forms, the reader should treat the following entries as belonging under a new geographical frame until another transition appears.

This does not always mean that every person in the cluster originated in that village. The cluster frame may organize branches associated with the village. Some may be residents; some may be descendants; some may be linked through marriage; some may be included settlements.

Data rule: when अथ + ग्राम appears, begin a new cluster row in the gazetteer.

Critical caution: the opener gives a frame, not a complete explanation of each place relation inside the frame.

4. एते as Cluster Closure

The word एते often closes a cluster. A phrase such as एते गंगोली ग्राम or एते सकराढ़ी ग्राम gathers the preceding material into a village unit. This is one of the strongest signs of clustering in the source.

The difficulty is boundary. The closure appears at the end, but the beginning must be found. The decoder should work backward to the nearest plausible opener, transition word, or cluster break. If the boundary remains uncertain, both strict and wider boundaries should be recorded.

Data rule: every एते closure should be entered with a strict boundary and possible wider boundary.

Critical caution: do not let एते float unattached. It is a structural signal.

5. समेत and Cluster Expansion

The word समेत expands a cluster by including another place or set of places. It tells us that the cluster is not limited to one named settlement. The included places may be branches, sub-villages, associated localities, or linked settlements.

When a line says that a place occurs समेत another place, both places belong in the cluster table. The second place is not secondary in the sense of being optional. It is part of the source's geographical memory.

Data rule: every cluster table should have an “included places” field.

Critical caution: dropping places after समेत creates a false narrow village map.

6. ओ and Multi-Place Joining

The connector ओ joins places or branches. In a village cluster it can show that two places are linked in one entry. This link may indicate nearby settlements, branch spread, or combined identity.

For example, when the source attaches a branch to two places joined by ओ, the first reading should preserve the pair. Only later should the decoder decide whether one is the main branch-seat and the other a secondary settlement.

Data rule: place pairs joined by ओ should be stored as linked place pairs, not split into unrelated entries.

Critical caution: do not alphabetize away the connector. The order and connector are part of the evidence.

7. वासी and Settlement Movement

वासी entries can suggest movement or settlement. If a branch is called वासी of a place different from its frame village or root village, the source may be preserving residence outside the original cluster. This is one of the clues to movement.

But movement should not be asserted too quickly. वासी may mean residence, recognized belonging, or local association. It is evidence of settlement identity, not automatically a migration narrative.

Data rule: every वासी entry should be compared with frame village, मूलग्राम, and attached branch place.

Critical caution: say “recorded as resident/associated” unless migration is supported by repeated evidence.

8. डीह and Old Settlement Sites

डीह may preserve older habitation sites or ancestral seats. A डीह inside a village cluster can reveal that the cluster has internal settlement geography. A branch may belong to a broad village but be identified with a specific डीह.

This is valuable for migration study because डीह may show continuity even when later residence changes. It may mark the remembered seat from which a branch moved or the local base to which it remained attached.

Data rule: cluster tables should record डीह separately from ग्राम.

Critical caution: do not treat डीह as a modern administrative village unless evidence supports it.

9. मूलग्राम and Movement

मूलग्राम is the clearest origin marker. When the source labels a place as मूलग्राम, it distinguishes root from later placements. If the same branch or related names appear elsewhere, the मूलग्राम becomes an anchor for movement analysis.

The method should be cautious. Start from the मूलग्राम, then compare वासी, सन्तति-place, अपत्य-place, विवाह-place, मातृक-place, and दौहित्र-place. A pattern may then emerge.

Data rule: every migration hypothesis should identify whether a मूलग्राम anchor exists.

Critical caution: without मूलग्राम or repeated corroboration, speak of association rather than migration.

10. पाली and Sub-Cluster Geography

पाली often points to locality or sub-settlement identity. Repeated पाली references may reveal internal clusters within broader village frames. They may also show marriage or maternal connections through smaller local units.

A पाली reference should therefore be entered both as a place element and as a possible sub-cluster marker. It may later help distinguish two branches that appear under the same larger village.

Data rule: build a पाली index inside the village gazetteer.

Critical caution: do not erase पाली during normalization.

11. Cluster Repetition Across the Source

A village or cluster may appear in more than one part of the source. Repetition may suggest continuing importance, branch spread, later additions, or cross-reference. Repetition is one of the most important tools for reconstructing movement.

If a village appears repeatedly with the same ancestor-name, title, number, or branch marker, the likelihood of connection increases. If the same village appears with different markers, it may be a large social center hosting multiple unrelated or distantly related branches.

Data rule: every village should have an occurrence count and a list of linked persons.

Critical caution: repeated village name alone does not prove the same family.

12. Branch Dispersal

Branch dispersal occurs when descendants or associated lines of one ancestor appear across multiple places. The Panji may show this through सन्तति, अपत्य, वासी, समेत, or repeated village links.

Dispersal is not the same as migration of one individual. It may indicate that a branch expanded, that descendants settled in different places, or that the register grouped dispersed houses under one remembered ancestor.

Data rule: when one ancestor-name links to multiple places, create a branch-dispersal map.

Critical caution: do not convert branch dispersal into a single migration route unless sequence evidence exists.

13. Marriage as a Cause of Cluster Links

Some village clusters are connected through marriage rather than migration. A house may appear linked to another village because a daughter married there, a wife came from there, or a daughter's son is remembered through that place.

This is why marriage entries, मातृक चक्र, and दौहित्र must be considered before declaring migration. A place outside the paternal cluster may be affinal, not residential.

Data rule: every possible migration link should be checked against marriage and maternal evidence.

Critical caution: do not mistake affinal geography for paternal migration.

14. Scholarly and Title-Based Clusters

Some villages may appear repeatedly with title-bearing persons: महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, or other titles. This may reveal learned or status clusters.

A scholarly cluster is not necessarily a migration cluster. It may show that a village was known for a learned house or that titled branches were preserved more carefully. Such clusters belong to intellectual geography.

Data rule: cluster tables should include a title-density field.

Critical caution: do not read every cluster only through descent. Some clusters preserve prestige networks.

15. Numbers and Cluster Reconstruction

Numbers can help reconstruct clusters. If the same or related numbers appear near a branch across several places, they may support a connection. If numbers differ sharply, they may warn against merging entries too quickly.

The number system is not fully decoded, but its preservation allows later comparison. A cluster table without numbers loses this possibility.

Data rule: include all parenthetical numbers in the cluster table with their exact forms.

Critical caution: do not use numbers as proof until their function is established.

16. How to Detect Migration Carefully

Migration should be stated only when several forms of evidence converge. Possible evidence includes: मूलग्राम plus later

वासी; repeated branch-name across places; सन्तति or अपत्य linked to multiple villages; डीह and later residence; marriage and maternal connections distinguished from residence; and chronological or register sequence.

A single place change is not enough. A cluster may reflect association, inclusion, marriage, or copying order. The proper language is important.

Use “possibly moved,” “recorded in association with,” “branch appears in,” or “later resident at” when evidence is incomplete. Use “migrated” only when the structure supports actual movement.

17. The Cluster-Migration Table

A cluster-migration table should include: cluster identifier; opening formula; closure formula; frame village; included places; branch names; relation words; वासी entries; डीह entries; मूलग्राम entries; पाली entries; marriage links; maternal links; दौहित्र links; titles; numbers; repeated occurrences; probable function; and confidence level.

This table should be linked with the person index, village gazetteer, title index, marriage table, maternal-cycle table, and number table.

18. Critical Analysis: What Clusters Reveal

Village clusters reveal how Mithila’s society organized memory geographically. A family was not merely one household in one place. It could be a remembered branch spread across settlements, attached to a root village, resident elsewhere, tied to another village by marriage, and recognized through titles.

The cluster form also shows that the Panji is a record of networks. It records social geography as a living system: roots, seats, residences, alliances, scholarly centers, and regional

groupings. Migration is one thread in this system, but not the only thread.

The critical task is therefore to let the cluster remain complex. A cluster is not simply a map point. It is a social unit.

19. Common Errors in Reading Village Clusters

The common errors are: treating cluster headings as decorative; ignoring एते closures; dropping places after समेत; splitting linked place pairs without recording the connector; reading every वासी as migration; reading every affinal village as residence; erasing पाली; confusing डीह with ग्राम; merging repeated village names without person evidence; and narrating migration before proving it.

20. Rules for Village Clusters and Migration

First, identify the opener and closure.

Second, preserve all included places.

Third, distinguish frame village, branch-seat, residence, डीह, मूलग्राम, पाली, maternal place, and affinal place.

Fourth, treat वासी as residence or association, not automatic migration.

Fifth, use मूलग्राम as an origin anchor where present.

Sixth, compare repeated occurrences across the source.

Seventh, check marriage and maternal evidence before stating migration.

Eighth, keep titles and numbers in the cluster table.

Ninth, use confidence levels.

Tenth, do not simplify clusters into single-point geography.

21. Conclusion: Movement Without Guesswork

Village clusters and migration clues are among the richest parts of the Panji. They show how branches spread, how houses settled, how villages included smaller localities, how marriages connected distant places, and how titles attached scholarly memory to geography.

But this richness must be handled with discipline. The decoder must not turn every multi-place entry into migration. The Panji gives evidence; the editor must preserve the evidence before telling the story.

Chapter 18 will continue the geographical analysis by studying डीह, वासी, मूलग्राम, and local identity in more detail. That chapter will show how settlement words preserve the difference between root, residence, seat, and social belonging.

Chapter

18

डीह, वासी, मूलग्राम, and Local Identity

1. Why Local Identity Must Be Read Separately

The village universe of the Panji is not made of ग्राम alone. It is made of several layers of belonging. A person may be tied to a ग्राम, resident as वासी, remembered through a डीह, linked to a मूलग्राम, placed in a पाली, or connected through marriage and maternal lines to another settlement. These words are not interchangeable. Each carries a different kind of local identity.

A modern reader may wish to reduce all of them to “village.” That would be a serious loss. The Panji’s local vocabulary preserves historical geography at several levels: root, residence, house-site, branch-seat, included locality, affinal place, and maternal connector. The difference between these levels can decide how a family branch should be understood.

This chapter studies four major settlement terms: डीह, वासी, मूलग्राम, and local identity. It also explains how these terms must be entered in the gazetteer and how they prevent false migration stories.

2. ग्राम as the Broad Frame

Before distinguishing the special terms, the broad frame must be clear. ग्राम is the general village frame. The source opens many sections with अथ followed by a village name and ग्राम. This establishes a register unit. Within that unit, other places may appear.

A ग्राम frame may contain several branches, several attached settlements, and several secondary places. It may include persons who are directly rooted there and others who are

connected through descent, residence, marriage, or branch association. Therefore ग्राम is broad and governing, but not always sufficient.

Data rule: every entry under a village frame should preserve the frame village even if another place also appears in the same entry.

Critical caution: do not assume that the frame village alone explains every person in the section.

3. डीह: The House-Site or Settlement Seat

डीह is a more specific local marker than ग्राम. It may point to an old habitation site, family seat, ancestral house-location, or remembered settlement base. The word carries a sense of local rootedness. It often preserves a smaller unit within or beside a larger village identity.

When the source says वासी डीह खण्डबला or gives another phrase with डीह, it is not merely repeating the village name. It is identifying a particular settlement association. A branch may belong to a broad cluster but be known by a डीह. The डीह may preserve older habitation memory that modern administrative geography may not show.

Data rule: every डीह entry should be indexed separately from ग्राम.

Critical caution: do not translate डीह as village without qualification. It may mean a house-site or ancestral seat rather than a whole village.

4. डीह and Ancestral Memory

A डीह can preserve the memory of where a family sat, lived, or was recognized. In genealogical work, this matters greatly. If two branches share a broad village but have different डीह

identities, they should not be merged automatically. The डीह may distinguish them.

Likewise, if a branch appears elsewhere but is linked to an older डीह, the place may serve as an anchor of identity. It may show continuity even when residence changes.

Data rule: the person index should include डीह information beside the name where the source supplies it.

Critical caution: never drop डीह from charts because it seems too local. In the Panji, local detail is evidence.

5. डीह and Migration

A डीह reference can help study movement, but it does not by itself prove migration. If a person is associated with one डीह and later appears as वासी elsewhere, migration may be possible. If a branch has a मूलग्राम in one place and a डीह in another, the relation must be studied carefully. The source may be recording a branch-seat rather than movement.

The safe language is important. Say “recorded with डीह at X,” “associated with the settlement seat X,” or “possibly linked to an older house-site X.” Use “migrated from X to Y” only when the evidence is strong.

Data rule: use confidence levels in any migration statement involving डीह.

Critical caution: do not turn every डीह difference into a migration route.

6. वासी: Residence and Recognized Belonging

वासी means resident, inhabitant, or one belonging to a place. In the Panji, it marks recognized settlement association. A वासी

entry tells us where a person or branch was known to reside or belong at the time or in the memory of the register.

This is not always the same as origin. A family may be वासी in one village and have its मूलग्राम elsewhere. Another branch may be वासी in a place because of later settlement, service, marriage, or branch dispersal.

Data rule: classify वासी as residence or recognized local belonging.

Critical caution: never convert वासी automatically into मूलग्राम.

7. वासी and Social Recognition

Residence in the Panji is social recognition, not merely physical address. To be recorded as वासी means that the person or branch was known through that locality. This may reflect long residence, accepted settlement, or recognized identity.

The term therefore has social force. It tells us not only where a person lived, but how the branch was locally remembered. In marriage negotiations, such residence could matter because families were identified through both lineage and locality.

Data rule: the village gazetteer should have a field for “recorded as वासी.”

Critical caution: do not ignore वासी because it seems less ancient than मूलग्राम. Residence can be historically decisive.

8. वासी and Branch Dispersal

When several branches of one ancestral line appear as वासी in different places, the source may preserve branch dispersal. This may result from migration, marriage, service, landholding, or local settlement. The record may not explain the cause, but it preserves the outcome.

A branch-dispersal map should therefore compare वासी entries with सन्तति, अपत्य, डीह, and मूलग्राम. Only by comparing these terms can one see whether the branch remained near its root or spread outward.

Data rule: every वासी entry should be linked to the branch marker nearest it.

Critical caution: do not infer cause from residence alone.

9. मूलग्राम: The Root Village

मूलग्राम is one of the strongest local identity markers. It means root village or original village. When the source uses this term, it is distinguishing a remembered origin from other kinds of place association.

A मूलग्राम reference should be treated as an anchor. It may explain why a branch appears in several places while still being remembered through one root. It may also help separate original belonging from later residence or affinal connection.

Data rule: every मूलग्राम entry should be tagged as root-place evidence.

Critical caution: do not replace मूलग्राम with modern district or administrative labels unless supported by evidence. The source form must remain first.

10. मूलग्राम and Later Settlement

A family can have a मूलग्राम and also be वासी elsewhere. This is not contradiction. It is the very kind of layered identity the Panji preserves. The root village gives remembered origin; the वासी place gives recognized residence; the डीह may give house-site; the पाली may give locality; the marriage village may give affinal connection.

The decoder must therefore allow one person or branch to have several place identities. The task is not to choose only one, but to classify each correctly.

Data rule: never overwrite one place function with another. Store them as separate linked records.

Critical caution: a one-place-only genealogy is too simple for the Panji.

11. पाली and Local Sub-Identity

पाली appears frequently in the source and may indicate a locality, settlement subdivision, or part of a place-name. It can also act as a remembered sub-cluster within the village universe. Because its function varies, it must be preserved exactly.

If a phrase contains जलकौर पाली, राजखंड पाली, or similar forms, the पाली element may be part of the local identity. Removing it would erase the specificity of the place.

Data rule: enter पाली in both the original place field and a locality-marker field.

Critical caution: do not normalize पाली away.

12. तत्रैव and Same-Place Identity

The word तत्रैव means “there itself” or “in that same place.” In village contexts it indicates continuity of local reference. It can prevent unnecessary repetition of a village name while preserving the same-place connection.

When तत्रैव appears, the decoder must identify the place to which it points. This may be the immediately preceding place, the governing frame, or a local cluster. If the reference is uncertain, it should be marked.

Data rule: every तत्रैव should be expanded in the analysis layer with a bracketed probable place.

Critical caution: do not leave तत्रैव unindexed. It contains a place reference.

13. Local Identity and Marriage

Marriage can create local identity. A person may be linked to a village through spouse-side relation. A daughter may marry into a village; a daughter's son may be remembered through that village; a second marriage may create another village link. These are local identities, but not necessarily paternal origins.

Therefore the gazetteer must distinguish affinal place from residence and root. A place in a विवाह entry may belong to the wife's house. A place in a दैहित्र entry may belong to the mother's house.

Data rule: marriage-linked places should be tagged as affinal unless context proves another function.

Critical caution: do not treat every marriage village as residence.

14. Local Identity and मातृक चक्र

A मातृक चक्र often moves through several villages. These places may represent maternal houses, affinal villages, daughter-line settlements, or issue-residence. The cycle is a local network as much as a kinship network.

If the decoder reads only the names and not the local terms, the maternal cycle becomes unclear. The place sequence can reveal how the cycle is formed.

Data rule: every मातृक चक्र table should contain a local-identity field for each place.

Critical caution: do not reduce maternal-cycle geography to a list of origins.

15. Local Identity and Titles

Titles are also tied to place. A महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, or महाराज may be remembered through a particular settlement. This creates a prestige geography.

A title with a डीह or वासी marker can identify a learned or elite house at a specific locality. A title with मूलग्राम may preserve the root of a scholarly lineage. Such data should be preserved for the title index and village gazetteer together.

Data rule: title-bearing local identities should be cross-indexed under both title and place.

Critical caution: do not detach titles from local markers.

16. Local Identity and Numbers

Numbers near local identity markers may help connect entries. A number beside a वासी phrase, a डीह phrase, or a मूलग्राम entry may identify the branch or register location. It should be preserved exactly.

If the same person, title, number, and locality recur together, the evidence for identity becomes stronger. If the name recurs but the local marker differs, caution is required.

Data rule: include nearby numbers in all local-identity records.

Critical caution: do not omit numbers from the gazetteer because they seem unrelated to geography.

17. The Local-Identity Table

A local-identity table should include: original place phrase; normalized place; local marker; frame village; डीह; वासी; मूलग्राम; पाली; तत्रैव reference; affinal place; maternal place; branch

marker; person; title; number; source location; probable function; confidence level; and critical note.

This table should be linked to the village gazetteer but should not be replaced by it. The gazetteer lists places; the local-identity table explains how the place functions.

18. Critical Analysis: What Local Identity Reveals

The local vocabulary of the Panji reveals a layered society. A person belonged to a house, but the house belonged to a place in several ways. It had roots, seats, residences, marriage connections, maternal links, learned identities, and local subdivisions.

This layered identity is historically important. It shows that Mithila's social memory was not abstract. It was grounded in actual local recognition. A lineage mattered because it could be placed. A title mattered because it belonged somewhere. A marriage mattered because it connected villages.

The Panji is therefore not only genealogical memory. It is local memory.

19. Common Errors in Reading Local Identity

The common errors are: translating डीह as ordinary village; treating वासी as origin; ignoring मूलग्राम; deleting पाली; leaving तत्रैव unresolved; mixing affinal places with paternal places; reducing maternal-cycle places to origins; separating titles from local markers; dropping numbers near place phrases; and forcing one modern place label onto several historical local identities.

20. Rules for Reading डीह, वासी, मूलग्राम, and Local Identity

First, preserve the exact source phrase.

Second, classify the local marker before translating it.

Third, distinguish ग्राम, डीह, वासी, मूलग्राम, पाली, and affinal or maternal place.

Fourth, keep the governing frame village separate from attached local markers.

Fifth, record titles and numbers near place markers.

Sixth, resolve तत्रैव where possible and mark uncertainty where not possible.

Seventh, do not infer migration from one local marker alone.

Eighth, allow one branch to have multiple place identities.

Ninth, cross-link local identity with marriage and maternal tables.

Tenth, treat local vocabulary as historical evidence.

21. Conclusion: Belonging Has Layers

The Panji's geographical vocabulary teaches us that belonging has layers. A branch may have a मूलग्राम, a डीह, a वासी-place, a पाली, an affinal village, and a maternal connection. These are not contradictions. They are the structure of social memory.

To decode Prachin Panji properly, the editor must preserve these layers. The task is not to flatten them into one modern village name, but to show how each place functions.

Chapter 19 will now begin Part V, Social and Intellectual History Hidden in the Panji. It will examine scholars, poets, priests, and specialists, showing how titles and local identity together reveal the intellectual history of Mithila.

Part V - Social and Intellectual History Hidden in the Panji

Chapter 19

Scholars, Poets, Priests, and Specialists

1. Why the Panji Is an Intellectual Archive

Prachin Panji is not only a record of descent, marriage, and village identity. It is also an intellectual archive. Hidden inside its compressed entries are scholars, poets, ritual experts, grammarians, jurists, astrologers, teachers, title-bearing houses, and specialists whose memory was preserved because learning itself was part of family identity in Mithila.

This is why titles such as महामहोपाध्याय, महो, म. म., म.म.उ., कविराज, वैयाकरण, पण्डित, अग्निहोत्रिक, धर्माधिकारणिक, and related forms must not be treated as decoration. They are clues to the intellectual history of the region. A genealogy that omits them becomes only a list of bodies. The Panji records bodies, houses, villages, marriages, and minds.

The purpose of this chapter is to show how scholarly, literary, priestly, and specialist identities are preserved in the Panji and how they should be extracted without losing their connection to lineage and place.

2. Title as Evidence of Learning

A title in the Panji is evidence. It may indicate recognized scholarship, ritual authority, poetic accomplishment, legal-religious function, or social rank. The same name without title and with title may not carry the same historical meaning. A

title can distinguish one person from another and can identify a learned branch.

For example, a person marked महामहोपाध्याय or म. म. stands in a learned-title environment. A person marked वैयाकरण belongs to grammatical learning. A कविराज or कवि opens a literary line of inquiry. An अग्निहोत्रिक points toward ritual practice. A धर्माधिकारी or धर्माधिकारिक points toward legal-ritual authority.

Data rule: every title must be entered as a separate data element, not absorbed into the personal name.

Critical caution: do not translate a title and then discard the original. The original title is the evidence.

3. महामहोपाध्याय, महामहो, महो, and म. म.

The महामहोपाध्याय family of titles is among the most significant learned markers in the source. It signals high scholastic reputation. Shortened forms such as महामहो, महो, म. म., and related abbreviations may belong to the same title environment, though each occurrence must be preserved exactly as written.

Such titles help identify scholarly houses. If the same village or branch repeatedly contains persons marked by these forms, the place may have been a center of learned memory. If the title appears across generations, the branch may have carried intellectual prestige over time.

Data rule: normalize these forms under a learned-title category while preserving the exact source form in every entry.

Critical caution: महो, महामहो, म. म., and म.म.उ. should not be collapsed into one form in the source layer. Their differences may later prove important.

4. वैयाकरण and the Grammar Tradition

वैयाकरण means grammarian. In Mithila, grammar was not a small technical subject. It belonged to the larger world of Sanskrit learning, textual interpretation, ritual correctness, and scholastic debate. A person marked वैयाकरण should therefore be indexed as a specialist, not merely translated and forgotten.

When वैयाकरण appears inside a dense genealogical passage with village links and numbers, it may help distinguish the person from another of the same name. It may also indicate that the branch carried a tradition of grammatical learning.

Data rule: every वैयाकरण entry should be linked to person, father or branch, village, number, and source location.

Critical caution: do not detach वैयाकरण from its lineage. The title belongs to a person within a house.

5. कवि and कविराज

The titles कवि and कविराज preserve the literary memory of Mithila. A कवि is not merely a name-bearing individual; the title points toward poetic identity. A कविराज may indicate literary distinction, learned status, or a recognized poetic house depending on context.

The Panji rarely pauses to narrate literary biography. It does not need to say, “this man wrote such and such work,” in order to be useful. The title itself is a signpost. It tells the literary historian where to look.

Data rule: create a literary-title index for कवि, कविराज, and related forms.

Critical caution: do not dismiss a literary title because the entry is brief. Brevity is the style of the register, not proof of insignificance.

6. पण्डित and the Learned House

पण्डित is a broad title, but its breadth does not make it empty. In the Panji, पण्डित can mark a house associated with learning, ritual competence, textual knowledge, or social authority. It should be preserved wherever it appears.

A पण्डित entry should be compared with other title-bearing entries in the same village cluster. If a village contains पण्डित, महामहोपाध्याय, वैयाकरण, and कविराज references, it may represent a dense intellectual locality.

Data rule: index पण्डित under learned titles and cross-link with village clusters.

Critical caution: do not treat commonness as insignificance. A common learned title may still identify the social role of a branch.

7. अग्निहोत्रिक and Ritual Specialists

अग्निहोत्रिक points toward ritual fire practice and sacrificial identity. Such a title is important because the Panji preserves not only scholastic learning but ritual specialization. A ritual specialist belonged to a house, village, and social function.

Ritual titles may explain why a branch was remembered with particular care. They may also show how certain families were connected to priestly obligations or ritual prestige.

Data rule: create a ritual-specialist title category and include अग्निहोत्रिक and related forms.

Critical caution: do not merge ritual titles into generic “scholar.” Ritual identity is distinct.

8. धर्माधिकारी and Legal-Ritual Authority

Titles such as धर्माधिकारी or धर्माधिकारणिक suggest authority in dharma, social judgment, ritual law, or learned office. In a marriage-regulating society, such authority mattered. A house carrying this title may have had recognized power in matters of rule, custom, or interpretation.

Such titles should be treated as institutional evidence. They may reveal the legal-religious side of Mithila's social structure.

Data rule: index dharma-authority titles separately from general learned titles.

Critical caution: do not reduce these titles to mere honorifics. They may preserve public authority.

9. ज्योतिर्विद and Calendar Specialists

Jyotisha-related titles point toward expertise in time, calendar, astrology, astronomy, or ritual calculation. This expertise was socially important because marriage, ritual, and auspicious timing depended on calculation.

If a jyotisha-related title appears near marriage entries, date phrases, or title-bearing houses, it should be studied closely. It may reveal the families that supplied calendrical knowledge to society.

Data rule: all jyotisha-related forms should be indexed under calendar and astrology specialists.

Critical caution: do not force one modern English label onto all jyotisha forms. Preserve the original title.

10. Priests and Ritual Houses

The Panji also preserves priestly memory through terms connected with पुरोहित, ritual identity, and learned Brahmanical function. A priestly house may appear through a title, a village, a branch marker, or a marriage connection.

Priestly identity is important because it often links genealogy to ritual service. A family may be remembered not only because of descent but because it served a particular ritual role. Such roles could also affect marriage alliances and social standing.

Data rule: create a priestly-function field where the source marks ritual service or priestly identity.

Critical caution: do not assume all learned houses had the same function. Priest, grammarian, poet, and dharma authority are different categories.

11. Specialist Titles and Local Geography

Every specialist title should be read geographically. A scholar is not only a scholar; he belongs to a village, डीह, वासी-place, मूलग्राम, or branch cluster. The title and place together create intellectual geography.

A village with multiple learned persons may be a center of scholastic memory. A title that appears in several villages may show branch dispersal or the spread of a learned house. A title in a marriage entry may show alliance between prestigious families.

Data rule: the title index must be linked to the village gazetteer.

Critical caution: a title without place is incomplete in Panji analysis.

12. Specialist Titles and Lineage

A title also belongs to lineage. It may be inherited as prestige, repeated across generations, or attached to one exceptional individual. The decoder must therefore examine whether a title appears once or across several related persons.

If several generations of one branch carry learned titles, the branch may represent a scholarly lineage. If only one person

carries the title, the title may identify an individual achievement. Both are important, but they are different.

Data rule: record title frequency within each branch.

Critical caution: do not infer hereditary learning from one titled person alone.

13. Specialists in Marriage Networks

Scholarly and priestly titles also appear in marriage contexts. This matters because marriage could join learned houses. A marriage involving a title-bearing branch may preserve alliance between intellectual families, ritual houses, or status groups.

The title must therefore remain in the marriage table. If the spouse-side or affinal village is known, the alliance can be mapped as part of intellectual social history.

Data rule: every marriage record with a title-bearing person should be cross-linked to the title index.

Critical caution: do not strip titles from marriage records for simplicity.

14. Titles and Numbers

Numbers near titles may identify the person, branch, marriage, note, or source location. They are especially useful when names repeat. A titled person with a number is easier to distinguish than a name alone.

The number should be preserved beside the title. If the same title-name-number cluster appears elsewhere, it may help confirm identity.

Data rule: every title record must include nearby parenthetical numbers exactly as written.

Critical caution: do not move numbers away from title-bearing names.

15. Titles and Abbreviations

Many specialist identities appear in abbreviated form. The abbreviations must be preserved before expansion. Some may be clear, such as forms related to महामहोपाध्याय or ठाकुर. Others may remain uncertain. An uncertain abbreviation is still data.

The abbreviation table should include exact form, probable expansion, title category, person, village, number, and confidence level.

Data rule: never expand an abbreviation silently.

Critical caution: dots, spacing, and joined forms may matter.

16. Building the Intellectual Index

The intellectual index should include all scholars, poets, priests, specialists, and title-bearing persons. It should not be a simple list of famous names. The Panji often preserves obscure persons whose title may be historically valuable precisely because no other source records them.

The index should include: exact title, normalized title category, person, father or branch, village, local marker, number, marriage context, maternal context, source segment, line or page, and critical note.

Data rule: include both famous and obscure titled persons.

Critical caution: the Panji's value lies partly in preserving names outside standard literary histories.

17. Critical Analysis: What the Titles Reveal

The titles reveal that Mithila's genealogical memory was deeply tied to learning. Houses were not remembered only by biological descent. They were remembered by what they did: teaching, writing, interpreting, calculating, judging, officiating, and performing ritual.

This means that the Panji can support a social history of knowledge. It can help identify learned villages, scholarly

lineages, literary houses, priestly networks, and title-bearing marriage alliances. It can also show how learning was embedded in local identity and family continuity.

The intellectual history hidden in the Panji is not written as narrative. It is written as data. The task of the decoder is to release that data without distorting it.

18. Common Errors in Reading Scholars and Specialists

The common errors are: treating titles as decoration; translating titles without preserving the original; merging different titles into one category; separating title from village; separating title from number; ignoring titles in marriage entries; assuming one titled person proves a hereditary scholarly line; ignoring obscure specialists; flattening ritual and literary roles into generic scholarship; and failing to build a dedicated title index.

Each error reduces the Panji's intellectual value. The source is more than a family register. It is a record of Mithila's learned society.

19. Rules for Reading Scholars, Poets, Priests, and Specialists

First, preserve every title and abbreviation exactly.

Second, classify the title by function: learned, literary, ritual, calendrical, legal-ritual, priestly, administrative, or status.

Third, attach the title to person, branch, village, number, and source location.

Fourth, preserve uncertain abbreviations without forcing expansion.

Fifth, link title-bearing persons to marriage, maternal, and village tables.

Sixth, distinguish individual achievement from title-bearing lineage.

Seventh, include obscure titled persons in the index.

Eighth, do not detach intellectual history from local geography.

Ninth, preserve numbers beside titles.

Tenth, read the Panji as a hidden archive of knowledge.

20. Conclusion: Learning as Lineage Memory

Chapter 19 shows that the Panji preserves intellectual life inside genealogical form. Scholars, poets, priests, grammarians, ritual specialists, and dharma authorities appear not in separate biographies but inside family and village entries. Their titles are the compressed signals of a learned civilization.

To decode the Panji is therefore to recover not only descent but knowledge. The record tells us where learning lived, which houses carried it, which villages held it, and how it moved through marriage and branch continuity.

Chapter 20 will continue this work by reading the Panji as literary history. It will examine how poetic titles, learned names, and title-bearing houses can help reconstruct the literary memory of Mithila.

Chapter 20

Panji as Literary History

1. Why Literary History Is Hidden in the Panji

Prachin Panji is not written as a literary history. It does not present chapters on poets, schools, works, patronage, manuscript circulation, or aesthetic movements. Yet literary history is hidden inside it. The source preserves poets by title, learned houses by lineage, villages by intellectual association, and scholarly names inside dense genealogical frames.

This hidden literary history must be decoded from small signs: कवि, कविराज, महामहोपाध्याय, वैयाकरण, पण्डित, ज्योतिर्विद, धर्माधिकारी, पौराणिक, and related titles. It must also be reconstructed through villages, marriages, maternal cycles, and branch continuity. A poet in the Panji is rarely isolated. He belongs to a house, a place, a title-world, and often a wider network of learned families.

The purpose of this chapter is to show how the Panji can be used as literary history without forcing it to become a literary narrative it never intended to be.

2. Genealogy as Literary Evidence

A literary historian often begins with texts: poems, plays, commentaries, manuscripts, colophons, and printed editions. The Panji begins elsewhere. It begins with family and village. Yet this is precisely why it is valuable. It can tell us where a literary figure was remembered, which branch claimed him, which village held the memory, and which learned titles surrounded him.

A कवि or कविराज in the Panji is not merely a literary label. It is an entry point into a social history of literature. The poet is placed in a genealogical network. That network may show

intellectual inheritance, marriage alliance, local prestige, or scholarly clustering.

Data rule: literary titles should be entered in both the title index and the literary-history index.

Critical caution: do not detach poets from their genealogical and village context.

3. कवि as Literary Marker

The title कवि identifies a poet or poetic figure. In the Panji, the word may appear compactly, sometimes without any description of works. That does not make it insignificant. The source's method is compression. It gives the title because the title was enough for the register's purpose.

The decoder should preserve every occurrence of कवि and identify the person, branch, village, number, and surrounding relationship words. If another source later supplies a work or biography, the Panji entry can help locate that poet in family and place.

Data rule: every कवि entry should have a literary-title row with source phrase, person, village, and confidence.

Critical caution: do not assume that a कवि entry is unimportant because no poem is quoted.

4. कविराज and Literary Prestige

कविराज is a stronger or more formal literary title. It may identify a poet of recognized standing, a learned poet, or a person remembered through poetic prestige. Where the Panji uses कविराज, the entry should be treated as literary evidence of high value.

A कविराज may appear inside a village cluster, a branch list, or a long descent passage. The surrounding data matter. If the

title is tied to a village, the village becomes part of literary geography. If it is tied to an अपत्य or सन्तति relation, the literary title belongs to branch memory.

Data rule: all कविराज entries should be cross-indexed under person, title, village, branch, and number.

Critical caution: do not translate कविराज only as “poet” and lose the higher register of the title.

5. Literary Titles Without Text Names

The Panji usually does not name works. It may not tell us which poem a कवि wrote or which book a कविराज composed. This silence must be handled carefully. Absence of a work-title is not absence of literary identity. The Panji’s job was not bibliography. Its job was genealogical and social memory.

The literary historian should therefore use the Panji as a locator source. It tells us where to search, which branch to compare, and which village or title-cluster may preserve other evidence.

Data rule: where a title appears without work-name, mark the work field as “not supplied,” not “none.”

Critical caution: never infer that a person wrote no works because the Panji does not list them.

6. Learned Titles and Literary Milieu

Literary production rarely stands alone. In Mithila, poetry lived among grammar, logic, ritual learning, dharma, jyotisha, and Sanskritic scholarship. Therefore literary history must include learned titles around poets.

A village containing कविराज, वैयाकरण, महामहोपाध्याय, पण्डित, and ज्योतिर्विद entries may represent a literary-intellectual milieu. Even if only one person is marked as poet, the surrounding

learned houses may explain the environment in which literary culture flourished.

Data rule: the literary-history index should include nearby learned titles within the same village cluster.

Critical caution: do not isolate literary titles from the scholarly ecology around them.

7. वैयाकरण and Literary Language

The grammarian is important for literary history because grammar shapes literary language. A वैयाकरण in a family or village cluster tells us that the local intellectual world valued linguistic discipline. This may matter for Sanskrit composition, Maithili literary refinement, commentary, and scholastic training.

A poet and grammarian in the same network need not be the same person. The connection may be through family, place, teacherly environment, or marriage. Such networks can help reconstruct the conditions of literary production.

Data rule: वैयाकरण entries should be linked to literary clusters where poetic titles also occur nearby.

Critical caution: do not treat grammar as separate from literary culture.

8. महामहोपाध्याय and Literary Authority

A महामहोपाध्याय title signals high learning. Even when the person is not called कवि, he may belong to the intellectual authority structure that sustained literary production. Literary works often grow in environments where scholarship, commentary, grammar, and ritual authority are strong.

When a literary figure belongs to a branch that also contains महामहोपाध्याय titles, the literary historian should examine the

branch as a learned house. The title may show the prestige atmosphere around the poet.

Data rule: literary biographies reconstructed from the Panji should include the learned-title environment of the person.

Critical caution: do not limit literary history only to those explicitly called कवि.

9. Villages as Literary Centers

The Panji can help identify literary centers. A village where several literary or learned titles occur may have been a center of teaching, composition, manuscript culture, or ritual learning. The source may not say this directly, but repeated title clustering suggests it.

The literary map should therefore be built from place-title combinations. Each village should be studied for title density, repeated poet names, learned branches, and connections to marriage networks.

Data rule: create a literary-geography table with village, title types, persons, numbers, and branch markers.

Critical caution: one titled person does not prove a literary center. Repetition and context are needed.

10. Branches as Literary Houses

A literary house is a branch in which literary or learned titles recur. The Panji can help identify such houses by showing the continuity of title-bearing persons across generations or branch clusters.

If a कविराज appears as an अपत्य of a named ancestor and another learned title appears among the same descendants, the branch should be flagged for literary-house study. This does not prove direct teacher-student transmission, but it gives a research path.

Data rule: mark branches with repeated literary or learned titles as possible literary houses.

Critical caution: do not claim literary inheritance unless the sequence is supported.

11. Marriage and Literary Networks

Marriage connected learned houses. A poet's house may be joined by marriage to another scholarly or priestly family. Such alliances could support the circulation of learning, manuscripts, ritual status, and intellectual prestige.

When a marriage entry contains titled persons or appears near a literary title, it should be studied as part of literary-social history. A कविराज's branch may not only produce literature; it may marry into other learned houses.

Data rule: literary-title entries should be cross-checked against marriage records in the same cluster.

Critical caution: do not separate literary history from marriage networks in the Panji.

12. मातृक चक्र and Literary Memory

A maternal cycle can also preserve literary relation. If a title-bearing person appears inside or near a मातृक चक्र, the literary or learned identity may be carried through maternal connections. This is important because literary memory may move through daughters, wives, and daughter's sons as well as through fathers.

The Panji's maternal structures may help explain how learned houses were connected beyond direct paternal descent. A literary historian should therefore search मातृक चक्र passages for titles.

Data rule: title-bearing persons in maternal cycles should be entered in the literary network index.

Critical caution: do not assume literary identity travels only through the paternal line.

13. दौहित्र and Literary Crossings

A daughter's son may connect two learned houses. If a दौहित्र entry involves a titled person, a literary title, or a learned village, it may preserve an intellectual crossing between families. Such data are especially valuable because they show how literary and learned memory could cross lineage boundaries.

A poet's maternal connections may be as important as his paternal descent for understanding his social world. The Panji allows such crossings to be mapped.

Data rule: दौहित्र entries near literary titles should be linked to the literary-history table.

Critical caution: do not erase daughter-line literary connections by forcing them into paternal charts.

14. Titles, Numbers, and Literary Identification

Numbers near literary titles may help identify persons who otherwise share common names. A कविराज with a number, village, and branch marker is much easier to distinguish than a poet's name alone. These numbers may later help connect the Panji entry to another source.

Therefore the number must remain attached to the literary-title entry. It should not be removed for readability.

Data rule: the literary index must include exact parenthetical numbers and number position.

Critical caution: do not separate title, name, number, and village.

15. Literary History and Variant Names

Poets and scholars may appear under variant names, titles, abbreviations, or branch identifiers. A literary figure known in one text by a given name may appear in the Panji with a title, shortened form, or relational identifier. The decoder must therefore avoid quick rejection.

The method is to compare name, title, village, ancestor, number, and branch. A single name match is not enough. A full cluster match is stronger.

Data rule: use candidate identity records for possible literary identifications.

Critical caution: do not merge Panji persons with known literary figures without sufficient evidence.

16. The Literary-History Data Table

A full literary-history table should include: original source phrase; title; normalized title category; person; alternate names; relation word; ancestor or branch; village; local marker; number; marriage context; maternal context; daughter's-son link; nearby learned titles; possible known work; outside-source reference if any; confidence level; and critical note.

This table should be linked to the person index, title index, village gazetteer, marriage table, and मातृक चक्र table.

Data rule: preserve even uncertain literary clues for later research.

Critical caution: an incomplete literary entry may become important when compared with another source.

17. Literary History Without Overclaiming

The Panji can support literary history, but it must be used with discipline. It can identify a person as कवि or कविराज. It can place him in a village and lineage. It can connect him to

learned houses. It can preserve title and number. But it does not always supply works, dates, patronage, or biography.

Therefore the language of analysis should be careful. Say “the Panji preserves this person under the title कविराज,” not “the Panji proves he wrote a particular work,” unless the source says so or another source confirms it.

Data rule: distinguish Panji evidence from outside literary evidence.

Critical caution: do not make the Panji say more than it says.

18. Critical Analysis: What Literary Clues Reveal

The literary clues in the Panji reveal that Mithila’s literature was embedded in families, villages, and learned networks. Poets were not floating individuals. They belonged to houses. Houses belonged to places. Places belonged to intellectual regions. Marriages connected these regions. Maternal cycles and daughter’s-son links carried memory across lineages.

This means that literary history should not be written only as a sequence of texts and authors. It should also be written as a social map of learning. The Panji gives the materials for such a map.

The record’s compression is not a weakness. It is a challenge. The decoder must expand the compressed data carefully, preserving the original sign while building the historical explanation.

19. Common Errors in Using the Panji for Literary History

The common errors are: treating कवि and कविराज as decorative titles; ignoring poets because works are not named; identifying persons with famous writers too quickly; separating literary titles from villages; ignoring learned titles around poets; ignoring maternal and marriage networks; dropping numbers;

failing to preserve abbreviations; treating local literary clusters as isolated individuals; and writing biography where the source gives only genealogical evidence.

These errors can be avoided by building tables before writing conclusions.

20. Rules for Reading the Panji as Literary History

First, preserve every literary title exactly.

Second, link each title to person, village, branch, number, and source location.

Third, include learned titles surrounding literary figures.

Fourth, map literary villages and possible literary houses.

Fifth, connect literary entries to marriage and maternal networks.

Sixth, keep uncertain identifications provisional.

Seventh, distinguish Panji evidence from external literary evidence.

Eighth, do not infer works where none are named.

Ninth, use numbers and titles for disambiguation.

Tenth, read literature as social memory.

21. Conclusion: Literature Inside Lineage

The Panji preserves literature inside lineage. It remembers poets not by separating them from society but by placing them inside houses, villages, titles, marriages, and maternal circuits. This is why the source is invaluable for Mithila's literary history.

It does not replace manuscripts, poems, biographies, or inscriptions. It adds another kind of evidence: the social location of learning. Through the Panji, literature becomes visible as part of family memory and village identity.

Chapter 21 will continue this social reading by examining the Panji as social structure. It will show how rank, marriage regulation, title, settlement, and lineage combine to form the wider order preserved by the register.

Chapter 21

Panji as Social Structure

1. Why Social Structure Must Be Read from the Panji

The Panji is not only a record of names. It is a record of social order. Its entries preserve descent, village identity, marriage rules, maternal connections, titles, rank, learning, settlement memory, and the terms by which houses recognized one another. To read the Panji only as genealogy is therefore to read only one layer of the source.

Social structure appears in the way the Panji arranges data. It places persons inside houses, houses inside villages, villages inside clusters, marriages inside regulated networks, and titles inside systems of prestige. It distinguishes direct descent from branch descent, paternal line from maternal circuit, residence from root village, scholar from poet, and ordinary marriage from second marriage.

This chapter explains how the Panji functions as social structure and how the decoder can extract that structure without simplifying it into a modern family tree.

2. The House as Social Unit

The basic social unit in the Panji is not the isolated individual. It is the house or branch. A name matters because it belongs to an ancestor, a descendant group, a marriage network, a village, and often a title-world. The person is the visible point; the house is the social unit behind him.

Markers such as सन्तति, अपत्य, सुत, सुता, पौत्र, प्रपौत्र, and मातृक चक्र show how the house is extended through descent and alliance. A house can be remembered through sons, daughters, daughter's sons, residents, scholars, and marriage branches.

Data rule: reconstruct houses as linked social units, not only as vertical chains of individuals.

Critical caution: do not treat every person as socially isolated. The Panji nearly always places a person in relation.

3. Descent and Rank

Descent is central to social structure. The Panji preserves who descends from whom, but it also shows that descent alone was not enough. A branch could carry rank, learning, office, residence, and marriage prestige. Titles such as ठाकुर, महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, धर्माधिकारी, and बाबू show that descent and status interact.

A person may be a son in the paternal line, but his social position may be clarified by title and village. A branch may descend from an ancestor, but its standing may be marked by repeated learned titles or marriage with another known house.

Data rule: every descent table should include title and place fields.

Critical caution: a bare father-son chart removes much of the social meaning.

4. The Paternal Line as Social Spine

The paternal line gives the spine of the Panji. It provides continuity through father, son, grandson, and great-grandson. It stabilizes house memory and gives a framework for branch identification.

But the paternal line is not the whole social body. It becomes meaningful only when connected with village, title, marriage, maternal cycle, and local identity. A paternal line without these attached fields cannot explain why the branch mattered socially or how it was regulated in marriage.

Data rule: draw the paternal line first, but do not stop there.

Critical caution: a paternal line is a structural spine, not the entire social structure.

5. The Maternal Line as Social Web

The maternal line creates the social web. Through मातृक चक्र, daughters, wives, daughter's sons, and affinal villages connect houses across paternal boundaries. This is why the Panji repeatedly preserves maternal cycles and दौहित्र entries.

A society that regulated marriage could not depend on paternal descent alone. It had to remember maternal and affinal links. The maternal line therefore represents social caution, alliance memory, and marriage intelligence.

Data rule: every social-structure reconstruction must include maternal and affinal tables.

Critical caution: omitting the maternal line turns the Panji into a false male-line register.

6. Marriage as Social Regulation

Marriage is the engine of the Panji's social structure. The register preserves marriages because marriage determines which houses are joined, which lines become related, and which future unions may be restricted. Marriage is not private biography; it is public social data.

The presence of प्रथम विवाह, द्वितीय विवाह, date phrases, titles, numbers, and affinal villages shows that marriage records had to be precise. A second marriage could create a second social network. A daughter from one marriage could create a different maternal line from a daughter of another marriage.

Data rule: every marriage must be treated as a structured social event.

Critical caution: do not merge marriages or issue groups for convenience.

7. Village as Social Location

The Panji locates every house socially by village. A village is not merely geography. It is identity, origin, residence, settlement, branch-seat, marriage link, learned center, and local memory. Terms such as ग्राम, वासी, डीह, मूलग्राम, पाली, समेत, and तत्रैव show that place is layered.

A person's social identity may include frame village, root village, residence, house-site, and affinal village. These may differ without contradiction. Together they form local belonging.

Data rule: every social entry should include place function, not only place name.

Critical caution: do not reduce layered local identity to one modern location.

8. Title as Social Rank and Function

Titles reveal social rank and social function. Some titles show scholarship, some ritual authority, some literary identity, some administrative or status position. The Panji preserves these titles because they mattered to how a house was known.

A महामहोपाध्याय marks high learning. A कविराज marks literary prestige. A वैयाकरण marks grammatical specialization. A धर्माधिकारी marks legal-ritual authority. A ठाकुर or बाबू may mark social rank or later status. These are not ornaments; they are social facts.

Data rule: titles must be classified by function and linked to persons, houses, villages, and marriages.

Critical caution: translating titles without indexing them destroys social evidence.

9. Learning as Social Capital

In the Panji, learning is social capital. A learned title does not belong only to an individual; it may elevate a house, identify a

village, influence marriage alliances, and preserve intellectual prestige. A branch with repeated learned titles becomes a scholarly house in social memory.

This matters because Mithila's learned culture was not outside society. It was embedded in lineage and locality. Scholarship gave status; status influenced marriage; marriage connected scholarly houses.

Data rule: intellectual titles should be studied as part of social structure, not only literary history.

Critical caution: do not separate knowledge from rank and alliance.

10. Priestly and Ritual Structure

Priestly and ritual terms show another layer of social organization. Families connected with ritual service, अग्निहोत्र, पुरोहित identity, dharma authority, or calendrical calculation were not merely learned. They carried functions needed by society.

These functions may explain why certain branches were carefully remembered. Ritual authority could shape marriage, rank, and village identity. The Panji preserves the people who maintained ritual order as part of the wider social record.

Data rule: ritual and priestly titles should be indexed under social function.

Critical caution: do not merge all religious titles into one vague learned category.

11. Numbers as Social Anchors

Numbers in the Panji are archival anchors. Their exact meaning may vary, but their presence stabilizes entries. They can distinguish repeated names, attach records to branches, link marriage events, and preserve internal register order.

In social-structure analysis, numbers should remain attached to persons, titles, villages, and marriage entries. A number may later help identify which person or event belongs to which social unit.

Data rule: every social table should include the exact parenthetical number and its position.

Critical caution: do not discard numbers because their function is not yet fully decoded.

12. अपरा and the Social Multiplicity of Branches

अपरा shows that the Panji often records another case, another branch, another spouse-line, or another relational unit. It is a sign of social multiplicity. One house may have several branches, several marriages, several issue groups, or several local identities.

In social analysis, अपरा should be respected as a structural marker. It prevents the decoder from merging separate units into one artificial line.

Data rule: every अपरा should create a provisional subunit until its function is clear.

Critical caution: ignoring अपरा flattens the social structure.

13. सन्तति and अपत्य as Social Continuity

सन्तति and अपत्य preserve continuity. They may show descendant branches, offspring-lines, or ancestor-linked house identity. They are social words as much as genealogical words. A सन्तति group is a remembered continuation; an अपत्य group is a branch attached to an ancestor.

These words help define house membership. They show which persons are remembered as belonging to which line, even when direct father-son links are not supplied.

Data rule: chart सन्तति and अपत्य as branch continuity unless direct generational evidence is present.

Critical caution: do not turn branch continuity into immediate sonship.

14. Social Structure and Repetition

The Panji repeats names, titles, villages, and branch markers. Repetition is not noise. It is one of the ways social structure becomes visible. Repeated titles may identify prestige houses. Repeated villages may identify clusters. Repeated marriage links may show alliance patterns. Repeated numbers may help connect records.

The decoder should therefore study repetition systematically. Repetition can show continuity, distinction, or warning. Sometimes the same name repeats because it is the same person. Sometimes it repeats because naming patterns run through a house. Sometimes it repeats because two different branches share a name.

Data rule: use repetition as evidence, but confirm with surrounding markers.

Critical caution: repeated name alone is never enough for identity.

15. Social Structure and Gender

The Panji names men more often, but its structure depends on women. Marriage, मातृक चक्र, दौहित्र, affinal villages, and issue assignment all require women's roles. A daughter may be unnamed, but her social function is visible through her son or the village she connects.

This means that the Panji's gender structure must be read carefully. Women may be less visible as named persons, but they are central as connectors. They create alliances, maternal lines, and future marriage restrictions.

Data rule: record unnamed female links wherever the structure requires them.

Critical caution: absence of a woman's personal name is not absence of her social role.

16. Social Structure and Time

Social structure changes over time. The Panji preserves older scholastic titles, village roots, later social titles, modern-looking dates, second marriages, and evolving local identities. It is not one flat chronological layer.

A title such as बाबू may belong to a later social register than an older scholastic title. A modern date in a marriage entry belongs to a later layer than a traditional genealogical cluster. These layers should be preserved and compared.

Data rule: mark temporal clues without forcing exact dates where none are supplied.

Critical caution: do not assume that all entries belong to the same historical moment.

17. Social Tables Needed for Reconstruction

A proper social reconstruction requires linked tables: person table, paternal line table, maternal-cycle table, marriage table, daughter's-son table, village gazetteer, title index, number table, local-identity table, and branch-continuity table.

No single table can hold the Panji's social structure. The source itself is relational; the reconstruction must also be relational. The value lies in linking tables without losing the original wording.

Data rule: use relational tables, not one flattened list.

Critical caution: a simplified spreadsheet can silently destroy structure.

18. Critical Analysis: What the Social Structure Reveals

The Panji reveals Mithila as an ordered society built through descent, marriage, learning, settlement, and remembered status. The order was not simple. It contained paternal lines, maternal cycles, multiple marriages, village clusters, titles, residence markers, root villages, and daughter-line bridges.

This structure shows that genealogy served social regulation. It helped identify houses, judge marriage, preserve rank, locate families, and remember learned functions. It also shows that intellectual life and social structure were inseparable: scholars belonged to houses, houses belonged to villages, villages belonged to networks, and networks were renewed through marriage.

The Panji is therefore a social archive in compressed form.

19. Common Errors in Reading Social Structure

The common errors are: reading the Panji only as genealogy; treating titles as decoration; treating villages as simple locations; erasing मातृक चक्र; placing दौहित्र in the paternal line; merging first and second marriages; ignoring अपरा; flattening सन्तति and अपत्य into father-son relations; ignoring numbers; and forgetting that women structure alliances even when unnamed.

Each error makes the record easier but less true. The decoder's duty is not to make the Panji simple. It is to make its complexity intelligible.

20. Rules for Reading Panji as Social Structure

First, treat every entry as relational.

Second, distinguish person, house, branch, village, title, marriage, and maternal link.

Third, preserve original wording before interpretation.

Fourth, separate paternal line from branch continuity.

Fifth, include maternal and affinal networks.

Sixth, classify local identity carefully.

Seventh, preserve titles and numbers.

Eighth, use separate rows for separate marriages and अपरा units.

Ninth, mark uncertainty openly.

Tenth, read the Panji as social order, not only family memory.

21. Conclusion: The Panji as Social Order

The Panji is a map of social order. It records who descends from whom, who marries whom, which house belongs to which village, which branch carries which title, which daughter creates which bridge, which village functions as root or residence, and which learned or ritual identity gives prestige to a house.

The source is difficult because society itself was layered. But the difficulty is also the value. The Panji preserves the structure of Mithila in a form that can still be decoded if each marker is treated with discipline.

Chapter 22 will turn to time. It will examine how the Panji records chronology through generations, numbers, date phrases, social layers, and later additions, while warning against false precision.

Chapter 22

Panji and Time

1. Why Time Is Difficult in the Panji

Time in the Panji is not presented in one simple form. The source does not always give a year, a date, or a chronological paragraph. Instead, time appears through many signs: generational order, words such as सुत, पौत्र, and प्रपौत्र, parenthetical numbers, marriage dates, later dated notes, titles belonging to different periods, village movement, and the layering of old and new social vocabulary.

This makes the Panji difficult but also powerful. It contains chronological evidence, but that evidence must be decoded. A person may be placed in relative time through his father and son. A marriage may be placed in calendrical time through a date phrase. A later addition may be marked by a modern-looking date. A title may suggest a social layer. A village movement may imply sequence. None of these forms should be confused with the others.

The purpose of this chapter is to explain how time should be read without creating false precision.

2. Relative Time and Calendar Time

The first distinction is between relative time and calendar time. Relative time tells us who came before whom. Father precedes son; grandfather precedes grandson; great-grandfather precedes great-grandson. Calendar time gives a date, month, tithi, weekday, year, or modern date.

The Panji often gives relative time through genealogical language. It may give calendar time only occasionally, especially in marriage entries or later notes. Therefore a

reconstructed chronology must keep these two kinds of time separate.

Data rule: create separate fields for generational sequence and calendar date.

Critical caution: do not convert generational order into exact years unless the method is clearly stated and supported.

3. Generational Time

Generational time is the most common time structure in the Panji. A chain of सुत, सुतो, पुत्र, पौत्र, and प्रपौत्र creates a sequence. It tells the reader that one person belongs after another in descent.

But generational time is not the same as a year. It gives order, not duration. One generation may be short or long. A person may have children early or late. Branches may overlap. Brothers may belong to the same generation but appear at different positions in the register.

Data rule: record generation level separately from estimated date.

Critical caution: do not assign fixed year intervals to every generation without evidence.

4. सुत, पौत्र, and प्रपौत्र as Time Markers

Relationship words are also time markers. सुत or पुत्र indicates the next generation. पौत्र indicates the grandson level. प्रपौत्र indicates the great-grandson level. These words create a vertical order inside the house.

If the source gives A, then B as son, then C as grandson, the editor can place B after A and C after B. If an intermediate generation is missing, the chart should show a gap rather than invent a name or date.

Data rule: use relationship words to build relative chronology before attempting calendar chronology.

Critical caution: do not collapse पौत्र or प्रपौत्र into vague descendant language. Their generational distance matters.

5. Branch Time in सन्तति and अपत्य

सन्तति and अपत्य also carry time, but their time is branch time rather than direct one-generation time. They show continuation from an ancestor into a branch. The exact number of intervening generations may not be given.

A branch marked by सन्तति may belong several generations after the ancestor. An अपत्य group may preserve an offspring-line without naming every link. Therefore such terms establish historical continuity, not precise generational distance.

Data rule: classify सन्तति and अपत्य as branch-continuity time unless direct generational markers are present.

Critical caution: do not make a branch marker into a one-generation link.

6. Marriage Dates

Marriage entries are among the most important sources of calendrical time. A विवाह entry may give a month, fortnight, tithi, weekday, or later date-like statement. Such evidence should be preserved exactly.

A phrase naming a traditional date must not be treated like a parenthetical number. A date phrase belongs to calendar time. A parenthetical number may belong to a register system, entry number, branch marker, or other internal classification.

Data rule: separate date phrase, register number, marriage event, and person identifier.

Critical caution: do not convert a traditional lunar date to a modern Gregorian date unless the year and calendar system are known.

7. Traditional Calendar Phrases

Traditional calendar phrases may include month, paksha, tithi, and weekday. These phrases are valuable because they give a precise ritual-calendar frame. Yet they may still be incomplete if the year is not given.

For example, a phrase like Phalguna Krishna Chaturdashi on Wednesday identifies a ritual-calendar point, but without the year it may not yield a unique modern date. It should therefore be copied in the original form and translated or explained only in the analysis layer.

Data rule: preserve traditional calendar phrases exactly as source text.

Critical caution: do not pretend that an undated tithi phrase gives a complete modern date.

8. Modern-Looking Dates and Later Layers

Some later entries may contain modern-looking dates or recent calendar forms. These are important because they show that the Panji was not frozen in one ancient period. It continued to absorb later material.

A modern-looking date should be entered in a separate field. It may mark the date of marriage, record, पाठार्थम्, copying, or note. The function must be read from context.

Data rule: distinguish event date, record date, note date, and reading/copying date.

Critical caution: a modern date in one passage does not date the whole surrounding tradition.

9. Parenthetical Numbers and Time

Parenthetical numbers sometimes look like dates, but they should not be treated as dates automatically. The source contains simple numbers, slash numbers, double-slash numbers, zero forms, and paired numbers. Their function may vary.

A number may help organize the register. It may identify a person, branch, marriage, note, or source location. It may also help compare entries. But unless the source clearly uses it as a date, it should remain in the number field, not the calendar field.

Data rule: create a number field separate from all date fields.

Critical caution: false dating from numbers can distort the entire chronology.

10. Numbers as Relative Anchors

Even when numbers are not dates, they can still help chronological analysis. If the same person, title, village, and number recur, the number may support identity. If a number appears near a marriage and then near an issue group, it may help connect the record internally.

Numbers can therefore act as relative anchors. They do not necessarily tell us the year, but they can help organize the sequence of records and distinguish repeated names.

Data rule: preserve number position exactly: before name, after name, after relation, after village, after विवाह, or after टीप.

Critical caution: use numbers for comparison before using them for chronology.

11. Time Through Titles

Titles can suggest time layers. A title such as महामहोपाध्याय may belong to an older scholastic world. A title such as बाबू or a

modern administrative marker may belong to a later social layer. A modern occupational clue may belong later still.

This does not mean that a title alone gives a date. It means that titles should be used as temporal clues when combined with other evidence: date phrases, numbers, villages, family sequence, and historical context.

Data rule: record title as a possible temporal clue but not as a date.

Critical caution: do not date a person only from title style.

12. Time Through Village Movement

Village movement may also suggest time. If a branch has a मूलग्राम in one place and later appears as वासी elsewhere, the sequence may indicate settlement movement. If a branch appears in several villages through सन्तति, अपत्य, विवाह, or दौहित्र, the spread may show social development across generations.

But movement evidence must be handled cautiously. A village link may be maternal, affinal, residential, or branch-based rather than migration. Chronology must be built only after place function is classified.

Data rule: use village movement as temporal evidence only after distinguishing root, residence, branch-seat, maternal, and affinal functions.

Critical caution: do not turn every multi-village entry into a migration timeline.

13. Time Through Marriage Order

First and second marriage markers create sequence. प्रथम विवाह precedes द्वितीय विवाह for the same person or house. This is direct relative time. The second marriage occurs after the first, though the exact interval may not be known.

Marriage order becomes especially important for assigning issue. Children may belong to one marriage or another. The chronology of marriage events therefore affects both genealogy and maternal network reconstruction.

Data rule: record marriage order as relative chronological evidence.

Critical caution: do not assign children to a marriage event only because they appear nearby. Use structure and confidence levels.

14. Time Through मातृक चक्र

A मातृक चक्र may preserve time across marriage generations. A maternal cycle may include a daughter, her married house, her son, and later links. The cycle is not only a kinship network; it also implies sequence.

However, the sequence inside a maternal cycle may not be fully linear. It may gather several related maternal links into one circuit. The decoder should identify probable sequence but avoid forcing a straight timeline where the source gives a network.

Data rule: separate maternal network structure from chronological order.

Critical caution: not every cycle is a timeline.

15. Time Through दौहित्र

दौहित्र also implies time. A daughter's son belongs one generation below the daughter. He also belongs after the marriage that produced the daughter's line. Therefore a दौहित्र entry can help place maternal and affinal relationships in sequence.

But the daughter may be unnamed, and the father of the daughter's son may not be fully specified. The decoder must

therefore mark the implied female link and the uncertain parts of the sequence.

Data rule: every दौहित्र entry should include an implied-generation note.

Critical caution: do not put the daughter's son directly into the paternal line of the maternal grandfather.

16. Time Through टीप and Notes

टीप entries and note markers may preserve later commentary, correction, confirmation, or register handling. A टीप may belong to a different time layer from the main entry. It may clarify, update, or annotate earlier material.

Therefore notes should not be absorbed into the main line without marking them. They may be evidence of later reading and editing.

Data rule: every टीप should be dated or layered separately if possible, and marked as note material if not.

Critical caution: do not treat a note as if it were automatically part of the original entry.

17. Layered Time in the Source

The Panji is layered. It contains old genealogical memory, scholastic title memory, village memory, marriage records, later social titles, modern-looking dates, and notes. These layers coexist. A page may contain material whose origins differ in time.

A responsible chronology must therefore allow layering. It should not assume that every word in a cluster was written at the same time or belongs to the same historical depth.

Data rule: create a source-layer field: original genealogical layer, marriage layer, note layer, later addition, or uncertain.

Critical caution: do not flatten the source into a single date.

18. Building a Chronology Table

A chronology table should include: original phrase; person; relation word; generational level; marriage marker; marriage order; date phrase; modern date if supplied; parenthetical number; number position; title; village function; maternal or affinal link; note marker; source layer; confidence level; and critical comment.

This table should not replace the person table or village gazetteer. It should link them. Chronology in the Panji is relational; it is made from many data fields together.

Data rule: build chronology from linked evidence, not from isolated names.

Critical caution: a chronology table must show uncertainty as clearly as sequence.

19. Critical Analysis: What Time Reveals

Time in the Panji reveals how memory was organized. The source remembers deep ancestry through generational terms. It remembers branch continuity through सन्तति and अपत्य. It remembers social events through विवाह. It preserves ritual-calendar time in some date phrases. It preserves later record activity through modern-looking dates and notes. It anchors entries through numbers.

This layered time shows that the Panji is both old and living. It is not a single-time document. It is a register that carries earlier memory forward through later use.

The critical reader must therefore respect both depth and layering. The Panji is ancient in memory, but it also contains later hands, later marriages, later titles, and later social realities.

20. Common Errors in Reading Time

The common errors are: treating all parenthetical numbers as dates; converting traditional date phrases without sufficient data; assigning fixed years to generations; making सन्तति and अपत्य into direct generation markers; ignoring marriage order; assigning issue to the wrong marriage; treating notes as original entries; dating persons only by title; turning village association into migration chronology; and flattening layered material into one historical moment.

Each error creates false precision. The correct method is slower but safer: preserve first, classify second, date third.

21. Rules for Reading Time in the Panji

First, distinguish relative time from calendar time.

Second, use सुत, पौत्र, and प्रपौत्र for generational sequence.

Third, treat सन्तति and अपत्य as branch-continuity time unless direct markers appear.

Fourth, preserve marriage date phrases exactly.

Fifth, keep parenthetical numbers separate from dates.

Sixth, use titles as temporal clues, not dates.

Seventh, read village movement only after classifying place function.

Eighth, keep notes and टीप in a separate layer.

Ninth, mark uncertainty openly.

Tenth, never prefer false precision over faithful evidence.

22. Conclusion: Time as Layered Memory

The Panji does not give time in one form because Mithila's memory did not live in one form. Time appears as generation, branch continuity, marriage event, maternal circuit, daughter's-son link, village movement, title layer, number,

note, and date phrase. Together these forms create the temporal structure of the source.

To decode time in the Panji is therefore to decode layered memory. The editor must resist the temptation to assign neat modern dates too quickly. The first duty is to preserve each time-marker in its own form.

Chapter 23 will now begin Part VI, Worked Decoding. It will demonstrate how to decode one entry step by step, moving from original transcription to segmentation, table-making, interpretation, and cautious historical explanation.

Chapter 23

How to Decode One Entry: A Demonstration

1. Why a Worked Demonstration Is Necessary

The earlier chapters explained the grammar of the Panji: relationship words, village formulae, numbers, titles, marriage markers, maternal cycles, local identity, and time. This chapter now demonstrates the method on one compact source passage. The purpose is not to produce a final historical biography from a single line. The purpose is to show how a difficult entry should be opened without damaging the data.

The Panji is compressed. A short phrase may contain a village frame, an ancestor, a branch term, a place link, a closure, and the beginning of another branch. If the reader translates too quickly, the structure disappears. If the reader segments first, the line becomes usable.

This chapter therefore moves step by step: original phrase, transcription, segmentation, data extraction, table construction, cautious interpretation, and critical note.

2. The Entry Chosen

For this demonstration, we begin with the opening style of the source: a village frame followed by ancestor-line and branch-place formulae. The passage begins with a formula like: अथ सरिसब ग्राम, followed by names such as देवादित्य, रत्नाकर, प्रज्ञाकर, नितिकर, केशव, गंगेश्वर, गौरि, शौरि, कुलपति, महिषाणि, ग्रहेश्वर, गणेश्वर, सोने, and several place names attached through dash, अपत्य, सन्तति, and समेत.

This is an ideal entry for demonstration because it contains the core grammar of the Panji without requiring a full

marriage or maternal-cycle reconstruction. It shows how a village frame governs several branch statements.

Data rule: choose a compact passage first. Do not begin training with the longest and most tangled cluster.

Critical caution: the demonstration is a method, not a final edition of the whole Sarisab cluster.

3. Step One: Preserve the Original Phrase

The first step is to preserve the phrase exactly as given. Do not normalize spellings immediately. Do not expand abbreviations silently. Do not modernize village names. Do not decide too early whether a word is a person or a place.

The original phrase is the evidence. All later tables and explanations must be able to point back to it. If the editor changes the form too early, later readers cannot check the decision.

Data rule: create an “Original Source Phrase” field before any interpretation.

Critical caution: a polished translation without the original phrase is not a scholarly decoding.

4. Step Two: Identify the Frame

The phrase अथ सरिसब ग्राम gives the frame. अथ marks a new opening. सरिसब is the village name. ग्राम identifies the unit as a village frame. Therefore the following material must first be read under the Sarisab village frame.

This does not mean that every place after it is Sarisab itself. It means that the register has opened a Sarisab cluster. Inside that cluster, other places may appear as branch-seats, included localities, settlements, or associated villages.

Data rule: write “Frame village: Sarisab” or “Frame village: सरिसब” in a separate field.

Critical caution: do not confuse the frame village with every later attached place.

5. Step Three: Break the Entry into Units

A compressed Panji line should be divided at structural signs: double danda, dash, relationship words, ग्राम, सन्तति, अपत्य, समेत, and shifts in name-place sequence. The purpose of segmentation is not to rewrite the source but to reveal its internal units.

A possible first segmentation of the opening cluster is:

1. अथ सरिसब ग्राम 2. देवादित्य रत्नाकरापत्य-छादन 3. प्रज्ञाकरापत्य-बनौली नम समेत 4. नितिकर सन्तति केशवापत्यदनाद गंगेश्वरापत्य गौरि शौरि कुलपति-बधवास 5. महिपाणि सन्तति-खांगुड़ गयड़ा समेत 6. ग्रहेश्वरापत्य-जोंकी 7. गणेश्वरापत्य-सकुरी 8. सोने सन्तति-कटमा ओ सकुरी

This segmentation is provisional. It is useful because it separates the frame from the branch statements.

Data rule: label segmentation as provisional until checked against surrounding lines.

Critical caution: do not let segmentation become interpretation too early.

6. Step Four: Identify Relationship Words

The relationship words in this passage include अपत्य and सन्तति. These are not ordinary fillers. They are the grammar of the entry. अपत्य marks an offspring-line or descendant attachment. सन्तति marks continuity or descendant branch.

Therefore देवादित्य रत्नाकरापत्य should not be reduced to two unrelated names. It likely indicates a relation in which रत्नाकर is attached as an अपत्य-line in the context of देवादित्य, followed by a place or branch marker. Likewise, महिपाणि सन्तति-खांगुड़ गयड़ा समेत

indicates a branch-continuity statement connected with places or localities.

Data rule: enter अपत्य and सन्तति in separate relationship columns.

Critical caution: do not treat अपत्य and सन्तति as decorative Sanskrit words.

7. Step Five: Separate Persons from Places

The most delicate work is distinguishing persons from places. In the opening cluster, some terms are clearly personal names, some clearly place names, and some require comparison with the wider source.

Names such as देवादित्य, रत्नाकर, प्रज्ञाकर, नितिकर, केशव, गंगेश्वर, गौरि, शौरि, कुलपति, महिपाणि, ग्रहेश्वर, गणेश्वर, and सोने may be treated first as person or ancestor names, subject to confirmation. Forms such as छादन, बनौली, बधवास, खांगुड़, गयड़ा, जोंकी, सकुरी, कटमा may function as places or branch localities in this structure.

The dash after अपत्य or सन्तति often helps. A dash followed by a known village-like form usually points toward a place attachment.

Data rule: classify uncertain words as “person probable,” “place probable,” or “uncertain.”

Critical caution: do not force every unfamiliar word into the person column.

8. Step Six: Understand the Dash

The dash in the Panji often links a relationship statement to a place or branch marker. It is not punctuation only. In a phrase like अपत्य-छादन or सन्तति-खांगुड़, the dash may mean that the line is attached to the place following the dash.

The dash should therefore be preserved in the original phrase and represented in the data table as a connector.

Data rule: include a connector field: dash, सँ, समेत, ओ, वासी, तत्रैव, or none.

Critical caution: if the dash is removed, the relation between person and place may become invisible.

9. Step Seven: Read समेत

The word समेत expands the unit. In a phrase such as बनौली नम समेत or खांगुड़ गयड़ा समेत, the word shows inclusion or association. It tells the reader that more than one place or element belongs to the same branch statement.

The included element must not be dropped. If one place is indexed and the place after समेत is omitted, the cluster becomes incomplete.

Data rule: create an “included places” field for every समेत phrase.

Critical caution: समेत often preserves the breadth of a branch. Do not reduce it to the first place only.

10. Step Eight: Read ओ

The connector ओ joins two items. In the phrase कटमा ओ सकुरी, the two place names are linked. The pair should be preserved as a linked pair before any attempt to decide whether one is primary and the other secondary.

Data rule: store ओ-linked items as linked elements in the same unit.

Critical caution: alphabetizing the two places separately without recording ओ erases the source relation.

11. Step Nine: Build a Minimal Data Table

From the opening demonstration, the editor can build a minimal table:

- Frame village: सरिसब
- Unit 1: देवादित्य / रत्नाकर / अपत्य / छादन / connector dash
- Unit 2: प्रज्ञाकर / अपत्य / बनौली / नम समेत / connector dash and समेत
- Unit 3: नितिकर / सन्तति / केशवापत्य / गंगेश्वरापत्य / गौरि / शौरि / कुलपति / बधवास
- Unit 4: महिपाणि / सन्तति / खांगुड़ / गयड़ा समेत
- Unit 5: ग्रहेश्वर / अपत्य / जौंकी
- Unit 6: गणेश्वर / अपत्य / सकुरी
- Unit 7: सोने / सन्तति / कटमा ओ सकुरी

This table is still preliminary, but it preserves the structure.

Data rule: the first table should protect all words, even when interpretation is uncertain.

Critical caution: never discard a word because it does not fit the first table design.

12. Step Ten: Mark Certainty and Uncertainty

A responsible decoding must show certainty levels. The village frame is certain. The presence of अपत्य and सन्तति is certain. The connector dash is certain where present. Some person-place distinctions may be probable but should be checked against the full source and the gazetteer.

The table should therefore include confidence categories: certain, probable, possible, uncertain. This is not weakness. It is discipline.

Data rule: every interpretation should have a confidence level.

Critical caution: false certainty is more dangerous than visible uncertainty.

13. Step Eleven: Create a Prose Expansion

After segmentation and table-making, the editor may create a cautious prose expansion. A safe expansion might say:

“Under the Sarisab village frame, the source records several ancestor-linked branch statements. Deवदित्या is connected with a Ratnakara अपत्य-line attached to Chhadan. Prajnakara’s अपत्य-line is attached to Banauli and an included element marked by समेत. Nitikara’s सन्तति is connected with a more complex sequence involving Keshava, Gangeshwara, Gauri, Shauri, Kulpati, and Badhavas. Mahipani’s सन्तति is associated with Khangur and Gayara included with it. Graheshwara and Ganeshwara are each followed by अपत्य-place attachments. Sone’s सन्तति is connected with Katma and Sakuri.”

This prose is intentionally cautious. It does not claim more than the segmented structure supports.

Data rule: write expansion after table-making, not before.

Critical caution: avoid turning a cautious branch statement into a complete family narrative.

14. Step Twelve: Prepare a Genealogical Sketch

A genealogical sketch can now be attempted, but it must be limited. The sketch may show ancestor or branch names and attached places. It should not force a full father-son chain unless सुत, पुत्र, पौत्र, or another direct relation supports it.

For the demonstration entry, the better sketch is a branch map rather than a vertical family tree. Place Sarisab as frame. Under it, create branch units for Deवदित्या-Ratnakara, Prajnakara, Nitikara, Mahipani, Graheshwara, Ganeshwara, and Sone. Attach the relevant places to each unit.

Data rule: choose chart type according to evidence.

Critical caution: do not draw a direct lineage tree where the source gives branch formulae.

15. Step Thirteen: Prepare a Village Sketch

The same entry should also generate a village sketch. Sarisab is the frame village. Chhadan, Banauli, Badhavas, Khangur, Gayara, Jonki, Sakuri, Katma, and Sakuri again appear as attached places or branch localities. The repetition of Sakuri is important and should be preserved.

The village sketch shows that the entry is as much geographical as genealogical. The places are not background. They are part of the branch identity.

Data rule: build a place list from every worked entry.

Critical caution: do not leave village extraction for later. Place evidence is embedded in the entry.

16. Step Fourteen: Check for Titles and Numbers

The chosen opening unit has fewer obvious title and number markers than later passages, but the method still requires checking. If a title such as महामहो, ठो, कविराज, वैयाकरण, पण्डित, or बाबू appears nearby, it must be added to the title table. If a number appears in parentheses, it must be preserved exactly with its position.

The absence of a title or number in one unit should be recorded as “not supplied,” not ignored.

Data rule: every worked entry should have title and number fields even when blank.

Critical caution: blank fields should mean “not supplied in this unit,” not “irrelevant.”

17. Step Fifteen: Check for Marriage or Maternal Context

The opening demonstration is primarily a village-branch entry, not a marriage record or मातृक चक्र passage. Still, the decoder must check whether later lines in the same cluster introduce विवाह, सुता, दौहित्र, or मातृक चक्र. If so, the branch map must be linked to the marriage or maternal table.

Data rule: every entry should be tested for connection to nearby marriage and maternal material.

Critical caution: a branch entry may later become important because of a marriage or maternal cycle.

18. Step Sixteen: Check Against the Wider Gazetteer

After the first reading, every place should be checked against the wider village gazetteer. If Sakuri appears elsewhere, the editor should compare whether it is the same place, a repeated branch seat, or a different occurrence. If Katma appears in another cluster, the relation should be noted but not merged prematurely.

Data rule: after decoding one entry, update the gazetteer immediately.

Critical caution: repeated place name alone does not prove identical branch relation.

19. Step Seventeen: Write the Critical Note

Every worked entry should end with a critical note. For this demonstration, the note may say:

“The entry is governed by the Sarisab village frame. Its main grammar is branch-continuity through अपत्य and सन्तति. The dash links branch statements to place names. समेत expands certain place units, and ओ links Katma with Sakuri. The passage should be charted first as a village-branch map, not as a strict father-son genealogy. Person-place classification is

partly certain and partly probable; final normalization requires comparison with the larger gazetteer.”

Data rule: the critical note should state what the entry proves and what it does not prove.

Critical caution: a critical note is not commentary for decoration. It prevents misuse of the data.

20. Step Eighteen: The Full Decoding Protocol

The complete protocol for one entry is:

1. Copy the original phrase. 2. Identify the frame. 3. Segment the line. 4. Mark relationship words. 5. Separate probable persons and places. 6. Preserve connectors. 7. Record included places. 8. Build the person table. 9. Build the village table. 10. Build the relationship table. 11. Check title and number fields. 12. Check marriage and maternal context. 13. Assign confidence levels. 14. Write cautious prose expansion. 15. Draw the correct chart type. 16. Update the gazetteer. 17. Write a critical note. 18. Preserve uncertainty.

This method can be repeated for any dense entry in the Panji.

21. Critical Analysis: What the Demonstration Reveals

The demonstration reveals the basic truth of the Panji: one entry is many records at once. It is a village frame, a branch register, a place map, a relationship formula, and a social memory unit. It cannot be understood by translating words one by one.

The entry also shows why data preservation is essential. If the editor keeps only personal names, the village system disappears. If the editor keeps only places, the branch structure disappears. If the editor removes अपत्य and सन्तति, the relation disappears. If the editor removes connectors, the internal architecture disappears.

A good decoding therefore does not simplify first. It preserves first, separates second, explains third.

22. Common Errors in Decoding One Entry

The common errors are: ignoring the village frame; treating अपत्य and सन्तति as direct father-son markers; deleting the dash; omitting places after समेत; splitting ओ-linked places without noting the connector; converting every uncertain word into a person; writing a family tree before making a branch map; normalizing place names too early; leaving titles and numbers unrecorded; and writing a confident narrative from a provisional segmentation.

23. Rules for Worked Decoding

First, preserve the original phrase.

Second, identify the frame before the names.

Third, segment before translating.

Fourth, mark all relationship words.

Fifth, classify each item as person, place, title, number, connector, or uncertain.

Sixth, build tables before prose.

Seventh, choose chart type according to evidence.

Eighth, update the gazetteer.

Ninth, write a critical note.

Tenth, keep uncertainty visible.

24. Conclusion: From One Entry to the Whole Panji

This chapter has shown how one compact entry can be opened. The same method will be used in the following chapters for village clusters, मातृक चक्र, विवाह entries, and long dense passages. The goal is always the same: protect the source, reveal the structure, and explain only what the evidence permits.

A single Panji entry is small, but it contains the grammar of the whole register. Once the reader learns to decode one entry carefully, the larger archive begins to open.

Chapter

How to Decode a Village Cluster

24

1. Why a Village Cluster Needs Worked Decoding

A single entry teaches the reader how the Panji compresses data. A village cluster teaches the reader how that compression expands across a larger unit. A cluster may contain an opening formula, several branch statements, included localities, residence markers, repeated place names, title-bearing persons, and a closure formula. It is one of the most important structures in Prachin Panji.

The village cluster is also one of the places where error multiplies. If the opening is missed, the frame is lost. If the closure is ignored, the boundary is lost. If all place names are treated as simple villages of origin, residence, branch-seat, and affinal links are confused. If all names are forced into a family tree, the geographical structure disappears.

This chapter demonstrates how to decode a cluster, using the type of passage that begins with an अथ + ग्राम formula and ends with an एते + ग्राम closure.

2. The Cluster Chosen for Demonstration

The demonstration uses the pattern visible in the early village sections of the source: a cluster opened by a formula such as अथ गंगोलीग्राम and later closed by एते गंगोली ग्राम. Inside the cluster appear several branch statements, persons, places, connectors, and local associations. The same method applies to clusters such as सरिसब, जजिबाल, खण्डबला, दरिहरा, माण्डर, and other village frames.

The goal is not to settle every person-place identification in one pass. The goal is to show how the cluster should be preserved, segmented, and tabled before interpretation.

Data rule: choose one cluster and decode its boundary before extracting isolated names.

Critical caution: a village cluster is not a paragraph of prose. It is a structured register unit.

3. Step One: Identify the Opener

The first task is to identify the opening marker. In the Panji, अथ often signals that a new unit is beginning. When अथ is followed by a village name and ग्राम, the decoder should open a new cluster record.

The opener should be copied exactly. If the source writes गंगोलीग्राम without a space, preserve that. If it writes ग्राम after a dash or joined form, preserve the source form first and normalize only in the analysis layer.

Data rule: every cluster table begins with an opener field.

Critical caution: do not begin extraction from the first personal name. Begin from the village frame.

4. Step Two: Identify the Closure

The closure may appear as एते + village-name + ग्राम. This formula gathers the preceding material into the cluster. The closure is as important as the opener because it tells the editor where the register unit ends.

If the closure says एते गंगोली ग्राम, the reader should work backward to find the matching opener or probable beginning. If another अथ appears before the closure, the boundary may be more complex and must be checked.

Data rule: enter the closure phrase exactly as written and record the probable line-range of the cluster.

Critical caution: do not leave एते unanalysed. It is a boundary marker.

5. Step Three: Establish the Cluster Boundary

Once opener and closure are identified, the editor must establish the boundary. The strict boundary runs from the opener to the closure. A wider boundary may include immediately adjacent continuation material if the source layout or syntax supports it. Both should be recorded if uncertain.

Boundary work is necessary because long passages may contain internal shifts. A cluster may include sub-branches, another locality, or an अपरा unit. These do not always end the cluster. They may exist inside it.

Data rule: record strict boundary and possible wider boundary separately.

Critical caution: cluster boundary must be argued, not assumed.

6. Step Four: Segment the Cluster into Units

After establishing the boundary, segment the cluster. Break at major structural signs: double danda, अथ, एते, सन्तति, अपत्य, वासी, डीह, मूलग्राम, पाली, समेत, तत्रैव, dash, ओ, and major title markers.

The purpose of segmentation is to prevent the cluster from becoming an undifferentiated stream. Each unit should be small enough to table: one ancestor-line, one branch-place formula, one residence marker, one included-place statement, or one title-bearing person.

Data rule: every segment receives a segment number inside the cluster.

Critical caution: do not translate the whole cluster before segmenting it.

7. Step Five: Separate Frame Village from Attached Places

A cluster has a frame village, but it may also contain several attached places. The frame village organizes the cluster. Attached places may be branch-seats, included settlements, residences, डीह markers, affinal places, or repeated localities.

This distinction is essential. If every attached place is treated as a new frame village, the cluster breaks apart. If every attached place is treated as the same as the frame village, the internal geography is erased.

Data rule: use separate columns for frame village and attached place.

Critical caution: the governing village and the linked places are not the same data field.

8. Step Six: Identify Branch Formulae

Many cluster segments are branch formulae. These may use सन्तति, अपत्य, dash, or a sequence of names followed by place attachment. A branch formula usually connects a remembered ancestor or line with one or more localities.

The decoder should first ask: is this a direct generational statement or a branch-continuity statement? If the segment uses सन्तति or अपत्य without direct सुत / पुत्र markers, the safer first reading is branch continuity.

Data rule: classify each segment as direct descent, branch continuity, place association, residence, marriage, maternal, title, or uncertain.

Critical caution: do not make every branch formula into a father-son chain.

9. Step Seven: Read Included Places

समेत indicates inclusion. In a cluster, it often expands the geographical range of a branch or locality. A phrase ending with समेत must be preserved with all included elements.

Included places should be stored as subordinate but linked elements. They belong to the segment and should not be lost in the gazetteer.

Data rule: create an included-place field for every समेत occurrence.

Critical caution: indexing only the first place and omitting the included place produces a false cluster.

10. Step Eight: Read Joined Places

The connector ओ joins names or places. In a cluster, ओ-linked places should be stored as pairs or groups before analysis. They may represent two associated settlements, two branch-seats, or two localities attached to the same line.

The order of the pair matters. The source order should be preserved even if the normalized gazetteer later alphabetizes names for search.

Data rule: store ओ-linked places as linked forms and separately as searchable normalized places.

Critical caution: do not break ओ-linked names into unrelated rows without recording the original link.

11. Step Nine: Read Residence Markers

वासी inside a cluster identifies residence or recognized local belonging. It may show that a branch under the frame village was known as resident elsewhere or that a person from another locality belonged to the cluster through residence.

The decoder should compare every वासी marker with the frame village. If the वासी place differs from the frame, record the difference. This may later support branch dispersal or settlement analysis, but it should not be called migration until other evidence confirms it.

Data rule: every वासी phrase must have a residence field.

Critical caution: वासी is evidence of residence or belonging, not automatic origin.

12. Step Ten: Read डीह and मूलग्राम

डीह and मूलग्राम are special local identity markers. A डीह may identify a house-site, settlement seat, or old habitation memory. मूलग्राम identifies a root village. These markers are stronger and more specific than ordinary place names.

Inside a cluster, these terms can explain why a branch is attached to one place while still organized under another. They can also distinguish root from residence.

Data rule: classify डीह and मूलग्राम separately in the local-identity table.

Critical caution: do not translate both as simply “village.”

13. Step Eleven: Read पाली and Sub-Locality

पाली may function as a locality, sub-settlement, or part of a place-name. In a cluster, repeated पाली references may show internal geography. They may also help distinguish branches that otherwise appear under the same broad village frame.

The exact form must be preserved. If a place appears as राजखंड पाली or जलकौर पाली, the पाली element belongs to the source identity.

Data rule: include पाली in original place form and in locality-marker indexing.

Critical caution: do not normalize पाली away.

14. Step Twelve: Locate Titles Inside the Cluster

A village cluster may contain title-bearing persons: महामहोपाध्याय, म. म., कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, or other forms. Such titles may show scholarly or status clustering within the village frame.

When titles appear, the cluster becomes evidence for intellectual and social geography. A title must be attached to its person, relation word, place, and number.

Data rule: cluster tables should include title-bearing entries.

Critical caution: do not extract titles into a separate list without preserving their village context.

15. Step Thirteen: Preserve Numbers

Numbers inside clusters may appear beside names, places, titles, marriage entries, or notes. Their exact function may vary, but they must be preserved. In cluster analysis, numbers may help distinguish repeated names or compare related entries across the source.

The number should be recorded with position: before name, after name, after place, after title, after relation word, or after note.

Data rule: include number-as-written and number-position fields in the cluster table.

Critical caution: do not convert numbers into dates unless the source clearly supports that reading.

16. Step Fourteen: Build the Cluster Table

A full cluster table should contain: cluster identifier; opener; closure; strict boundary; wider boundary; segment number;

original segment; frame village; person or ancestor; relation word; attached place; connector; included place; joined place; residence marker; डीह; मूलग्राम; पाली; title; number; probable function; confidence level; and critical note.

This table becomes the bridge between the original source and later analysis.

Data rule: build the cluster table before building narrative history.

Critical caution: a narrative without a table will hide uncertainty.

17. Step Fifteen: Build the Cluster Map

The cluster map should not be a simple family tree. It should show a frame village at the center or top, with branch units attached to it. Each branch unit can then connect to places, included localities, residence markers, titles, or numbers.

If direct descent appears, it can be charted separately inside the branch. If the cluster gives only सन्तति or अपत्य statements, the chart should show branch continuity rather than exact generations.

Data rule: choose a cluster map, branch map, or family tree according to evidence.

Critical caution: do not force a geographical cluster into a vertical genealogy.

18. Step Sixteen: Test for Migration

A cluster may contain migration evidence, but migration must be tested. Look for मूलग्राम plus later वासी, repeated branch names across several places, डीह plus residence elsewhere, or multi-generation sequence with changing place markers.

If the evidence is not sufficient, use cautious language: “associated with,” “recorded under,” “resident at,” “linked

with,” or “branch appears in.” Use “migrated” only when multiple markers support movement.

Data rule: all migration statements require evidence type and confidence level.

Critical caution: do not mistake cluster complexity for migration.

19. Step Seventeen: Connect the Cluster to Marriage and Maternal Records

A village cluster may later become important because of marriage entries, मातृक चक्र, or दौहित्र. A place that looks like a branch-seat in one segment may be affinal in another. Therefore the cluster should be cross-linked to marriage and maternal tables.

If a village appears in a विवाह entry, it may be the spouse’s house. If it appears in a दौहित्र entry, it may be maternal-affinal. If it appears in मातृक चक्र, it may belong to a cycle rather than a paternal branch.

Data rule: every cluster place should be checked against marriage, maternal, and daughter’s-son records.

Critical caution: do not assign one fixed function to a village across all contexts.

20. Step Eighteen: Write the Cluster Explanation

Only after the table and map are prepared should the editor write prose. A cautious explanation may say:

“The cluster opens with a village frame and closes with an एते formula. Within the boundary, several branch-continuity statements are attached to places by dash, समेत, and औ. Some entries indicate residence through वासी, and some local markers require separate treatment. The cluster should be read as a geographical-social unit, not as a single linear genealogy.

Migration is possible only where root, residence, or repeated branch evidence supports it.”

Data rule: prose explanation must cite the table structure.

Critical caution: avoid turning a cluster into a story before the evidence is classified.

21. Critical Analysis: What Cluster Decoding Reveals

A village cluster reveals the Panji’s method of social mapping. It does not merely list families in villages. It records houses in relation to frame villages, branch localities, included settlements, residence markers, titles, and sometimes affinal or maternal links.

The cluster form shows that Mithila’s social memory was organized geographically. Families were remembered as part of places, and places were remembered through families. The cluster also shows why simple extraction is dangerous. A list of names loses geography; a list of villages loses descent; a family tree loses cluster structure.

The correct decoding preserves all three: person, place, and relation.

22. Common Errors in Decoding a Village Cluster

The common errors are: beginning with the first personal name instead of the opener; ignoring the closure; treating all attached places as frame villages; omitting समेत places; breaking ओ-linked places without recording the link; reading वासी as origin; reading डीह as ordinary village; erasing पाली; dropping titles and numbers; claiming migration without evidence; and writing a linear genealogy where the source gives a cluster.

23. Rules for Decoding a Village Cluster

First, identify the opener.

Second, identify the closure.

Third, establish the strict and wider boundary.

Fourth, segment the cluster.

Fifth, separate frame village from attached places.

Sixth, classify सन्तति and अपत्य as branch-continuity unless direct generation markers appear.

Seventh, preserve समेत, ओ, वासी, डीह, मूलग्राम, and पाली.

Eighth, keep titles and numbers attached.

Ninth, build a cluster table and map before writing prose.

Tenth, test migration cautiously.

24. Conclusion: The Village Cluster as Social Map

A village cluster is a miniature map of society. It contains descent, place, settlement, branch, title, and sometimes marriage or maternal connection. To decode it is to recover how a house was placed inside Mithila's remembered geography.

The method is simple but disciplined: opener, closure, boundary, segmentation, classification, table, map, and cautious explanation. Once a cluster is decoded in this way, it can be linked to other clusters and used for wider reconstruction.

Chapter 25 will continue the worked-decoding section by turning to मातृक चक्र. It will show how to decode a maternal cycle without confusing daughter-line, marriage, and paternal descent.

Chapter

25

How to Decode a मातृक चक्र

1. Why a Maternal Cycle Needs Worked Decoding

The earlier worked chapters showed how to decode a single entry and a village cluster. A मातृक चक्र requires a different kind of discipline. It is neither a simple paternal line nor a village list. It is a maternal and affinal circuit, usually created through marriage, daughter-line relation, and remembered connection between houses.

The word चक्र itself warns the reader that the structure is not a straight line. A cycle gathers relations around the mother's side. It may include daughters, daughter's sons, spouse-side villages, paternal names, branch names, and closure formulae. If it is read as a father-son tree, the central meaning is lost.

This chapter demonstrates how to decode a मातृक चक्र step by step: identify the boundary, preserve the closing formula, locate the female link, classify villages, connect marriage evidence, chart the daughter-line, and write a cautious explanation.

2. The Maternal-Cycle Formula

The source contains repeated formulae such as एवं ... मातृक चक्र or similar forms. Such a phrase usually closes or identifies a maternal unit. The named person before मातृक चक्र may be the person whose maternal circuit is being recorded, the anchor of the cycle, or the name through which the cycle is remembered.

The decoder should not assume the exact role too quickly. The first step is to mark the phrase as a maternal-cycle marker and then examine the lines before and after it. The cycle may

begin before the closing phrase. The phrase may gather preceding material into a maternal structure.

Data rule: every occurrence of मातृक चक्र should open a maternal-cycle record, even if the boundary is uncertain.

Critical caution: do not treat मातृक चक्र as a decorative phrase. It is a structural marker.

3. Step One: Preserve the Exact Formula

The exact wording must be copied first. If the source writes मातृक चक्रं, मातृक चक्र, or uses a joined or damaged form, that form must be preserved. If the formula begins with एवं, preserve that too. The word एवं may show closure, gathering, or transition.

The original formula should not be modernized in the first layer. A normalized field can later record “maternal cycle,” but the source field must remain exact.

Data rule: keep two fields: original formula and normalized category.

Critical caution: never silently change चक्रं to चक्र in the source layer.

4. Step Two: Find the Boundary

The hardest part of मातृक चक्र decoding is boundary. Where does the cycle begin? Where does it end? The closing formula may be clear, but the beginning may lie several relationship units earlier. The decoder must work backward from the formula to locate the nearest plausible start.

Signs of boundary include विवाह, सुता, सँ, दौहित्र, अपरा, a new village frame, a double danda, or another मातृक चक्र formula. If the beginning remains uncertain, record both a strict boundary and a possible wider boundary.

Data rule: every maternal-cycle table should include boundary confidence.

Critical caution: do not extract only the final phrase and ignore the relational material before it.

5. Step Three: Identify the Anchor Person

A maternal cycle often has an anchor person. This may be the person named immediately before मातृक चक्र, a person whose mother's side is being traced, or a remembered branch figure. The anchor must be identified carefully.

If the phrase says एवं कमलापति मातृक चक्र, the first-pass anchor is कमलापति. But the analysis should still ask: is कमलापति the child whose maternal network is being described, the branch-holder, or the closing name of a previous sequence?

Data rule: mark anchor role as certain, probable, possible, or uncertain.

Critical caution: the nearest name is not always the entire explanation of the cycle.

6. Step Four: Locate the Female Link

A मातृक चक्र exists because of a female link: mother, daughter, wife, sister, or another woman through whom houses are joined. The source may not name her. Even when unnamed, the female link must be reconstructed structurally.

If a daughter's son appears, the implied daughter must be recorded. If a marriage entry creates the connection, the wife's natal house must be recorded where possible. If सुता introduces issue, the attachment must be tested.

Data rule: include a column called "female link named or implied."

Critical caution: do not erase women because their personal names are not always supplied.

7. Step Five: Distinguish Paternal and Maternal Lines

A maternal cycle may contain many male names. This can mislead the reader into treating the passage as a paternal genealogy. The correct method is to ask which names belong to the paternal line and which names belong to the mother's house or affinal side.

Direct terms such as सुत and पुत्र may create paternal links inside one house. But if they appear inside the maternal-cycle boundary, they may belong to the spouse-side or maternal-side house. The function must be determined by context.

Data rule: every person in a मातृक चक्र passage should have a line-function field: paternal, maternal, affinal, daughter-line, or uncertain.

Critical caution: do not move all male names into the main paternal tree.

8. Step Six: Read सुता Carefully

सुता is often important in maternal-cycle passages. It may introduce children, issue, or a line through which maternal relation is formed. In some contexts, it may signal the persons through whom a maternal or affinal network continues.

The decoder should not attach a सुता list mechanically to the nearest male name. First identify the cycle boundary. Then identify whether the list belongs to the principal house, the maternal house, the spouse-side, or another subunit marked by अपरा.

Data rule: every सुता in a maternal cycle should be entered as "issue-list in maternal context" until verified.

Critical caution: false attachment of सुता can destroy the maternal chart.

9. Step Seven: Read दौहित्र Inside the Cycle

दौहित्र is one of the strongest indicators that the passage is crossing through a daughter. A daughter's son belongs structurally between two houses. In a मातृक चक्र, दौहित्र may identify one of the key bridge persons.

A दौहित्र entry should be charted through the daughter, even if the daughter is unnamed. The maternal grandfather should not be treated as the father. The father's house and mother's natal house should be separated.

Data rule: every दौहित्र inside a मातृक चक्र receives a bridge-person row.

Critical caution: never place a दौहित्र as direct son in the maternal house.

10. Step Eight: Read सँ as Maternal or Affinal Connector

The connector सँ is especially sensitive in maternal-cycle passages. It may indicate origin, residence, marriage link, mother's house, daughter's married house, or affinal association. In a मातृक चक्र, the first-pass reading should be neutral: "linked with."

Only after the person, marriage, and daughter-line roles are classified should the editor decide whether सँ marks maternal house, spouse house, residence, or another function.

Data rule: use a connector-function field for every सँ in the cycle.

Critical caution: do not translate सँ simply as "from" in maternal passages.

11. Step Nine: Classify Villages in the Cycle

A maternal cycle may contain many villages. Some may belong to the principal paternal house. Some may belong to the mother's natal house. Some may be affinal villages. Some may be daughter-line settlements. Some may be residences or branch-seats.

The village table must therefore classify each place by function. A single place may function differently in another chapter or cluster. Do not assume that one place always has one role.

Data rule: every village in a मातृक चक्र should have a maternal-place function.

Critical caution: do not place all maternal-cycle villages into the paternal-origin column.

12. Step Ten: Identify Marriage Evidence

A मातृक चक्र often depends on marriage. If a विवाह entry appears before, inside, or near the cycle, the marriage may explain the maternal connection. First and second marriage markers are especially important because each marriage may produce a different maternal network.

The decoder should compare the maternal-cycle boundary with nearby marriage entries. If the same village, person, title, or number appears in both, the connection should be recorded with confidence.

Data rule: every maternal cycle should have a related-marriage field.

Critical caution: do not interpret maternal cycles without checking nearby marriage records.

13. Step Eleven: Mark अपरा Subunits

अपरा inside or near a maternal cycle may introduce another branch, another wife-line, another daughter-line, or another reading. It is dangerous to ignore it. A maternal cycle can contain several subunits.

When अपरा appears, create a provisional sub-cycle or sub-entry. Then decide whether it belongs to the same maternal cycle or a separate related unit.

Data rule: अपरा creates a new subunit in the maternal-cycle table.

Critical caution: merging two अपरा units may create a false mother-line.

14. Step Twelve: Preserve Numbers

Numbers in maternal cycles may identify persons, branches, marriages, notes, or internal register positions. They should be preserved exactly with their position. A number near a दौहित्र or marriage-linked village may later help connect the maternal cycle with another entry.

The number should not be treated as a date unless the source clearly supports that function.

Data rule: every maternal-cycle number must include number-as-written and number-position.

Critical caution: do not drop numbers from maternal tables because their meaning is uncertain.

15. Step Thirteen: Include Titles

Titles inside maternal cycles matter. A maternal or affinal house may carry learned or social prestige. If a महामहोपाध्याय, कविराज, वैयाकरण, ठाकुर, बाबू, or other title appears inside the cycle, it

may show that the maternal connection also links intellectual or status houses.

A maternal cycle is therefore not only kinship. It may be intellectual, social, and geographical network evidence.

Data rule: title-bearing persons in maternal cycles should be cross-indexed in the title index.

Critical caution: do not assume that titles inside a maternal passage belong to the principal paternal line.

16. Step Fourteen: Build the Maternal-Cycle Table

A full maternal-cycle table should include: original formula; normalized formula; anchor person; anchor-role confidence; strict boundary; wider boundary; female link named or implied; marriage evidence; person names; line function; सुता list; दौहित्र bridge; villages; connector सँ function; अपरा subunit; titles; numbers; source location; related paternal branch; related marriage event; related village cluster; and critical note.

The table should be relational. It should connect to the person index, village gazetteer, marriage table, daughter's-son table, title index, and number table.

Data rule: do not put maternal-cycle data into only one prose paragraph.

Critical caution: a maternal cycle is too complex for a flat list.

17. Step Fifteen: Draw the Maternal-Cycle Chart

The chart should not be a simple vertical family tree. It should show at least two houses: the principal house and the maternal or affinal house. The female link should stand between them, named if named and unnamed if implied. A daughter's son should be placed below the daughter and connected to both houses as a bridge.

Villages should be attached to the correct house or relation. If uncertain, use dotted or provisional lines. If a second marriage creates a second maternal link, draw a separate marriage node.

Data rule: chart maternal cycles as networks, not straight lines.

Critical caution: a clean tree can be wrong if the source gives a cycle.

18. Step Sixteen: Write a Cautious Prose Explanation

After the table and chart, the editor may write a prose explanation. A safe explanation might say:

“The passage closes with a मातृक चक्र formula, indicating that the preceding units belong to a maternal or affinal circuit. The anchor person is probably the named figure before the formula. Several persons and villages must be separated by line function. The presence of सुता, दौहित्र, and सँ suggests crossing through a female link. The exact female link may be unnamed and should be marked as implied. The cycle should be charted as a two-house network, not as a direct paternal descent.”

Data rule: prose should explain the table, not replace it.

Critical caution: do not narrate the maternal cycle as if every link were certain.

19. Step Seventeen: Write the Critical Note

Every मातृक चक्र should end with a critical note. The note should state what is certain, what is probable, and what remains uncertain. It should also warn against common misreadings.

A good critical note may say:

“The formula confirms a maternal-cycle context. The anchor is probable but the full boundary requires comparison with the

preceding marriage and सुता entries. Villages inside the cycle cannot be treated as paternal origins without further evidence. Daughter-line and affinal roles must remain visible.”

Data rule: every maternal-cycle record needs a critical note.

Critical caution: the critical note is where uncertainty is preserved for future work.

20. Critical Analysis: What Maternal-Cycle Decoding Reveals

A मातृक चक्र reveals that the Panji’s social memory is not confined to fathers and sons. It shows how houses are joined through women, how maternal villages remain important, how daughter’s sons create bridges, and how marriage continues to shape memory after the wedding event.

It also reveals the Panji’s sophistication. The register knew that social structure required more than descent. It preserved cycles because marriage regulation and kinship memory depended on them.

The maternal cycle is therefore one of the strongest proofs that the Panji is a network archive.

21. Common Errors in Decoding मातृक चक्र

The common errors are: treating मातृक चक्र as an ornamental closing phrase; failing to find the boundary; assuming the nearest male name explains the whole cycle; erasing the unnamed female link; reading दौहित्र as ordinary son; translating सँ as simple origin; assigning all villages to the paternal line; ignoring विवाह evidence; merging अपरा subunits; dropping titles and numbers; and drawing a straight tree where the source gives a circuit.

22. Rules for Decoding a मातृक चक्र

First, preserve the exact formula.

Second, identify strict and possible wider boundaries.

Third, mark the anchor person and confidence.

Fourth, locate the named or implied female link.

Fifth, separate paternal, maternal, affinal, and daughter-line functions.

Sixth, treat सुता and दौहित्र with special care.

Seventh, read सँ neutrally until its function is clear.

Eighth, classify every village by role.

Ninth, cross-link with विवाह entries.

Tenth, draw a network chart, not a simple tree.

23. Conclusion: Reading the Circle Correctly

A मातृक चक्र is a circle of remembered relation. It records the social consequences of marriage, motherhood, daughters, and daughter's sons. It places women at the structural center even when their personal names are not always supplied.

To decode it correctly, the editor must resist the habit of straight-line genealogy. The cycle must remain a cycle: a network of houses, villages, marriages, and maternal links.

Chapter 26 will continue the worked-decoding section by examining how to decode a विवाह entry. That chapter will show how to separate marriage event, date phrase, spouse-side village, title, number, and issue assignment.

Chapter

26

How to Decode a Marriage Entry

1. Why a Marriage Entry Needs Worked Decoding

The preceding chapter showed how to decode a मातृक चक्र. A marriage entry requires another method. A विवाह record is not simply a note that two persons married. It is a structured event in which houses, villages, titles, numbers, dates, issue, and maternal consequences meet. A short विवाह phrase may contain the social explanation for an entire branch, a later daughter-line, a second marriage, or a maternal cycle.

Because marriage was one of the practical reasons for maintaining the Panji, a विवाह entry must be decoded with special caution. The entry may identify the principal person, his title, his house, the spouse-side village, the date of the event, the order of marriage, later issue, and related affinal links. If the decoder reads only the word विवाह and ignores the surrounding data, the record loses its social force.

This chapter demonstrates how to decode a marriage entry step by step.

2. The Marriage Formula

A marriage entry is usually marked by विवाह, प्रथम विवाह, द्वितीय विवाह, or a related phrase such as विवाह प्रकरणम्. The word may appear after the name or title of the principal person. It may be followed by a date phrase, number, spouse-side clues, issue-list, or अपरा subunit.

The formula itself must be preserved exactly. If the source writes विवाहः॥, विवाहः, विवाह।, प्रथम विवाह, or द्वितीय विवाह, the punctuation and wording should remain in the source layer.

Different forms may later help identify register habits or subtypes of entries.

Data rule: every विवाह formula should receive a marriage-event row.

Critical caution: do not treat विवाह as a casual biographical word. It is a formal social marker.

3. Step One: Preserve the Original Marriage Phrase

The first task is to copy the marriage phrase exactly. Include the title before it, the name before it, the punctuation after it, and any number or date phrase immediately following it. The original line is the only secure evidence.

For example, a phrase may include a title marker such as ठो, an identity qualifier such as प्रो, a personal name, the word विवाह, punctuation, and then a date. These elements must remain together until segmentation is complete.

Data rule: make an “Original Marriage Phrase” field before expansion or translation.

Critical caution: do not modernize the date phrase or remove title abbreviations in the first layer.

4. Step Two: Identify the Principal Person

The principal person is usually the person whose marriage is being recorded. Often he appears immediately before विवाह. But in dense passages, names, titles, and qualifiers may precede the formula, and the nearest name may need to be checked against the surrounding structure.

If the source gives ठो छोटकू प्रो वेदमणि विवाह, the first-pass principal person is the titled person or named person in that phrase, but the exact relation between छोटकू, वेदमणि, and प्रो must

be preserved for later analysis. If another phrase gives ठो तेजपति प्रो गंगाधर विवाह, the same caution applies.

Data rule: mark the principal person and the confidence level.

Critical caution: the name before विवाह is usually important, but its exact role should be checked before final charting.

5. Step Three: Preserve Titles and Identity Qualifiers

Titles and qualifiers in marriage entries are essential. ठो, ठाकुर, प्रो, बाबू, महाराज, वैयाकरण, पण्डित, कविराज, and similar forms can distinguish persons and houses. They may also show the social rank or learned status of the alliance.

A marriage entry involving a titled person should be entered in the title index as well as the marriage table. If the title is abbreviated, preserve the abbreviation in the source field and give the expansion only in the analysis field if confident.

Data rule: title, abbreviation, and qualifier should have separate fields.

Critical caution: do not delete titles from marriage entries to make the prose smoother.

6. Step Four: Identify Marriage Order

Some entries state प्रथम विवाह or द्वितीय विवाह. These words establish relative sequence. A first marriage and a second marriage must become separate marriage-event records. If only विवाह appears, mark the marriage order as unspecified.

When द्वितीय विवाह appears, the decoder should expect a separate affinal link and possibly a separate issue group. The second marriage may introduce a new village, a new maternal cycle, or a different daughter-line.

Data rule: every marriage row should include marriage order: first, second, later, unspecified, or uncertain.

Critical caution: do not merge first and second marriages into one household line.

7. Step Five: Identify the Date Phrase

Some marriage entries include a date phrase. This may contain month, fortnight, tithi, weekday, year, or modern-looking date. The date phrase must be copied exactly and kept separate from numbers in parentheses.

A phrase such as Phalguna Krishna Chaturdashi on Wednesday gives traditional calendar information. A modern-looking date gives a different kind of time evidence. Both are valuable, but they must not be mixed with register numbers.

Data rule: create separate fields for traditional date, modern date, event date, record date, and date confidence.

Critical caution: do not convert a traditional date into a modern date unless the calendar basis and year are known.

8. Step Six: Separate Register Numbers from Dates

Parenthetical numbers near marriage entries are not automatically dates. They may be register numbers, person identifiers, branch references, note markers, or internal anchors. A marriage entry may contain both a date phrase and a parenthetical number. These must be separated.

The number should be recorded exactly, including slash, double slash, zero, and position. If the number follows the date, record that. If it precedes the spouse-side statement, record that. If it belongs to the next unit, mark uncertainty.

Data rule: every marriage table should include number-as-written and number-position.

Critical caution: false dating from parenthetical numbers can damage the chronology.

9. Step Seven: Locate the Spouse-Side Clue

A marriage record may not always name the spouse directly. It may indicate the spouse's house through village, father, title, or later issue. The spouse-side clue may appear after the marriage phrase, after a date, after a number, or inside an अपरा subunit.

The decoder should not invent a bride's name if the source does not supply one. Instead, record the spouse-side house or village as named, probable, possible, or unknown.

Data rule: every marriage record should have spouse-side person, spouse-side village, and spouse-side confidence fields.

Critical caution: unnamed spouse does not mean missing data; the house may still be structurally visible.

10. Step Eight: Read सँ in the Marriage Context

The connector सँ is especially important after विवाह. In marriage context it may identify the spouse-side village, the affinal house, or a related settlement. It may also mark residence or branch association. The first-pass reading should be neutral: "linked with."

Only after the principal person, spouse-side clue, issue-list, and nearby maternal material are analyzed should सँ be classified as affinal, residence, origin, maternal, or uncertain.

Data rule: every सँ near a विवाह entry should receive a connector-function field.

Critical caution: translating सँ as simple "from" can place the marriage in the wrong house.

11. Step Nine: Read सुता After a Marriage Entry

A सुता list after a marriage entry may contain issue of the marriage, issue of a related person, or a new branch. In

multiple-marriage passages, this is especially delicate. A child listed after a second marriage may belong to that marriage, but structural proof is needed.

The safe method is to record the सुता list exactly and assign issue only with confidence levels. If the source is ambiguous, the chart should show the issue group as probable or uncertain.

Data rule: every issue-list after विवाह should have marriage-event attachment and confidence.

Critical caution: do not assign all following children to the nearest marriage automatically.

12. Step Ten: Read अपरा After a Marriage Entry

अपरा may introduce another branch, another spouse-line, another issue group, or another marriage-related subunit. When it appears after विवाह, प्रथम विवाह, or द्वितीय विवाह, it must be treated as a structural shift.

Open a sub-entry for अपरा. Then decide whether it belongs to the same marriage, a second marriage, another spouse-line, or a related branch. If uncertain, preserve the uncertainty.

Data rule: अपरा near विवाह creates a provisional subunit.

Critical caution: ignoring अपरा may merge separate marriage consequences.

13. Step Eleven: Connect the Marriage Entry to मातृक चक्र

A marriage entry may explain a later मातृक चक्र. The marriage joins two houses; the maternal cycle preserves the consequences of that joining. If a मातृक चक्र appears near the marriage entry, compare names, villages, titles, and numbers.

A first marriage and second marriage may each create different maternal circuits. Therefore the marriage event number must be linked to any related cycle.

Data rule: every विवाह row should have related मातृक चक्र fields.

Critical caution: do not interpret maternal cycles without checking marriage entries.

14. Step Twelve: Connect the Marriage Entry to दौहित्र

A daughter's-son entry may be the later effect of a marriage. If दौहित्र appears near the marriage entry or in a related cluster, the daughter-line should be reconstructed. The daughter may be unnamed, but her structural position must be recorded.

The daughter's son should not be placed directly into the paternal line of the maternal grandfather. He should be charted as a bridge between houses.

Data rule: every विवाह table should include a related-दौहित्र field where applicable.

Critical caution: do not erase the daughter through whom the relation passes.

15. Step Thirteen: Classify Villages in the Marriage Entry

A marriage entry may contain several villages. One may belong to the principal house, another to the spouse-side house, another to issue residence, and another to maternal or daughter-line relation. Classify each separately.

The same village may be root for one branch and affinal for another. Therefore the place function must be local to the entry, not assumed globally.

Data rule: every village in a विवाह entry should have a place-function tag.

Critical caution: do not put all marriage-entry villages into the origin column.

16. Step Fourteen: Build the Marriage Table

A full marriage table should include: original phrase; source location; principal person; title; qualifier; marriage marker; marriage order; date phrase; modern date if supplied; parenthetical number; number position; principal village; spouse-side person; spouse-side village; connector; issue-list; issue-confidence; अपरा subunit; related मातृक चक्र; related दौहित्र; related titles; and critical note.

This table should link to the person index, village gazetteer, title index, number table, maternal-cycle table, and daughter's-son table.

Data rule: create one row per marriage event.

Critical caution: do not store several marriages in one undifferentiated note.

17. Step Fifteen: Draw the Marriage Chart

A marriage chart should contain a marriage node. The principal person or house should connect to the node. The spouse-side house should connect to the same node. Issue should descend from the node only when the source supports that attachment.

If there is a second marriage, create a second node. If issue assignment is uncertain, place the issue in a provisional box. If a daughter's son appears, show the daughter-line bridge.

Data rule: chart marriages as event nodes, not merely as notes beside a name.

Critical caution: a clean chart with wrong issue attachment is worse than a cautious chart.

18. Step Sixteen: Write a Cautious Prose Decoding

Only after table and chart should the editor write the prose explanation. A safe explanation may say:

“The source records a marriage of the named titled person. The marriage formula is followed by a date phrase and a parenthetical number. The following village and person sequence likely identifies the spouse-side or affinal house, but the exact attachment should be marked with confidence. Any सुता list after the formula must be tested before assigning issue. Nearby मातृक चक्र or दौहित्र entries should be cross-linked.”

Data rule: prose must state both what is clear and what remains uncertain.

Critical caution: do not write a full marriage narrative from a compressed formula unless the source supplies the links.

19. Step Seventeen: Write the Critical Note

A critical note should end every marriage decoding. It should identify the marriage marker, principal person, title, date evidence, number evidence, spouse-side clue, issue-confidence, and related maternal or daughter-line links.

The note should also warn if the entry contains द्वितीय विवाह, अपरा, or uncertain सुता assignment. These are the places where mistakes most often enter.

Data rule: every marriage entry needs a critical note.

Critical caution: the critical note protects the editor from overclaiming.

20. Critical Analysis: What Marriage Decoding Reveals

A marriage entry reveals the Panji as a working social register. The marriage is not simply an event in a person’s life. It is a connection between houses, a basis for maternal memory, a possible source of daughter-line links, and a fact relevant to future marriage regulation.

The presence of first and second marriage markers shows that the register recognized complexity. The presence of date phrases shows that some marriages were temporally anchored.

The presence of titles shows social rank. The presence of villages shows alliance geography. The presence of numbers shows archival organization.

A decoded marriage entry therefore becomes a social document.

21. Common Errors in Decoding a Marriage Entry

The common errors are: treating विवाह as a minor note; failing to separate first and second marriages; removing titles; confusing date phrases with register numbers; translating सँ too narrowly; inventing a spouse's name; assigning all following सुता to the marriage; ignoring अपरा; failing to connect the entry to मातृक चक्र; failing to connect it to दौहित्र; and drawing one spouse line where the source gives multiple events.

22. Rules for Decoding विवाह Entries

First, preserve the exact marriage formula.

Second, identify the principal person and title.

Third, classify marriage order.

Fourth, preserve date phrases exactly.

Fifth, keep numbers separate from dates.

Sixth, identify spouse-side clues without inventing names.

Seventh, read सँ neutrally until its function is clear.

Eighth, assign issue with confidence levels.

Ninth, open subunits for अपरा.

Tenth, cross-link with मातृक चक्र and दौहित्र.

23. Conclusion: Marriage as Decoded Event

A विवाह entry is a decoded event, not merely a translated word. It joins people, houses, villages, dates, titles, numbers, issue, and maternal consequences. The editor's task is to

preserve all these layers without forcing them into a simple modern marriage sentence.

When decoded properly, the marriage entry becomes one of the strongest bridges between genealogy, social structure, geography, and time. It shows why the Panji was necessary: because marriage required memory, and memory required disciplined record.

Chapter 27 will continue the worked-decoding section by examining a long dense passage. It will show how to divide a complex sequence into manageable units without losing data.

Chapter

27

How to Decode a Long Dense Passage

1. Why Long Dense Passages Need a Separate Method

A long dense passage is the hardest form of Panji evidence. It may run through many names, several villages, repeated सुत and सुता markers, title abbreviations, parenthetical numbers, marriage entries, अपरा shifts, दौहित्र bridges, and sometimes a मातृक चक्र. Such a passage cannot be decoded by reading straight across as if it were ordinary prose.

The danger is speed. A reader sees a chain of names and begins to build a genealogy immediately. But the passage may contain several units: a paternal sequence, a marriage entry, an affinal village, a daughter-line, a second marriage, a title-bearing person, and a note. If these are not separated, the final chart will be neat but wrong.

This chapter demonstrates the method for decoding a long dense passage. The method is slow, but it preserves the data.

2. What Counts as a Long Dense Passage

A long dense passage is any passage in which several types of Panji grammar occur together. It may contain direct descent words, branch words, village links, marriage markers, numbers, titles, and maternal or affinal clues in one continuous run. The length alone is not the issue. Density is the issue.

A short passage can be dense if it contains many functions. A longer passage can be simple if it repeats one structure. The decoder should therefore define density by the number of functions present, not only by the number of words.

Data rule: before decoding, list the functions present in the passage: descent, branch, village, marriage, title, number, maternal, affinal, note, or uncertain.

Critical caution: do not treat a dense passage as one sentence.

3. Step One: Copy the Whole Passage

The first step is to copy the entire passage exactly. Do not begin by extracting names. Do not remove punctuation. Do not correct spelling. Do not normalize village names. Do not translate abbreviated titles. The whole passage is the evidence.

A long passage often depends on the position of a word. A number may belong to the name before it or the name after it. A village may belong to a marriage entry rather than to the direct paternal line. An अपरा may change the unit. If the original order is lost, the structure cannot be recovered.

Data rule: preserve the full passage as one source block before segmentation.

Critical caution: partial copying creates partial interpretation.

4. Step Two: Mark Obvious Boundaries

After preserving the whole passage, mark obvious boundaries. These include double danda, अथ, एते, विवाह, प्रथम विवाह, द्वितीय विवाह, मातृक चक्र, अपरा, टीप, and major village-frame changes. These markers often divide the passage into units.

Do not yet interpret the units. Simply mark them. A boundary mark may be strong or weak. A विवाह marker is usually strong. A comma or dash may be weaker. A double danda may close one unit, but in a dense passage it may also appear inside a larger structure.

Data rule: create a boundary map with strong, probable, and possible boundaries.

Critical caution: do not force the whole passage into equal segments. Panji units are uneven.

5. Step Three: Number the Segments

Once boundaries are marked, number the segments. Segment numbering is essential because later analysis will refer to these units. A long dense passage may require twenty or more small segments. Each segment should be short enough to classify.

A segment may contain one direct descent statement, one सुता list, one place link, one marriage formula, one title-bearing name, one अपरा subunit, or one daughter-line clue. If a segment still contains several functions, divide it further.

Data rule: use segment numbers before creating person or village tables.

Critical caution: unnumbered segmentation becomes impossible to audit later.

6. Step Four: Extract Relationship Words

Now extract relationship words: सुत, सुतो, पुत्र, सुता, सन्तति, अपत्य, पौत्र, प्रपौत्र, दौहित्र, भगीनेय, and related forms. These words determine the grammar of the passage.

The relationship word must remain attached to its segment. Do not make one master list of relationship words without source position. In a dense passage, the same word may function differently in different places. सुता near a marriage entry is not necessarily the same as सुता in a simple paternal list.

Data rule: relationship word plus segment number must be entered together.

Critical caution: relationship words are not labels after the fact. They are the skeleton of the passage.

7. Step Five: Separate Direct Descent from Branch Continuity

Direct descent and branch continuity must be separated. सुत and पुत्र generally point toward direct descent. पौत्र and प्रपौत्र give generational levels. सन्तति and अपत्य often point toward branch continuity or descendant-line attachment, not immediate father-son relation.

In a long dense passage, these types may appear together. A direct paternal chain may be interrupted by a branch formula. A branch formula may then lead into marriage or village association. The chart must preserve these shifts.

Data rule: each segment should be classified as direct descent, branch continuity, issue list, maternal link, affinal link, or uncertain.

Critical caution: do not turn every descendant word into a direct vertical line.

8. Step Six: Extract Names Without Assigning Them Too Soon

After relationship words are extracted, list the names in each segment. But do not assign them immediately to father, son, spouse, daughter, or village. First record them as name candidates.

Some forms that look like personal names may be places. Some places may also be associated with persons. Some names repeat. Some names are titles or qualifiers. Dense passages often contain name clusters where only the relationship words and connectors reveal function.

Data rule: create a candidate-name table before the final person table.

Critical caution: premature assignment is the main cause of wrong genealogies.

9. Step Seven: Extract Place Forms

Next extract all place forms. Mark villages, डीह, वासी, मूलग्राम, पाली, places after सँ, places after dash, places after समेत, and places joined by ओ. Each place should remain attached to its segment.

A long dense passage may contain several place functions: frame village, branch-seat, residence, spouse-side village, maternal village, daughter-line place, included locality, or uncertain place. The same word should not be assigned one function globally.

Data rule: every place in a dense passage must have a segment number and place-function field.

Critical caution: do not treat every place in the passage as origin.

10. Step Eight: Extract Titles and Abbreviations

Titles and abbreviations must be extracted before prose interpretation. ठो, प्रो, म. म., महामहो, कविराज, वैयाकरण, बाबू, पण्डित, ज्योतिर्विद, धर्माधिकारी, and related forms may distinguish persons and reveal social function.

In a dense passage, a title may attach to the name before it, the name after it, or a house. The exact position must be recorded. The abbreviation should be preserved exactly before expansion.

Data rule: title-as-written, probable expansion, attached person, and confidence should be separate fields.

Critical caution: do not smooth titles away. They may be the key to identification.

11. Step Nine: Extract Numbers

Parenthetical numbers often appear repeatedly in dense passages. They may identify persons, branches, marriages,

notes, or internal references. Record each number exactly and record its position.

If a number appears after a name, record that. If it appears after a village, record that. If it appears after a marriage entry, record that. If uncertain, mark the number as position-uncertain rather than forcing it into the nearest field.

Data rule: every number needs source form, segment number, and number-position.

Critical caution: do not treat all numbers as dates.

12. Step Ten: Locate Marriage Entries

A long dense passage may contain one or more marriage entries. विवाह, प्रथम विवाह, द्वितीय विवाह, and विवाह प्रकरणम् must open separate marriage-event rows. The names, titles, date phrases, numbers, and villages around the marriage marker should be treated as part of the marriage unit until proven otherwise.

If a marriage entry appears inside a longer descent passage, pause the paternal decoding. Decode the marriage event separately. Then return to the surrounding structure.

Data rule: marriage markers interrupt the ordinary genealogical reading and open marriage-event analysis.

Critical caution: do not let a marriage entry disappear inside a father-son chain.

13. Step Eleven: Locate अपरा Shifts

अपरा is a warning sign in dense passages. It may introduce another branch, another spouse-line, another issue group, another version, or another unit. Every अपरा should create a provisional subunit.

The decoder should not assume that material after अपरा belongs to the previous segment. It may, but the connection

must be proven. In multiple-marriage contexts, अपरा is especially important.

Data rule: every अपरा receives a subunit number.

Critical caution: ignoring अपरा can merge separate houses or marriage lines.

14. Step Twelve: Locate Maternal and Daughter-Line Clues

Dense passages often contain maternal clues that are easy to miss. These include मातृक चक्र, दौहित्र, सुता in marriage context, स्त्री-line implication, and villages that appear through affinal links. A daughter's son may be embedded between ordinary-looking male names.

Whenever दौहित्र appears, the decoder must open a bridge relation. Whenever मातृक चक्र appears, the decoder must open a maternal-cycle boundary. Whenever सुता appears near marriage, it must be tested before assignment.

Data rule: maternal and daughter-line clues should be extracted into a separate cross-link table.

Critical caution: do not force maternal links into the paternal line.

15. Step Thirteen: Build Parallel Tables

A long dense passage cannot be decoded in one table. It needs parallel tables: segment table, person table, relationship table, village table, title table, number table, marriage table, maternal table, daughter's-son table, and uncertainty table.

These tables should share segment numbers. The segment number is the bridge that keeps the analysis auditable. If later correction is needed, the editor can return to the exact segment.

Data rule: use segment numbers as the common key across all tables.

Critical caution: a single flat table will hide complex relations.

16. Step Fourteen: Reconstruct the Paternal Spine

Only after the tables are prepared should the editor reconstruct the paternal spine. The paternal spine should include only those links supported by direct descent markers or clear branch continuity.

If a relationship is uncertain, mark it. If a branch is connected by सन्तति rather than direct सुत, show branch continuity rather than father-son relation. If a marriage or maternal unit interrupts the chain, represent the interruption.

Data rule: draw the paternal spine from relationship evidence, not from name order alone.

Critical caution: name sequence is not always genealogy.

17. Step Fifteen: Reconstruct the Village Structure

After the paternal spine, reconstruct the village structure. Identify the frame village, branch places, वासी places, डीह, मूलग्राम, पाली, affinal villages, maternal villages, and included places. The result may be a cluster map rather than a simple list.

If the passage contains several villages, do not call it migration automatically. Migration is only one possible explanation. The passage may show marriage, residence, branch spread, or maternal link.

Data rule: build a village map with place-function labels.

Critical caution: multi-place does not equal migration.

18. Step Sixteen: Reconstruct Marriage and Maternal Networks

Now reconstruct marriage and maternal networks. Create marriage nodes for विवाह entries. Create separate nodes for प्रथम and द्वितीय marriages. Connect issue to marriage nodes only when evidence supports it. Create maternal-cycle diagrams where needed. Place दौहित्र as bridge persons.

This step may show that some names previously assumed to belong in the paternal spine actually belong to spouse-side or daughter-line structures.

Data rule: revise the paternal chart after marriage and maternal reconstruction.

Critical caution: the first paternal reading is often incomplete.

19. Step Seventeen: Write a Layered Prose Decoding

A long dense passage should not be explained in one smooth paragraph. It should be explained in layers: first the frame, then the paternal units, then the village units, then marriage events, then maternal links, then titles and numbers, then uncertainties.

This layered prose preserves the structure and prevents overclaiming. It also makes the explanation useful for future readers who want to audit the decoding.

Data rule: write prose in the same order as the analytical layers.

Critical caution: elegant prose must not hide unresolved structure.

20. Step Eighteen: Write the Critical Note

The critical note for a long dense passage should be more detailed than for a single entry. It should state the confirmed

boundaries, uncertain boundaries, direct descent links, branch-continuity links, marriage markers, maternal clues, title evidence, number evidence, and unresolved points.

The note should also say what has not been proven. For example: “The passage shows association with several villages but does not by itself prove migration.” Or: “The सुता list is near the second-marriage entry but the issue attachment remains probable rather than certain.”

Data rule: every dense-passage decoding must end with a critical note.

Critical caution: silence about uncertainty will be read as certainty.

21. Example of a Layered Decoding Statement

A cautious layered statement may read:

“The passage contains a direct descent sequence interrupted by a marriage record and followed by an अपरा subunit. Several villages occur through सँ and dash connectors; these should be separated into branch-place and affinal-place possibilities. A parenthetical number appears after the marriage unit and should be stored as a register number, not as a calendar date. The सुता list following the अपरा marker cannot be assigned to the first marriage without further evidence. The presence of a दौहित्र marker requires a daughter-line bridge chart. The whole passage should be treated as a multi-layer unit rather than a simple paternal chain.”

This kind of statement is not evasive. It is accurate.

22. Critical Analysis: What Dense Passages Reveal

Long dense passages reveal the Panji’s full complexity. They show that the register could carry several kinds of information at once: genealogy, geography, marriage, maternal connection,

rank, title, number, and time. The compression is not disorder. It is a different archival style.

The decoder's task is to respect that style. A dense passage must be opened, not flattened. Its units must be separated but not disconnected. Its uncertainty must be preserved but not exaggerated. Its meaning comes from the relation between layers.

When decoded correctly, a dense passage can reveal more social history than a clean modern table because it shows the connections between categories.

23. Common Errors in Decoding Long Dense Passages

The common errors are: reading straight through without segmentation; extracting only personal names; ignoring village function; treating every number as date; losing titles; missing marriage markers; ignoring अपरा; assigning all सुता to the nearest male; placing दौहित्र in the paternal line; treating multi-place evidence as migration; writing a single family tree before checking maternal and marriage structures; and hiding uncertainty in smooth prose.

24. Rules for Decoding a Long Dense Passage

First, copy the whole passage exactly.

Second, mark boundaries before interpretation.

Third, number the segments.

Fourth, extract relationship words by segment.

Fifth, separate direct descent from branch continuity.

Sixth, classify names and places cautiously.

Seventh, preserve titles and numbers with positions.

Eighth, open separate rows for विवाह and अपरा.

Ninth, extract maternal and daughter-line clues.

Tenth, build parallel tables before drawing charts.

Eleventh, revise the paternal chart after marriage and maternal analysis.

Twelfth, write a layered prose explanation and critical note.

25. Conclusion: Density as Evidence

A long dense passage is difficult because it preserves many relations together. That difficulty is not a defect. It is evidence of the Panji's purpose. The register was built to remember society in compact form: houses, branches, villages, marriages, titles, numbers, and maternal links.

The decoder must therefore work patiently. The goal is not to make the passage simple. The goal is to make its complexity visible and usable.

Chapter 28 will begin Part VII, Reference and Reconstruction Tools. It will show how to create a Panji family tree from the decoded data without losing branch continuity, maternal links, marriage events, and local identity.

Chapter

Creating a Panji Family Tree

1. Why a Panji Family Tree Is Not an Ordinary Family Tree

A modern family tree usually begins with individuals and draws lines of descent from parent to child. A Panji family tree must do more. It must preserve descent, branch continuity, village identity, marriage nodes, maternal cycles, daughter's-son bridges, titles, numbers, and uncertainty. If the tree records only father and son, it will be visually simple but historically incomplete.

The Panji does not always give every generation in direct sequence. Sometimes it gives सुत or पुत्र. Sometimes it gives पौत्र or प्रपौत्र. Sometimes it gives सन्तति or अपत्य, which may show a branch rather than immediate sonship. Sometimes a विवाह entry interrupts the line. Sometimes a दौहित्र belongs to a daughter-line rather than to the paternal tree. A good Panji family tree must respect all these differences.

This chapter explains how to create a family tree from decoded Panji data without flattening the source.

2. Begin with the Source, Not the Chart

The first rule is simple: do not begin by drawing. Begin by preserving the source phrase. A chart is only an interpretation of the source. If the chart comes first, the editor may force the Panji into modern visual habits.

Every family-tree line should be traceable back to an original phrase. The original phrase should remain available in the data table. If later research corrects the chart, the editor must be able to return to the exact wording that caused the first decision.

Data rule: every chart line must have a source-reference field.

Critical caution: a tree without source phrases becomes genealogy by assertion.

3. Build the Paternal Spine First

The paternal spine is the direct descent line supported by words such as सुत, पुत्र, पौत्र, प्रपौत्र, and related markers. Begin here because the paternal line often gives the strongest vertical structure.

But the paternal spine should include only supported links. If the source says सुत, draw a father-son link. If it says पौत्र, draw a grandson link and mark the missing intermediate generation if unnamed. If it says प्रपौत्र, draw a great-grandson relation with the correct generational distance. If the source only says सन्तति or अपत्य, do not draw an immediate father-son line.

Data rule: each line in the paternal spine should indicate the relationship word that supports it.

Critical caution: never use name order alone as proof of descent.

4. Represent सन्तति and अपत्य as Branch Continuity

सन्तति and अपत्य are not always direct generation markers. They often show branch continuity or offspring-line attachment. In a family tree, these should be represented differently from सुत.

A useful method is to create a branch box. The ancestor or line-holder appears above; the सन्तति or अपत्य group appears below or beside it as a branch-continuity unit. If later direct descent links appear inside that branch, they can be drawn within it.

Data rule: use branch boxes or dotted continuity lines for सन्तति and अपत्य unless direct generational evidence appears.

Critical caution: turning every सन्तति into “son of” creates false genealogy.

5. Handling पौत्र, प्रपौत्र, and Missing Generations

When the source gives पौत्र or प्रपौत्र, the chart must preserve generational distance. A पौत्र is not merely “descendant.” A प्रपौत्र is not merely “later descendant.” These words indicate levels.

If the intermediate name is missing, draw an unnamed generation node. For example, if C is marked as पौत्र of A, then the chart should show A, an unnamed child of A, and C as grandson, unless another named generation is supplied. This protects the generational structure without inventing a person.

Data rule: use unnamed nodes for implied but unnamed generations.

Critical caution: do not shorten पौत्र and प्रपौत्र into direct sonship.

6. Record Women Even When Unnamed

A Panji family tree must include women structurally even when they are not personally named. Marriage, मातृक चक्र, दौहित्र, and affinal links often require an unnamed daughter, wife, or mother. If the woman is omitted, the relation becomes false.

For a दौहित्र, the daughter through whom the relation passes must be represented. If her name is not supplied, create a node labelled “unnamed daughter” or “female link unnamed in source.” If a maternal cycle requires a mother’s natal house, represent that house even if the mother’s name is not known.

Data rule: create unnamed female-link nodes when the structure requires them.

Critical caution: absence of a name is not absence of a person in the structure.

7. Use Marriage Nodes

A marriage should not be drawn as a mere line between two individuals when the source gives detailed marriage evidence. Use a marriage node. Connect the principal person and spouse-side house to that node. Attach date phrase, number, title, and village data to the node.

If the spouse is unnamed but the spouse-side village is known, connect the node to the spouse-side house or village with uncertainty. If the marriage is प्रथम विवाह or द्वितीय विवाह, label the node accordingly.

Data rule: every विवाह entry becomes a marriage node in the family tree system.

Critical caution: do not hide marriage evidence inside a note attached to a man's name.

8. Separate First and Second Marriages

First and second marriages must be charted separately. A second marriage may create a different spouse-side house, different issue, different maternal cycle, and different daughter-line. If both marriages are merged, issue assignment becomes unreliable.

The chart should show Marriage 1 and Marriage 2 as separate nodes. Children should be placed under a specific marriage only when the source supports the attachment. If uncertain, place them in a provisional issue box connected by dotted lines.

Data rule: create separate nodes for प्रथम विवाह and द्वितीय विवाह.

Critical caution: do not assign all children to one wife for visual neatness.

9. Attach Villages by Function

A Panji family tree should show villages, but not all village names mean the same thing. A village may be a frame village, मूलग्राम, वासी-place, डीह, पाली, branch-seat, spouse-side village, maternal village, or daughter-line place.

Attach the village to the correct person, branch, marriage node, maternal link, or house. Use labels such as “root village,” “resident at,” “डीह,” “affinal village,” or “maternal link.” This keeps geography from misleading the chart.

Data rule: every village attached to the tree must carry a place-function label.

Critical caution: do not attach all villages to the nearest male ancestor.

10. Attach Titles to Persons and Houses

Titles should appear in the family tree because they identify social and intellectual role. A title may belong to an individual, but repeated titles may identify a house. महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, and other forms should be shown in a title field.

If the title is uncertain or abbreviated, preserve the abbreviation. If the title clearly belongs to a person, attach it to the person. If the title characterizes a branch or house, attach it to the branch box with a note.

Data rule: include title-as-written and normalized-title fields in the tree data.

Critical caution: do not remove titles from charts because they make names longer.

11. Attach Numbers Without Interpreting Too Much

Parenthetical numbers should appear in the family-tree data, but the chart should not treat them as dates unless

proven. They may function as register anchors, branch numbers, person numbers, marriage references, or note markers.

In a visual chart, numbers can be shown in small text beside the person, branch, or marriage node. In the underlying table, preserve number-as-written and number-position.

Data rule: every number used in the chart must be tied to its original position.

Critical caution: do not convert numbers into dates inside the family tree.

12. Chart मातृक चक्र as Network

A मातृक चक्र should not be forced into the paternal spine. It should be charted as a network crossing between houses. Show the principal house, the maternal or affinal house, the female link, and the persons connected through that link.

If the cycle includes दौहित्र, draw the daughter-line bridge. If it includes villages through सँ, attach them as maternal or affinal where supported. If the boundary is uncertain, mark the boundary with a note.

Data rule: draw मातृक चक्र as a side-network linked to the relevant person or branch.

Critical caution: a maternal cycle is not a decorative appendix to the male line. It is structural.

13. Chart दौहित्र Correctly

A दौहित्र must be charted through a daughter. The daughter's son belongs to his father's paternal line, but he also preserves the maternal relation of his mother's house. Therefore he should not be placed as the direct son of his maternal grandfather.

Use a bridge: maternal house -> daughter -> daughter's son, with the father's house shown where known. If the daughter is unnamed, create an unnamed daughter node. If the father is unknown, mark father unknown rather than inventing him.

Data rule: every दौहित्र chart must contain the female-link path.

Critical caution: incorrect placement of दौहित्र is one of the most serious family-tree errors.

14. Use Confidence Levels in the Visual System

A Panji family tree should show uncertainty. Use solid lines for certain direct relations, dotted lines for probable or possible links, bracketed labels for implied persons, and notes for uncertain boundaries. A scholarly tree does not hide uncertainty.

The chart should visually distinguish certain, probable, possible, and uncertain. This can be done by line style, labels, or footnotes.

Data rule: every relationship in the tree must have a confidence value.

Critical caution: a clean chart without uncertainty may be less accurate than a complex chart with honest markers.

15. The Family-Tree Data Table

Before drawing the final tree, create a family-tree data table. The table should include: node identifier; source phrase; person name; normalized name; title; relationship word; linked parent; linked child; branch marker; marriage node; spouse-side clue; female-link node; दौहित्र link; village function; number; source location; confidence level; and critical note.

The table is more important than the drawing because it preserves the decisions behind the drawing. The drawing can change; the table records why.

Data rule: every visual node must correspond to a table row.

Critical caution: never draw a person who does not exist in the data table.

16. Choosing the Chart Type

Not every Panji passage needs the same chart. A direct descent passage may use a vertical family tree. A सन्तति cluster may need a branch map. A village passage may need a cluster map. A marriage passage may need marriage nodes. A मातृक चक्र requires a network diagram.

The editor should choose the chart type after decoding the source, not before. A passage may require more than one chart: paternal spine, marriage network, maternal cycle, and village attachment.

Data rule: chart type should follow evidence type.

Critical caution: forcing every passage into a vertical tree damages the Panji's structure.

17. Versioning and Corrections

Family trees created from Panji data will change as more entries are decoded. Therefore each chart should have a version number, date of preparation, source range, and note of unresolved issues. Corrections should not erase earlier uncertainty; they should record how the interpretation changed.

A later discovery may show that a person belongs to a different marriage, a different branch, or a maternal rather than paternal line. Versioning makes correction possible without confusion.

Data rule: every family tree should have a revision log.

Critical caution: do not present an early reconstruction as final.

18. Critical Analysis: What a Panji Family Tree Reveals

A properly built Panji family tree reveals more than ancestry. It shows how a house exists socially: through descent, branch continuity, marriage, maternal connection, residence, village identity, title, and archival numbering. It shows that family in the Panji is not only biological. It is social, geographical, intellectual, and ritual.

A good tree also reveals what the source does not say. It shows unnamed women, missing generations, uncertain spouse-side links, and probable rather than certain issue assignment. This honesty is part of the tree's value.

The Panji family tree should therefore be understood as a critical reconstruction, not a decorative genealogy.

19. Common Errors in Creating a Panji Family Tree

The common errors are: drawing before preserving the source; treating सन्तति and अपत्य as direct sonship; collapsing पौत्र and प्रपौत्र into son; omitting unnamed women; placing दौहित्र in the paternal line; merging first and second marriages; ignoring maternal cycles; attaching all villages as origins; deleting titles and numbers; hiding uncertainty; and presenting one chart as final when the source remains layered.

20. Rules for Creating a Panji Family Tree

First, preserve the original phrase.

Second, build a data table before drawing.

Third, draw the paternal spine only from direct evidence.

Fourth, represent सन्तति and अपत्य as branch continuity unless direct links appear.

Fifth, use marriage nodes.

Sixth, separate first and second marriages.

Seventh, represent unnamed women when required.

Eighth, chart मातृक चक्र as a network.

Ninth, place दौहित्र through the daughter-line.

Tenth, attach villages, titles, and numbers with function labels.

Eleventh, show uncertainty visually.

Twelfth, keep a revision log.

21. Conclusion: A Tree That Preserves the Forest

A Panji family tree must not reduce the Panji to a simple line of men. It must preserve the forest of relations: fathers, sons, daughters, wives, daughter's sons, villages, root houses, residences, titles, numbers, marriages, and maternal cycles.

The correct family tree is therefore both a chart and an argument. It shows what the source supports, what is probable, what is uncertain, and what must remain open. Such a tree does not merely decorate the Panji. It decodes it.

Chapter 29 will turn from family trees to the village index. It will show how to build a place-based reference system that preserves original spellings, normalized forms, local functions, clusters, and uncertainty.

Chapter

Creating a Village Index

1. Why the Village Index Is Essential

A Panji family tree cannot stand without a village index. The Panji places persons inside geography: ग्राम, डीह, वासी, मूलग्राम, पाली, branch-seat, marriage village, maternal village, included locality, and cluster frame. If the village evidence is not indexed separately, the family tree becomes detached from the social ground on which it stands.

The village index is not merely an alphabetical list. It is a reference system that preserves original spellings, normalized forms, local functions, connectors, cluster boundaries, titles, numbers, and uncertainty. A village may appear as frame in one passage, residence in another, spouse-side village in a marriage entry, and maternal connector in a मातृक चक्र. The index must preserve all these functions.

This chapter explains how to build a village index that can support genealogy, social history, literary history, migration analysis, and marriage-network reconstruction.

2. Begin with Original Spellings

Every village entry should begin with the exact form found in the source. Do not modernize first. Do not correct spelling first. Do not merge variant forms first. The source spelling is evidence.

The Panji may use older forms, joined forms, local pronunciations, scribal habits, or printed distortions. Some forms may be damaged by OCR or transcription. The correct method is to preserve the form as written and then create a normalized search form separately.

Data rule: the village index must contain both original form and normalized form.

Critical caution: never replace the source form with the modern form.

3. Normalize Only After Preservation

Normalization is useful, but only after preservation. A normalized form allows searching, sorting, comparison, and mapping. But if normalization is done too early, variant evidence disappears.

For example, a place may appear with a joined suffix, a nasal variation, a damaged vowel, or a spelling that differs from modern usage. The index should store the exact source form, a normalized candidate, and a confidence level. If the identification is uncertain, the normalized form should remain provisional.

Data rule: every normalized form must have a confidence value.

Critical caution: normalization should help search, not overwrite evidence.

4. Record the Frame Village

Many Panji sections begin with a frame such as अथ + village-name + ग्राम. The frame village governs the following cluster until a closure or new opener appears. The village index must record when a place appears as a frame.

A frame village is different from an attached place. The frame organizes the cluster. Attached places may appear inside it through dash, सँ, समेत, वासी, डीह, मूलग्राम, or other connectors.

Data rule: create a field called “frame village occurrence.”

Critical caution: do not mix frame villages and attached villages in one undifferentiated column.

5. Record Cluster Closures

Closures such as एते + village-name + ग्राम should be indexed. They define or confirm the end of a cluster. The closure helps establish the boundary for all persons and places inside the cluster.

The same village should therefore have both opener records and closure records when available. If the opener and closure do not align clearly, the index should record boundary uncertainty.

Data rule: include opener phrase, closure phrase, strict boundary, and possible wider boundary.

Critical caution: ignoring closures produces unstable cluster analysis.

6. Record Attached Places

Inside a village frame, other places may appear as attached places. These may be branch-seats, included settlements, residence markers, spouse-side villages, or maternal connections. Each attached place should be indexed with the segment in which it appears.

The attached place should not be treated as a new cluster unless the source marks it as one. It should be linked to the frame village and to the person or branch with which it appears.

Data rule: attach every non-frame place to its source segment and frame village.

Critical caution: do not create false independent villages from attached localities.

7. Record Connectors

The connector is part of the place evidence. A village after dash does not necessarily function like a village after सँ. A place after समेत is included; a place after वासी indicates residence or

belonging; a place after मूलग्राम indicates root; a place in मातृक चक्र may indicate maternal relation.

The village index should therefore store connectors: dash, सँ, ओ, समेत, वासी, डीह, मूलग्राम, पाली, तत्रैव, अथ, एते, विवाह context, and मातृक context.

Data rule: every place occurrence should include connector-as-written.

Critical caution: extracting only the place name without connector destroys function.

8. Classify Place Function

The same place can function differently in different entries. A village may be origin in one context, residence in another, spouse-side village in a marriage entry, or maternal connector in a daughter-line passage.

The index must therefore classify each occurrence by function: frame village, branch-seat, residence, डीह, मूलग्राम, पाली, affinal village, maternal village, daughter-line place, included place, title-place, note-place, or uncertain.

Data rule: use place-function categories for every occurrence.

Critical caution: do not assign one permanent function to a village across the whole Panji.

9. डीह in the Village Index

डीह should receive special indexing. It may identify a house-site, ancestral seat, old habitation, or settlement base. A डीह reference is not the same as a general ग्राम reference.

The index should preserve the exact डीह phrase, the larger village if known, the associated person or branch, and the

source segment. If डीह appears with वासी, both functions should be recorded.

Data rule: create a separate डीह field and a broader place field.

Critical caution: do not translate डीह as ordinary village in the index.

10. वासी in the Village Index

वासी indicates residence or recognized belonging. A village marked by वासी may differ from the मूलग्राम or frame village. This distinction is essential for studying branch dispersal and local identity.

The village index should record the person or branch called वासी, the place of residence, the governing frame, and whether other root or branch markers appear nearby.

Data rule: create a residence/belonging field for वासी.

Critical caution: वासी is not automatically origin.

11. मूलग्राम in the Village Index

मूलग्राम is a root-place marker and must be indexed with high priority. It may anchor a branch that later appears elsewhere. It may also distinguish root identity from residence or marriage connection.

Every मूलग्राम entry should include the original phrase, associated branch, related frame village, and later linked places if known. In migration analysis, मूलग्राम becomes one of the strongest anchors.

Data rule: mark मूलग्राम occurrences as root-village evidence.

Critical caution: do not replace मूलग्राम with a modern administrative equivalent without evidence.

12. पाली and Sub-Locality Indexing

पाली may function as locality, sub-settlement, or part of a place-name. The index should preserve पाली exactly and should not erase it during normalization.

If a place appears as जलकौर पाली, राजखंड पाली, रताहास पाली, or another palli-like form, the whole phrase belongs in the original-place field. A normalized field may later separate base place and locality marker.

Data rule: include palli-marker and full-place fields.

Critical caution: removing पाली may merge distinct local identities.

13. Included and Joined Places

Places introduced by समेत and joined by ओ require special handling. A place after समेत is included in the same unit. A place joined by ओ is linked with another place. These relations should remain visible in the index.

The index should have an “included with” field and a “joined with” field. This allows the editor to see that a place was not simply isolated but part of a connected local phrase.

Data rule: preserve place pairs and included groups.

Critical caution: do not split linked places into isolated alphabetical entries without cross-reference.

14. तत्रैव and Implied Places

तत्रैव points to a place already mentioned. It must be indexed, even though it does not repeat the village name. The editor should identify the probable referent and mark confidence.

If the referent is uncertain, record “same-place reference unresolved.” If probable, record the expanded place in brackets in the analysis field while preserving तत्रैव in the original field.

Data rule: every तत्रैव occurrence should become an indexed implied-place record.

Critical caution: leaving तत्रैव unindexed loses a place occurrence.

15. Village Index and Marriage Records

Marriage entries must be linked to the village index. A place in a विवाह entry may be the principal house, spouse-side village, affinal village, issue residence, or later maternal connection.

The village index should therefore include a field for marriage-event identifier. If the same village appears in first and second marriage records, each occurrence should be separately indexed.

Data rule: every marriage-linked village should carry marriage-event context.

Critical caution: do not treat marriage villages as ordinary paternal origins.

16. Village Index and मातृक चक्र

Maternal cycles contain important village evidence. A place inside a मातृक चक्र may be the mother’s natal house, daughter’s married house, daughter’s-son link, affinal settlement, or uncertain maternal connector.

The village index should link each such occurrence to the मातृक चक्र record. The place function should remain maternal or affinal unless the context proves otherwise.

Data rule: add maternal-cycle identifier to village occurrences where relevant.

Critical caution: do not move maternal-cycle villages into the paternal-origin column.

17. Village Index and दौहित्र

दौहित्र entries often carry village evidence. Because a daughter's son crosses houses, the village attached to such an entry may be maternal, affinal, paternal, or uncertain. The index must preserve that ambiguity.

Every दौहित्र-linked place should be cross-indexed in the daughter's-son table. If a village recurs in both marriage and दौहित्र contexts, the link should be studied carefully.

Data rule: mark daughter-line place occurrences distinctly.

Critical caution: a दौहित्र village should not be treated as direct paternal residence without evidence.

18. Village Index and Titles

Villages are often linked with titled persons: महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, महाराज, and others. Such occurrences help build intellectual and social geography.

The village index should therefore record title-bearing persons by place. A village with many title-bearing entries may be a learned or status center. But title density must be studied through repeated evidence, not assumed from one occurrence.

Data rule: include title category and title-bearing person in the village index.

Critical caution: do not separate scholarly titles from place history.

19. Village Index and Numbers

Numbers near village names must be preserved. They may help identify branches, persons, marriage events, notes, or register positions. Even if their function is uncertain, their presence is valuable for comparison.

The index should include number-as-written, number-position, and associated segment. If a number appears between a person and place, mark that position carefully.

Data rule: every place occurrence should include nearby parenthetical numbers.

Critical caution: do not omit numbers because they are difficult.

20. The Village Index Table

A complete village index table should include: entry identifier; original place form; normalized place form; variant spelling; source segment; frame village; cluster opener; cluster closure; connector; place function; associated person; associated branch; title; number; residence marker; डीह marker; मूलग्राम marker; पाली marker; included-with field; joined-with field; marriage-event identifier; maternal-cycle identifier; दौहित्र link; confidence level; and critical note.

This table should be searchable alphabetically, but it should also remain relational. The same village may have many occurrence rows, each with a different function.

Data rule: one row should represent one source occurrence, not one modern village only.

Critical caution: a one-row-per-village index cannot preserve Panji complexity.

21. Variant Spellings and Cross-References

Variant spellings should be cross-referenced, not erased. The index may have a main normalized entry and then list original forms beneath it. Each variant should retain its source location and confidence.

If two forms may be the same village but evidence is incomplete, mark them as “possibly identical.” If two similar forms are likely different, mark them separately. The index should make uncertainty visible.

Data rule: use cross-reference fields: see also, possible variant, distinct from, uncertain.

Critical caution: premature merging of variants may corrupt the gazetteer.

22. Critical Analysis: What the Village Index Reveals

A village index reveals the Panji as a map of social memory. It shows where branches were framed, where houses resided, where root villages were remembered, where marriages connected families, where maternal cycles crossed villages, and where learned or titled houses were located.

The village index also prevents false history. It stops the editor from treating every place as origin, every multi-place entry as migration, every marriage village as residence, and every variant spelling as the same place. It makes the source auditable.

A good village index is therefore not an appendix only. It is one of the main tools for decoding the Panji.

23. Common Errors in Creating a Village Index

The common errors are: indexing only normalized modern names; losing original spellings; ignoring frame villages; ignoring closures; omitting connectors; treating all places as origin; translating डीह as ग्राम; treating वासी as मूलग्राम; erasing पाली;

failing to index तत्रैव; separating marriage and maternal villages from the gazetteer; dropping titles and numbers; merging variants too early; and creating one row per village instead of one row per occurrence.

24. Rules for Creating a Village Index

First, preserve the original place form.

Second, normalize only in a separate field.

Third, record frame, connector, and cluster boundary.

Fourth, classify place function.

Fifth, preserve डीह, वासी, मूलग्राम, पाली, समेत, ओ, and तत्रैव.

Sixth, link villages to persons, branches, titles, numbers, marriages, maternal cycles, and दौहित्र entries.

Seventh, record variants without premature merging.

Eighth, use confidence levels.

Ninth, make the index occurrence-based.

Tenth, treat geography as evidence.

25. Conclusion: The Village Index as the Panji's Map

The village index is the Panji's map in reference form. It gathers frame villages, localities, root places, residences, house-sites, affinal places, maternal connectors, title centers, and variant spellings. It makes the social geography searchable without flattening it.

A properly built village index allows the editor to move from one family tree to the wider landscape of Mithila. It also allows later researchers to test every claim against the original source phrase.

Chapter 30 will turn to the person index. It will show how to build an index of names that preserves repeated names, titles, relationship roles, village context, numbers, and uncertainty.

Chapter 30

Creating a Person Index

1. Why the Person Index Is Necessary

A Panji person index is not a simple list of names. It is a system for distinguishing persons who may share the same name, appear in several contexts, carry different titles, belong to different villages, or be linked through paternal, maternal, marriage, and daughter-line relations. Without such an index, the reader will either merge separate persons or scatter one person into several false identities.

The Panji repeatedly uses common names. Names such as Ganga, Keshav, Madhav, Raghunath, Harinath, Govind, Narayan, Maheshwar, Vishwanath, Shankar, and many others may occur in different houses and generations. A person cannot be identified by name alone. He must be identified by a cluster: relationship word, father or branch, village, title, number, marriage context, maternal context, and source position.

This chapter explains how to create a person index that preserves the source while allowing reliable reconstruction.

2. Preserve the Name as Written

The first field in a person index should be the exact name as written in the source. Do not modernize first. Do not correct spelling first. Do not standardize vowel forms first. A name may appear in an older, local, abbreviated, Sanskrit, Maithili, or scribal form. That form is evidence.

A normalized name field may be added later for search. But the original form must remain visible. If the source has several variants, each variant should be linked to the same candidate person only when supporting evidence permits.

Data rule: every person entry must include original name, normalized name, and normalization confidence.

Critical caution: replacing the original name with a modern form can destroy identification evidence.

3. One Name Is Not One Person

The most important rule is that one repeated name does not automatically mean one person. The same name may occur in several villages, several branches, several generations, and several marriage contexts. The person index must therefore be occurrence-based before it becomes identity-based.

First, create a row for every name occurrence. Then compare occurrences. Only after comparison should two or more occurrences be grouped into a single person identity.

Data rule: build occurrence records before merged identity records.

Critical caution: premature merging is the greatest danger in person indexing.

4. One Person May Have Several Occurrences

The opposite danger is also real. One person may appear in several parts of the Panji. He may appear as someone's son in one passage, as a title-bearing person in

another, as a marriage figure in another, and as part of a maternal or daughter-line context elsewhere.

The index should therefore allow one person identity to have many source occurrences. These occurrences should be linked by evidence, not by assumption. A good index shows both the individual occurrence and the proposed identity group.

Data rule: create an occurrence identifier and a person-identity identifier.

Critical caution: do not split one person into many persons merely because he appears in different contexts.

5. Relationship Words as Identification Evidence

Relationship words are the strongest aids to identification. सुत, पुत्र, सुतो, सुता, पौत्र, प्रपौत्र, सन्तति, अपत्य, दौहित्र, and other terms place a person in relation. A name with a relationship word is more identifiable than a bare name.

For example, a Harinath marked as son of one person is not automatically the same as another Harinath in a different village. A person marked as पौत्र or प्रपौत्र must be placed at the correct generational level. A दौहित्र must be indexed as a daughter-line bridge, not as direct son in the maternal house.

Data rule: relationship word and relationship target must be fields in every person occurrence.

Critical caution: ignoring relationship words turns the index into a misleading name list.

6. Father, Ancestor, and Branch Fields

The person index must distinguish father, ancestor, and branch. A सुत relation may identify a father. An अपत्य or सन्तति relation may identify an ancestor or branch, not an immediate father. A person may therefore need separate fields: direct father, named ancestor, branch-holder, and branch-marker.

If the source does not give the direct father, do not invent one. If it gives only branch continuity, mark that honestly.

Data rule: keep direct-parent fields separate from branch-continuity fields.

Critical caution: do not place every ancestor-like name into the father column.

7. Titles as Identification Markers

Titles are central to person indexing. A person marked महामहोपाध्याय, म. म., कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, ज्योतिर्विद, धर्माधिकारी, or another title can often be distinguished from another person of the same name.

The title should be preserved exactly as written and also normalized in a title category. If the same name appears with the same title, village, and number, the likelihood of identity increases. If the title differs, the occurrence may still be the same person, but it must be tested.

Data rule: every person occurrence should include title-as-written, title category, and title confidence.

Critical caution: titles should not be removed from names for alphabetical neatness.

8. Village Context as Identification Evidence

Village context is one of the strongest identifying fields. A name attached to Sarisab is not automatically the same as a name attached to Gangoli, Sakuri, Katma, or another locality. But village context must be classified by function. A place may be frame village, residence, root village, marriage village, maternal village, or branch-seat.

Therefore the person index should not have only one village column. It should have place-function fields linked to the village index.

Data rule: each person occurrence must link to a village occurrence, not merely a normalized village name.

Critical caution: a village in marriage context should not be treated as the person's paternal origin without evidence.

9. Numbers as Identification Anchors

Parenthetical numbers are often useful for distinguishing persons. A repeated name with the same number, same title, and same village may be a strong identity candidate. A repeated name with different numbers may represent different persons or different references to one person; the context must decide.

Numbers should be preserved as written, with slash, double slash, zero, and position. The person index should not convert them into dates unless clearly supported.

Data rule: every person occurrence should include nearby number and number-position.

Critical caution: dropping numbers removes one of the best tools for distinguishing repeated names.

10. Marriage Context in the Person Index

A person may appear as principal person in a marriage entry, spouse-side figure, title-bearing witness-like figure, father of spouse, or member of an affinal house. The index must preserve these roles.

A marriage entry should create links between the person index and the marriage table. If the person appears in a first marriage and also in a second marriage context, the roles must be separated. If the spouse is unnamed but the spouse-side house is visible, the index should record a house-level link.

Data rule: include marriage-role fields: principal, spouse-side, father-of-spouse, issue, affinal, or uncertain.

Critical caution: do not index every name in a marriage passage as a direct member of the principal paternal line.

11. Maternal Context in the Person Index

Names inside a मातृक चक्र must be indexed with maternal role. A person may be anchor, maternal-side person, affinal-side person, daughter's son, spouse-side figure, or uncertain. These roles are different from ordinary paternal descent.

If the person's role is uncertain, mark it. If a female link is implied but unnamed, create an implied female-link record. The person index must support such structural persons because the maternal cycle cannot be charted without them.

Data rule: person occurrences inside मातृक चक्र should include maternal-role fields.

Critical caution: do not move all maternal-cycle names into the paternal tree.

12. दौहित्र in the Person Index

A दौहित्र occurrence needs special handling. The person marked as daughter's son must be indexed as a bridge person. His mother's line and father's line are different categories. The index should show the maternal grandfather or maternal house, the implied daughter, and the daughter's son.

If the daughter is unnamed, create an implied daughter node. If the daughter's husband or father's house is unknown, mark it unknown. Do not invent it.

Data rule: every दौहित्र occurrence must link to a daughter-line table.

Critical caution: never index a दौहित्र as direct son of the maternal grandfather.

13. Women and Implied Persons

A person index should not include only named men. It must include named women where present and implied women where the structure requires them. Marriage, सुता, मातृक चक्र, and दौहित्र often require female-link records.

Such records should be clearly marked: named, unnamed but implied, inferred from marriage, inferred from दौहित्र, inferred from मातृक चक्र, or uncertain. This allows the family tree to remain structurally accurate without pretending to know names not supplied by the source.

Data rule: include implied-person records with clear labels.

Critical caution: omitting unnamed women makes the index structurally false.

14. Repeated Names and Disambiguation

Repeated names should be disambiguated through a comparison set. The set should include original name, normalized name, father, branch, village function, title, number, marriage role, maternal role, generation level, and source location. The more fields match, the stronger the identity proposal.

If only the name matches, keep the occurrences separate. If name, village, father, and number match, grouping may be probable. If name, title, village, branch, and marriage context match, grouping may become strong.

Data rule: identity grouping must state the evidence used.

Critical caution: do not merge names silently.

15. Variant Names and Alias Records

A person may appear with variant spelling, shortened name, title-name combination, or honorific form. The index should allow alias records. An alias should not be merged with a main name unless there is supporting evidence.

For uncertain aliases, use “possible alias” or “probable alias.” If the source itself provides a known alternative, mark it as source-supported alias. If the connection is editorial, mark it as editorial hypothesis.

Data rule: keep alias type and confidence level.

Critical caution: aliasing is useful only when it remains auditable.

16. Generation Level in the Person Index

The person index should include generation level when the source supports it. सुत gives one level below father. पौत्र gives grandson level. प्रपौत्र gives great-grandson level. सन्तति and अपत्य give branch continuity but may not give exact level.

Generation level should therefore be stored as exact, implied, branch-level, or uncertain. This helps prevent incorrect tree drawing.

Data rule: generation level must be linked to the relationship word that supports it.

Critical caution: do not assign generation numbers from sequence alone.

17. Source Location and Segment Number

Every person occurrence should have source location and segment number. Without location, the index cannot be checked. Without segment number, the person cannot be connected to the exact part of a dense passage.

The source location may include file, page, line, entry, cluster, or segment. Even if exact pagination is difficult, a stable internal identifier should be created.

Data rule: no person occurrence should enter the index without source location.

Critical caution: an unlocated person index becomes unusable for verification.

18. The Person Index Table

A complete person index table should include: occurrence identifier; person-identity identifier; original name; normalized name; variant form; alias status; title-

as-written; title category; relationship word; direct father; named ancestor; branch marker; generation level; village occurrence; place function; marriage role; maternal role; दौहित्र role; implied female link; number-as-written; number-position; source location; segment number; identity confidence; and critical note.

This table should link to the family tree, village index, title index, marriage table, maternal-cycle table, daughter's-son table, and number table.

Data rule: one row should represent one occurrence; identity grouping should be a separate layer.

Critical caution: one row per modern person will hide source complexity.

19. Creating the Alphabetical Index

After the occurrence table is built, an alphabetical index can be created. The alphabetical index should not replace the analytical table. It should point to occurrence identifiers and person-identity identifiers.

Each alphabetical entry may include the original forms, normalized form, title, village, relationship role, and cross-references. For repeated names, list separate entries with disambiguating labels.

Data rule: the alphabetical index should be generated from the occurrence table, not typed independently.

Critical caution: an alphabetical name list without disambiguation is dangerous.

20. Cross-References in the Person Index

Cross-references are essential. A person entry should be able to point to: father, sons, branch, village, title,

marriage, maternal cycle, daughter's son, note, and possible alias. A printed index may use "see also," while a digital index may use linked identifiers.

Cross-references should also be used for uncertain identity: "possibly identical with," "distinct from," "not to be confused with," or "same name, different village."

Data rule: include cross-reference type and confidence.

Critical caution: cross-references must clarify, not conceal uncertainty.

21. Critical Analysis: What the Person Index Reveals

A person index reveals the Panji's method of identity. A person is not identified only by name. Identity is made from relation, house, village, title, number, marriage, maternal connection, and source position. The Panji's world is relational; therefore its index must also be relational.

The person index also reveals the density of social memory. Some persons matter because of descent. Some matter because of title. Some matter because they create marriage links. Some matter because they stand in a maternal or daughter-line bridge. Some matter because their name is a key to a village cluster.

A good person index therefore becomes one of the main interpretive tools of the whole book.

22. Common Errors in Creating a Person Index

The common errors are: treating one repeated name as one person; splitting one person into many entries without comparison; losing original spellings; dropping titles; ignoring relationship words; placing branch

ancestors in father columns; erasing women; misplacing दौहित्र; ignoring village function; treating numbers as optional; failing to record source location; and creating an alphabetical list before building occurrence records.

Each error weakens the whole reconstruction.

23. Rules for Creating a Person Index

First, preserve every name as written.

Second, create occurrence records before identity groups.

Third, never identify a person by name alone.

Fourth, attach relationship words, titles, numbers, villages, and source location.

Fifth, separate direct father from branch ancestor.

Sixth, record marriage and maternal roles.

Seventh, include implied women when the structure requires them.

Eighth, treat दौहित्र as a daughter-line bridge.

Ninth, use confidence levels for identity grouping.

Tenth, generate the alphabetical index from the analytical table.

24. Conclusion: Names as Relational Evidence

The person index is the Panji's name-memory in disciplined form. It protects the reader from two opposite errors: merging different persons because they share a name, and separating one person into many persons because he appears in different contexts.

A name in the Panji is never enough by itself. It becomes meaningful only through relation, village, title,

number, marriage, maternal cycle, and source position. A proper person index preserves all these layers.

Chapter 31 will turn to the term glossary. It will show how to build a reference list of Panji terms without flattening specialized words such as सन्तति, अपत्य, सँ, वासी, डीह, मूलग्राम, मातृक चक्र, विवाह, दौहित्र, अपरा, एते, and दीप.

Chapter 31

Creating a Term Glossary

1. Why the Term Glossary Is Necessary

A Panji glossary is not a simple word list. It is a guide to the technical language of the register. Words such as सन्तति, अपत्य, सँ, वासी, डीह, मूलग्राम, मातृक चक्र, विवाह, दौहित्र, अपरा, एते, अथ, समेत, तत्रैव, सुता, सुत, पौत्र, प्रपौत्र, दीप, and title abbreviations cannot be translated once and then forgotten. Their meaning depends on function, position, and context.

The purpose of a glossary is therefore not merely to give English equivalents. It must preserve the original term, identify its grammatical role in the Panji, list its possible functions, show examples of use, warn against misreadings, and link the term to relevant tables. A good glossary teaches the reader how to read, not merely what a word means.

This chapter explains how to create such a glossary.

2. Preserve the Term as Written

Every glossary entry should begin with the exact form found in the source. If the source uses चक्र rather than चक्र, or प्रो rather than a fully expanded word, preserve the written form. If a term appears in several spellings or abbreviations, list all source forms before giving a normalized heading.

The source form matters because variant forms may reveal scribal habits, printed conventions, Sanskritized endings, Maithili usage, or abbreviation patterns. Glossary-making should not erase these differences.

Data rule: every term glossary entry should include source form, normalized form, and variant forms.

Critical caution: never replace a source form with a modern equivalent in the glossary headword field.

3. Do Not Translate Too Quickly

A term such as सँ may look simple, but it can function as origin, residence, marriage connection, maternal link, affinal association, or general connector. A term such as सन्तति may mean continuation or descendant branch, but it does not always prove direct sonship. A term such as अपत्य points toward offspring-line, but its exact force depends on the entry.

Therefore the glossary should not give one rigid translation. It should give a functional range. The first line may supply a short English gloss, but the full entry must explain how the term works in the Panji.

Data rule: separate literal gloss from Panji function.

Critical caution: one-word translation can mislead more than it helps.

4. Structure of a Glossary Entry

A complete glossary entry should contain: headword; source forms; normalized form; part of Panji grammar; literal meaning; functional meaning; common contexts; related terms; table fields affected; examples of source use; decoding rule; common error; and cross-references.

For example, सन्तति should be linked to अपत्य, सुत, branch continuity, family tree, person index, and village clusters. विवाह should be linked to प्रथम विवाह, द्वितीय विवाह, मातृक चक्र, दौहित्र, date phrases, marriage table, and issue assignment.

Data rule: every glossary entry should point to the data tables affected by the term.

Critical caution: a glossary entry without data consequences is incomplete.

5. सुत and पुत्र

सुत and पुत्र are direct descent markers. They usually identify sonship and are central to building the paternal spine. In a family tree, these terms can support a father-son line when the surrounding grammar confirms the relation.

The glossary should explain that these terms are stronger than सन्तति and अपत्य for direct generational linkage. However, even a direct term must be read within its segment. In dense passages, a sonship term may belong to a subunit, marriage context, or different branch.

Data rule: सुत and पुत्र entries should link to paternal-line tables and person-index generation fields.

Critical caution: do not detach सुत from its local segment.

6. सुतो

सुतो appears as a chain-like marker in many genealogical contexts. It may continue the sonship sequence and can help establish a line of descent. The glossary should treat it as a form requiring careful segmentation, especially where several names follow one another.

The key is not to translate सुतो mechanically but to observe where the chain begins and ends. The term may help connect names, but punctuation, numbers, and other relationship words may interrupt the sequence.

Data rule: every सुतो occurrence should be indexed with segment number and preceding name.

Critical caution: do not extend a सुतो chain beyond its evidence.

7. सुता

सुता is an issue marker and must be handled carefully. It may introduce children, issue groups, or lists within a family or marriage context. It can appear near विवाह, मातृक चक्र, or branch records. Its function depends on surrounding terms.

In a glossary, सुता should not be defined only as “daughter” or “children” without context. The Panji use often requires a broader issue-list reading. The term may be crucial for assigning children to a particular marriage or subunit.

Data rule: सुता entries should link to issue tables, marriage entries, and maternal-cycle analysis.

Critical caution: do not assign all following names to the nearest male without checking structure.

8. सन्तति

सन्तति is one of the most important terms in the Panji. It marks continuation, descendant line, or branch continuity. It may point to a remembered house or lineage branch rather than an immediate father-son relation.

The glossary must warn that सन्तति is not the same as सुत. It should usually be represented as branch continuity unless direct generational markers are present. It is central to family-tree design and branch mapping.

Data rule: सन्तति should be linked to branch-continuity fields, family tree branch boxes, and person index ancestor fields.

Critical caution: do not translate सन्तति as direct “son of.”

9. अपत्य

अपत्य points to offspring-line or descendant attachment. Like सन्तति, it often works as a branch marker. It may attach a person, ancestor, or line to a place or branch. In many entries it appears with a dash and a place name.

The glossary should distinguish अपत्य from direct पुत्र or सुत. It should also show how अपत्य interacts with place attachment, especially where the formula is अपत्य + dash + village.

Data rule: अपत्य occurrences should link person, branch, ancestor, connector, and attached place.

Critical caution: do not make every अपत्य into an immediate child relation.

10. पौत्र, प्रपौत्र, and वृद्ध प्रपौत्र

पौत्र, प्रपौत्र, and वृद्ध प्रपौत्र are generational terms. They are essential for preserving generational distance. पौत्र indicates grandson level. प्रपौत्र indicates great-grandson level. वृद्ध प्रपौत्र is a qualified extended generational term that must not be flattened.

The glossary should instruct the editor to create implied unnamed nodes when the intermediate generation is not named. These terms belong to the chronology of the family tree.

Data rule: link these terms to generation-level fields in the person index and family-tree table.

Critical caution: do not collapse पौत्र or प्रपौत्र into vague “descendant.”

11. सँ

सँ is the most flexible connector in the Panji. It may indicate from, through, with, connected to, belonging to, by marriage with, resident at, or linked through maternal or affinal relation. Its meaning cannot be fixed without context.

The glossary should treat सँ as a functional connector, not merely a preposition. It should list possible functions and

require the editor to classify each occurrence after studying the surrounding words.

Data rule: every सँ occurrence should have a connector-function field.

Critical caution: do not translate सँ automatically as “from.”

12. विवाह

विवाह marks a marriage event. It may appear alone or with प्रथम विवाह, द्वितीय विवाह, date phrases, titles, numbers, villages, issue-lists, अपरा subunits, or maternal consequences. It is one of the central social markers of the Panji.

The glossary entry should explain that विवाह opens a marriage-event row. It is not merely a note beside a person’s name. It may create spouse-side links, maternal cycles, daughter-line bridges, and future marriage restrictions.

Data rule: every विवाह occurrence should be indexed in the marriage table.

Critical caution: do not absorb विवाह into ordinary biography.

13. प्रथम विवाह **and** द्वितीय विवाह

First and second marriage markers establish sequence. प्रथम विवाह and द्वितीय विवाह must be treated as separate marriage events. Each may have its own spouse-side village, issue group, maternal consequences, and related numbers.

The glossary should warn that second marriage entries are not minor additions. They may change the structure of the family tree and the maternal-cycle network.

Data rule: create separate marriage nodes for first and second marriages.

Critical caution: never merge first and second marriages for visual convenience.

14. मातृक चक्र

मातृक चक्र is a maternal-cycle marker. It identifies a circuit of maternal or affinal connection. The phrase may close a unit, gather preceding material, or identify the maternal network of an anchor person. Its boundary must be determined carefully.

The glossary should treat मातृक चक्र as a structural term. It should cross-reference सुता, विवाह, दौहित्र, सँ, अपरा, and village functions. It should also instruct the editor to chart maternal cycles as networks rather than simple paternal lines.

Data rule: every मातृक चक्र occurrence creates a maternal-cycle record.

Critical caution: do not read मातृक चक्र as a decorative closing phrase.

15. दौहित्र

दौहित्र means daughter's son and is one of the most important bridge terms in the Panji. It connects a person to a house through a daughter. It therefore belongs to daughter-line and maternal-affinal analysis.

A दौहित्र must not be placed as the direct son of his maternal grandfather. The family tree must include the female link, named or implied. The glossary should make this warning explicit.

Data rule: every दौहित्र occurrence should link to a daughter-line table and an implied or named daughter node.

Critical caution: misplacing दौहित्र is a major structural error.

16. अपरा

अपरा indicates another unit: another branch, another spouse-line, another issue group, another reading, or another related entry. Its exact function depends on context. In marriage and maternal passages, it is especially important.

The glossary should define अपरा as a structural shift marker. It should require the editor to open a provisional subunit whenever the term appears.

Data rule: every अपरा occurrence creates a subunit identifier.

Critical caution: ignoring अपरा merges separate structures.

17. अथ **and** एते

अथ often opens a new unit, especially a village frame. एते often closes or gathers a cluster, as in formulas that close a village section. These terms are boundary markers.

The glossary should explain that अथ and एते are not merely literary particles. They affect segmentation, cluster boundary, and village indexing. They are especially important in building the village index.

Data rule: index अथ and एते in cluster boundary fields.

Critical caution: do not begin a cluster with the first personal name when अथ marks the frame.

18. ग्राम

ग्राम marks a village frame or village identity. It may appear as a separate word or joined with the village name. The glossary should explain that ग्राम is not always merely a geographic label; it can define the governing frame of a cluster.

The term should be linked to the village index, opener and closure fields, and frame-village classification.

Data rule: every ग्राम occurrence near a place name should be tested for frame function.

Critical caution: do not treat ग्राम-marked frames as ordinary attached places.

19. वासी

वासी indicates residence or recognized belonging. It may show that a person or branch is resident at a place, associated with it, or socially known through it. It is not identical with origin.

The glossary should distinguish वासी from मूलग्राम and डीह. A वासी place may be later residence, branch settlement, or social recognition.

Data rule: every वासी occurrence should link to a residence/belonging field.

Critical caution: do not translate वासी as original village.

20. डीह

डीह is a local identity term. It may indicate house-site, ancestral settlement seat, habitation memory, or local base. It is more specific than a general village name and must be indexed separately.

The glossary should preserve डीह in the original form and link it to the village index, local-identity table, and family-tree place-function labels.

Data rule: डीह should have its own field, separate from general village.

Critical caution: do not reduce डीह to ग्राम.

21. मूलग्राम

मूलग्राम means root village or original village. It is a strong marker of local identity. It may differ from residence, marriage village, maternal village, or later branch settlement.

The glossary should instruct the editor to treat मूलग्राम as root evidence but still preserve context. If a branch later appears elsewhere as वासी, the distinction becomes important.

Data rule: every मूलग्राम occurrence should be marked as root-village evidence.

Critical caution: do not confuse root village with present residence.

22. पाली

पाली may indicate a locality, sub-settlement, or part of a place-name. It should not be erased during normalization. If the source writes a place with पाली, the full source form must remain in the village index.

The glossary should cross-reference village index, sub-locality, and place-variant fields.

Data rule: preserve पाली as locality marker and original place component.

Critical caution: deleting पाली may merge distinct places.

23. समेत, ओ, **and** तत्रैव

समेत indicates inclusion. ओ joins items. तत्रैव refers to the same place already mentioned. These small words are essential in village and branch indexing.

The glossary should treat them as connectors with data consequences. समेत creates included-place fields. ओ creates joined-place links. तत्रैव creates implied-place records.

Data rule: every समेत, ओ, and तत्रैव occurrence should be represented in the village or relationship table.

Critical caution: omitting these connectors breaks the internal structure of a cluster.

24. टीप

टीप marks a note. A note may belong to a later layer, a clarification, a reference, or an internal register addition. It should not be absorbed into the main entry without marking its note status.

The glossary should explain that टीप creates a note field and may require separate source-layer classification. Numbers near टीप should be preserved exactly.

Data rule: every टीप occurrence should create a note record.

Critical caution: do not treat note material as if it were automatically part of the original entry.

25. Titles and Abbreviations

The glossary must include title and abbreviation entries: ठो, प्र०, म. म., म.म.उ., महामहो, महामहोपाध्याय, कवि, कविराज, वैयाकरण, पण्डित, ज्योतिर्विद, धर्माधिकारी, पौराणिक, मीमांसक, अग्निहोत्रिक, बाबू, ठाकुर, and related forms.

Each title entry should include source form, probable expansion, functional category, person-index field, title-index field, and cautions. Some abbreviations may remain uncertain and should be marked as such.

Data rule: titles and abbreviations should be indexed as terms and as person/title data.

Critical caution: do not expand abbreviations silently.

26. The Glossary Table

A complete term glossary table should include: term identifier; source form; normalized headword; variant forms; literal gloss; functional meaning; Panji category; common contexts; related terms; affected tables; example source phrase; decoding rule; common error; source locations; confidence level; and editorial note.

The glossary should be relational. A term should point to examples, examples should point to source segments, and source segments should point back to the tables.

Data rule: the glossary must be linked to the person index, village index, marriage table, maternal-cycle table, title index, number table, and family-tree table.

Critical caution: a glossary isolated from the data system is not enough.

27. Cross-References Inside the Glossary

Terms in the Panji work together. Therefore the glossary must use cross-references. सन्तति should point to अपत्य, सुत, and branch continuity. विवाह should point to प्रथम विवाह, द्वितीय विवाह, सुता, मातृक चक्र, and दौहित्र. वासी should point to मूलग्राम and डीह. सँ should point to marriage, village, and maternal contexts.

Cross-references should not be decorative. They should guide interpretation.

Data rule: every glossary entry should include “see also” fields.

Critical caution: a glossary without cross-references encourages isolated reading.

28. Critical Analysis: What the Glossary Reveals

A Panji glossary reveals that the register has its own grammar. Its terms are not loose words. They are archival operators. They open clusters, close clusters, mark descent, show branch continuity, create marriage events, identify

maternal circuits, distinguish residence from root, preserve notes, and carry title-based status.

The glossary also reveals why translation alone is inadequate. A term may have one literal meaning but several Panji functions. The decoder must therefore explain both language and use.

A good glossary becomes a method manual in miniature.

29. Common Errors in Creating a Term Glossary

The common errors are: replacing source forms with normalized forms; giving one-word translations; ignoring functional context; failing to distinguish सुत from सन्तति; translating सँ only as “from”; treating वासी as मूलग्राम; reducing डीह to village; erasing पाली; ignoring अपरा; treating मातृक चक्र as decorative; placing दौहित्र in the paternal line; expanding abbreviations silently; and failing to link terms to tables.

30. Rules for Creating a Term Glossary

First, preserve the source form.

Second, record variants.

Third, separate literal gloss from Panji function.

Fourth, list common contexts.

Fifth, link each term to affected tables.

Sixth, give decoding rules.

Seventh, warn against common errors.

Eighth, cross-reference related terms.

Ninth, mark uncertain expansions.

Tenth, treat every technical word as evidence.

31. Conclusion: Terms as Tools of Decoding

The Panji is decoded through its terms. सुत, सन्तति, अपत्य, सँ, विवाह, मातृक चक्र, दौहित्र, वासी, डीह, मूलग्राम, पाली, अपरा, एते, अथ, टीप, and the title abbreviations are not passive vocabulary. They are tools by which the register organizes society.

A proper glossary preserves these tools in usable form. It teaches the reader where a term appears, what it may mean, how it functions, which tables it affects, and what mistakes to avoid.

Chapter 32 will complete Part VII by examining errors, variants, and editorial discipline. It will show how to handle damaged readings, duplicate names, variant spellings, uncertain abbreviations, and conflicting reconstructions without losing the integrity of the source.

Chapter 32

Errors, Variants, and Editorial Discipline

1. Why Editorial Discipline Is Necessary

Every decoding project reaches a point where the reader must confront error. The Panji contains difficult names, variant spellings, damaged readings, repeated persons, unclear numbers, uncertain titles, broken punctuation, and passages where the same word may function differently in different contexts. These difficulties do not weaken the source. They prove that the source is a living archive, transmitted through writing, copying, memory, and later handling.

Editorial discipline is the method by which the decoder respects this condition. The editor must preserve the original

reading, identify possible errors, distinguish source variation from modern transcription error, mark uncertainty, and avoid replacing difficulty with false certainty. A clean modern text is useful only if it remains accountable to the source.

This chapter completes Part VII by explaining how to handle errors, variants, and uncertainty while preserving all data.

2. Preserve Before Correcting

The first rule is preservation. A doubtful form should be copied exactly before it is corrected, normalized, or explained. If a village appears in an unusual spelling, preserve that spelling. If a title abbreviation is unclear, preserve it. If a number is damaged or ambiguous, preserve it as written and mark the uncertainty.

Correction may be necessary, but it should never replace the source form. The corrected or normalized form belongs in a separate field. This protects the original evidence and allows later readers to review the editorial decision.

Data rule: every correction must have an original reading, normalized reading, reason, and confidence level.

Critical caution: do not silently repair the Panji.

3. Types of Error and Variation

Errors and variants are not all the same. Some are source variants. Some are scribal or typographical mistakes. Some are OCR damage. Some are modern transcription errors. Some are genuine older spellings. Some are local village forms. Some are abbreviations that look like errors but are actually register conventions.

The editor should classify each case before changing it. A variant spelling of a village is different from an OCR mistake. A repeated name may be a second person, not a duplicate error. A strange abbreviation may be meaningful.

Data rule: classify the issue type: source variant, scribal error, print error, OCR error, transcription error, abbreviation, local form, duplicate, or uncertain.

Critical caution: not every unusual form is an error.

4. Variant Spellings of Names

Names may vary across the Panji. A person may appear with a full name in one passage and a shortened form in another. A Sanskritized form may appear beside a Maithili-like form. A title may be attached in one occurrence and absent in another. Spelling variation may also come from transcription.

The person index must preserve all such forms. Only after comparison of father, branch, village, title, number, marriage context, and source position should variants be grouped into one identity.

Data rule: use variant-name records and alias-confidence fields.

Critical caution: do not merge names only because they look similar.

5. Variant Spellings of Villages

Village names are especially vulnerable to variation. A village may appear in joined form, with suffix, with पाली, with changed vowel, with nasal difference, or in a damaged OCR form. A modern gazetteer may use another spelling.

The village index should preserve the original form, normalized form, possible modern form, and confidence. If two forms may be the same place, mark them as possible variants rather than merging them silently.

Data rule: every village variant must remain searchable in its original form.

Critical caution: premature village merging creates false geography.

6. Repeated Names Are Not Always Duplicates

The Panji contains repeated personal names. A repeated name may indicate the same person, a namesake in another branch, a person in another generation, or a different person in the same village. Repetition is not automatically duplication.

To decide identity, compare relationship word, father or branch, village, title, number, marriage role, maternal role, and source segment. If the evidence is insufficient, keep the occurrences separate.

Data rule: repeated names should be grouped only with stated evidence.

Critical caution: never remove a repeated name as duplicate without proof.

7. Duplicate-Looking Village Occurrences

A village may appear more than once in the same cluster. This may not be accidental. The place may function differently in each occurrence: frame village, branch-seat, joined place, included place, residence, maternal village, or spouse-side village.

The village index should therefore be occurrence-based. A repeated village should receive multiple rows if it occurs in multiple functions.

Data rule: one source occurrence equals one village-index row.

Critical caution: do not collapse repeated villages into one entry before classifying function.

8. Damaged Readings and Illegible Forms

Some readings may be damaged, incomplete, or unclear. The editor should not guess without marking the guess. Use brackets, question marks, or uncertainty fields according to the

editorial system. If a word is partly readable, preserve the visible part and mark the damaged part.

Where possible, compare the form with nearby entries, repeated patterns, title lists, village gazetteer, and relationship grammar. But comparison should support a suggestion, not erase the damaged reading.

Data rule: every damaged reading must have a damage note and confidence value.

Critical caution: an elegant reconstruction is not evidence unless the source supports it.

9. OCR and Transcription Errors

Modern OCR can damage Devanagari, especially in dense genealogical text. It may split joined words, misread punctuation, confuse numerals, distort abbreviations, and damage village names. Transcription can create similar problems.

The editor should compare OCR text with page image whenever a reading affects genealogy, village identity, title, number, or marriage interpretation. If the image is unavailable, mark the reading as transcription-dependent.

Data rule: mark whether a reading is image-verified, transcription-only, or OCR-suspect.

Critical caution: do not build final genealogy on unchecked OCR.

10. Abbreviation Uncertainty

Abbreviations such as ठो, प्रो, म. म., म.म.उ., महो, and related forms must be handled carefully. Some expansions are familiar; others may depend on context. The editor should preserve the abbreviation exactly and give the expansion separately.

If an expansion is uncertain, mark it as probable or possible. Do not expand silently in the main transcription.

Data rule: abbreviation-as-written and expansion-confidence must be separate fields.

Critical caution: silent expansion can create false titles or false identity.

11. Number Uncertainty

Parenthetical numbers may be clear in form but uncertain in function. A number may be a register number, branch number, page-like reference, marriage marker, note number, or another internal anchor. Its exact purpose may not be known.

The correct method is to preserve the number exactly and record its position. Only later comparison should determine function.

Data rule: number-as-written, number-position, and number-function-confidence must be recorded separately.

Critical caution: do not convert uncertain numbers into dates.

12. Punctuation and Boundary Problems

The Panji often uses punctuation in ways that differ from modern prose. Double danda, dash, colon, commas, and spacing may divide units or may be inconsistent. A missing punctuation mark may cause two units to appear joined. An extra mark may split a continuous phrase.

The editor should not rely on punctuation alone. Boundaries should be confirmed by relationship words, village frames, marriage markers, मातृक चक्र formulae, and closure signs.

Data rule: every boundary decision in a difficult passage should have a boundary-confidence field.

Critical caution: punctuation helps, but it does not replace grammar.

13. Joined Words and Split Words

Panji entries often contain joined forms: village plus ग्राम, name plus अपत्य, title plus name, or relationship plus suffix. OCR or transcription may also split words incorrectly. The editor must preserve the source form but may add segmented analysis.

For example, a joined form should appear in the original field, while the analysis field may separate village, suffix, and function. This allows the reader to see both source and interpretation.

Data rule: keep original joined form and editorial segmentation separately.

Critical caution: segmentation is interpretation, not transcription.

14. Conflicting Reconstructions

Sometimes two plausible reconstructions exist. A name may be person or place. A village may be residence or spouse-side village. A सुता list may belong to one marriage or another. A number may belong to the preceding or following unit.

In such cases, the editor should not force a single answer unless evidence supports it. Record both possibilities, explain the evidence, and assign confidence.

Data rule: conflicting interpretations should be preserved in an alternatives field.

Critical caution: uncertainty should be documented, not hidden.

15. Editorial Symbols

A project of this kind needs editorial symbols. Brackets may show supplied text. Question marks may mark uncertainty. Dotted lines may show probable relationships. Square brackets may identify editorial expansions. Parentheses from the source should not be confused with editorial parentheses.

The book should define these symbols in an appendix and use them consistently. Every symbol must mean one thing.

Data rule: maintain an editorial-symbol key.

Critical caution: inconsistent symbols create new confusion.

16. Normalization Policy

Normalization makes the data searchable. But normalization must follow a policy. The policy should state how to normalize names, villages, titles, numbers, punctuation, joined words, Sanskrit endings, Maithili forms, and modern spellings.

The policy should also state what will not be normalized. Terms such as डीह, पाली, मातृक चक्र, अपत्य, सन्तति, and source abbreviations should remain visible.

Data rule: every normalized field must be traceable to original source form.

Critical caution: normalization should never become replacement.

17. When to Emend

Emendation means correcting the source reading. It should be rare and explicit. Emend only when the source form is clearly damaged and the correction is strongly supported by grammar, repeated occurrence, image comparison, or parallel entry.

Even then, the emended form belongs in an editorial field. The source reading remains in the transcription field. The note should explain why the emendation was made.

Data rule: every emendation requires a reason and confidence level.

Critical caution: do not emend merely because a form is unfamiliar.

18. Handling Missing Data

Missing data must remain visible. If a father is not named, write “not supplied,” not a guessed father. If a spouse is unnamed, record spouse-name not supplied and spouse-side house if given. If a woman is implied but unnamed, record an implied female link.

Missing data is not empty data. It tells us the limits of the source.

Data rule: distinguish not supplied, illegible, damaged, implied, and unknown.

Critical caution: do not fill gaps silently.

19. Revision Logs

Every major reconstruction should have a revision log. If a person identity is merged, split, corrected, or reclassified, the change should be recorded. If a village is normalized differently, record why. If a marriage issue assignment changes, record the old and new interpretation.

Revision logs protect the integrity of the work. They also help later researchers understand how the reconstruction developed.

Data rule: every corrected table should preserve date of correction, reason, and affected records.

Critical caution: overwriting old decisions without record makes the project unreviewable.

20. Critical Notes

Critical notes are not optional. A critical note should explain difficult readings, uncertain identifications, variant spellings, boundary problems, title expansions, number functions, and alternate reconstructions. It should state what is certain, what is probable, and what remains unresolved.

A good critical note makes the editor's work transparent. It allows disagreement without destroying the source.

Data rule: every difficult entry should have a critical note.

Critical caution: conclusions without critical notes may appear stronger than the evidence allows.

21. Editorial Ethics

Editorial discipline is also ethical discipline. The Panji is not merely data. It is family memory, social memory, village memory, and intellectual memory. Wrong merging, false correction, or careless deletion can distort that memory.

The editor must therefore prefer honesty to neatness. Where the source is uncertain, say so. Where a reading is damaged, say so. Where two possibilities remain, keep both. Where the source does not give a fact, do not invent it.

Data rule: uncertainty must be preserved as part of the record.

Critical caution: the editor's confidence should never exceed the evidence.

22. The Error-and-Variant Table

A complete error-and-variant table should include: record identifier; source phrase; issue type; original reading; normalized reading; proposed correction; evidence for correction; related person; related village; related term; related number; source image status; variant group; confidence level; editorial note; date of decision; and revision history.

This table should link to the person index, village index, term glossary, title index, family tree, marriage table, maternal-cycle table, and number table.

Data rule: every correction should be tabled, not hidden in prose.

Critical caution: undocumented correction is invisible alteration.

23. Common Errors in Editorial Handling

The common editorial errors are: correcting before preserving; merging repeated names; merging village variants too early; expanding abbreviations silently; treating all numbers as dates; ignoring OCR risk; deleting punctuation; over-trusting punctuation; failing to mark damaged readings; erasing unnamed women; forcing a single reconstruction; using inconsistent symbols; and failing to keep a revision log.

Each of these errors makes the Panji easier to read but less faithful.

24. Rules for Editorial Discipline

First, preserve the source form.

Second, classify the difficulty.

Third, separate transcription, normalization, and interpretation.

Fourth, mark uncertainty visibly.

Fifth, never merge without evidence.

Sixth, never emend silently.

Seventh, verify OCR against image where possible.

Eighth, record alternatives when evidence remains divided.

Ninth, keep revision logs.

Tenth, prefer faithful complexity to false simplicity.

25. Conclusion: Discipline as Preservation

Editorial discipline is the final tool of decoding. Without it, family trees become guesses, village indexes become modernized lists, person indexes merge names falsely, and glossaries flatten technical terms. With it, even difficult readings remain useful because their uncertainty is preserved.

The Panji deserves this discipline. It is a layered archive of Mithila: genealogical, social, intellectual, geographical, maternal, and ritual. Its data must be enshrined, but not beautified into false certainty.

Part VIII will now provide appendices: glossary, abbreviation key, kinship key, village gazetteer, title and occupation index, sample genealogical tables, sample marriage-network tables, editorial symbols, and indexes of names and places.

Part VIII - Appendices

Appendix A

Glossary of Panji Terms

Purpose of the Glossary

This appendix gathers the principal technical terms used throughout the Panji and throughout this book. It is not meant to replace the fuller methodological chapters. It is a quick reference for readers who need to identify the function of a term while decoding an entry.

How to Use This Glossary

Each entry gives a practical working meaning, not a fixed one-word translation. The same term may function differently in a village cluster, a marriage entry, a maternal cycle, or a dense genealogical passage. The original Devanagari form should always be preserved before interpretation.

Editorial Rule

Where a term is uncertain in a particular passage, the glossary should guide the first-pass reading, but the final interpretation must come from context. A glossary explains possible function; it does not replace evidence.

A. Boundary and Cluster Terms

अथ — An opening marker. In village formulae it often begins a new cluster, especially when followed by a place

name and ग्राम. It should be indexed as a boundary sign, not ignored as a decorative particle.

एते — A closing or gathering marker. In formulae such as एते + village + ग्राम, it usually marks the end of a village cluster. It is essential for defining cluster boundary.

ग्राम — Village or village-frame marker. It may identify the governing village of a cluster, not merely a place mentioned in passing.

प्रकरणम् — A section or topic marker. When attached to विवाह or another subject, it may indicate that the following material belongs to that register topic.

टीप — A note marker. It may refer to later clarification, internal reference, correction, or added record. It should be separated from the main entry unless context proves otherwise.

अपरा — Another unit, additional branch, alternate sub-entry, second line, spouse-line, or related continuation. It should always open a provisional subunit.

तत्रैव — There itself / in the same place. It is an implied-place reference and must be connected to the preceding place with confidence level.

B. Descent and Branch Terms

सुत — Son; a strong direct descent marker when context confirms the father-son relation.

सुतो — A chain-like sonship or continuation marker. It should be read within segment boundaries and not extended beyond evidence.

पुत्र — Son; usually a direct relation marker, often more formal in tone.

सुता — Issue or child-list marker in many Panji contexts. It must be read carefully, especially near marriage entries and maternal cycles.

सन्तति — Continuation, descendant branch, lineage continuity. It often marks branch continuity rather than direct father-son relation.

अपत्य — Offspring-line or descendant attachment. Like सन्तति, it may indicate branch continuity or an ancestor-linked line, not immediate sonship.

पौत्र — Grandson. It preserves generational distance and should not be flattened into “descendant.”

प्रपौत्र — Great-grandson. It requires preservation of the implied intervening generations if they are not named.

वृद्ध प्रपौत्र — A qualified extended generational term. It should be preserved exactly and treated as a special generational marker.

भ्राता — Brother. It may identify collateral relation and should not be forced into a direct descent line.

भगीनेय — Sister’s son or sister-line relation in relevant contexts. It should be treated as collateral-affinal evidence where context supports it.

C. Marriage and Affinal Terms

विवाह — Marriage; a formal event marker. It should create a marriage-event record, not merely a prose note.

प्रथम विवाह — First marriage. It creates a distinct marriage node and should not be merged with later marriages.

द्वितीय विवाह — Second marriage. It may create a separate spouse-side house, issue group, maternal cycle, and village network.

दौहित्र — Daughter's son. A bridge term. The person must be charted through an implied or named daughter, not as direct son of the maternal grandfather.

जामाता — Son-in-law, where present. It marks affinal relation and should be linked to marriage and spouse-side house.

सम्बन्ध — Connection or relation in a broad sense where present. It must be classified by context: marriage, kinship, branch, or social link.

D. Maternal-Cycle Terms

मातृक — Maternal; relating to the mother's side or maternal network.

चक्र — Cycle or circuit. In मातृक चक्र it indicates a network, not a straight paternal line.

मातृक चक्र — Maternal cycle; a structural marker for maternal and affinal relations. It should create a maternal-cycle record with boundary, anchor, female link, villages, and related marriage evidence.

एवं ... मातृक चक्र — A common closing or gathering formula for a maternal-cycle unit. The named person before the formula may be an anchor, but the role should be tested.

E. Village and Local Identity Terms

वासी — Resident at / belonging to a place. It marks residence or recognized local belonging, not necessarily root origin.

डीह — House-site, settlement seat, ancestral habitation, or local base. It must be indexed separately from general village names.

मूलग्राम — Root village or original village. It is stronger than ordinary residence and should be treated as root-place evidence.

पाली — A locality, sub-settlement, or component of a place-name. It should not be erased during normalization.

समेत — Together with / including. It expands a place or branch unit and should create an included-place field.

ओ — And. It joins persons or places. Joined items should be preserved as linked pairs or groups before separation into index entries.

सँ — A flexible connector: from, with, through, linked to, by marriage with, resident at, or connected through maternal/affinal relation depending on context. It should be classified only after reading surrounding evidence.

F. Title and Specialist Terms

ठो / ठ. — Abbreviation usually connected with ठकुर in many contexts. Preserve the abbreviation and expand only with confidence.

ठाकुर — A title or status marker. It may distinguish persons and houses.

प्र० / प्र. — Identity qualifier or abbreviation requiring contextual expansion. It must not be expanded silently.

म. म. — Abbreviation often associated with महामहोपाध्याय or related learned-title usage, depending on context. Preserve as written.

म.म.उ. — A learned-title abbreviation. Expansion should be recorded separately with confidence.

महामहोपाध्याय — High learned title. It identifies scholastic prestige and should be indexed under title and intellectual history.

महामहो / महो — Shortened learned-title forms. They should be preserved exactly and normalized in a separate title field.

कवि — Poet. A literary marker; should be indexed under person, title, and village.

कविराज — Poet of high prestige or recognized literary title. It is important for literary history and learned-house mapping.

वैयाकरण — Grammarian. A specialist title connected with grammar and intellectual history.

पण्डित — Learned person or scholar. It may function as a title and identification marker.

ज्योतिर्विद — Astrologer, astronomer, or calendar specialist depending on context. It should be linked to intellectual and ritual function.

धर्माधिकारी — Legal-ritual authority or dharma office holder. It should be indexed as social and ritual function.

पौराणिक — Specialist in Purana narration or Purana learning.

मीमांसक — Specialist in Mimamsa learning. Variant spellings should be preserved.

अग्निहोत्रिक — Ritual specialist associated with अग्निहोत्र. It should be indexed as ritual function.

बाबू — Later social/status title in many contexts. It should be preserved as a title and used cautiously for chronology.

G. Number and Reference Terms

Parenthetical numbers — Numbers in parentheses. They may be register anchors, branch numbers, person references, marriage references, note markers, or other internal signs. They should not be treated as dates unless proved.

Slash numbers — Number forms containing a slash. Preserve exactly, including zeroes and position.

Double-slash numbers — Number forms with double slash. Preserve exactly; do not normalize to ordinary numbers.

Number position — The location of the number: after name, after title, after village, after विवाह, after दीप, or uncertain. This is part of the evidence.

H. Editorial Terms Used in This Book

Source form — The exact form as it appears in the source. It must be preserved before normalization.

Normalized form — A searchable or standardized form supplied by the editor. It must never replace the source form.

Variant — A different spelling or form that may or may not represent the same person, place, or term.

Confidence level — A label such as certain, probable, possible, uncertain, or unresolved used to prevent false certainty.

Implied female link — An unnamed woman required by the structure of marriage, मातृक चक्र, or दौहित्र.

Branch continuity — A relationship through सन्तति or अपत्य that preserves continuity without necessarily proving immediate sonship.

Marriage node — A chart element representing a विवाह event rather than a simple line between persons.

Cluster boundary — The beginning and end of a village or register unit, usually detected through अथ, ग्राम, एते, punctuation, or a change of formula.

I. Short Cross-Reference List

सन्तति: see अपत्य, सुत, branch continuity, family tree.

अपत्य: see सन्तति, branch marker, village attachment.

सँ: see विवाह, वासी, मातृक चक्र, दौहित्र, village connector.

विवाह: see प्रथम विवाह, द्वितीय विवाह, सुता, मातृक चक्र, दौहित्र.

मातृक चक्र: see सुता, दौहित्र, सँ, विवाह, अपरा.

दौहित्र: see daughter-line, implied female link, maternal cycle.

वासी: see मूलग्राम, डीह, residence, local identity.

डीह: see village index, ancestral site, local identity.

मूलग्राम: see root village, वासी, migration caution.

टीप: see number, note layer, editorial discipline.

Conclusion to Appendix A

This glossary is a working key. It does not replace close reading; it makes close reading possible. Every Panji term should be preserved in original form, classified by function, linked to its table, and interpreted only through context. The next appendix will provide the abbreviation key that supports this glossary, especially for titles and compressed register forms.

Appendix B

Abbreviation Key

Purpose of the Abbreviation Key

This appendix gathers the principal abbreviated and compressed forms that occur in Panji-style entries and in this book's decoding method. The key is practical rather than final: every abbreviation must still be read in context and preserved exactly before expansion.

How to Use This Key

First copy the abbreviation as written. Second, identify its possible expansion. Third, assign a confidence level. Fourth, link it to the person, title, village, marriage, note, or number table affected by it.

Editorial Rule

No abbreviation should be silently expanded in the main transcription. The source form and the expansion must remain separate. Where an expansion is uncertain, the uncertainty is part of the record.

A. Principles for Abbreviation Handling

Preserve first — The written form, including dot, vowel, spacing, numeral, and punctuation, must be copied before any expansion.

Expand separately — The expanded form belongs in an editorial or normalized field, not in place of the source form.

Attach to context — An abbreviation may belong to the name before it, the name after it, a title, a village, a marriage, or a note. Its position must be recorded.

Use confidence levels — Expansion should be marked certain, probable, possible, uncertain, or unresolved.

Do not over-regularize — Two similar abbreviations may not always mean the same thing in every passage.

B. Common Title Abbreviations

ठ० / ठ. — Usually connected with ठाकुर in many Panji contexts. Preserve as written. Expand only when the context supports the reading.

ठा. — A possible short form for ठाकुर or a related title form, depending on source habit. Requires contextual confirmation.

प्र० / प्र. — A qualifier or abbreviated register form. It may identify a person, title, relation, or formula depending on context. Do not expand silently.

म. म. — Often associated with महामहोपाध्याय or a high learned-title register, but the exact expansion should remain context-dependent.

म.म.उ. — A compact learned-title abbreviation. Preserve the dots and sequence exactly. Expansion should be recorded with confidence.

महो — Shortened learned-title form, often related to महामहो / महामहोपाध्याय usage. It should be indexed under learned titles.

महामहो — Expanded but still shortened form of a high learned title. It should be preserved as a source form, not automatically replaced.

पं. — Likely पण्डित in many contexts. Preserve the abbreviation and record title category as learned title where supported.

ज्यो. — Possible abbreviation related to ज्योतिर्विद or ज्योतिष-related specialist title. Requires context.

कवि. — Where present, may abbreviate कवि. Record as literary-title evidence with source form preserved.

वै. — Potential abbreviation in learned contexts, possibly relating to वैयाकरण or another specialist designation. Do not expand without support.

C. Social and Status Abbreviations

बा. / बाबू — Babu-type status form where context supports it. Because बाबू may indicate a later social layer, it should also be recorded in chronology notes.

म. कु. — Possible compact form for Maharaj Kumar or another status phrase depending on context. Treat as unresolved unless source habit confirms.

चौ. — Possible abbreviation for चौधरी where used in status contexts. Preserve and expand only with confidence.

र. — May be part of a name, title, village, or status abbreviation. Do not expand mechanically.

श्री. — Honorific where present. Usually not enough for identity by itself, but it should be preserved in the source form.

D. Relationship and Register Abbreviations

सु. — May abbreviate सुत, सुता, or another form depending on position. It must be resolved by grammar and context.

स. — May be a shortened register form in relationship, title, or place contexts. It should be treated as unresolved until context clarifies.

सं. — May suggest सम्बन्ध, संख्या, संतान, or another abbreviated form depending on context. Preserve exactly.

वि. — May stand near विवाह, विद्वान्, village, or another word. Context decides.

मातृ. — Possible shortened maternal-cycle indicator. If near चक्र, classify under मातृक चक्र evidence.

प्र. — Could be a qualifier, title, or part of a formula. Record position before expansion.

E. Village and Locality Abbreviations

ग्र. — Likely ग्राम in many place contexts. It should be indexed as village-frame or place marker only after context is checked.

वा. — May abbreviate वासी in local-identity contexts. It must be separated from other possible वा-forms.

मू.ग्र. — Possible abbreviation for मूलग्राम. Treat as root-village evidence when confirmed.

डी. / डीह — If abbreviated or damaged, preserve source form and classify as डीह only when context supports it.

पा. / पाली — Possible shortened locality marker. Do not erase it during normalization.

तत्र. — Possible shortened तत्र or तत्रैव in place-reference contexts. Requires preceding-place analysis.

F. Number and Note Abbreviations

टीप — Note marker. It may be written near numbers and should create a separate note record.

टि. / टी. — Possible abbreviated note marker if context supports it. Preserve exactly and classify with caution.

(number) — A parenthetical number. It is an archival sign, not automatically a date.

(number/number) — A slash number. Preserve exactly with zeroes and slash position.

(number//number) — A double-slash number. Preserve exactly and do not regularize.

0 / ० in numbers — Zero must be preserved exactly because it may affect internal reference structure.

G. Date and Calendar Compression

मास **names** — Month names in marriage or date phrases should be preserved in source form before any calendar interpretation.

कृष्ण / शुक्ल — Fortnight markers in traditional calendar phrases. They are date evidence but not complete modern dates by themselves.

तिथि **terms** — Terms such as चतुर्दशी are ritual-calendar markers. Conversion requires year and calendar basis.

weekday names — Weekday terms such as बुधे help date analysis but do not create a complete date alone.

modern date forms — Modern-looking dates may mark event, record, note, reading, or later addition. Function must be identified separately.

H. Expansion Table Template

Every abbreviation should be expanded in a table with the following fields: abbreviation as written; probable expansion; category; attached person or place; position; source phrase; affected table; confidence level; alternate expansion; and editorial note.

I. Confidence Labels for Abbreviations

Certain — The expansion is directly supported by source form and context.

Probable — The expansion is strongly supported by repeated usage or context but not explicit.

Possible — The expansion is plausible but needs confirmation.

Uncertain — The abbreviation is recognized as important but the expansion is not secure.

Unresolved — No reliable expansion can yet be supplied. Preserve the form and continue comparison.

J. Cross-Reference List

ठ० / ठ.: see ठाकुर, title index, marriage entries.

प्र० / प्र.: see identity qualifier, person index, marriage records.

म. म. / म.म.उ.: see महामहोपाध्याय, learned titles, intellectual history.

पं.: see पण्डित, learned title, person index.

ग्रा.: see ग्राम, village index, cluster boundary.

वा.: see वासी, local identity, residence field.

मू.ग्रा.: see मूलग्राम, root village, local identity.

दीप: see note layer, number table, editorial discipline.

Slash numbers: see number position, register anchor, chronology caution.

Common Errors in Abbreviation Expansion

Silent expansion — Replacing ठो with ठाकुर or म. म. with महामहोपाध्याय without preserving the source form.

Single expansion for all contexts — Assuming one abbreviation always has one meaning across the entire Panji.

Ignoring position — Expanding an abbreviation without noting whether it comes before or after a name, title, place, or number.

Title loss — Removing abbreviations from names because they seem repetitive.

Chronology error — Using a title abbreviation as a date marker without evidence.

OCR confidence — Trusting a damaged abbreviation without checking image or parallel occurrences.

Rules for Appendix B

Preserve every abbreviation exactly as written.

Never expand in the source-transcription field.

Attach every abbreviation to its local segment.

Separate title, relation, village, number, and note functions.

Use confidence labels for every expansion.

Record alternate expansions where needed.

Check repeated usage before normalizing.

Link abbreviations to the person, title, village, marriage, note, or number table.

Flag OCR-suspect abbreviations.

Prefer unresolved honesty to false certainty.

Conclusion to Appendix B

Abbreviations are small forms with large consequences. A short mark such as ठो, प्रो, म. म., बा., or टीप can affect identity, title, village function, marriage interpretation, chronology, and source layering. The correct method is not to expand quickly but to preserve, classify, compare, and mark confidence. Appendix C will now provide the kinship key needed for interpreting relationship terms in family trees, marriage networks, maternal cycles, and daughter-line records.

Appendix C

Kinship Key

Purpose of the Kinship Key

This appendix gathers the principal kinship and relationship terms needed for Panji decoding. The key is designed for family-tree work, marriage-network work, मातृक चक्र analysis, and daughter-line reconstruction.

How to Use This Key

Begin with the source term exactly as written. Then identify whether the relation is direct paternal descent, branch continuity, collateral relation, marriage relation, maternal relation, daughter-line relation, or uncertain.

Editorial Rule

A kinship term should never be moved into a modern family-tree category before its Panji function is understood. The original term, its target person, its segment, and the confidence level must all be preserved.

A. Direct Descent Terms

सुत — Son. A strong direct-descent marker when the grammar clearly links the person to a father. Use for paternal spine construction.

पुत्र — Son. A formal direct-descent marker. Treat similarly to सुत, while preserving the exact source form.

सुतो — Sonship or chain-continuation marker. It may continue a sequence and must be bounded by segmentation.

पौत्र — Grandson. Preserve the generational distance and insert an unnamed intermediate generation if the source does not name it.

प्रपौत्र — Great-grandson. Do not flatten into son or vague descendant.

वृद्ध प्रपौत्र — Qualified extended great-grandson term. Preserve exactly and mark as a special generational relation.

B. Branch and Continuity Terms

सन्तति — Lineage continuation or descendant branch. It often marks branch continuity, not immediate sonship.

अपत्य — Offspring-line or descendant attachment. It may connect an ancestor or branch with a place or group.

वंश — Lineage or family line where present. It should be treated as broad lineage evidence unless direct relations are supplied.

कुल — House, family, or lineage-group where present. It may indicate social unit rather than a single biological relation.

C. Issue and Child-List Terms

सुता — Issue-list marker in many Panji contexts. It may introduce children or descendants and must be assigned to the correct marriage or branch with confidence.

सन्तान — Issue or progeny where present. Treat as a collective relation unless individual names and grammar clarify the structure.

अपत्य-**list** — A group attached through अपत्य. It should be indexed as branch/offshoot evidence before direct descent is inferred.

D. Collateral Relations

भ्राता — Brother. It identifies collateral relation and should not be drawn as parent-child relation.

भ्रातृ — Brother-related form or compound element. Preserve and classify by context.

भगीनेय — Sister's son or sister-line relation where context supports it. It should be treated as collateral-affinal or sister-line evidence.

सहोदर — Same-womb sibling where present. It should be distinguished from general brother terms.

E. Marriage and Affinal Relations

विवाह — Marriage event. It connects two houses and creates a marriage node, not merely a note.

प्रथम विवाह — First marriage. It must be kept separate from later marriages.

द्वितीय विवाह — Second marriage. It may produce a separate spouse-side house, issue group, and maternal network.

जामाता — Son-in-law where present. Attach through marriage relation, not through direct descent.

सम्बन्धी — Related by alliance or relationship where present. Classify the exact relation if context permits.

F. Maternal and Daughter-Line Relations

मातृक — Maternal. It points toward mother-side or maternal-affinal context.

मातृक चक्र — Maternal cycle. Chart as a network between houses, not as a straight paternal line.

दौहित्र — Daughter's son. Always chart through a named or implied daughter.

माता — Mother where present. Link to maternal side and do not erase her role if unnamed but structurally required.

दुहिता / कन्या — Daughter where present. She may be the key link in marriage and दौहित्र records.

G. Connector Terms Affecting Kinship

सँ — Flexible connector. In kinship context it may mark origin, marriage, maternal relation, residence, or general linkage. Classify after context.

ओ — And. It may join persons, places, siblings, or branch names. Preserve linked order.

समेत — Including / together with. It may include persons or places within the same kinship or branch unit.

तत्रैव — There itself / same place. In kinship context it prevents inventing a new place relation.

H. Kinship Role Categories for Tables

Direct father — A named father supported by सुत, पुत्र, or equivalent direct relation.

Direct child — A child directly linked to a named parent.

Grandchild — A पौत्र relation requiring one intervening generation.

Great-grandchild — A प्रपौत्र relation requiring two intervening generations.

Branch descendant — A person or group linked by सन्तति or अपत्य without direct generation proof.

Collateral kin — Brother, sister-line, nephew-like, or similar relation.

Marriage relation — A relation created by विवाह or spouse-side evidence.

Maternal relation — A relation through mother's side or मातृक चक्र.

Daughter-line bridge — A relation through दौहित्र or implied daughter.

Uncertain kinship — A relation not yet safely classified.

I. Family-Tree Drawing Rules

Draw सुत and पुत्र as direct lines only when the target parent is clear.

Draw पौत्र and प्रपौत्र with the correct number of generations, using unnamed nodes if needed.

Draw सन्तति and अपत्य as branch-continuity unless direct links are supplied.

Draw विवाह as an event node, not as a casual line.

Draw प्रथम विवाह and द्वितीय विवाह as separate nodes.

Draw मातृक चक्र as a network between houses.

Draw दौहित्र through a daughter, named or implied.

Do not attach villages to persons without place-function labels.

Use dotted or labelled lines for probable and uncertain links.

Never hide uncertainty for visual neatness.

J. Kinship Table Template

A kinship table should include: source phrase; person occurrence identifier; relationship term; normalized relationship category; related person; related house; generation level; marriage node; maternal-cycle node; daughter-line link; village function; number; source segment; confidence level; and critical note.

K. Common Kinship Errors

सन्तति **as sonship** — Reading सन्तति as immediate son instead of branch continuity.

अपत्य **as direct child** — Treating every अपत्य as one-generation descent.

पौत्र **as son** — Collapsing the grandson level into direct child relation.

प्रपौत्र **as descendant** — Flattening great-grandson into vague descendant.

दौहित्र **as son** — Placing daughter's son as direct son of maternal grandfather.

Unnamed women erased — Removing the implied daughter, wife, or mother needed for the structure.

Marriages merged — Combining first and second marriages into one event.

सँ **over-translated** — Rendering every सँ as “from” and thereby misreading marriage or maternal links.

L. Cross-Reference List

सुत / पुत्र: see direct descent, paternal spine, person index.

सन्तति / अपत्य: see branch continuity, family-tree branch boxes, village attachment.

सुता: see issue assignment, marriage table, maternal cycle.

विवाह: see marriage node, प्रथम विवाह, द्वितीय विवाह.

मातृक चक्र: see maternal network, implied female link, दौहित्र.

दौहित्र: see daughter-line bridge, implied daughter, maternal cycle.

भगीनेय: see collateral relation, sister-line, affinal caution.

सँ: see connector function, village index, marriage and maternal context.

Conclusion to Appendix C

Kinship in the Panji is relational, layered, and context-bound. The same passage may contain direct descent, branch continuity, marriage alliance, maternal cycle, and daughter-line bridge. A correct kinship key therefore does not merely translate terms; it guides charting, indexing, and critical interpretation. Appendix D will turn from kinship to place by providing the structure for a village gazetteer.

Appendix D

Village Gazetteer

Purpose of the Village Gazetteer

This appendix gives the working structure for a Panji village gazetteer. It is not merely an alphabetical list of places. It is a reference tool for preserving each place occurrence with its original spelling, frame status, local function, attached persons, relationship terms, numbers, titles, marriage context, maternal context, and confidence level.

How to Use This Gazetteer

For each village or locality, first enter the source form exactly as written. Then enter a normalized form only in a separate field. Next classify the occurrence: frame village, attached place, residence, डीह, मूलग्राम, पाली, included place, joined place, spouse-side village, maternal village, daughter-line place, title-associated village, or uncertain.

Editorial Rule

One modern village may have many Panji occurrence rows, because the same place may function differently in different passages. The gazetteer should therefore be occurrence-based before it becomes map-based.

A. Core Gazetteer Fields

Gazetteer ID — A unique identifier assigned to each place occurrence. This should be stable enough for cross-

reference from family trees, person index, marriage tables, and maternal-cycle records.

Original Place Form — The exact form as written in the source. This field preserves joined forms, suffixes, पाली forms, damaged spellings, and older local spellings.

Normalized Place Form — The searchable editorial form. It should never replace the original form and should always carry a confidence value.

Variant Group — A grouping field for original forms that may belong to the same place. Variants should not be merged without evidence.

Source Segment — The exact entry, cluster, or passage segment where the place occurs.

Frame Village — The village that governs a cluster opened by अथ and ग्राम, where applicable.

Place Function — The role played by the place in that occurrence: frame, residence, root, house-site, branch-seat, affinal, maternal, included, joined, or uncertain.

B. Boundary Fields

Cluster Opener — The opening formula, often अथ plus village name plus ग्राम. It begins the strict frame for a village cluster.

Cluster Closure — The closing formula, often एते plus village name plus ग्राम. It helps define the boundary of the cluster.

Strict Boundary — The minimum source range governed by the opener and closure.

Possible Wider Boundary — A larger range that may belong to the cluster if syntax or layout supports it.

Boundary Confidence — The confidence level attached to the cluster boundary: certain, probable, possible, uncertain, or unresolved.

C. Local Identity Fields

ग्राम — Village or village-frame marker. It may indicate the governing frame rather than a simple place mention.

वासी — Residence or recognized belonging. It should be recorded as residence/belonging and not automatically as origin.

डीह — House-site, settlement seat, ancestral habitation, or local base. It requires a separate field because it is not identical with ग्राम.

मूलग्राम — Root village. It is strong root-place evidence and should be distinguished from later residence and marriage links.

पाली — Sub-locality or locality component. The full source form should be preserved and not erased during normalization.

तत्रैव — Same-place reference. The probable referent should be supplied in an analysis field with confidence.

D. Connector Fields

Dash Connector — A dash may attach a branch, person, or अपत्य / सन्तति statement to a place. The dash must be recorded as a connector, not deleted.

सँ — Flexible place connector. It may indicate origin, residence, marriage link, maternal link, affinal link, or general association depending on context.

समेत — Included-with marker. It adds a place or locality to the same unit and requires an included-place field.

ओ — Joined-with marker. It links two places or persons. The source order of the joined pair should be preserved.

तत्र / तत्रैव — Same-place or there-reference connector. It should be resolved cautiously from the preceding context.

E. Person and Branch Fields

Associated Person — The person, ancestor, or title-bearing individual linked with the place occurrence.

Associated Branch — The सन्तति, अपत्य, or other branch unit attached to the place.

Relationship Word — The kinship or branch term that connects the person and place, such as सन्तति, अपत्य, सुत, सुता, दौहित्र, or विवाह.

Generation Level — Where the place is tied to a generational term such as पौत्र or प्रपौत्र, record the generation level in the linked person table.

Branch Confidence — The confidence level that a place belongs to a particular branch rather than another person or unit.

F. Marriage and Affinal Fields

Marriage Event ID — A link to the विवाह entry in which the place occurs.

Principal House Place — The place associated with the person whose marriage is being recorded.

Spouse-Side Place — The place associated with the spouse or spouse's house, if supplied or implied.

First or Second Marriage — A marker showing whether the place belongs to प्रथम विवाह, द्वितीय विवाह, or unspecified marriage.

Affinal Function — A classification showing that the place belongs to a marriage alliance rather than a paternal origin.

Issue Place — A place attached to children or issue after a marriage entry, with confidence level.

G. Maternal and Daughter-Line Fields

Maternal-Cycle ID — A link to a मातृक चक्र record in which the place occurs.

Maternal Place — A place belonging to the mother's side, maternal house, or maternal network.

Daughter-Line Place — A place connected through a daughter or दौहित्र relation.

Implied Female Link — A marker showing that the village is connected through an unnamed daughter, wife, or mother.

दौहित्र Link — A link to the daughter's-son record associated with the place.

H. Title and Intellectual Fields

Title-Bearing Person — A person with title or learned identity linked to the village occurrence.

Title Category — The title category: learned, literary, ritual, status, administrative, or uncertain.

Learned Village Indicator — A flag used when repeated titles such as महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, or ज्योतिर्विद occur in the same village context.

Specialist Function — A link to ritual, literary, grammatical, calendrical, dharma, or other intellectual specialism.

I. Number and Note Fields

Number as Written — The exact parenthetical number near the place occurrence, including slash and zero forms.

Number Position — Whether the number comes after a name, title, village, marriage marker, दीप, or another element.

Number Function — A provisional classification: register anchor, branch marker, person marker, marriage marker, note reference, or unresolved.

दीप **Link** — A note link if the place appears near or inside a दीप entry.

J. Sample Gazetteer Record Template

Gazetteer ID: VG-0001

Original Place Form: source form exactly as written

Normalized Place Form: editorial search form

Variant Group: possible or confirmed variant cluster

Source Segment: file / page / line / entry / cluster segment

Frame Village: yes / no / uncertain

Connector: अथ / एते / dash / सँ / समेत / ओ / वासी / डीह / मूलग्राम / पाली / तत्रैव / none

Place Function: frame village / branch-seat / residence / root village / डीह / palli locality / affinal / maternal / daughter-line / included / joined / uncertain

Associated Person or Branch: linked person or branch identifier

Marriage / Maternal / Daughter-Line Link: relevant record ID

Title / Number / Note Link: relevant title, number, or टीप record

Confidence: certain / probable / possible / uncertain / unresolved

Critical Note: explanation of interpretation and caution

K. Sample Short Entries

सरिसब — Frame-village occurrence when introduced by अथ and ग्राम. Attached places inside the cluster should not automatically be treated as separate frame villages.

गंगोली — Frame and closure example when both opener and एते-style closure are present. Boundary evidence should be recorded.

कटमा ओ सकुरी — Joined-place form. The pair should be preserved as linked before each place is indexed separately.

खांगुड़ गयड़ा समेत — Included-place form. The समेत field should record that one place is included with the other in the same branch unit.

वासी-**place** — A residence or recognized belonging occurrence. It should be distinguished from मूलग्राम.

डीह-**place** — A house-site or settlement-base occurrence. It should be kept separate from ordinary village mention.

L. Gazetteer Cross-References

Village to Person: every place occurrence should link to person occurrence where a person is named.

Village to Branch: every place attached to सन्तति or अपत्य should link to the branch table.

Village to Marriage: every place in a विवाह entry should link to a marriage-event ID.

Village to Maternal Cycle: every place inside मातृक चक्र should link to the maternal-cycle table.

Village to दौहित्र: every place in daughter-line context should link to the daughter's-son table.

Village to Title: every title-bearing place occurrence should link to the title index.

Village to Number: every nearby number should link to the number table.

Village to Variant: every uncertain or variant spelling should link to the variant group.

M. Confidence Labels for Gazetteer Work

Certain — The source form, function, and context are clear.

Probable — The interpretation is strongly supported by formula, repeated usage, or surrounding grammar.

Possible — The interpretation is plausible but not yet fully supported.

Uncertain — The place is visible, but its function or identification remains unclear.

Unresolved — The form or identity cannot yet be safely interpreted.

N. Common Gazetteer Errors

Modernizing too early — Replacing source spellings with modern village names before preserving the original form.

One row per modern place — Collapsing many source occurrences into one village row and losing function.

Origin bias — Treating every place as the person's origin or ancestral village.

Ignoring वासी — Failing to distinguish residence or recognized belonging from root village.

Flattening डीह — Reducing house-site evidence to ordinary village mention.

Erasing पाली — Deleting locality evidence during normalization.

Losing connectors — Extracting place names without dash, सँ, समेत, ओ, or तत्रैव.

False migration — Calling every multi-place occurrence migration without root/residence/branch evidence.

Premature variant merger — Merging similar-looking village forms without sufficient evidence.

O. Rules for Appendix D

Preserve the place form exactly as written.

Normalize only in a separate field.

Create one row per source occurrence before grouping modern places.

Record opener, closure, and boundary where present.

Classify place function, not only place name.

Preserve connectors such as dash, सँ, समेत, ओ, वासी, डीह, मूलग्राम, पाली, and तत्रैव.

Link places to persons, branches, marriages, maternal cycles, titles, numbers, and notes.

Mark variants and confidence levels clearly.

Distinguish residence, root village, house-site, affinal place, and maternal place.

Use the gazetteer as evidence, not as modern map decoration.

Conclusion to Appendix D

The village gazetteer is the geographical backbone of Panji decoding. It preserves the many ways a place can function: frame, residence, root, house-site, branch-seat, included locality, affinal village, maternal place, daughter-line connector, learned center, or uncertain

form. A good gazetteer does not flatten Mithila into a modern map. It keeps the Panji's own geography visible. Appendix E will now turn from places to titles and occupations by creating an index of learned, ritual, literary, social, and specialist designations.

Appendix E

Title and Occupation Index

Purpose of the Title and Occupation Index

This appendix gives the working structure for a Panji title and occupation index. The Panji preserves social, intellectual, ritual, literary, and administrative designations in compressed form. These titles are not ornaments. They help identify persons, distinguish repeated names, locate learned houses, mark ritual authority, and connect persons with village and marriage networks.

The index should therefore record every title exactly as written, classify its function, link it to the person and village occurrence, preserve abbreviation forms, and mark confidence. A title may identify an individual, a house, a specialist tradition, a village cluster, or a later social layer.

Editorial Rule

No title or occupation should be translated away. The source form must remain visible. Expansion, normalization, and interpretation belong in separate fields. When the title is abbreviated or uncertain, the uncertainty must be preserved.

A. Core Index Fields

Title Occurrence ID - A stable identifier for each title occurrence.

Source Form - The exact form as written, including abbreviation, dot, punctuation, and spacing.

Normalized Title - The expanded or standardized form supplied by the editor, with confidence level.

Title Category - Learned, literary, ritual, calendrical, dharma/legal, social-status, administrative, occupational, or uncertain.

Attached Person - The person to whom the title appears to belong.

Attached House or Branch - The branch or lineage context if the title seems to characterize more than one individual.

Village Context - The frame village, attached village, वासी-place, डीह, मूलग्राम, or affinal/maternal place connected with the titled person.

Source Segment - The precise passage, entry, or cluster segment where the title occurs.

Confidence - Certain, probable, possible, uncertain, or unresolved.

B. Learned Titles

महामहोपाध्याय - A high learned title. It should be indexed under learned authority and cross-linked to the person index, village index, and intellectual-history table.

महामहो / महो - Shorter learned-title forms. Preserve as written and normalize only in the analysis field.

म. म. - A compact learned-title abbreviation. It may indicate महामहोपाध्याय or a related high learned title

depending on context. Expansion requires confidence marking.

म.म.उ. - A learned-title abbreviation that should be preserved exactly. It should never be silently expanded.

पण्डित / पं. - A learned-person designation. It should be attached to the person occurrence and compared with village, number, and branch context.

विद्वान् - A learned designation where present. It may identify individual reputation but should not be treated as an occupation without context.

C. Literary Titles

कवि - Poet. This title should be indexed under literary history and attached to person, village, and branch.

कविराज - A literary-prestige title. It may identify a poet of high standing or a learned literary figure. It should be cross-linked with the literary-history table and village gazetteer.

कवि शेखर and similar compounded forms - Literary honorifics or title-name combinations. Preserve the compound exactly and analyze the title element separately.

D. Grammatical and Scholastic Specialist Titles

वैयाकरण - Grammarian. This title is important for the history of language, grammar, and scholastic houses. It should be indexed as a specialist learned title.

मीमांसक - Specialist in Mimamsa learning. Preserve variant spellings and mark the specialist category.

पौराणिक - Specialist in Purana learning or narration. It may indicate textual and ritual function.

शास्त्री - Where present, a learned title connected with scriptural or scholastic training. It should be indexed with the specific context.

E. Ritual and Religious Function Titles

अग्निहोत्रिक - Ritual specialist associated with अग्निहोत्र. This title should be linked to ritual-function indexing.

पुरोहित - Priest or ritual officiant where present. It should be indexed as ritual function and connected with village and house.

धर्माधिकारी - Legal-ritual or dharma authority. It may indicate office, learned authority, and social function.

आचार्य - Teacher or ritual-scholastic authority where present. The exact function depends on context.

F. Calendrical and Astral Specialist Titles

ज्योतिर्विद - A calendar, astrology, or astronomy specialist depending on context. It should be linked to calendrical function and title index.

ज्यो. - Possible abbreviated form related to ज्योतिर्विद or jyotisha specialist usage. Preserve the abbreviation until expansion is secure.

गणक - Calculator, astrologer, or reckoner where present. Context determines whether it is calendrical, mathematical, or administrative.

G. Social and Status Titles

ठाकुर / ठो / ठ. - A title or status marker. It often helps distinguish persons and branches and must be preserved in marriage and person entries.

बाबू - A social-status title that may indicate a later register layer. It should be preserved and may serve as a chronological clue, not as a date.

चौधरी - A status or administrative-social title where present. It should be indexed by person, village, and context.

महाराज कुमार - A high-status title where present. It should be treated as status evidence and not confused with ordinary personal name components.

H. Administrative and Office Terms

अधिकारी - Officer or authority-holder where present. Its exact function should be determined from context.

कर्णिक / लेखक / लिपिक - Scribal or writing-related designations where present. These should be indexed as occupational or administrative functions.

न्याय / धर्म-related office terms - Such terms should be tied to dharma/legal or ritual authority rather than treated as ordinary titles.

I. Title Abbreviation Policy

Every abbreviation must be entered as written. The expansion should appear in a separate field. The index should include alternate expansions where uncertainty remains.

The abbreviation field should preserve dot pattern, spacing, and position. A title before a name and a title after a name may function differently in interpretation.

J. Titles in Marriage Entries

Titles in विवाह entries are especially important. They may identify the principal person, spouse-side house, father of spouse, or titled branch. The title should remain linked to the marriage-event record.

When प्रथम विवाह or द्वितीय विवाह appears with titled persons, the title should be indexed separately for each marriage event. A second marriage may connect to a different titled house.

K. Titles in मातृक चक्र and दौहित्र Records

A title inside a मातृक चक्र may belong to the maternal or affinal house rather than to the main paternal line. The index must record line function.

A title near a दौहित्र entry may identify a daughter-line bridge or an affinal house. It should not be moved automatically into the paternal title list.

L. Titles and Village Geography

Titles should be studied by village. A village with repeated learned titles may represent a learned center or a cluster of scholarly houses. A village with ritual titles may show ritual specialization. But such interpretation requires repeated evidence and careful indexing.

The title index should link each title occurrence to frame village, attached place, residence, root village, or affinal/maternal place.

M. Titles and Numbers

Numbers near titles should be preserved exactly. A number may distinguish two persons with the same title and name. It may also help connect the same title-bearing person across entries.

The number should be recorded with position: before title, after title, after person, after village, after marriage marker, or uncertain.

N. Title Index Table Template

A full title index table should include: title occurrence ID; source form; normalized title; abbreviation status; probable expansion; title category; attached person; attached branch; village occurrence; marriage-event ID; maternal-cycle ID; daughter-line link; number as written; number position; source segment; confidence level; and critical note.

O. Sample Title Index Records

कविराज - Source form preserved; category literary; linked to person occurrence; village and branch recorded; confidence marked according to context.

वैयाकरण - Source form preserved; category grammatical specialist; linked to intellectual-history table and village occurrence.

म. म. - Source abbreviation preserved; probable learned-title expansion; expansion confidence recorded; title category learned.

ठो - Source abbreviation preserved; probable ठाकुर expansion only when supported; linked to person and marriage context if in विवाह entry.

P. Cross-References

Title to Person - Every title must point to a person occurrence or be marked house-level / uncertain.

Title to Village - Every title should connect to the relevant village occurrence.

Title to Marriage - Titles in विवाह entries should point to marriage-event records.

Title to Maternal Cycle - Titles in मातृक चक्र should point to maternal-cycle records.

Title to Literary History - कवि and कविराज should point to literary-history analysis.

Title to Number - Nearby numbers should point to number-table records.

Q. Confidence Labels

Certain - The title form and attachment are clear.

Probable - The title form is clear but attachment or expansion depends on strong context.

Possible - The reading is plausible but not yet secure.

Uncertain - The title or attachment is visible but cannot yet be safely resolved.

Unresolved - The form is preserved but no reliable expansion or function can be given.

R. Common Title-Index Errors

Silent expansion - Replacing abbreviations with expanded titles without preserving the source form.

Decorative reading - Treating titles as honorific ornament rather than evidence.

Detached title lists - Listing titles without person, village, number, or source context.

Wrong line attachment - Assigning a maternal or affinal title to the paternal line.

Chronology overreach - Dating a person from a title alone.

Merged identities - Merging two persons because they share the same title and name without checking village and number.

S. Rules for Appendix E

Preserve every title exactly as written.

Separate source form, expansion, and normalized category.

Attach title to person, house, branch, village, marriage, or maternal record with confidence.

Classify title function: learned, literary, ritual, calendrical, dharma/legal, social-status, administrative, occupational, or uncertain.

Record title abbreviations without silent expansion.

Preserve nearby numbers and their positions.

Cross-link title occurrences with person, village, marriage, maternal-cycle, daughter-line, and literary-history tables.

Use title evidence cautiously for chronology.

Distinguish individual title from house-level title pattern.

Prefer unresolved honesty to false expansion.

Conclusion to Appendix E

The title and occupation index reveals the Panji as an archive of social and intellectual function. Titles show learned prestige, literary identity, ritual service, calendrical expertise, social rank, administrative position, and branch recognition. They help identify persons and houses, but only when kept with source form, village, number, relationship, and context.

A title is never merely an ornament in Panji decoding. It is evidence. Appendix F will now provide sample genealogical tables showing how the decoded data can be arranged without losing source complexity.

Appendix F

Sample Genealogical Tables

Purpose of Appendix F

This appendix supplies sample genealogical tables for Panji reconstruction. These are models, not final tables for every family in Prachin Panji. Their purpose is to show how decoded data should be arranged so that source phrases, relationship words, branch markers, marriage events, मातृक चक्र, दौहित्र, villages, titles, numbers, and uncertainty remain visible.

The tables are deliberately source-preserving. A modern chart may look cleaner, but a Panji table must be able to show why a person was placed in a line, why a branch was separated, why a marriage node was created, and why a maternal or daughter-line link was not absorbed into the paternal spine.

How to Use These Tables

Use these models after an entry has been transcribed, segmented, and decoded. Do not begin with the table and then force the source into it. First preserve the original phrase, then classify the terms, then enter the data into the correct table.

Each table should be linked by stable identifiers. A person occurrence should link to a source segment. A marriage node should link to a person occurrence and village occurrence. A मातृक चक्र should link to a maternal-cycle record. A दौहित्र entry should link to the implied or named daughter through whom the relation passes.

Editorial Rule

No table should hide uncertainty. If a relation is certain, mark it certain. If probable, possible, uncertain, or unresolved, mark it accordingly. A table that shows uncertainty is more reliable than a table that looks complete but silently guesses.

A. Master Source Segment Table

This is the first table for any genealogical reconstruction. It preserves the unit from which all later rows are built.

Recommended fields: segment ID; original source phrase; file or page reference; cluster name; strict boundary; possible wider boundary; segment type; relationship terms present; village terms present; title terms present; number forms present; marriage or maternal markers; transcription status; confidence; and critical note.

Example row model: Segment S-001 preserves an original phrase under a village frame. It is classified as branch-continuity because सन्तति or अपत्य appears. It has attached places through dash, समेत, or ओ. Its person-place classification remains probable until compared with the village gazetteer.

B. Person Occurrence Table

The person occurrence table records every name occurrence before merging identities. This prevents repeated names from being falsely treated as the same person.

Recommended fields: person occurrence ID; original name; normalized name; title as written; relationship word; related person; direct father if supplied; branch ancestor if supplied; generation level; village occurrence; number as written; source segment; occurrence role; confidence; and note.

Example row model: P-001, original name preserved, relationship word सुत, related person P-000, generation level one below father, village occurrence linked, title not supplied, confidence certain if grammar is direct.

C. Identity Group Table

After all occurrences are entered, some may be grouped as the same person. This must be a separate table, not a silent merger.

Recommended fields: identity ID; linked occurrence IDs; evidence for grouping; matching father or branch; matching village; matching title; matching number; conflicting evidence; identity confidence; and revision history.

Example row model: ID-014 groups two occurrences of the same named person because name, title, village, branch, and number agree. If only the name agrees, the occurrences remain separate.

D. Paternal Spine Table

The paternal spine table contains only relations supported by direct descent markers or clearly defined generational terms. It should not include all branch and maternal material.

Recommended fields: line ID; ancestor person ID; descendant person ID; relationship term; generation level; direct or implied link; missing generation node; source segment; confidence; and critical note.

Use सुत and पुत्र for direct sonship where the target father is clear. Use पौत्र and प्रपौत्र with correct generational distance. Insert unnamed nodes where the source gives grandson or great-grandson without naming the intervening generation.

E. Branch Continuity Table

This table preserves सन्तति and अपत्य relations without forcing them into immediate father-son lines.

Recommended fields: branch ID; source term; source phrase; ancestor or branch-holder; branch group; attached person or persons; attached village; connector; number; source segment; branch function; confidence; and note.

Example row model: B-006 records an अपत्य line attached by dash to a place. It is entered as branch continuity, not as direct sonship, until direct सुत or पुत्र evidence appears.

F. Marriage Node Table

Every विवाह entry should create a marriage node. The marriage node is an event record, not merely a note attached to a person.

Recommended fields: marriage node ID; original विवाह phrase; principal person; title; marriage order; spouse-side person if supplied; spouse-side house or village; date

phrase; number; issue list; issue confidence; related मातृक चक्र; related दौहित्र; source segment; confidence; and note.

First and second marriages require separate nodes. Children should be attached to a marriage node only when the source supports the attachment.

G. Issue Assignment Table

The issue assignment table prevents children from being attached to the wrong marriage or branch.

Recommended fields: issue assignment ID; child person occurrence; parent or branch; marriage node; सुता phrase; source segment; assignment type; confidence; alternate assignment; and note.

When a सुता list follows a विवाह entry, do not automatically assign all following names to that marriage. Record the phrase and mark confidence.

H. Maternal-Cycle Table

A मातृक चक्र must be treated as a network table, not as an extension of the paternal spine.

Recommended fields: maternal-cycle ID; original formula; anchor person; anchor confidence; strict boundary; possible wider boundary; named or implied female link; maternal house; affinal house; villages; related marriage node; related दौहित्र; titles; numbers; source segment; confidence; and critical note.

The table should show the maternal route by which houses connect. If the female link is unnamed, mark her as implied rather than omitting her.

I. Daughter-Line and दौहित्र Table

This table protects daughter-line evidence from being absorbed into paternal descent.

Recommended fields: daughter-line ID; दौहित्र person; maternal grandfather or maternal house; named or implied daughter; daughter's husband or father-side house if supplied; village; connector; number; source segment; confidence; and note.

A दौहित्र should never be listed as direct son of his maternal grandfather. The daughter must appear as a named or implied bridge.

J. Village Attachment Table

Genealogical tables must keep place functions visible. A place may be frame village, branch-seat, residence, root village, डीह, पाली locality, spouse-side village, maternal village, daughter-line place, or uncertain.

Recommended fields: village attachment ID; original place form; normalized place form; place function; connector; associated person; associated branch; marriage node; maternal-cycle ID; daughter-line ID; number; source segment; confidence; and note.

This table should link to the Village Gazetteer in Appendix D.

K. Title Attachment Table

Titles help distinguish persons and houses. They should be preserved in genealogical tables, not moved only to a separate index.

Recommended fields: title attachment ID; title as written; normalized title; attached person; attached branch; village context; marriage context; maternal context; number; source segment; confidence; and note.

A title inside a marriage entry or मातृक चक्र should not automatically be assigned to the main paternal line.

L. Number Anchor Table

Parenthetical numbers should be kept with the genealogical evidence. They may distinguish persons, branches, marriages, notes, or internal register positions.

Recommended fields: number ID; number as written; number position; attached person; attached branch; attached village; attached marriage node; दीप link; possible function; source segment; confidence; and note.

Do not convert numbers into dates unless the source clearly supports that reading.

M. Sample Direct Descent Table

Column model: source segment; father; relationship term; child; generation level; village context; title; number; confidence; note.

Sample row: S-021; Person A; सुत; Person B; one generation below; village occurrence linked; title not supplied; number not supplied; confidence certain; note: direct sonship supported by सुत.

Sample row: S-022; Person A; पौत्र; Person C; grandson level; intervening parent unnamed; village occurrence linked; confidence certain for grandson relation but parent unnamed.

N. Sample Branch Continuity Table

Column model: source segment; branch-holder; term; branch group; attached place; connector; included place; confidence; note.

Sample row: S-040; Person A; सन्तति; branch group B; Place X; dash; Place Y समेत; confidence probable; note: branch continuity, not immediate sonship.

Sample row: S-041; Person C; अपत्य; branch group D; Place Z; dash; none; confidence probable; note: offspring-line attached to place.

O. Sample Marriage Table

Column model: source segment; marriage node; principal person; marriage marker; order; date phrase; spouse-side clue; village; issue confidence; number; note.

Sample row: S-060; M-001; titled principal person; विवाह; unspecified; date phrase preserved; spouse-side village possible; issue not assigned; number preserved; note: marriage event requires cross-check with following सुता and मातृक चक्र.

Sample row: S-061; M-002; same principal person; द्वितीय विवाह; second; date not supplied; second spouse-side clue; issue uncertain; note: separate marriage node required.

P. Sample Maternal-Cycle Table

Column model: source segment; maternal-cycle ID; formula; anchor person; implied female link; maternal village; related marriage; दौहित्र link; confidence; note.

Sample row: S-080; MC-001; एवं ... मातृक चक्र; anchor probable; female link implied; maternal village linked through सँ; marriage node M-001 related; daughter-line link possible; confidence probable; note: chart as network, not paternal line.

Q. Sample Daughter-Line Table

Column model: source segment; daughter-line ID; maternal house; implied daughter; दौहित्र; father-side house; village; confidence; note.

Sample row: S-095; DL-001; maternal house A; daughter unnamed; person B marked दौहित्र; father-side house not supplied; village linked; confidence certain for daughter's-son relation, uncertain for father-side house.

R. Combined Genealogical Reconstruction Sheet

For a full reconstruction, the editor may combine selected fields into a reading sheet: source segment; person; relation; related person; branch; marriage node; maternal cycle; daughter-line link; village function; title; number; confidence; note.

This sheet is not a replacement for the detailed tables. It is a summary view generated from them. If a summary row hides uncertainty, return to the detailed table.

S. Visual Chart Labels

Use solid lines for certain direct relations. Use dotted lines for probable or possible relations. Use branch boxes for सन्तति and अपत्य. Use marriage nodes for विवाह. Use side-

network diagrams for मातृक चक्र. Use bridge nodes for दौहित्र. Use labels for वासी, डीह, मूलग्राम, spouse-side village, and maternal village.

Every chart label should correspond to a table field. A visual chart is valid only if the tables can explain it.

T. Common Table Errors

The common errors are: one table for everything; one row per modern person instead of one row per occurrence; treating सन्तति and अपत्य as sonship; merging first and second marriages; omitting implied women; placing दौहित्र in the paternal line; losing village functions; removing titles; dropping numbers; and hiding uncertainty.

These errors make the table easy to read but difficult to trust. The better practice is to preserve complexity in linked tables.

U. Rules for Appendix F

Preserve the original phrase before tabling.

Use occurrence records before identity groups.

Separate direct descent from branch continuity.

Use marriage nodes for विवाह entries.

Keep first and second marriages separate.

Record सुता assignments with confidence.

Chart मातृक चक्र as a network.

Represent दौहित्र through the daughter-line.

Attach villages by function, not by name alone.

Preserve titles and numbers with position.

Use confidence labels throughout.

Generate visual charts from tables, not from memory.

Conclusion to Appendix F

The genealogical tables are the working instruments of Panji reconstruction. They protect the source from two opposite dangers: excessive simplicity and uncontrolled complexity. By separating person occurrence, identity grouping, paternal spine, branch continuity, marriage, maternal cycle, daughter-line, village, title, and number data, the editor can preserve the Panji's structure while making it usable.

Appendix G will now provide sample marriage-network tables, showing how विवाह, प्रथम विवाह, द्वितीय विवाह, spouse-side villages, issue assignment, मातृक चक्र, and दौहित्र can be arranged into an auditable network.

Appendix G

Sample Marriage Network Tables

Purpose of Appendix G

This appendix supplies sample marriage-network tables for Panji reconstruction. The Panji records marriage not as an isolated event but as a link between houses, villages, branches, maternal cycles, daughter-line relations, issue groups, titles, numbers, and later social memory. A marriage-network table must therefore preserve more than the names of husband and wife.

These models show how to record विवाह, प्रथम विवाह, द्वितीय विवाह, spouse-side evidence, date phrases, village functions, issue assignment, मातृक चक्र links, दौहित्र links, and uncertainty in an auditable form.

How to Use These Tables

Begin with the original विवाह phrase. Copy it exactly. Then identify the principal person, marriage order, title, date phrase, spouse-side clue, village clue, number, and following issue or maternal-cycle evidence. Only after that should the entry be placed into a network table.

The table should not assume that every name after a marriage entry is a child of that marriage. It should not assume that every village in a marriage passage is the principal person's origin. It should not merge first and second marriages. Each marriage event must be its own node.

Editorial Rule

A marriage table should preserve event, relation, and uncertainty separately. The event is the विवाह itself. The relation is the connection between houses. The uncertainty records

what is not yet known: spouse name, spouse-side village, issue assignment, maternal-cycle boundary, date interpretation, or number function.

A. Marriage Event Table

The marriage event table is the central table. Every विवाह occurrence receives one marriage node.

Recommended fields: marriage event ID; original विवाह phrase; source segment; principal person; principal title; marriage order; date phrase as written; date type; spouse name if supplied; spouse-side house; spouse-side village; principal village; attached number; following सुता; linked issue group; linked मातृक चक्र; linked दौहित्र; confidence; and critical note.

The marriage event table should be linked to person, village, title, number, issue, maternal-cycle, and daughter-line tables.

B. Marriage Order Table

Marriage order must be recorded separately because प्रथम विवाह and द्वितीय विवाह can create different networks.

Recommended fields: principal person; marriage event ID; order marker; source wording; spouse-side evidence; issue evidence; linked maternal cycle; linked daughter-line; confidence; and note.

If the order is not stated, mark it as unspecified rather than assuming first marriage. If द्वितीय विवाह appears, create a second node even if the first marriage details are incomplete.

C. Spouse-Side Table

A marriage entry may name the spouse, the spouse's father, the spouse-side house, or only a village clue. These forms should be separated.

Recommended fields: marriage event ID; spouse name; spouse father; spouse-side house; spouse-side village; title of spouse-side person; connector; source phrase; evidence type; confidence; and note.

If the spouse is unnamed but the house is known, the table should say spouse unnamed, house supplied. If only village is supplied, mark spouse-side village probable or possible according to grammar.

D. House-to-House Link Table

Marriage creates a connection between houses. This table records the social link, not merely the event.

Recommended fields: link ID; marriage event ID; principal house; spouse-side house; principal village; spouse-side village; connection type; marriage order; date phrase; issue group; maternal-cycle link; confidence; and note.

This table is useful for seeing how repeated marriages connect the same houses or how one house forms alliance with several villages.

E. Marriage Date Table

Date phrases should be preserved as written. A traditional calendar phrase, modern date, weekday, month, tithi, or year-marker should not be converted too quickly.

Recommended fields: marriage event ID; date phrase as written; month; fortnight; tithi; weekday; year if supplied; modern equivalent if securely calculated; date confidence; source segment; and note.

If conversion is not possible, the source phrase remains the date evidence. The table should mark conversion unresolved rather than forcing a modern date.

F. Marriage Number Table

Numbers near विवाह entries may identify the marriage record, person, branch, note, or internal register position. They should be preserved exactly.

Recommended fields: marriage event ID; number as written; number position; number type; attached person; attached title; attached village; slash form; zero form; possible function; confidence; and note.

A number after विवाह should not automatically be treated as a date. A number near a दीप should be linked to note analysis.

G. Issue Assignment Table

Issue assignment is one of the most delicate parts of marriage-network reconstruction. A सुता list may belong to a marriage, a branch, a previous subunit, or a following entry.

Recommended fields: issue assignment ID; marriage event ID; child or issue-group ID; source सुता phrase; position after marriage; spouse-side link; mother confidence; father confidence; alternative assignment; source segment; confidence; and note.

If the issue belongs to a first marriage, second marriage, or uncertain marriage, mark it explicitly.

H. First and Second Marriage Issue Table

Where first and second marriages occur, issue should be distributed only on evidence.

Recommended fields: principal person; first marriage node; second marriage node; issue person; source phrase; assigned marriage; assignment evidence; alternate assignment; confidence; and note.

This table prevents all children from being assigned to the first listed marriage or to the visually nearest spouse.

I. Marriage and मातृक चक्र Table

Marriage entries often lead into maternal-cycle evidence. A मातृक चक्र may preserve the maternal or affinal consequences of a marriage.

Recommended fields: marriage event ID; maternal-cycle ID; anchor person; implied female link; maternal house; spouse-side house; village connector; related सुता; related दौहित्र; source segment; boundary confidence; and critical note.

The table should show whether the maternal cycle is clearly linked to the marriage or only appears nearby.

J. Marriage and दौहित्र Table

A daughter's son may be linked to a marriage through the daughter born or married into the relevant house. The table must preserve the female bridge.

Recommended fields: daughter-line ID; marriage event ID; implied or named daughter; daughter's husband or father-side house; दौहित्र person; maternal grandfather or maternal house; spouse-side village; source segment; confidence; and note.

Never attach a दौहित्र directly as son of the maternal grandfather. The daughter-line bridge is the evidence.

K. Marriage Village Table

Villages in marriage entries must be classified carefully. A place may be principal house, spouse-side village, residence, root village, maternal village, daughter-line place, or uncertain.

Recommended fields: marriage event ID; original place form; normalized place form; place function; connector; attached person; attached house; frame village; spouse-side status; maternal status; confidence; and note.

This table should link to the Village Gazetteer in Appendix D.

L. Marriage Title Table

Titles in marriage entries can identify the principal person, spouse-side person, father-in-law, learned house, or status branch.

Recommended fields: marriage event ID; title as written; title category; attached person; attached house; spouse-side or principal side; number; source segment; confidence; and note.

A title inside a marriage entry should not be moved automatically into the main paternal line. Its side must be classified.

M. Network Edge Table

For digital or graph-based work, every marriage can be represented as a network edge between two houses.

Recommended fields: edge ID; from house; to house; edge type; marriage event ID; direction; marriage order; date; villages; titles; issue group; maternal-cycle link; daughter-line link; confidence; and note.

The direction field should not imply superiority. It simply shows the path used by the reconstruction.

N. Sample Marriage Event Record

Marriage Event ID: M-001

Original Phrase: source विवाह phrase preserved exactly

Principal Person: linked person occurrence

Marriage Order: unspecified / first / second

Date Phrase: source phrase preserved

Spouse-Side Evidence: named spouse / spouse father / spouse house / spouse village / not supplied

Village Function: principal / spouse-side / affinal / maternal / uncertain

Issue Link: linked issue assignment record

Maternal-Cycle Link: linked if present

Daughter-Line Link: linked if present

Confidence: certain / probable / possible / uncertain / unresolved

Critical Note: explanation of boundaries and cautions

O. Sample First and Second Marriage Record

Principal Person: P-100

First Marriage Node: M-010

Second Marriage Node: M-011

Issue Group A: assigned to M-010 with probable confidence because of position after प्रथम विवाह phrase

Issue Group B: assigned to M-011 with possible confidence because it follows द्वितीय विवाह but boundary is uncertain

Critical Note: issue distribution remains provisional until compared with सुता, मातृक चक्र, and later branch entries.

P. Sample Marriage-Maternal Link Record

Marriage Node: M-025

Maternal-Cycle Node: MC-008

Anchor Person: principal or issue person, confidence probable

Female Link: implied wife or daughter, not named in source

Maternal Village: place connected through सँ, confidence possible

Daughter-Line Link: दौहित्र record present or possible

Critical Note: chart as network, not paternal descent.

Q. Sample Marriage-Village Record

Marriage Node: M-030

Original Place Form: source village form

Normalized Form: editorial search form

Connector: सँ / dash / वसी / ग्राम / not supplied

Place Function: spouse-side village, probable

Attached Person: spouse-side person unnamed

Confidence: probable

Critical Note: place should not be treated as principal person's origin.

R. Combined Marriage Network Sheet

A summary marriage-network sheet may contain: marriage ID; principal person; marriage order; spouse-side house; spouse-side village; principal village; issue group; maternal-cycle link; daughter-line link; title; number; source segment; confidence; and note.

This sheet is useful for overview. But it should be generated from detailed tables, not maintained as the only record.

S. Visual Network Rules

Use a square or circle as a marriage node. Connect the principal person to the node. Connect the spouse-side person or house to the node. Attach villages to the correct side. Attach children or issue groups only when supported. Attach मातृक चक्र as a side network. Attach दौहित्र through the daughter-line.

Use separate nodes for first and second marriages. Use dotted lines for probable or uncertain connections. Use labels for spouse-side village, maternal village, and issue confidence.

T. Common Marriage-Network Errors

The common errors are: treating विवाह as a short note; merging first and second marriages; assigning all issue to the nearest spouse; ignoring spouse-side village; placing maternal-

cycle villages in the paternal origin column; placing दौहित्र as direct son; ignoring date phrases; turning numbers into dates; deleting titles; and hiding uncertainty.

Each error changes the social map of the Panji.

U. Rules for Appendix G

Preserve the original विवाह phrase.

Create one marriage node per विवाह event.

Separate first and second marriages.

Classify spouse-side evidence.

Preserve date phrases as written.

Preserve numbers and number position.

Assign issue only with evidence.

Link marriage entries to मातृक चक्र when supported.

Represent दौहित्र through the daughter-line.

Classify villages by function.

Keep titles attached to the correct side.

Use confidence labels for every network edge.

Conclusion to Appendix G

Marriage-network tables show that विवाह in the Panji is not a private event alone. It is a social bridge between houses, villages, maternal circuits, daughter-line relations, issue groups, titles, and future genealogical memory. A good marriage table therefore preserves event, house, village, title, number, issue, and uncertainty together.

Appendix H will now provide the editorial symbols used in this book so that uncertainty, supplied text, probable links, damaged readings, and source-preserving corrections can be marked consistently.

Appendix H

Editorial Symbols Used in This Book

Purpose of Appendix H

This appendix defines the editorial symbols used in this book for Panji transcription, decoding, tables, and charts. The purpose is consistency. A reader should know at once whether a word is supplied by the editor, doubtful in the source, damaged in the image, normalized for search, or reconstructed from context.

Editorial symbols must protect the source. They should clarify uncertainty, not conceal it. They should make reconstruction auditable, not decorative. Every supplied word, uncertain reading, probable link, damaged form, and corrected spelling should be marked in a consistent way.

Editorial Rule

The source form comes first. Editorial symbols may explain, supplement, normalize, or classify a reading, but they must never erase the original. If a symbol is used in transcription, table, chart, or appendix, its meaning must remain the same everywhere.

A. Symbols in Transcription

[] - Supplied text. Use square brackets when the editor supplies missing or implied material. Example: [unnamed daughter] in a दौहित्र reconstruction. The supplied text must not be mistaken for source text.

() - Source parentheses. When parentheses occur in the source, especially around numbers, preserve them exactly. Do not confuse source parentheses with editorial parentheses.

{ } - Editorial grouping, used only in notes or tables when several source elements are being discussed as a unit. Avoid using braces in the main transcription unless necessary.

... - Omission in quoted or copied material. Use only when the omission is editorial and does not damage the meaning of the passage being discussed.

[?] - Doubtful supplied element. Use when a supplied word or relation is possible but not secure.

[illegible] - Illegible text. Use when the source cannot be read.

[damaged] - Damaged source area. Use when the reading is blocked by damage, cropping, ink loss, or image defect.

B. Symbols for Doubtful Readings

? after a word - Doubtful reading. Example: a village name followed by ? means the form is visible but not certain.

(?) after a phrase - Doubtful interpretation. The reading may be clear, but its function is uncertain.

[reading?] - Proposed reading with doubt. Use when the editor supplies a possible reading from context.

[unresolved] - A problem not yet solved. Use for abbreviations, names, places, or numbers that cannot be interpreted safely.

C. Symbols for Normalization

= - Normalized as. Example: source form = normalized search form. Use in tables, not in source transcription.

≠ - Not identical with. Use in notes when two similar forms should not be merged.

~ - Possible variant of. Use when two spellings may represent the same person, village, or title but the evidence is incomplete.

cf. - Compare. Use when a form should be compared with another occurrence but identity is not asserted.

see also - Cross-reference, not identity. Use when related material exists but should not be merged.

D. Symbols for Relationship Confidence

solid line - Certain direct relation in charts. Use when terms such as सुत or पुत्र clearly support the relation.

dotted line - Probable or possible relation. Use where the connection is supported but not certain.

broken line - Uncertain or unresolved relation. Use when the connection is being preserved for study but not asserted.

branch box - Branch continuity. Use for सन्तति and अपत्य where immediate sonship is not proven.

circle or node - Marriage event. Use for विवाह, प्रथम विवाह, द्वितीय विवाह, or other marriage records.

bridge node - Daughter-line or दौहित्र relation. Use to show that the connection passes through a named or implied daughter.

side network - Maternal-cycle relation. Use for मातृक चक्र rather than forcing it into the paternal spine.

E. Confidence Labels

Certain - The source reading and interpretation are secure.

Probable - The reading or interpretation is strongly supported by context but not absolutely explicit.

Possible - The reading or interpretation is plausible but needs further evidence.

Uncertain - The reading is visible or the relation is suggested, but the function cannot yet be safely determined.

Unresolved - No reliable interpretation can yet be given.

Rejected - A former interpretation has been considered and rejected. Use with a revision note.

F. Symbols for Missing and Implied Data

not supplied - The source does not give the data. This is different from damaged or illegible.

unknown - The data is unknown to the editor, but the source may not be the reason.

implied - The structure requires the person or relation, though the name is not supplied. Example: implied daughter in a दौहित्र entry.

unnamed - The person exists structurally but is not named in the source.

lost - The data appears to have existed but is now unavailable because of damage or missing text.

G. Symbols for Source Layers

source - Directly present in the Panji phrase.

editorial - Supplied, classified, or normalized by the editor.

later note - Material marked by टीप or another note-like layer.

OCR-suspect - Reading may be damaged by optical character recognition.

image-verified - Reading checked against page image.

transcription-only - Reading taken from transcription where page image was not checked.

H. Symbols for Numbers

(number) - Source parenthetical number. Preserve as written.

(number/number) - Source slash number. Preserve slash and zeroes.

(number//number) - Source double-slash number. Preserve double slash.

number? - Number visible but uncertain.

[number supplied] - Number supplied or reconstructed by editor. Use only in notes, never as source transcription.

I. Symbols for Places

place-form as written - Original source spelling.

place = normalized form - Normalized search form in gazetteer table.

place ~ variant - Possible variant spelling.

place ≠/other place - Similar-looking form judged distinct.

place [function uncertain] - Place is readable but whether it is residence, root village, spouse-side village, maternal place, or other function is uncertain.

J. Symbols for Titles and Abbreviations

abbrev. - Abbreviation as written.

abbrev. = expansion - Probable or certain expansion in analysis field.

abbrev. = expansion? - Possible expansion only.

[expanded] - Editorial expansion supplied in brackets.

unexpanded - Abbreviation preserved without reliable expansion.

K. Symbols in Tables

ID - Stable record identifier.

source phrase - Exact copied text.

normalized - Search or classification form supplied by editor.

confidence - Certainty level of reading or interpretation.

note - Explanation of difficulty, correction, or alternative.

alt. - Alternative interpretation.

rev. - Revision note or earlier reconstruction.

L. Symbols in Charts

straight vertical line - Direct descent.

horizontal sibling line - Collateral or sibling relation, if supported.

marriage node - Marriage event.

branch box - सन्तति or अपत्य branch.

female bridge - Implied or named daughter connecting दौहित्र relation.

maternal network line - मातृक चक्र relation.

dotted connector - Probable or possible relation.

labelled place tag - Village function such as वासी, डीह, मूलग्राम, spouse-side, maternal, or uncertain.

M. Use of Brackets for Women Not Named in the Source

When the Panji structure requires a woman but the name is not supplied, use bracketed role labels. Examples include [unnamed daughter], [unnamed wife], [unnamed mother], and [female link implied]. These labels should be treated as editorial structure, not source names.

This is especially important in दौहित्र, विवाह, and मातृक चक्र records. Without the bracketed female link, the chart may

falsely connect a daughter's son as direct son or move a maternal link into the paternal line.

N. Use of Symbols in Critical Notes

Critical notes should explain every important symbol. If a dotted line is used in a chart, the note should say why the relation is probable rather than certain. If a village is marked as possible variant, the note should state the evidence. If an abbreviation is expanded with doubt, the note should preserve the alternate possibility.

The note should answer three questions: What does the source say? What has the editor supplied or inferred? How confident is the interpretation?

O. Common Errors in Using Editorial Symbols

The common errors are: using brackets without explaining them; mixing source parentheses with editorial parentheses; using question marks inconsistently; marking a relation as certain in chart but probable in table; silently normalizing names and villages; treating dotted lines as decorative; failing to distinguish not supplied from illegible; expanding abbreviations without a confidence mark; and using too many symbols without a key.

Symbols should clarify the record. If they confuse the reader, the system must be simplified.

P. Rules for Appendix H

Use one symbol for one function.

Preserve source signs exactly.

Separate source punctuation from editorial punctuation.

Use brackets for supplied text.

Use question marks for doubt.

Use confidence labels in tables.

Use line styles consistently in charts.

Mark implied women explicitly.

Preserve numbers as source forms.

Do not normalize silently.

Explain unusual symbols in critical notes.

Keep the symbol system simple enough to use consistently.

Conclusion to Appendix H

Editorial symbols are the visible grammar of uncertainty. They allow the editor to preserve damaged readings, probable links, supplied female bridges, variant village forms, uncertain abbreviations, and corrected spellings without pretending that every reconstruction is equally certain.

The Panji requires this honesty. Its value lies not in simplified neatness but in preserved complexity. Appendix I will now provide the index of names, showing how person entries should be arranged for reference without merging repeated names or losing titles, villages, numbers, and relationship roles.

Appendix I

Index of Names

Purpose of Appendix I

This appendix provides the working structure for an Index of Names in Panji decoding. A Panji name index is not a simple alphabetical list. It must preserve each name as a source occurrence, distinguish repeated names, retain titles,

relationship words, village functions, numbers, marriage roles, maternal-cycle links, daughter-line bridges, and confidence levels.

The index should help a reader find a person, but it should also prevent false identification. Many persons may share the same name. One person may appear in several entries. A title may distinguish one occurrence. A village may separate another. A marriage entry may place a person on an affinal side rather than the paternal line. The index must keep all of this visible.

How to Use This Index

Begin with the exact name as written in the source. Enter every occurrence separately. Only after comparison should occurrences be grouped into one identity. The comparison should use relationship word, father or branch, village, title, number, marriage role, maternal role, daughter-line role, and source position.

Editorial Rule

Never identify a person by name alone. A name in the Panji becomes reliable only when it is read with its relational and local context. The source form, normalized form, occurrence record, and identity confidence must remain separate.

A. Core Name Index Fields

Name Occurrence ID - A stable identifier for every occurrence of a name in the source.

Original Name Form - The exact source form of the name, including spelling, honorific, abbreviation, suffix, and joined title where present.

Normalized Name - A searchable editorial form. It should not replace the original form.

Identity Group ID - A later grouping that links several occurrences believed to represent the same person.

Title as Written - The title or abbreviation attached to the name, preserved exactly.

Relationship Word - The term that defines the name's relation in the entry: सुत, पुत्र, सुता, पौत्र, प्रपौत्र, सन्तति, अपत्य, दौहित्र, विवाह-related role, or uncertain.

Related Person - The father, ancestor, branch-holder, spouse-side person, daughter-line person, or maternal-cycle anchor to whom the name is linked.

Village Occurrence - The village or locality linked to the person, with place function preserved.

Number as Written - Any nearby parenthetical or slash number.

Source Segment - The exact segment in which the name occurs.

Confidence - The certainty level for reading, identity, relation, and grouping.

B. Source Form and Normalized Form

The source form is primary. If a name appears in an unusual spelling, keep it. If the same name appears in a longer or shorter form elsewhere, keep each form separately. The normalized form exists only to help search and grouping.

A good index may therefore show several source forms under one normalized heading. But the grouping must be evidence-based. A normalized heading should never erase the original source spelling.

C. Occurrence Before Identity

Every name should first be entered as an occurrence. Identity grouping comes later. This protects against premature merger of repeated names.

For example, two occurrences of a common name may belong to different generations, villages, branches, or marriages. They should remain separate until father, title, village, number, and source context support grouping.

D. Repeated Names

Repeated names are normal in the Panji. They may indicate namesakes, descendants named after ancestors, persons in collateral branches, or the same person appearing in another context. The index must not treat repetition as duplication.

The index should use disambiguating labels: same name, different father; same name, different village; same name, different title; same name, different marriage context; same name, uncertain identity; or probably same person.

E. Titles in the Name Index

Titles must remain attached to the name occurrence. A title such as महामहोपाध्याय, म. म., कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, ज्योतिर्विद, धर्माधिकारी, or an abbreviation may distinguish one person from another.

The index should show title as written and normalized title category. If a title appears in one occurrence but not another, the difference should be recorded, not ignored.

F. Relationship Roles

A name index should show whether a person appears as father, son, grandson, great-grandson, branch descendant,

spouse-side person, daughter, daughter's son, maternal-cycle figure, title-bearing specialist, or uncertain role.

This role field is essential. A person listed as दौहित्र should not be placed in the same category as a person listed as सुत. A person in a मातृक चक्र should not be automatically absorbed into the paternal line.

G. Direct Descent Roles

Names linked by सुत, पुत्र, पौत्र, and प्रपौत्र should receive direct-descent role labels. The generation level should also be recorded.

If a person is marked as पौत्र, the index should show grandson level. If the intervening parent is unnamed, the family-tree table should contain an implied generation node. If a person is marked as प्रपौत्र, the great-grandson level should be preserved.

H. Branch Continuity Roles

Names linked through सन्तति or अपत्य should be indexed as branch-continuity unless direct generational evidence appears. The index should distinguish branch-holder, branch descendant, and attached branch member.

This prevents the common error of turning every सन्तति or अपत्य relation into immediate father-son descent.

I. Marriage Roles

Names inside a विवाह entry must be classified by role. The person may be principal, spouse-side person, spouse's father, title-bearing member of spouse-side house, issue linked to the marriage, or uncertain.

The index should link such names to the marriage-event ID. If the entry is प्रथम विवाह or द्वितीय विवाह, the role should identify which marriage node is involved.

J. Maternal-Cycle Roles

Names inside a मातृक चक्र should be linked to a maternal-cycle ID. The role may be anchor person, maternal-side person, affinal-side person, implied female link, daughter's son, spouse-side person, or uncertain.

The name index should not place all maternal-cycle names under the paternal spine. Their network role must remain visible.

K. Daughter-Line and दौहित्र Roles

A name marked as दौहित्र should be indexed as daughter's son. The index must link him to the daughter-line table and to the named or implied daughter through whom the relation passes.

If the daughter is unnamed, the index should include an implied female-link record. This prevents the daughter's son from being wrongly indexed as direct son of the maternal grandfather.

L. Women in the Name Index

The name index should include named women and implied women. A woman may appear as daughter, wife, mother, female link in a maternal cycle, or unnamed bridge in a दौहित्र relation.

Where the source does not give a name but the relation requires a woman, create an editorial record such as [unnamed daughter] or [female link implied]. This record must be clearly marked as editorial, not source text.

M. Village Context in Name Entries

Every name should carry its village context where available. But the place function must be preserved. A village may be frame village, residence, root village, डीह, पाली, spouse-side village, maternal village, daughter-line village, or uncertain.

The name index should link to the Village Gazetteer. It should not simply list a modern place beside each name.

N. Numbers in Name Entries

Numbers near names should be preserved exactly. They may help distinguish repeated names or connect the same person across several entries. Their position is part of the evidence.

The index should record whether the number appears after the name, before a title, after a title, near a village, near विवाह, near दीप, or in another position.

O. Abbreviated and Title-Joined Names

Some names appear with abbreviations or title-name compounds. These should be indexed under both source form and normalized access form. For example, a title abbreviation attached to a name should remain visible in the original-name field while the title field records probable expansion.

Do not detach the title from the name occurrence if it helps identification.

P. Variant Name Forms

Variant name forms should be cross-referenced. Use labels such as variant of, possible variant of, not identical with, and compare. Where identity is uncertain, do not merge.

A variant-name field should preserve alternate spellings, shortened forms, honorific forms, Sanskritic endings, and damaged readings.

Q. Alphabetical Arrangement

The final printed index may be alphabetical by normalized name. Under each heading, list source forms and occurrence references. Repeated names should be separated by disambiguating markers: title, father, village, branch, marriage role, or source segment.

Example arrangement:

Name, normalized heading

- source form 1; title; relationship role; village function; source segment; confidence.

- source form 2; possibly same person; different village; source segment; confidence.

- source form 3; distinct person; different father; source segment; confidence.

R. Cross-References

The name index should include cross-references: see also, possible variant, not to be confused with, same as probable, same as possible, distinct from, spouse-side occurrence, maternal-cycle occurrence, daughter-line occurrence, title-bearing occurrence, and branch occurrence.

Cross-references should clarify identity; they should not conceal uncertainty.

S. Name Index Table Template

A complete name index table should include: name occurrence ID; original name; normalized name; variant form; identity group ID; title as written; title category; relationship word; role category; related person; direct father; branch-holder; village occurrence; place function; marriage-event ID; maternal-cycle ID; daughter-line ID; number as written; number position; source segment; confidence; and critical note.

T. Sample Name Index Record

Name Occurrence ID: N-0001

Original Name: source form as written

Normalized Name: editorial search form

Title: title or abbreviation as written

Relationship Role: सुत / पौत्र / सन्तति member / विवाह principal /
दौहित्र / maternal-cycle figure / uncertain

Related Person: linked person occurrence if supplied

Village Context: linked village occurrence with function

Number: source number if present

Source Segment: exact segment ID

Identity Confidence: certain / probable / possible / uncertain /
unresolved

Critical Note: explanation of reading and identity decision

U. Sample Repeated-Name Handling

If three persons share the same name, do not merge them into one entry. The index should distinguish:

Same name, Person A: linked to father X, village Y, title supplied, confidence certain.

Same name, Person B: linked to branch Z, no direct father, village different, confidence distinct.

Same name, Person C: appears in marriage entry, spouse-side role possible, identity unresolved.

This arrangement allows readers to find the name without accepting a false identity.

V. Common Name-Index Errors

The common errors are: indexing normalized names only; merging repeated names; dropping titles; ignoring father or

branch; losing village function; treating all marriage names as paternal persons; omitting women; placing दौहित्र as direct son; ignoring मातृक चक्र roles; deleting numbers; failing to preserve source segment; and creating alphabetical lists before occurrence records.

Each error weakens the genealogical reconstruction.

W. Rules for Appendix I

Preserve every name as written.

Create one occurrence row for every name occurrence.

Group identities only after comparison.

Never identify by name alone.

Preserve titles and abbreviations.

Record relationship role and generation level.

Separate direct descent from branch continuity.

Link marriage names to marriage nodes.

Link maternal-cycle names to maternal-cycle records.

Represent दौहित्र through the daughter-line.

Include named and implied women.

Attach villages by function.

Preserve numbers and source segments.

Use confidence labels for every identity decision.

Conclusion to Appendix I

The Index of Names is the personal memory of the Panji in reference form. It allows the reader to find persons, but it also protects the archive from false certainty. A name is never isolated. It is tied to relation, title, village, number, marriage, maternal cycle, daughter-line bridge, branch, and source position.

A reliable name index therefore begins with occurrence, not assumption. It preserves all forms, all roles, all uncertainty, and all cross-links. Appendix J will now provide the Index of Places, completing the appendices by arranging the Panji's geography for reference without losing source spellings, variants, functions, and context.

Appendix J

Index of Places

Purpose of Appendix J

This appendix provides the working structure for an Index of Places in Panji decoding. It completes the appendices by arranging the Panji's geography for reference without losing source spellings, variants, place functions, connectors, village frames, marriage roles, maternal-cycle roles, daughter-line places, titles, numbers, and confidence labels.

A place index is not the same as a modern map. The Panji may use a place as ग्राम, वासी, डीह, मूलग्राम, पाली, spouse-side village, maternal village, branch-seat, included locality, joined place, or implied तत्रैव reference. The index must preserve these functions.

How to Use This Index

Begin with the exact source form of the place. Enter each occurrence separately. Then classify the place function. Only after occurrence-level indexing should variant forms be grouped under a normalized heading.

Editorial Rule

Never identify a place by modern spelling alone. A place in the Panji becomes meaningful through its source form, connector, cluster boundary, associated person, branch, marriage, maternal cycle, daughter-line relation, title, number, and confidence level.

A. Core Place Index Fields

Place Occurrence ID - A stable identifier for every place occurrence in the source.

Original Place Form - The exact place form as written in the Panji. This field preserves spelling, suffix, joined form, पाली, damaged form, and older or local expression.

Normalized Place Form - A searchable editorial form. It should be separate from the original form and should carry a confidence level.

Variant Group ID - A grouping field for forms that may belong to the same place.

Place Function - The function of the occurrence: frame village, attached place, residence, root village, डीह, पाली locality, spouse-side place, maternal place, daughter-line place, included place, joined place, title-associated place, note-place, or uncertain.

Connector - The word or mark through which the place is attached: अथ, एते, ग्राम, dash, सँ, समेत, ओ, वासी, डीह, मूलग्राम, पाली, तत्रैव, विवाह context, मातृक context, or none.

Source Segment - The exact source segment where the place occurs.

Confidence - The certainty level of reading, normalization, function, and grouping.

B. Source Form Before Normalization

The original place form must be preserved before any modern identification. A place may appear as a joined village-name with ग्राम, a palli form, a damaged OCR form, a Sanskritized form, or a local pronunciation. These forms are evidence.

The normalized form is useful for searching, but it should never erase the source spelling. If the normalized identification is uncertain, the index should say so.

C. Occurrence Before Gazetteer Identity

Every place occurrence should be entered before grouping. The same village may appear several times in different functions. It may be a frame village in one passage, a spouse-side village in a marriage entry, and a वासी-place in another.

A good index therefore begins with one row per occurrence. A later gazetteer identity group can bring related occurrences together, but the individual functions remain visible.

D. Frame Villages

A frame village is a governing village for a cluster, often marked by अथ and ग्राम. It should be indexed as a frame, not simply as a place name.

The frame entry should include opener phrase, closure if present, strict boundary, possible wider boundary, and associated persons or branches. Attached places within the cluster should be linked to the frame village but should not automatically become separate frames.

E. Cluster Closures

Closures such as एते plus village plus ग्राम should be indexed. They help determine the boundary of a cluster and prevent the editor from extending a village frame too far.

A place may therefore have opener occurrences and closure occurrences. Both are useful. Closure evidence should be cross-linked to the source segment and boundary-confidence field.

F. Attached Places

Attached places occur inside a frame or person entry. They may be linked by dash, सँ, समेत, ओ, वासी, डीह, मूलग्राम, or another connector. Attached place does not mean unimportant place. It may identify branch-seat, residence, spouse-side house, maternal village, or included locality.

The index should record the attached place, the connector, the associated person or branch, and the place function.

G. वासी Places

A वासी place indicates residence or recognized belonging. It is not automatically a root village. A person or branch may be वासी in one place while remembering another मूलग्राम.

The place index should therefore record वासी as residence/belonging evidence and cross-link it to person, branch, and local-identity tables.

H. डीह Places

डीह should be indexed separately from general ग्राम forms. It may indicate house-site, settlement seat, ancestral habitation, or local base. It is a local identity marker and can be crucial for reconstructing branch history.

The index should preserve the exact डीह phrase and attach it to the relevant person, branch, or house.

I. मूलग्राम Places

मूलग्राम is a root-village marker. It should be treated as strong local identity evidence. However, it should not be confused with current residence, marriage village, maternal village, or later branch settlement.

Each मूलग्राम entry should link to branch, person, frame village, related वासी entries, and migration caution notes.

J. पाली and Locality Forms

पाली may identify a locality, sub-settlement, or component of a place-name. It should be preserved in the original place field.

A normalized place form may later separate base village and palli marker, but the source form remains whole.

The index should not delete पाली in order to simplify search. Removing it may merge distinct local identities.

K. समेत and Included Places

समेत indicates that one or more places are included with another. The index should record included-with links. If the phrase contains two or more places, the source order should be preserved.

A place after समेत should not be isolated without cross-reference to the place it is included with.

L. ओ and Joined Places

ओ joins places. Joined places should be preserved as pairs or groups before individual place entries are sorted alphabetically. The joined relation may reveal a branch cluster, geographic association, or social link.

The index should include a joined-with field and a source-order field.

M. तत्रैव and Implied Places

तत्रैव refers to a place already mentioned. It must not be ignored merely because the place name is not repeated. The index should create an implied-place occurrence and link it to the probable referent.

If the referent is uncertain, mark it as unresolved. If probable, record the evidence in a critical note.

N. Places in Marriage Records

Places in विवाह entries must be classified carefully. A village may be principal house, spouse-side village, father-in-law's

place, affinal village, issue place, or uncertain. It should not automatically be treated as paternal origin.

The place index should link such occurrences to the marriage-event ID and marriage-side field.

O. Places in मातृक चक्र

Places inside मातृक चक्र may belong to maternal, affinal, spouse-side, daughter-line, or uncertain networks. They should be linked to the maternal-cycle table and should not be moved into the paternal village column unless evidence supports it.

The index should mark maternal-place function and boundary confidence.

P. Places in दौहित्र Records

A place in a दौहित्र entry may identify the maternal house, daughter's married house, father-side house of the daughter's son, or another linked locality. The daughter-line bridge must remain visible.

The place index should link such places to the daughter-line table and to the named or implied female link.

Q. Places with Titles

A place associated with title-bearing persons may be important for intellectual, ritual, literary, or social geography. Titles such as कविराज, वैयाकरण, महामहोपाध्याय, पण्डित, ज्योतिर्विद, and धर्माधिकारी should be linked to the place occurrence.

The index should allow a reader to see which villages are associated with learned titles or specialist functions, but conclusions should require repeated evidence.

R. Places with Numbers and दीप

Numbers near place names should be preserved. They may function as register anchors, branch numbers, note references, or unresolved signs. If a place appears near दीप, the place occurrence should link to the note layer.

Number position is part of the evidence. Do not remove numbers during place indexing.

S. Variant Place Forms

Variant forms should be preserved under a variant group. Use labels such as certain variant, probable variant, possible variant, not identical with, and unresolved. Modern spelling should not be imposed before the variant group is studied.

If two similar forms may be different places, keep them distinct until evidence proves otherwise.

T. Alphabetical Arrangement

The final printed Index of Places may be alphabetized by normalized place form. Under each heading, list original forms, occurrence IDs, place functions, associated persons or branches, source segments, and confidence labels.

Example arrangement:

Place, normalized heading

- source form 1; frame village; opener or closure; source segment; confidence.

- source form 2; वासी-place; associated person; source segment; confidence.

- source form 3; spouse-side place in marriage entry; marriage node; confidence.

- source form 4; possible variant; cross-reference; unresolved.

U. Cross-References

The place index should include cross-references: see also, possible variant, not identical with, included with, joined with, frame of, attached to, वासी of, डीह of, मूलग्राम of, spouse-side in, maternal place in, daughter-line place in, title-associated with, and note-linked.

Cross-references should clarify function and prevent false merging.

V. Place Index Table Template

A complete place index table should include: place occurrence ID; original place form; normalized place form; variant group; source segment; frame village; opener phrase; closure phrase; connector; place function; associated person; associated branch; marriage-event ID; maternal-cycle ID; daughter-line ID; title occurrence; number as written; number position; दीप link; confidence; and critical note.

W. Sample Place Index Record

Place Occurrence ID: PL-0001

Original Place Form: source form as written

Normalized Place Form: editorial search form

Variant Group: confirmed / probable / possible / unresolved

Connector: अथ / एते / ग्राम / dash / सँ / समेत / ओ / वासी / डीह / मूलग्राम / पाली / तत्रैव / विवाह context / मातृक context

Place Function: frame / residence / root / house-site / palli locality / branch-seat / spouse-side / maternal / daughter-line / included / joined / uncertain

Associated Person or Branch: linked record ID

Source Segment: exact segment ID

Confidence: certain / probable / possible / uncertain / unresolved

Critical Note: explanation of reading, function, and caution

X. Sample Variant Handling

If a place appears in three forms, do not replace all three with a modern spelling. Enter each source form separately. Then create a variant group:

Variant Group VG-001: source form A, source form B, source form C.

Status: probable same place because of same frame, same branch, and repeated connector.

Caution: modern identification not yet certain.

If evidence later proves one form is distinct, split the variant group and record the revision.

Y. Common Place-Index Errors

The common errors are: indexing only modern names; losing source spellings; treating every place as origin; ignoring frame and closure; omitting connectors; deleting पाली; flattening डीह into ग्राम; confusing वासी with मूलग्राम; ignoring तत्रैव; merging variants too early; treating marriage villages as paternal villages; moving maternal-cycle places into the paternal column; deleting numbers; and failing to link places to people, titles, and notes.

Each error reduces the Panji's geography to a modern list and weakens the reconstruction.

Z. Rules for Appendix J

Preserve every place form as written.

Create one occurrence row per place occurrence.

Normalize only in a separate field.

Record opener, closure, connector, and place function.

Distinguish frame village, residence, root village, डीह, पाली, spouse-side place, maternal place, daughter-line place, included place, and joined place.

Preserve तत्रैव as implied-place evidence.

Link places to persons, branches, marriages, maternal cycles, daughter-line records, titles, numbers, and notes.

Group variants only with evidence.

Use confidence labels for reading, function, and identity.

Keep cross-references visible.

Conclusion to Appendix J

The Index of Places completes the reference apparatus of this book. It arranges the Panji's geography without flattening it. A place in the Panji is not only a map point. It may be a frame, root, residence, house-site, palli locality, branch-seat, affinal place, maternal connector, daughter-line bridge, learned center, note-place, or uncertain variant.

A reliable place index preserves all these functions. It allows the reader to move from name to village, from village to branch, from branch to marriage, from marriage to maternal cycle, and from maternal cycle to the wider social geography of Mithila. With Appendix J, the book's method has now supplied the principal tools needed to decode, preserve, and critically analyze the Panji.

Closing Note

Decoding as Preservation

1. Why a Closing Note Is Needed

This book has treated the Panji not as a simple list of ancestors but as a layered archive of Mithila. It has shown how names, villages, titles, marriage records, maternal cycles, daughter-line links, numbers, notes, and local identity markers must be read together. A closing note is therefore needed to gather the method into one final practical discipline.

The central rule is this: preserve before interpreting. Every original form, even when difficult, must remain visible. The editor may normalize, translate, chart, index, or analyze, but the source form must not be erased. The Panji is not only a document to be simplified. It is a memory system to be protected.

2. The Panji Is a Network, Not a Line

The modern reader often expects genealogy to be a vertical line: father, son, grandson, great-grandson. The Panji certainly contains such lines through terms such as सुत, पुत्र, पौत्र, and प्रपौत्र. But the Panji is wider than a vertical tree. It also contains सन्तति, अपत्य, सुता, विवाह, द्वितीय विवाह, मातृक चक्र, दौहित्र, वासी, डीह, मूलग्राम, पाली, titles, and numbers.

A correct reconstruction must therefore be a network. It must show direct descent where the source supports it. It must show branch continuity where सन्तति or अपत्य appears. It must show marriage nodes for विवाह. It must show maternal networks for मातृक चक्र. It must show daughter-line bridges for दौहित्र. It must show villages by function, not merely as map points.

3. The Final Preservation Rule

The final preservation rule can be stated in four steps.

First, copy the source phrase exactly.

Second, divide it into segments without destroying the original sequence.

Third, classify each term by function: relationship, village, title, marriage, maternal cycle, number, note, or uncertain.

Fourth, create tables and charts only after the source has been preserved.

This rule prevents the most common damage: a clean but false reconstruction.

4. The Final Reading Order

A difficult Panji entry should be read in this order:

1. Boundary: identify अथ, एते, ग्राम, **punctuation, closure, or formula.**

2. Person: identify names, repeated names, titles, and relationship roles.

3. Relationship: identify सुत, पुत्र, सुता, सन्तति, अपत्य, पौत्र, प्रपौत्र, विवाह, मातृक चक्र, दौहित्र, and collateral terms.

4. Place: identify frame village, residence, डीह, मूलग्राम, पाली, included place, joined place, spouse-side village, maternal place, and uncertain place.

5. Number: preserve every parenthetical or slash number exactly.

6. Note: separate टीप or later note material from the main entry.

7. Confidence: mark certain, probable, possible, uncertain, or unresolved.

8. Reconstruction: create family tree, village index, person index, marriage network, or maternal-cycle chart only after the above steps.

5. The Final Data Checklist

Before a decoded entry is considered complete, the editor should ask:

Has the source phrase been preserved exactly?

Has every name been entered as an occurrence before identity grouping?

Have repeated names been kept separate until evidence supports merging?

Have सन्तति and अपत्य been treated as branch continuity unless direct descent is proved?

Have पौत्र and प्रपौत्र preserved generational distance?

Has every विवाह created a marriage node?

Have first and second marriages been separated?

Has सुता been assigned only where evidence supports issue assignment?

Has every मातृक चक्र been charted as a network?

Has every दौहित्र passed through a named or implied daughter?

Have villages been classified by function?

Have titles and abbreviations been preserved as written?

Have numbers been preserved with position?

Have damaged readings and uncertainties been marked?

Has every correction been documented?

6. The Final Charting Rule

A chart is useful only when it remains accountable to the source. Every line in a chart should be explainable from a table. Every table row should be traceable to a source segment. Every source segment should preserve the original phrase.

Use solid lines for certain direct relations. Use dotted lines for probable or possible relations. Use branch boxes for सन्तति and अपत्य. Use marriage nodes for विवाह. Use side networks for मातृक चक्र. Use daughter-line bridge nodes for दौहित्र. Use place labels for वासी, डीह, मूलग्राम, spouse-side village, maternal village, and uncertain place.

A beautiful chart without source accountability is not a Panji reconstruction. It is only a drawing.

7. The Final Indexing Rule

The indexes should not flatten the source. The Index of Names should not merge repeated names. The Index of Places should not modernize away original spellings. The Title and Occupation Index should not detach titles from persons, villages, and numbers. The Glossary should not reduce technical terms to one-word translations.

Every index should remain relational. A name should link to relation, title, village, number, marriage, maternal cycle, and source segment. A place should link to person, branch, marriage, maternal cycle, title, number, and note. A title should link to person, village, source form, and confidence.

8. The Final Rule for Women in the Panji

The Panji often preserves women structurally even where it does not preserve their personal names. विवाह, सुता, मातृक चक्र, and दौहित्र all require careful attention to women as links between houses.

Where a woman is named, preserve her name. Where she is implied but unnamed, mark the role clearly: [unnamed daughter], [unnamed wife], [unnamed mother], or [female link implied]. Do not erase the female link. Without her, the structure becomes false.

This is especially important for दौहित्र. A daughter's son must pass through a daughter. He cannot be placed as direct son of the maternal grandfather.

9. The Final Rule for Villages

Village evidence must be treated as function, not decoration. A place may be frame village, residence, root village, डीह, पाली, branch-seat, included place, joined place, spouse-side village, maternal village, daughter-line place, title-associated village, or note-place.

The place name alone is not enough. Its connector and function must be preserved. A village after वासी is not automatically मूलग्राम. A village in a विवाह entry is not automatically paternal origin. A place inside मातृक चक्र is not automatically the main house. A तत्रैव reference is not absence of place evidence.

10. The Final Rule for Titles and Numbers

Titles and numbers are identification evidence. Titles such as महामहोपाध्याय, म. म., कविराज, वैयाकरण, पण्डित, ठाकुर, ज्योतिर्विद, धर्माधिकारी, and similar forms help distinguish persons, houses, villages, and intellectual traditions. They should never be dropped as ornament.

Numbers should be preserved exactly. Parenthetical numbers, slash numbers, and numbers near टीप may hold internal reference value even when their function is unclear. Their uncertainty should be marked, not erased.

11. The Final Rule for Uncertainty

Uncertainty is not failure. It is part of honest scholarship. A doubtful reading marked doubtful is stronger than a guessed reading presented as certain. A possible village variant left unresolved is safer than a false modern identification. A probable identity group is useful only when its probability is visible.

The editor should never be ashamed to write uncertain, possible, unresolved, not supplied, image-unverified, or OCR-suspect. These labels preserve the integrity of the work.

12. Final Source-Preservation Checklist

For every entry, preserve:

Original phrase.

Segment boundary.

Names as written.

Titles and abbreviations as written.

Relationship words.

Village forms and connectors.

Marriage markers.

Maternal-cycle markers.

Daughter-line markers.

Numbers as written.

Notes and टीप.

Variant forms.

Uncertainty.

Revision history.

Critical explanation.

13. Closing Reflection

The Panji is one of Mithila's great systems of memory. It records lineage, but it also records settlement, learning, marriage, maternal relation, ritual authority, literary identity, and social order. To decode it is not merely to translate words. It is to restore relations.

This book has offered a method: preserve the source, respect the terms, classify the functions, build linked tables, mark uncertainty, and reconstruct only what the evidence supports. If this method is followed, the Panji can be read not as a closed relic but as a living archive.

The work of decoding is therefore also the work of preservation. Every carefully preserved name, village, title, number, marriage, मातृक चक्र, and दौहित्र link returns a part of Mithila's memory to readable form.

Final Note

The manuscript now contains the main chapters, reference tools, and appendices needed for source-preserving Panji decoding. Future work may add full extracted indexes of all names and places from the complete source, but the method and structure are now in place.

Part IX - Khand 1 Index-Wise Decoding and Coverage

This part is added as a revision so that the book is not only a general method manual but also a direct decoding guide to the supplied INDEX for Genome Mapping Volume I, Khand 1. The index is treated as the control document. Every major index block is linked to the relevant methodological chapters and appendices, and every gramaarambh entry receives a coverage row.

Chapter 33. Volume II and the Khand 1 Index Protocol

The uploaded index states the governing publication sequence: “GENOME MAPPING VOLUME I [KHAND 1,2,3] - Decoding the Panji of Mithila Volume II, III & IV decodes these three Khand of Volume I respectively.” Therefore this revised manuscript is Volume II and concerns Khand 1 only. Any sentence that sounds like it covers all three Khands must be read as method, not as scope.

The index also warns that printed page numbers remain stable while line numbers may shift slightly; therefore this book uses page-level and index-block references for coverage, and line-level references only as guides.

Khand 1 scope rule

- खण्ड १ : विवरण
- पत्र पंजी- खण्ड १ – पृष्ठ १-१४ (मूलग्रामक विभाजन कोन पुरखासँ)
- गोत्र पंजी- खण्ड १ पृष्ठ १४-१५ (कतेक गोत्र आ ओकर अन्तर्गत कतेक मूल)
- मेघापत्यः खण्ड १ पृष्ठ १७-३३७
- दामोदरापत्यः खण्ड १ पृष्ठ ३३८-४५४
- महेशापत्यः खण्ड १ पृष्ठ ४५५-६१०

- माने गादू- खण्ड १ पृष्ठ ६११-६१०
- ठाकुर चन्द्रपति [महादेव (थेघ), भगीरथ (मेघ), दामोदर, महेश- महेश ठाकुरक भाए सभक नामपर अध्याय सभक सिम्बोलिक नामकरण, सभटा मूल (१६७) क वर्णन।
- पत्र-पञ्जी-(मूल ग्रामक विभाजन कोन पुरखासँ तकर विवरण)- ०१-४०
- गोत्र-पञ्जी- (कतेक गोत्र आ तकर अन्तर्गत कतेक मूल)- १४-१५
- महेश ठाकुरक सभसँ जेठ भाएक नामपर सिम्बोलिक अध्याय-नामकरण- मुदा एतए सभ मूलक विवरण (१७-३३७ मेघापत्य- मेघ ठाकुरक सन्ततिक विवरण)
- महेश ठाकुरक पैघ भाएक नामपर दामोदरापत्य (३३८-४५४)
- महेश ठाकुरक नामपर महेशापत्य (४५५-६१०)
- माने-गादू (माने आ गादू दुनू भाएक सन्तान ६११-६१०)

Symbolic chapter naming in Khand 1

- माने गादू- खण्ड १ पृष्ठ ६११-६१०
- ठाकुर चन्द्रपति [महादेव (थेघ), भगीरथ (मेघ), दामोदर, महेश- महेश ठाकुरक भाए सभक नामपर अध्याय सभक सिम्बोलिक नामकरण, सभटा मूल (१६७) क वर्णन।
- पत्र-पञ्जी-(मूल ग्रामक विभाजन कोन पुरखासँ तकर विवरण)- ०१-४०
- गोत्र-पञ्जी- (कतेक गोत्र आ तकर अन्तर्गत कतेक मूल)- १४-१५
- महेश ठाकुरक सभसँ जेठ भाएक नामपर सिम्बोलिक अध्याय-नामकरण- मुदा एतए सभ मूलक विवरण (१७-३३७ मेघापत्य- मेघ ठाकुरक सन्ततिक विवरण)
- महेश ठाकुरक पैघ भाएक नामपर दामोदरापत्य (३३८-४५४)
- महेश ठाकुरक नामपर महेशापत्य (४५५-६१०)
- माने-गादू (माने आ गादू दुनू भाएक सन्तान ६११-६१०)
- गंगोली पं. गंगाधर, गंगाधरक दू सन्तान वीर (पर्वपल्ली-पवौली) आ नारायण, नारायणक पुत्र शूलपाणि, शूलपाणिक पुत्र हाले (प्रसिद्ध साँई प्रसिद्ध संकर्षण- खण्डवला ग्रामोपार्जक), संकर्षणक छह पुत्र- भद्रेश्वर, दामोदर, वैकुण्ठ, नीलकण्ठ, श्रीकण्ठ, ध्यानकण्ठ; श्रीकण्ठक छह पुत्र-श्यामकण्ठ, हरिकण्ठ, नित्यानन्द, गंगेश्वर, हरदत्त आ हरिकेश।
- गंगेश्वरक तीन पुत्र- हल्लेश्वर, चक्रेश्वर आ पक्षीश्वर।
- चक्रेश्वरक एक पुत्र-पद्मनाभ।
- पद्मनाभक एक पुत्र पुरुषोत्तम।

- पुरुषोत्तमक एक पुत्र ज्ञानपति।
- ज्ञानपतिक दू पुत्र-उमापति आ सुरपति।
- सुरपतिक तीन पुत्र- दूवे(प्रसिद्ध श्रीपति), लाखू, महिपति।
- दूवे(प्रसिद्ध श्रीपति)क तीन पुत्र-हरपति,नरपति,चन्द्रपति(प्रसिद्ध चान)।
- नरपतिक दू पुत्र-माने आ गादू।
- चन्द्रपति(प्रसिद्ध चान)क चारि पुत्र-महादेव प्रसिद्ध थेघ(म.प्र. निवास), भगीरथ प्रसिद्ध मेघ, दामोदर, महेश।

Decoding implication: the headings मेघापत्य, दामोदरापत्य, महेशापत्य, and माने-गादू are symbolic chapter titles built around the brothers connected with Mahesh Thakur, but the content under them ranges across the 167 मूल and must not be narrowed to only those named descendants.

Chapter 34. Khand 1 Master Structure and Chapter Link Map

The following master map links the Khand 1 index blocks to the chapters and appendices already present in this volume. This is the book's audit bridge: it shows where the index is decoded and where the tools for verification are located.

- पत्र-पञ्जी, pages 1-14 -> Chapter 35 and Appendix D/J. मूलग्रामक विभाजन कोन पुरुखासँ; decode with village/genealogy tables.
- गोत्र-पञ्जी, pages 14-15 -> Chapter 35; Appendix C/D/J. गोत्र, मूल, मूलग्राम; decode as origin/branch framework.
- मेघापत्य, pages 17-337 -> Chapter 38; Chapters 23-27. Index gramaarambh rows decoded through dense-passage, village-cluster, and family-tree methods.
- दामोदरापत्य, pages 338-454 -> Chapter 38; Chapters 23-27. Continuation of Khand 1; every index entry receives a coverage target.

- महेशापत्य, pages 455-610 -> Chapter 38; Chapters 23-27. Branch/graamaarambh decoding through source-preserving checklist.
- माने-गादू, pages 611-690 -> Chapter 38; Chapters 23-27. Final Khand 1 block; separate Maaney and Gadu lines when evidence requires.
- लौकित, चौगोला, श्रेणी, पत्रांक -> Chapter 36; Appendices B/C/F/G. Decode rank, number, branch, and marriage/person links.
- विद्वान गुरु-शिष्य नामावली -> Chapter 37; Appendix E. Decode as intellectual lineage and title/occupation index.
- गोत्र-प्रवर युक्त मैथिल -> Chapter 37; Appendix C. Decode marriage rule, उतढ़, त्रिप्रवर/पंचप्रवर, and मूल classification.
- बीजी पुरुषक नाम ओ पत्रांक -> Chapter 37; Appendix F/J. Decode बीजी as earliest known person of a मूल; link to place and register number.

Chapter 35. गोत्र, मूल, मूलग्राम: Index-Wise Decoding

The first block of the Khand 1 index is the gate to the entire volume. It identifies गोत्र, मूल, and मूलग्राम relations. This is not a casual village list. It is the skeleton of origin, branch, and village attachment for Khand 1.

A. गोत्र-मूल-मूलग्राम decision block

- शाण्डिल्य (i) सरिसब खांगुड़, सकुरी, जोंकी
- (ii) पर्वपल्ली वढियाम (पवौली)
- (iii) खण्डबला भौर; (iv) सोदरपुर सरिसव, मानी, दिगउन्ध, तेतरिहार, कन्होली कटका, हाटी,

- वत्स (i) पाली महिषी; (ii) हरिअम्ब बलिराजपुर; (iii) घुसौत नगवाड़; (iv) करमहा रूचौलि, नरुआड़, बेहट, तरौनी, झंझारपुर, अनलपुर; (v) बुधवाल गंगोरा, डुमरा, परियाम्ब
- कश्यप (i) खौआल सिम्बरवाड़, मुराजपुर, महुआ; (ii) सकराढ़ी परहट, लोहना; (iii) दरिहरा रतौली; (iv) माण्डर सिहौली रजौरा, कनसम, पतनुका; (v) वलियास माड़रि
- पराशर (i) नरउन सुल्हनी, पुड़े, त्रिपुरौली; (ii) सुरगन लोआम
- भारद्वाज (i) एकहरा रूचौलि, कन्हौली
- कात्यायन (i) कुजौली भखरौली

Decoding rule: each row must be read as a three-layer unit: गोत्र -> मूल -> मूलग्राम. The village names following the मूल are not loose localities; they are source-linked place evidence to be carried into the Village Gazetteer and the Index of Places.

B. Cluster restatement block

- सरिसब- खांगुड़, सकुरी, जोंकी
- पवौली- वढ़ियाम
- खण्डवला- भौर
- सोदरपुर- सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरीहार, कटका
- हरिअम्ब- बलिराजपुर
- घुसौत- नगवाड़
- करमहा- रूचौली, नरुआड़, बेहट, तरौनी, झंझारपुर, अनाथपुर
- बुधवाल- परियाम, गंगोरा, डुमरा
- पाली- महिषी, मंगरौनी, जमदौली
- खौआल- महुआ, मुराजपुर, सिमरवाड़
- सकराढ़ी- परहट, लोहना
- दरिहरा- रतौली
- माण्डर- रजौरा, सिहौली, पतनुका, कनसम
- वलियास- माड़रि

- नरउन- त्रिपुरौली, सुल्हनी, पुडे
- सुरगन- लोआम
- कुजौली- भखरौली
- एकहरा- कन्हौली, रुचौली

Decoding rule: this restatement is the practical village-cluster checklist. The revised book treats each cluster as covered by Chapters 6, 16, 17, 18, 24, 29, Appendix D, and Appendix J. Any Khand 1 passage mentioning one of these clusters must be cross-checked against this block before assigning origin, residence, or branch-seat function.

Chapter 36. लौकित, चौगोला, श्रेणी, and पत्रांक Records

The index then moves from गोत्र-मूल to लौकित and चौगोला श्रेणी. These records must be linked to the person index, title index, village index, and number table. They also show how rank/order names may be based on persons or on villages.

A. लौकित and चौगोला summary

- (प्राचीन पञ्जी) लौकित) श्रोत्रिय लोकनिक; चौगोला श्रेणी युक्त
- प्रथम द्वितीय तृतीय चतुर्थ पंचम
- भरथीया भदाईझा बाभनझा पीताम्बरझा दशरथमिश्र
- रघुनीझा नारायणझा देवाईझा गंगाधरझारूद्रपतिझा
- वाबूमिश्र बलभद्रठाकुर तिसउँत रामदेवमिश्र शंकरराय
- गोढ़ाईझा विश्वेश्वरमिश्र जटेशझा दामूझा शिवमिश्र
- षष्ठम सप्तम अष्टम; वीरठाकुर मोतीझा रोहाड़माधवमिश्र; सदाईमिश्र
भोलनझा नरपति झा
- भीखारीझा माधवझा हेमाङ्गद राय; सुरगन रघुनन्दन पाठक
- १६०० शाके मे श्रोत्रिय लोकनिजे पौजि सँ सम्बन्धित भेलाह।

B. मोदानन्द शाखा and पत्रांक decoding

- प्राचीन पाँजि मोदानन्द झा शाखापञ्जी

- मो. न. शाखा प्रथम चौगोला वि. न. शा.; पत्रांक; ५२//०२ वढ़ियाम पबौलीसँ रामदेव सुत भरथी झा; ६१//०७ रतौली दरिहरासँ रामनाथ सुत रघुनी झा; १९०//०५
शि. हरि बसुदेव सुत बाबू मिश्र; ११३//०१ अनल कर. कृष्णदेव सुतगोदाई झा
- द्वितीय चौगोला; ११०//०५रजौरा माण्डरसँ महादेव सुत भदाई झा; १४६//०२ डूमरा बूधवालसँ सदानन्द सुतनारायण झा; २१८//०१भौर खण्डबला सँ रघुरामसुत बलभद्र ठाकुर; १२१//०६ मंगरौना हरि. चिकू सुत विश्वेवर मिश्र
- तृतीय चौगोला; ११२//०४ महिषी पालीसँ बाटू सुत बाभन झा
- सँ सुत देवाई झा; कुआ तिसउँतसँ चिन्तामणि सुत श्रीकान्त झा; मलि. नरउनसँ भवेश सुत यटेश झा
- चतुर्थ चौगोला
- ७०//०६ कटैया माण्डर सँ पीताम्बर सुत दामू झा; १२८//०४
बिठौली वलि. सँ भमरू सुत गंगाधर झा; ९१//०३ रैयाम सोदरपुरसँ हरखू सुत रामदेव मिश्र; १११//०४ महिषी पालीसँ शिवसुत रामू झा
- पंचम चौगोला; ५७//०२ रूचौलि एकहरा सँ श्रीपतिसुत दशरथ मिश्र; १५९//०२
माड़ि बलियासँ हरपतिसुत रूद्रपतिझा; १६४//०४ “
“ रघुनन्दन सुत शंकर राय; ८२//०५ जोंकी सरिसबसँ पद्मनाभ सुत शिव मिश्र
- षष्ठम
- ४१६//०४ भौर खण्डबला सँ लक्ष्मीकांत सुतवीर ठाकुर; सँ सुत सदाई मिश्र; २१९//०६ महिषी पालीसँ लक्ष्मीनारायण सुत भिखारी झा; १०१//०५ लोआम सुरगन सँ प्राणपति सुत समर सिंह; “
“ उत्तिम नारायण राय छोटका सुरगन
- सप्तम; १५७//०६ मंगरौनी पालीसँ पाँ धर्माङ्गद सुत मोतीझा; १४३//०६
वहि. पबौली सँ चाण सुत कवि भोलन झा; २४१ क //०२ ”
गिरधर सुत माधव झा; १४५//०३ बलियास सं छितू सुत रघुनन्दन पाठक
- अष्टक; १३५//०५ रोहाड़ सोदरपुर सँ जानू सुत माधव मिश्र; १६६//०४
हरड़ी सकराढ़ी सँ पाँ रामभद्र सुत पाँ नरपति झा; २३९//०१ माड़ि बलियास सँ नयन सुत हेमाङ्गदराय

Decoding rule: each पत्रांक record has four parts: number, place/branch phrase, relationship term such as सुत, and person or लौकित name. It must be entered into the Number Anchor Table, Person Occurrence Table, Village Attachment Table, and Branch/Chaugola field.

C. पछबारिपारक लौकित and fifteen श्रेणी

- महाराजाधिराज ५ मान् मिथिलेशक आज्ञानुसार पछबारिपारक लौकिक आ श्रेणिक व्यवस्था पञ्जीकार लोकनि जे स्थिर कएलन्हि से प्रकाशित भेल छल आ ईहो प्रार्थना छल जे ताहि मध्य जनिका किछु वक्तव्य होइन्ह से प्रार्थना पत्र द्वारा श्री ५ मान् मध्य निवेदन करथि, ततः निदान विशिष्ट सभा मध्य एकर परामर्श कए पुनः प्रकाशित कएल जायत। एतएसँ १ सँ १५ धरि श्रेणी बना देल गेल। ढेर विवाद उठल जे पाइ लए कतैक तथाकथित निम्नकुलमे पाँजिक मान्यता देल गेल।
- पछबारिपारक लौकित नाममे कतहु लौकित व्यक्तिक नामपर आ कतैक ठाम गामक नामपर लौकितक निर्धारण भेल।
- किछु उदाहरण अछि-
- १. सिंहवाड़-मथुरेश ठाकुर
- २. मनियारी- मधुपति मिश्र
- ३. अमौन-बालकराम पाठक
- ४. भराम- छीतरी
- ५. बसन्तपुर- माधव मिश्र
- ६. कोकडीही- रामेश्वर मिश्र
- ७. नित्यानन्द चौधरी- पिण्डारुछ
- ८. एहु- भैरव मिश्र
- ९. खुटौनियाँ- भवानीदत्त झा
- १०. लक्ष्मीपति मिश्र- धगजरी
- ११. कन्त झा- चानपुरा
- १२. टङ्कवाल महिधर झा-पेकपाड़
- १३. विष्णुदत्तपुरचिकनौट (मुजफ्फरपुर)
- १४. चान पाठक- गजहरा

- १५. लालठाकुर- धमदाहा
- १६. ज्ञानी ध्यानी- रंगपुरा(पूर्णियाँ)
- महाराजाधिराज श्री (५) मान मिथिलेश रमेश्वर सिंहक आज्ञानुसार पछवारिपारक पाँजिक श्रेणी न्यूनाधिक स्थिर भेल। श्री मोदानन्द शाखा एवं नगराम पञ्जीसँ सम्बन्धित पत्रांक देल अछि। राज प्रेस दड़िभंगा-१९२९
- प्रथम श्रेणी
- सकराढ़ी हरड़ी सँ पाँ रामभद्र सुत पाँ नरपति झा १६६-४
- रोहाड़ सोदरपुरसँ जानू सुत माधव मिश्र १३५=५
- कटका सोदरपुरसँ मनहर सुत गोनू मिश्र ९५=४
- डूमरा बूधवालसँ शतन्जीव सुत भैयन झा २६२=६
- बधवास सरिसब सँ धरनीधरसुत भंजन झा १३१=१
- नरसाम वलियाससँ घनश्याम सुत नीलाम्बर मिश्र ३०३=९
- खांगुड सरिसबसँ लक्ष्मन सुत नन्दन झा १९८=३
- नगराम साखा खांगुड़ सरिसबसँ विश्राम सुत करिये झा २१=७
- सन्दहपूर दिघोसँ भैरव दत्त सुत मथुरेश ठाकुर (सिंहवाड़) २७०=७
- कटमा बभनियामसँ सथाउन सुत कन्त झा २३८=५
- द्वितीय श्रेणी; सतौली सतलखासँ हरिसुत पदूम झा १७१=५; भखरौली सकराढ़ी सँ गादू सुत श्री कान्त झा १६८=४; गौर सोदरपुरसँ बछाई सुत मधुपति मिश्र (मनियारी) ३१०=१; कटका सोदरपुरसँ सँ महिनाथ सुत बन्धु मिश्र १७५=६; महिषी बूधवालसँ परशुराम सुत बालकराम पाठक (अमौन) २३८=१; नरसाम बलियास सँ धराधर सुत वैया. खुशिहाल मिश्र १८४=३; सिंहौली माण्डरसँ पुरन्दर सुत वैदिक गोनू झा १९९-२; बैगनी अलयसँ देवनानन्द सुत परमानन्द चौधरी २२४-२; महिषी बूधवालसँ बाउन सुत कमलनयन पाठक ३०१=२; बिठौली वलियाससँ अनन्त सुत महादेव झा १७९-४
- तृतीय श्रेणी
- डूमरा बूधवालसँ ब्रह्मपति सुत घनानन्द झा ३०१=५; नर वलि. सँ घनश्याम सुत वैदिक गणपति मिश्र २०२=८; समौली पालीसँ भवेश सुतजीव कर्ण मिश्र ३३४=४; हरड़ी सकराढ़ी सँ पाँ गोपाल सुत पाँ धारे झा ४०३-०१; जमुनी जजिवालसँ शिवनी सुत

मुरारि मिश्र ३०१-६; बलहा बलियाससँ गोविन्द सुत देवानन्द झा २३३=१; रूचौली
एकहरासँ बल्ली सुत पनाई मिश्र २३३-३

- चतुर्थ श्रेणी; ततैल सकराढ़ीसँ कृष्णाराम सुत छीतरीझा (भराम) २९७=३; हरिपुर
पालीसँ रामकृष्ण सुत शूलपाणि झा ३५०=७; कटउना माण्डर सँ रामकृष्ण सुत माधव
मिश्र (वसन्तपुर) १९४-२; जमदौली पालीसँ हरिहर सुत जयकृष्ण ; ज्यो.
खड़गपाणिझा – सखुआ २९०-४
- (इतिद्विधा-जयकृष्ण सन्तति द्वितीय खड़गपाणि सन्तति प्रथम)
- काको बेलउँच सँ खगेश सुत प्रभाकर चौधरी नगराम ४९७-२; महिन्द्रपुर पण्डुआसँ पाँ
आनन्द सुत पाँ प्र. छोटी झा प्र देवानन्द झा २९७=२; दिगौन्ध सौदरपुरसँ हरिजीव सुत
रामेश्वर मिश्र कोकडीह ३०२-५; पचही जजिवालसँ हरदत्त सुत पीताम्बर झा (पकड़ी)
१४६=५; नाहस खौआलसँ बासुदेव सुत मधुसूदन (प्रतिहस्त) ३२०=१; सतौलि
सतलखासँ मनहर सुत प्रान्नाथ झा (नरहा) ३४२=५; कड़राइनि बभनियामसँ धनपति
सुत पाठक महथू ३४८-३; गौतम गौत्र बूधैरासँ रामदेव सुत हरिकेश (पूजारी
शिलानाथ) ३२२-२
- पंचम श्रेणी
- बेहट खण्डबलासँ मणिकृष्ण सुत हरिनारायण ठाकुर १८६=५; बढियाम पबौलिसँ टेडरि
सुत सुखाई झा ३०१=२; विस्फी तत्रैवसँ दिनमनि सुत तुला ठाकुर ३३९-७;
परमगढ़ अलयसँ नरोत्तम सुते नित्यानन्द चौधरी (पिण्डारूछ) ३३८=४; सकुरी
माण्डरसँ जगदीश सुत बटाउँ मिश्र ४०४=२; परहट बेहराढ़ी सँ रघुनाथ सुत महेरभान
ठाकुर ४१३=२; यमुनी जजिबालसँ हरिहर सुत भैयो मिश्र (ऐहु) १७-६;
संग्राम एकहरासँ भमरसुत खगेश झा २४-२; सकुरी सरिसवसँ
शूलपाणिसुतभवानी दत्तझा (खूटौनियाँ) ६२//
- षष्ठ श्रेणी
- हड़री सकराढ़ीसँ पाँ योगी सुत पाँ तारापति झा ब.३२-७; सुखैत सोदरपुरसँ श्री
कृष्ण सुत गोइ मिश्र ४०३=७; वत्सवाल नरउनसँ अनन्तसुत वल्ली चौधरी
२१३=१; मलंगिया कुजौली सँ सदानन्द सुत मुरली झा ४३७-६; रखवारी
हरिअम्ब सँ नयन सुत मदन मिश्र २३२=४; कोदरियासँ परमानन्द सुत नवलक्षाधिपति
लक्ष्मीपति मिश्र (धगजरी) ४०१//; संग्राम एकहरासँ खगेश सुत विश्वनाथ झा
व..५०/७; धनौजी गंगौलीसँ विश्वम्भर सुत नीलमिश्र व.५९=७

- सप्तम श्रेणी; तरौनी करमहासँ घनश्याम सुत वदनी झा व.७१-४; हारी पालीसँ गोनू सुत हिरदी झा व.५०=४
- परमगढ़ अलयसँ बाबू प्र. सदानन्द सुत विश्वेश्वर चौधरी ३१९=२; परमगढ़ अलयसँ बाबू प्र सदानन्द सुत वंशी चौधरी ४२१-६
- सकुरी माण्डरसँ जगदीश सुत हरिनन्दन मिश्र (बरौनी) २९६-४
- रखवारी हरिअमसँ आनन्दी सुत छावनि मिश्र जड़सैनि ४२३-६; ततैलसकराढ़ीसँ कमलापतिसुत सुधाकर झा ४२२-८
- खांगुड़ सरिसब सँ परानसुत यदुनीझा ३५७=२; लोहनासकराढ़ीसँ कृष्णसुत मटरू झा २०८=७
- अष्टम श्रेणी; अकुसी टंकवाल सँ गंगाधर सुत बोधकृष्ण झा ३८८-६; नगराम ततैल सकराढ़ी सँ हरिकेश सुत वीर झा ३७६=१; डीह दरिहरासँ मित्रकर सुत मोदी मिश्र (मालापूर) उ.प्र. २०५=७; हरिपुर पालीसँ भिखि सुत नरेश झा व.३५-८; कनसम माण्डर सँ नेनू सुत कन्त झा व.४३=५; रोहाड़ सोदरपुरसँ सँ जयि सुत पति मिश्र ३२९=८; उड़ा एकहरासँ दशरथ सुत छोटकू झा (भोगलाहा) ४१४=६; कनसम माण्डरसँ मोहनसुत गतिराम झा व. ५६-६; जगतपुर ओइनि सँ राजा राम चन्द्रसुत राजा प्रताप नारायण राय झा व. १३=५
- नवम श्रेणी; रजौरा माण्डरसँ गिरीश सुत रतिकर झा ९-०४=०१; छामूसकराढ़ी सँ बन्धु सुत वेदी झा (झंझारपुर) व-७२-७; परहर सकराढ़ी सँ भोरा सुत जयकृष्णझा (खडगपुर) व-४६-६; काको बेलउँचसँ कालासुत कौस्कीस्त झा व-७९-२; अंकुसी टंकवाल सँ जयकृष्ण सुत महिधर झा व-६०=३; भखरौली सकराढ़ीसँ महिपाणि सुत गुणी झा व-८१-४; रतिपाड़ बेलउँच सँ केशव सुत मांगु झा (महेशपुर) ३३१=५; सतलखा बेलउँचसँ हरिशंकरसुत पुरूषोत्तम झा (हालो) ; सुत महिधर झा ४१९=
- काको वेलउँच सँ पुरूषोत्तम सुत नारो झा ९-४१-६
- हरिपुर पालीसँ सुखड़ि सुत बेचू झा ९-६६-३
- दशम श्रेणी
- छामू सकराढ़ीसँ नित्यानन्द सुत दामोदर झा (कन्हौली) २५८=१; शक्तिरायपुर नरउनसँ भैरवदत्तसुत मचली मिश्र (रहिका) ४२८=६; नगराम जगति पबौली सँ बलदेव सुत मातू झारविष्णुदत्तपुर ५१=६; सँ सुत धराधर चौधरी; जमुनी जजिवालसँ हिरासुत चीरा मिश्र-नगराम ७६=६; जगतपुर उइनि सँ किर्ति नारायण सुत रूद्रनारायणा १६२=८;

सकुरीपालीसँ भवानन्द सुत प्रधूमन झा (मड़गाम-पाली) ९-०७-०३; सकुरीपालीसँ भवानन्द सुत भूवन झा व.३६=१; कुजौलीसँ नित्यानन्द झा; आहिलखौआल सँ दयाराम सुत कौस्कीदत्त गोढम (नेपाल) नगराम ३२४-४; सुत चक्रपाणि चौधरी; आहिल खौआलसँ मोहनसुत महादेव झा (कथित विन्धी) नेपाल व.२९-३

- एकादश: श्रेणी; नगरामजगतपुर उड़निसँ ऐ निपाल नारायण सुत रशीक नारायण ३१३=२
- वारी माण्डर सँ रामेश्वर सुत भूषण झा ४४२-१०; ओझोलि नरउनसँ हृदयराम सुत मणिझा (सागरपुर) ४३१=५; सरावय सकराढ़ी सँ वैद्यनाथ सुत चाण पाठक व. ८५=८; बहेड़ा बेलउँच सँ देवीदाश सुत विरसिंह राय बहेड़ी ६१-५; ओड़ा एकहरा सँ कामदेव सुत पुरन्दर झा खजूरी ३०५-४; सकुरी वलिया सँ नरपति सुत गोविन्द झा खजूरी तरौनी ४१४=५; पुरोही पालीसँ लक्ष्मीनाथ सुत गतिराम झा हरिनगर ४१७=८; घोरी खण्डबलासँ महिनाथ सुत लाल ठाकुर धमदाहा; वसुवाड़ी वलियासँ सुतअन्दी मिश्र
- सारा मोहनपुर सुत गुणानन्द झा व-१०५; मलिछाम वहेराढ़ी सँ यवदू सुत चोटाई ठाकुर-भच्छी व.७=०५
- छामू सकराढ़ीसँ दामोदर सुत जगन्नाथ झा मोहना ३७८-४; मुराजपुर खौआलसँ सुन्दर सुज्यो. भूवन झा मुंगारी व-३६-७
- नरसाम वलियास सँ बाला सुत कल्याण मिश्र सप्ता ४१७=२; खडकाएकहरासँ घनश्यामसुत गोकुल नाथ झा बेला ३०७=४
- द्वादश: श्रेणी
- अलय अलयसँ कमल सुत नकट झा ४२४-६; सँ सुत यशी भूवनझा; रखवारी हरिअमसँ भगीरथ सुत निधि मिश्र ३९९=६; सुत हरदत्त ठाकुर; ज. म. पालीसँ ज्यो. विष्णुपति सुत ज्यो. लाल बिहारी झा व.३९-७; रोहाड़ सोदरपुरसँ लालासुत भैयाराम चौधरी भवानीपुर ४०८=३; गौर सोदरपुरसँ सागरसुत पशुपति मिश्र कछुवा ३२४-७
- गंगोली जालयसँ घमंडी सुत नेहाल चौधरी सुत उँमाई मिश्र (दशरथ) ३५४-७
- अलय-२ सँ रतिपति सुत आभीझा दामोदरपुर व.८६-५
- मलंगिया कटाई सँ प्रधूमन सुत कमलापति झा फेंटकटाई व.०६-०६
- कन्हौली बेलउँच सँ सागर सुत अरिविन्द झा व-१०४=३

- उचितिसँ सुत प्रभुनाथ झा व-४१-२; नगराम काको बेलउँचसँ अन्ही सुत गोशाँइ प्रितम ४९३-२; धरौरा वलियाससँ वेणी पति सुत मदन सिंह; लदौरक वलियास व-६२-३
- त्रयोदश: श्रेणी
- ओझोलि नरउनसँ भवेश सुत घनश्याम झा; पण्डोलीक नरउन व.४९-६; सुत रंकझा; कोलहट्टा पाली गौर सोदरपुरसँ धानासुतडीहा मिश्र जाँता व-६७-७; नागदह; मन्नूराम झा; सवास कुसमालसँ सुत रघुपति झा मउआहा नेपाल; काको बेलउँच सँ अन्दी सुत धाना गरबन ४९९=
- पालीसँ सुत रमानाथ
- चतुर्दश श्रेणी
- कुसमाल सँ सुत घासीराम चौधरी; फनन्दहसँ वदन सुत अन्दीझा व.१२=२; समौली पालीसँ बवनू देवान नगराम १७८-६; सनहा, धारू ठाकुर; रखवारी हरिअम्बसँ अपूछ सुत कृष्णदत्त मिश्र ४०-८; जनाढ़; ज्ञानी-ध्यानी
- पति ठाकुर
- पंचदश श्रेणी १५; नगर दिघो सँ मणि सुत चतुर ठाकुर करमौली ३१०=८
- वलियाससँ सुत नीलाम्बर; नीलाम्बर चौधरी; कारू ठाकुर, सबौर, हरदत्तझा; लौकिक संख्या-१५३
- श्रेणी-१५
- उपस्थित पन्जीकारक हस्ताक्षर

Decoding rule: the 1-15 श्रेणी block is not a mere appendix. It is a ranked social-register block. Each row must preserve the place phrase, the सुत relation, the named person, any parenthetical village or modern place note, and the number form such as १३५=५ or व.७१-४.

Chapter 37. विद्वान, गुरु-शिष्य, गोत्र-प्रवर, and बीजी पुरुष Records

A. Abbreviation block from the Khand 1 index

- सँ- मूलक परिचायक
- दौहित्र दौ (द्वौ.) माइक (मायक) नाना मातृ मातामह
- सदु.- सदुपाध्याय
- म.म.उ.- महामहोपाध्याय
- वैया.- वैयाकरण
- वै.- वैदिक
- ज्यो.- ज्योतिष शास्त्रक ज्ञाता
- बीजी- अर्थात् कोनो मूलक प्रारम्भिक ज्ञात पुरुष

This block confirms that abbreviations such as सदु., म.म.उ., वैया., वै., ज्यो., and बीजी must remain in the index. They are decoded in Chapters 10, 19, 31, and Appendices B and E.

B. यंत्री विद्वानक नामावली गुरु-शिष्यक क्रमानुसार

- यंत्री विद्वानक नामावली गुरु शिष्यक क्रमानुसार
- १. महामहोपाध्याय गोढि शर्मा; २. महामहोपाध्याय माधव शर्मा; ३. महामहोपाध्याय अड़िया माधव शर्मा; ४. महामहोपाध्याय शंकर शर्मा; ५. महामहोपाध्याय यज्ञपति शर्मा; ६. महामहोपाध्याय परशुराम शर्मा; ७. महामहोपाध्याय वामदेव शर्मा; ८. महामहोपाध्याय पीताम्बर शर्मा विद्यानिधि; ९. महामहोपाध्याय गोखूलनाथ शर्मा फनन्दह; १०. महामहोपाध्याय जगन्नाथ शर्मा फनन्दह; ११. महामहोपाध्याय वंशधर शर्मा राजनपुरा दरिहरा; १२. महामहोपाध्याय रघुनाथ शर्मा फनन्दह विनिर्जित कर्ण ; १३. महोपाध्याय दत्त प्र. विष्णुदत्त शर्मा परमानन्द पुरी

Decoding rule: this is an intellectual lineage list. It should be linked to the Title and Occupation Index and should not be reduced to ordinary genealogy.

C. गोत्र-प्रवर युक्त मैथिल

- गोत्र प्रवर युक्त मैथिल (त्रिप्रवर/पंचप्रवर)
- पञ्जी प्रबन्ध पूर्व मध्य कालमे ब्राह्मण, कायस्थ आ क्षत्रिय वर्गक जाति शुद्धताक हेतु निर्मित कएल गेल । कोनो ब्राह्मणक जाति शुद्धताक हेतु उतेढ़ जानब आवश्यक छल।उतेढ़ छल सात पुरुषक परिचय, जाहि हेतु एहि बत्तीस कुलक परिचय आवश्यक छल- पिता एवं माताक पितामह एवं पितामही आ मातामह एवं मातामही केर पितामह एवं पितामही आ माता एवं मातामही केर पिता। आ एहि बत्तीस पूर्वजसँ विवाहयोग्य व्यक्ति सातम पढ़बाक चाही।एहि क्रममे श्रोत्रिय,योग्य आ पञ्जीबद्ध श्रेणीक विभाजन गेल। जे पञ्जीबद्ध नहि छलाह से जएबार भेलाह। उतेढ़मे श्रोत्रिय मातृपक्षमे पाँच पीढ़ी आ पितृपक्षमे सात पीढ़ी त्यागि विवाह करैत छलाह।पञ्जीबद्ध लोकनि जिनका वंशज सेहो कहल जाइत अछि,मातृ पक्षमे पाँच आ पितृ-पक्षमे छः पीढ़ी त्यागि कय विवाह करैत छलाह। सम्प्रति धर्मशास्त्रसँ श्रोत्रिय-योग्य-पञ्जीबद्ध आ तथाकथित जएवार सभहिक हेतु एकहि व्यवस्था अछि, भिन्न किछु नहि।२० प्रकारक गोत्र १६७ प्रकारक मूल आ अनेक प्रकारक मूलग्राममे ई सभ विभक्त छल। पुनः कर्मकाण्डक आधार पर सामवेदी आ शुक्ल यजुर्वेदी ब्राह्मणक दू गोट उर्ध्वाधर विभाजन क्रमशः छन्दोग्य आ वाजसनेय ब्राह्मणक रूपमे बनले रहल।२० गोट गोत्र आ १६७ मूल ग्राममे मुख्य मूल ३४ टा निर्धारित कएल गेल। एहि १६७ मूलसँ सेहो ई सभ विभिन्न क्षेत्र आ ग्राममे पसरलाह। परवर्ती कालमे फनन्दह मूलक खनाम शाखा ३५म मूलक रूपमे तथाकथित उच्च वंशक मध्य परिगणित भेल।
- २० गोट गोत्र निम्न प्रकारे अछिः १. शाण्डिल्य २. वत्स ३. सावर्ण ४. काश्यप ५. पराशर ६. भारद्वाज ७. कात्यायन ८. गर्ग ९. कौशिक १०. अलाम्बुकाक्ष ११. कृष्णात्रेय १२. गौतम १३. मौद्गल्य १४. वशिष्ठ १५. कौण्डिन्य १६. उपमन्यु १७. कपिल १८. विष्णुवृद्धि १९. तण्डी आ जातुकर्ण।
- मुख्य ३५ (३४+ फनन्दह मूलक खनाम शाखा) मूल सेहो तीन श्रेणीमे विभक्त अछि।
- अयान्त श्रेष्ठ- प्रथम श्रेणीमे १. खड़ौरय, २. खौआड़य, ३. बुधबाड़य, ४. मड़रय, ५. दरिहरय, ६. घुसौतय, ७. तिसौतय, ८. करमहय, ९. नरौनय, १०. वभनियामय, ११. हरिअम्मय, १२. सरिसवय, १३. सोदरपुरिये।
- द्वितीय श्रेणीमे १. गंगोलिवार, २. पवौलिवार, ३. कुजौलिवार, ४. अलेवार, ५. वहिड़वार, ६. सकड़िवार, ७. पलिवार, ८. विसेवार, ९. फनेवार, १०. उचितवार, ११. पंडुलवार, १२. कटैवार, १३. तिलैवार।

- मध्यम मूल- १. दिघवे, २. बेलौचै, ३. एकहरे, ४. पंचोभे, ५. वलियासे, ६. जजिवाल, ७. टकवाल, ८. पण्डुए।
- प्रवरःमैथिल ब्राह्मणक मध्य २ वर्गक प्रवर परिवार होइत अछि- त्रिप्रवर आ पाँच प्रवर। जाहि गोत्रक तीन गोटे पूर्वज ऋगवेदक सूक्तिक रचना कएल से त्रिप्रवर आ जाहि गोत्रक पाँच गोटे पूर्वज लोकनि ऋगवेदक सूक्तिक रचना कएल से पाँच प्रवर कहबैत छथि।
- एहि प्रकारें गोत्रानुसारे प्रवर निम्न प्रकार भेल:-
- त्रिप्रवर- १.शाण्डिल्य, २.काश्यप,३. पराशर, ४. भारद्वाज, ५. कात्यायन, ६. कौशिक, ७. अलाम्बुकाक्ष, ८. कृष्णात्रेय, ९. गौतम, १०. मौदगल्य, ११. वशिष्ठ, १२. कौण्डिन्य, १३. उपमन्यु, १४. कपिल, १५. विष्णुवृद्धि, १६. तण्डी।
- पंचप्रवर- १. वत्स, २. सावर्ण, ३. गर्ग।
- प्रवरक विस्तृत विवरण निम्न प्रकारें अछि-
- १. शाण्डिल्य- शाण्डिल्य, असित आ देवल। २. वत्स-ओर्व, च्यवन,भार्गव,जामदगन्य आ आप्लवान। ३. सावर्ण- ओर्व, च्यवन, भार्गव, जामदगन्य आ आप्लवान। ४. काश्यप- काश्यप, अवत्सार आ नैधूव। ५. पराशर-शक्ति, वशिष्ठ आ पराशर। ६. भारद्वाज-भारद्वाज, आंगिरस आ बार्हस्पत्य। ७. कात्यायन-कात्यायन, विष्णु आ आंगिरस। ८. गर्ग-गार्ग्य, घृत, वैशम्पायन, कौशिक आ माण्डव्याथर्वन। ९. कौशिक- कौशिक, अत्रि आ जमदग्नि। १०. अलाम्बुकाक्ष-गर्ग, गौतम आ वशिष्ठ। ११. कृष्णात्रेय-कृष्णात्रेय, आप्लवान आ सारस्वत। १२. गौतम-अंगिरा, वशिष्ठ आ बार्हस्पत। १३. मौदगल्य-मौदगल्य, आंगिरस आ बार्हस्पत्य। १४. वशिष्ठ-वशिष्ठ,अत्रि आ सांकृति। १५. कौण्डिन्य-आस्तिक,कौशिक आ कौण्डिन्य। १६. उपमन्यु-उपमन्यु, आंगिरस आ बार्हस्पत्य। १७. कपिल-शातातप, कौण्डिल्य आ कपिल। १८. विष्णुवृद्धि-विष्णुवृद्धि, कौरपुच्छ आ त्रसदस्य १९. तण्डी-तण्डी, सांख्य आ अंगीरस २०. जातुकर्ण- जातुकर्ण, आंगीरस आ भारद्वाज।
- शाण्डिल्य-शाण्डिल्यासित देवालस्यः३; वत्स-और्वच्यवन भार्गवजामदगन्यआप्लवानाः५
- सावर्ण-५
- काश्यप-काश्या वत्सारनैकध्रुवा-३; पराशर-शक्ति वशिष्ठ पराशरा-३; कात्यायन-कात्यायन विष्णु आङ्गिरस-३; भारद्वाज-भारद्वाजाआङ्गिरस वार्हस्पत्या-३; गौतम-वशिष्ठाङ्गिरो वार्हस्पत्या-३; कौशिक-कौशिकात्रि जमदग्नियः-३; गर्ग-गार्ग घृत कौशिक माण्डव्याथर्व वैशम्पायना-५; कृष्णात्रेय-कृष्णामया प्लवान सारस्वता-३; विष्णुवृद्धि-विष्णुवृद्धि कौर पुञ्च त्रिसदस्या-३; वशिष्ठ-वशिष्ठात्रि सांकृत्य-३; कौण्डिल्य-आस्तिक कौशिक

कौण्डिल्या-३; जातुकर्ण-जातुकर्ण आङ्गिरस भारद्वाजा-३; मौद्गल्य-मोदगलाङ्गिरस
वार्हस्पत्या-३

- गोत्र आ मूल:-
- १. शाण्डिल्य- दिर्घोष(दिघवे), सरिसब, महुआ, पर्वपल्ली (पवौली), खण्डबला, गंगोली, यमुशाम, करिअन, मोहरी, सझुआल, मझार, पण्डोली, जजिवाल, दहिभत, तिलय, माहब, सिम्मुआल, सिंहाश्रम, सोदरपुर, कड़रिया, अल्लारि, होइयार, तल्हनपुर, परिसरा, परसड़ा, वीरनाम, उत्तमपुर, कोदरिया, छतिमन, वरेवा, मछेआल, गंगौर, भटोर, बुधौरा, ब्रह्मपुरा, कोइआर, केरहिवार, गंगुआल, घोषियाम, छतौनी, भिगुआल, ननौती, तपनपुर।
- २. वत्स- पल्ली(पाली), हरिअम्ब, तिसुरी, राउढ़, टकवाल, घुसौत, जजिवाल, पहद्दी, जल्लकी(जालय), भन्दवाल, कोइयार, केरहिवार, ननौर, डढ़ार, करमहा, बुधवाल, मझार, लाही, सौनी, सकौना, फनन्दह, मोहरी, वंठवाल, तिसउँत, बरुआली, पण्डौली, बहेराढ़ी, बरैवा, अलय, भण्डारिसमय, बभनियाम, उचति, तपनपुर, विठुआल, नरवाल, चित्रपल्ली, जरहटिया, रतवाल, ब्रह्मपुरा, सरौनी।
- ३. काश्यप- ओइनि, खौआल, संकराढ़ी, जगति, दरिहरा, माण्डर, वलियास, पचाउट, कटाइ, सतलखा, पण्डुआ, मालिछ, मेरन्दी, भदुआल, पकलिया, बुधवाल, पिभूया, मौरी, भूतहरी, छादन, विस्फी, थरिया, दोस्ती, भरेहा, कुसुम्बाल, नरवाल, लगुरदह।
- ४. सावर्ण- सोन्दपुर, पनिचोभ, बरेबा, नन्दोर, मेरन्दी।
- ५. पराशर- नरौन, सुरगन, सकुरी, सुइरी, सम्मूआल, पिहवाल, नदाम, महेशारि, सकरहोन, सोइनि, तिलय, बरेबा।
- ६. भारद्वाज- एकहरा, विल्वपञ्चक (बेलौँच), देयाम, कलिगाम, भूतहरी, गोढ़ार, गोधूलि।
- ७. कात्यायन- कुजौली, ननौती, जल्लकी, वतिगाम।
- ८. अलाम्बुकाक्ष- बसाम, कटाइ, ब्रह्मपुरा।
- ९. गर्ग- बसहा, बसाम, ब्रह्मपुरा, सुरौर, वुधौर, उरौर।
- १०. कौशिक- निखूति
- ११. कृष्णात्रेय- लोहना, बसवन, पोदौनी।
- १२. मौद्गल्य- रतवाल, मालिछ, दिर्घोष, कपिञ्जल, जल्लकी।
- १३. गौतम- ब्रह्मपुरा, उंतिमपुर, कोइयार।
- १४. वशिष्ठ- कोथुआ।
- १५. कौण्डिल्य- एकहरा, परौन।

- १६. जातुकर्ण- देवहार।
- १७. तण्डि- कटाई।
- १८. विष्णुवृद्धि- वुसवन।
- १९. उपमन्यु।

Decoding rule: this theoretical block explains why Panji genealogy mattered for marriage. It gives उत्तड़, पितृ-पक्ष, मातृ-पक्ष, २० गोत्र, १६७ मूल, the ३४/३५ मुख्य मूल, and त्रिप्रवर/पंचप्रवर classification. It must be cross-linked to Chapters 12, 13, 14, 21, 22, Appendix C, and Appendix G.

D. बीजी पुरुषक नाम ओ पत्रांक

- पाँ देवानन्द प्रसिद्ध छोटी झा पञ्जी सँ मूल क्रमे
- बीजी पुरुषक नाम ओ पत्रांक
- बीजी पुरुष (विभिन्न मूलक)
- गंगौलीसँ बीजी गंगाधर ०१/०३
- खण्डबला ग्रामोपार्जक साँई प्र. संकर्षण ०१/०४
- एकमा वलियास बीजी धरणीधर ०१/०२
- वरुआल मराढ़सँ बीजी दिवाकर ०१/०४
- मंगरौनी माण्डरसँ बीजी त्रिनयनभट्ट ०१/०७
- वाढ़ अलयसँ बीजी पंडित गंगाधर ०२/०७
- मताओन दरिहरा सँ बीजी श्रीकर ०२/०१
- सोनकरिआम करमहासँ बीजी वंशधर ०२/०५
- पताउना खुआलसँ बीजी प्रजापति ०२/०९
- महथौर अलयसँ बीजी वादन ०३/०७
- शक्तिपालपुर नरउनसँ बीजी मनोधर ०३/०८
- करुआरि सकराढीसँ बीजी हरदत्त ०३/०९
- सरिसवसँ बीजी रत्नपाणि ०३/०३
- टकवालसँ बीजी हरिपाणि ०३/०७
- अथ डोभेकरणीग्रामाय कामदेव बीजी (एकहरा वेलउँच) ०४/०३
- विल्वपंचक (वेलउँच बीजी) राम ०४/०४

- तेरहोत सकराढ़ीसँ वीजी गंगादित्य ०४/०८
- कुजौलीसँ वीजी दान्तिय ०४/०१
- रेकोरा सकराढ़ीसँ वीजी कपिलानन्द ०४/०७
- पालीसँ वीजी कपिलदेव ०४/०९
- अवहिवा मण्डारमसँ वीजी कुसुमादित्य ०५/०८
- कुसुमादित्य सुत गंगाधर फनन्दहवासी ०५/०१
- सुपरानी गंगोली वीजी म.म.सुपट ०५/०७
- उचति भण्डारिसम सँ वीजी महिपाणि ०६/०१
- वभनियाम सँ वीजी हरिशर्म ०६/०४
- मेहवाल सँ वीजी माधव ०६/०७
- गढ़ विस्फीसँ वीजी विष्णुशर्मा ०६/०२
- पवौलीसँ वीजी वाचस्पति ०७/०२
- जलक्योपट्टराज वासर वीजी दामोदर (जालय) ०७/०४
- मन्दवाल वीजी माधव ०७/०४
- गढ़निखूतिसँ वीजी त्रिपाठीरूद्र ०७/०८; तल्हनपुरसँ वीजी विष्णुशर्मा ०७/०८
- राढ़ यमुगाम सँ वीजी श्रीकर ०७/०३
- दरिहरा सँ वीजी कमलपाणि ०७/०४; गंगोर सँ वीजी शाश्वत ०७/०६;
- नरउनसँ वीजी महिधर ०७/०९; जजिवालसँ वीजी पण्डपाणि ०८/०२; मेरन्दी सँ
- वीजी जनार्दन ०८/०५; तिसउँत सँ वीजी विश्वम्भर ०८/०९; करहिया पनिचोभ सँ
- वीजी चण्डेश्वर ०८/०४; पनिचोभसँ वीजी मधुमन ०८/०७; तलिस्मा पनिचोभ
- घूर्जटि ०८/०८; मानिछसँ वीजी वरसेश्वर ११/०२; टकबालसँ वीजी हरिकंठ
- ०९/०४; जगतिसँ वीजी जयकर ०९/०९; केउँटी राउढ़ सँ वीजी मसवास वासू
- ०९/०१; म्वान्दो वलियाससँ वीजी पुरुषोत्तम १०/०६; बुधवालसँ वीजी वासुदेव
- १०/०९; त्रिलाढ़ी घुसौत सँ वीजी नरसिंह ११/०४; रामानन्द टकवाली वीजी पाँखू
- ११/०१; पद्मपुर पकलिया वीजी वासुदेव १२/०५
- जेजिवाल सँ वीजी अखुरी-थकमाने १२/०५; हरिअम्बसँ वीजी झाऊँ
- १२/०९
- सुइरीसँ वीजी शेखर १२/०१; जल्लधी जालयसँ वीज वान्धव १२/०८

- गाउल करमहा सँ वीजी मुरारी १३//०३; सिंहाश्रमसँ वीजी म.म.उ. हलायुध १५/०७; चोरवालसँ कराढ़ी वीजी सिद्धेश्वर १६/०२; घुसौतसँ वीजी वासुदेव १९//१०; दिनाही सरिसवसं वीजी जनार्दन १७/०३; कोइयार सँ वीजी शूलपाणि १७/०८; चउँटी टकवालसँ वीजी रत्नेश्वर १७//०९

Decoding rule: बीजी means the earliest known person of a मूल. Each बीजी row must be entered as a person occurrence, linked to a मूल, village form, source number, and confidence label. The full block continues in the source and is covered by the coverage checklist below.

Chapter 38. Khand 1 Gramaarambh Coverage Checklist

The following checklist is the safeguard against omission. Every Khand 1 index entry from “पञ्जी प्रबन्ध” through the final place entries is assigned to the decoding system. The original index wording is preserved, the source page is retained where supplied, and the decoder path indicates which part of this volume handles it.

Decoder path used for all rows: Chapters 6, 16, 17, 18, 23-27, 28-32, Appendices D, F, I, and J. Rows containing विवाह, मातृक चक्र, दौहित्र, titles, numbers, or abbreviations must additionally use Chapters 10, 12-15, 19, Appendix B, Appendix C, Appendix E, and Appendix G.

7. 1. पञ्जी प्रबन्ध — Khand 1 source page: —. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
8. 2. बंगालक शासक वल्लाल सेनक महामात्य — Khand 1 source page: 1. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
9. 3. हाटी सोदरपुर — Khand 1 source page: 4. Coverage: preserve original phrase; classify place function; link to

- person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
10. 4. सुलतानपुर देशे पटेगना — Khand 1 source page: 7. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
 11. 5. अथ सरिसव सोदरपुर ग्रामारम्भः — Khand 1 source page: 29. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
 12. 6. दिगुन्ध सोदरपुर ग्रामारम्भ — Khand 1 source page: 58. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
 13. 7. महिया सोदरपुर ग्रामारम्भ — Khand 1 source page: 64. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
 14. 8. सोदरपुर खोरि ग्रामारम्भ — Khand 1 source page: 66. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
 15. 9. अथ सोदरपुर रैयाम ग्रामारम्भः — Khand 1 source page: 70. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
 16. 10. बघवास सरिसव ग्रामारम्भ — Khand 1 source page: 75. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
 17. 11. पिलखा माण्डर जगेली (यज्ञपल्ली) — Khand 1 source page: 78. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

18. 12. बड़गाम दरिहरा असूरा — Khand 1 source page: 103. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
19. 13. बलियास ओगही-द्वशय, बनैली, कोबरा (कोहबरा) — Khand 1 source page: 108. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
20. 14. बलियास एकमा बरहकोना — Khand 1 source page: 110. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
21. 15. असूरा-सुपटानी गंगोली — Khand 1 source page: 117. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
22. 16. बड़गाम दरिहरा-धर्मपुर देशे सलमपुर-सालमपुर-सलेमपुर — Khand 1 source page: 120. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
23. 17. बड़गाम शालमपुर — Khand 1 source page: 122. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
24. 18. जहानपुर-पाँछा देखू:- — Khand 1 source page: 126. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
25. 19. नशिरा देशो दिघडी — Khand 1 source page: 128. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
26. 20. राजनपुरा दरिहरा कोईलख सँ सरौनी निशखुड़ देशे (प्रगन्ना) — Khand 1 source page: 130. Coverage: preserve original phrase; classify place

- function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
27. 21. सरौनी दरिहरा राजनपुर — Khand 1 source page: 132. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
28. 22. रतौली दरिहरा जहानपुर बनैली श्रीनगर, रमै रहटमीना भडरा — Khand 1 source page: 134. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
29. 23. रमै दरिहरा रतौली — Khand 1 source page: 136. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
30. 24. अररिया बैरगाछी सँ जहानपुर- रतौली दरिहरा — Khand 1 source page: 137. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
31. 25. सतलखा सतौलि ग्रामारम्भ: — Khand 1 source page: 143. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
32. 26. सतलखा धर्मपुर देशे वरहकोना तिरासी छई देशे — Khand 1 source page: 146. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
33. 27. जगतपुर माण्डर-चुनापुर बेलबाडी — Khand 1 source page: 147. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
34. 28. रजौरा माण्डर शेषांश — Khand 1 source page: 148. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

35. 29. खवासपुर पीछे देखें धनी सुत डोमनः — Khand 1 source page: 148. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
36. 30. सोदरपुर मानी ग्रामारम्भः — Khand 1 source page: 149. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
37. 31. रैयाम घोषियाम ग्रामारम्भः — Khand 1 source page: 150. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
38. 32. सकुरी बेलउंच ग्रामारम्भः — Khand 1 source page: 153. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
39. 33. भानुपुर पनिचोभ ग्रामारम्भः — Khand 1 source page: 154. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
40. 34. कोइलख रशाढ — Khand 1 source page: 156. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
41. 35. रूचौलि एकहरा ग्रामारम्भः — Khand 1 source page: 156. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
42. 36. सुल्हनी नरउन ग्रामारम्भः — Khand 1 source page: 159. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
43. 37. त्रिपुरौली नरउन ग्रामारम्भः — Khand 1 source page: 160. Coverage: preserve original phrase; classify place function; link to

- person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
44. 38. हवेली देशे डकरा डिहिया समीपे सम्प्रति तिरहुत देशे दहौरा राजे — Khand 1 source page: 160. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
45. 39. नगवाड़ घोसोत ग्रामारम्भः — Khand 1 source page: 161. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
46. 40. नगवाड़ घोसोत सँ पूर्व गडवा देशे वासी जयनगर बंगाल मध्य — Khand 1 source page: 161. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
47. 41. आसी एकहरा ग्रामारम्भः — Khand 1 source page: 164. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
48. 42. गंगोरा बुधवाल ग्रामारम्भः — Khand 1 source page: 165. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
49. 43. बढियाम पवौली ग्रामारम्भः — Khand 1 source page: 166. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
50. 44. शाण्डिल्य गोत्रे ब्रह्मपुरा सँ कोबरा (कोहबरा) मसुरिया — Khand 1 source page: 167. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
51. 45. कन्हौली परवाहा — Khand 1 source page: 168. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

52. 46. एकहरा संग्राम ग्रामारम्भः — Khand 1 source page: 171. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
53. 47. एकहरा संग्राम सिरसिया ग्रामारम्भः — Khand 1 source page: 173. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
54. 48. नेयाम कुजौली (कंजौली) ग्रामारम्भः — Khand 1 source page: 175. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
55. 49. मलंगिया कुजौली ग्रामारम्भः — Khand 1 source page: 189. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
56. 50. शक्तिरायपुर नरउन - मोरसंडा — Khand 1 source page: 196. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
57. 51. कवै नरउन ग्राम रशाढ्य — Khand 1 source page: 199. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
58. 52. लोआम सुरगन ग्रामारम्भः — Khand 1 source page: 200. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
59. 53. महिन्द्रपुर पण्डुआ ग्रामारम्भ - पूर्णिया शाखा — Khand 1 source page: 203. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
60. 54. अलयवार बैगनी रूपसपुर — Khand 1 source page: 207. Coverage: preserve original phrase; classify place function; link to

- person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
61. 55. समौलि पाली ग्रामारम्भः — Khand 1 source page: 216. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
62. 56. महिषी पाली ग्रामारम्भः — Khand 1 source page: 226. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
63. 57. मंगरौनी पाली ग्रामारम्भः — Khand 1 source page: 230. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
64. 58. बरही निखूति ग्रामारम्भः — Khand 1 source page: 243. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
65. 59. सुन्दर सकराढी ग्रामारम्भः — Khand 1 source page: 255. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
66. 60. रोहाड सकराढी ग्रामारम्भः — Khand 1 source page: 256. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
67. 61. आसी एकहरा ग्रामारम्भः — Khand 1 source page: 257. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
68. 62. सिहौली माण्डर — Khand 1 source page: 259. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

69. 63. पिलखा सुइरी मूल — Khand 1 source page: 260. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
70. 64. देशुआल खण्डवला सिरसा — Khand 1 source page: 261. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
71. 65. तल्हनपुर सुल्हनी ग्रामारम्भ: — Khand 1 source page: 261. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
72. 66. नगवाड घोसोत ग्रामारम्भ: — Khand 1 source page: 263. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
73. 67. रखवारी हरिअम ग्रामारम्भ: — Khand 1 source page: 277. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
74. 68. ओडा एकहरा ग्रामारम्भ: — Khand 1 source page: 287. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
75. 69. परहट सकराढी ग्रामारम्भ: — Khand 1 source page: 299. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
76. 70. सुखेत सकराढी ग्रामारम्भ — Khand 1 source page: 304. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
77. 71. बढियाम पवौली (पर्वपल्ली) ग्रामारम्भ — Khand 1 source page: 304. Coverage: preserve original phrase; classify place function; link to

- person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
78. 72. भडगाम जजिवाल ग्रामारम्भ: असजा देशे विष्णुपुर — Khand 1 source page: 346. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
79. 73. परम गढ अलय सँ असजा श्रीपुर देशे सकमा — Khand 1 source page: 347. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
80. 74. वत्सवाल नरउन मूल ग्राम असजा देशे अमौर भवानीपुर — Khand 1 source page: 350. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
81. 75. द्यौरी खण्डवला (खडोडौरे द्यौरी) ग्रामारम्भ — Khand 1 source page: 352. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
82. 76. मझौरा करमहा ग्रामारम्भ — Khand 1 source page: 362. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
83. 77. छादन सरिसव ग्रामारम्भ — Khand 1 source page: 371. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
84. 78. खण्डवला (खडौरे) बेहट ग्रामारम्भ — Khand 1 source page: 380. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
85. 79. एकमा खण्डवला ग्रामारम्भ — Khand 1 source page: 395. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

86. 80. कोकीलवाड दिर्घोषः ग्रामारम्भ — Khand 1 source page: 404. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
87. 81. उदनपुर जजिवाल ग्रामारम्भ — Khand 1 source page: 410. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
88. 82. नगवाड घोसोत सँ बोधग्राम (बंगाल प्रान्ते) — Khand 1 source page: 428. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
89. 83. सरिसव सोदरपुर (धरमपुर देशे हेमनगर-शेषांश) — Khand 1 source page: 432. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
90. 84. रतौली दरिहरा ग्रामारम्भः — Khand 1 source page: 433. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
91. 85. नगवाड घोसोत मूल शेषांशः शाहपुर ग्राम — Khand 1 source page: 440. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
92. 86. दिगउन गंगोली ग्रामारम्भ — Khand 1 source page: 442. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
93. 87. गुलदी खण्डवला मूल ग्राम प्रारम्भ्यते — Khand 1 source page: 446. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
94. 88. देवहार सँ देवहार (जाटुकर्ण गोत्रे) मूल ग्रामारम्भ पूर्व बेसुआलवासी — Khand 1 source page: 447. Coverage: preserve original phrase; classify

- place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
95. 89. सुदय बेलउँच ग्रामारम्भ — Khand 1 source page: 450. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
96. 90. शाण्डिल्य गोत्रे ब्रह्मपुरा मूल — Khand 1 source page: 454. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
97. 91. बलिराजपुर हरिअम ग्राम — Khand 1 source page: 456. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
98. 92. गनाम खौआल मूल ग्रामारम्भ — Khand 1 source page: 467. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
99. 93. खड़का बलियास ग्रामारम्भ — Khand 1 source page: 469. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
100. 94. बेलसाम बुधवाल ग्रामारम्भ: कदवा ग्राम — Khand 1 source page: 471. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
101. 95. जगति पवौली (पर्वपल्ली) मूल ग्रामारम्भ: गंगोली सँ वीजी गंगाधर — Khand 1 source page: 472. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
102. 96. परियाम्ब बुधवाल ग्रामारम्भ — Khand 1 source page: 480. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

103. 97. परियाम बुधवाल नोनगडा - कुम्हडी नशिरा देशे — Khand 1 source page: 491. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
104. 98. बेलासाम बुधवाल ग्रामारम्भ — Khand 1 source page: 512. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
105. 99. श्रीपुर देशे फूलसरा ग्रामारम्भ — Khand 1 source page: 517. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
106. 100. श्रीपुर देशे महादेवकोल ग्राम समस्त मूल — Khand 1 source page: 521. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
107. 101. श्रीपुर देशे बभनिगामा ग्राम — Khand 1 source page: 524. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
108. 102. श्रीपुर देशे चिल्हनिया ग्राम — Khand 1 source page: 526. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
109. 103. श्रीपुर देशे बरहकुम्मा — Khand 1 source page: 527. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
110. 104. श्रीपुर देशे दौलतपुर ग्राम — Khand 1 source page: 529. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
111. 105. खड़हरा ग्राम (भागलपुर जिला) — Khand 1 source page: 529. Coverage: preserve original phrase; classify place function; link to

- person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
112. 106. सुलतानपुर देशे सहासमल — Khand 1 source page: 531.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
113. 107. बेगा बैकुण्ठपुर ग्राम — Khand 1 source page: 532. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
114. 108. सुलतानपुर देशे कटहरबाडी ग्राम — Khand 1 source page: 535.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
115. 109. सुलतानपुर देशे सोहाग माड़र ग्राम — Khand 1 source page: 537.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
116. 110. सुलतानपुर देशे डेढूआ ग्राम — Khand 1 source page: 542.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
117. 111. सुलतानपुर देशे बरदाहा ग्राम — Khand 1 source page: 544.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
118. 112. हाटी सोदरपुर मूल — Khand 1 source page: 549. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
119. 113. दरिहरा मधुकरपट्टो मूल ग्रामारम्भ — Khand 1 source page: 552.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

120. 114. सोदरपुर रैयाम मूल सुलतानपुर देशे पटेगना — Khand 1 source page: 569. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
121. 115. दरिहरा डीह मूल: धर्मपुर देशे मुशापुर — Khand 1 source page: 573. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
122. 116. दरिहरा कुसमाल मूल (अपभ्रंश कुसमौली, कुसौली) ग्रामारम्भ — Khand 1 source page: 576. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
123. 117. माण्डर (मडरे) कनसम मूल ग्रामारम्भ — Khand 1 source page: 580. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
124. 118. कुसमाल सबास मूल ग्रामारम्भ — Khand 1 source page: 597. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
125. 119. माण्डर (मडरै) जगतपुर मूल ग्रामारम्भ — Khand 1 source page: 602. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
126. 120. पनिचोभ झौवा मूल ग्रामारम्भ — Khand 1 source page: 612. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
127. 121. पनिचोभ भानुपुर ग्रामारम्भ — Khand 1 source page: 618. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
128. 122. टकवाल नीमा (टकवाडे नीमा) मूल ग्रामारम्भ — Khand 1 source page: 625. Coverage: preserve original phrase; classify place function;

- link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
129. 123. ओडा एकहरा शेषांश — Khand 1 source page: 627. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
130. 124. एकहरा रूचौली ग्राम शेषांश — Khand 1 source page: 628. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
131. 125. ओडा एकहरा शेषांश-छई देशे गोशाईगांव — Khand 1 source page: 629. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
132. 126. बहिरवाड परहत मूलग्रामारम्भ — Khand 1 source page: 635. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
133. 127. सुगन पिण्डोखरि मूल ग्रामारम्भ — Khand 1 source page: 643. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
134. 128. सुलतानपुर देशे भद्रेश्वर — Khand 1 source page: 644. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
135. 129. सोदरपुर तेतरिहार मूल ग्रामारम्भ — Khand 1 source page: 647. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
136. 130. सोदरपुर सिमरवाड मूल ग्रामारम्भ — Khand 1 source page: 650. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

137. 131. सुलतानपुर देशे अररिया बैरगाछी — Khand 1 source page: 651.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
138. 132. सोदरपुर सुहथरि ग्रामारम्भ — Khand 1 source page: 652.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
139. 133. नशिरा देशे डुमरिया ग्रामारम्भ — Khand 1 source page: 654.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
140. 134. दिघवे गांगी मूल ग्रामारम्भ नशिरा देशे डुमरिया — Khand 1 source page: 655. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
141. 135. नशिरा देशे डुमरिया ग्रामारम्भ — Khand 1 source page: 656.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
142. 136. सोदरपुर हाटी मूल शेषांश — Khand 1 source page: 665.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
143. 137. पलिवाड़ हाटी मूल ग्राम — Khand 1 source page: 665. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
144. 138. सुलतानपुर देशे डुमरिया ग्रामारम्भ — Khand 1 source page: 668.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
145. 139. सोदरपुर सरिसव शेषांश अठियावाडी ग्राम — Khand 1 source page: 753. Coverage: preserve original phrase; classify place function;

- link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
146. 140. माण्डर डीहा मूल — Khand 1 source page: 754. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
147. 141. महिन्द्रपुर पण्डुआ मूल सुलतानपुर देशे बेलवाडी — Khand 1 source page: 757. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
148. 142. कर्महा नडुआर मूल — Khand 1 source page: 760. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
149. 143. रतिपाड बेलउँच भटोत्तर (धर्मपुर देशे) — Khand 1 source page: 765. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
150. 144. बेलउँच ओझोलि: बरहकोना वासी — Khand 1 source page: 769. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
151. 145. रतौली दरिहरा मूल-पूर्व परिचय लेखकक प्रथम पुस्तक जीनोम मैपिंग भाग-1/109 पर देखू — Khand 1 source page: 770. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
152. 146. पलिवाड़ फूलदाहा मूल — Khand 1 source page: 773. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
153. 147. खांगुड़ सरिसव मूल-पूर्व रानीटोल अपर सिरसिया अपर बेला- प्रभात कॉलोनी पूर्णिया — Khand 1 source page: 774. Coverage: preserve original phrase; classify place function; link to

person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

154. 148. खण्डवला (खडौरे) गुलदी धर्मपुर देशे रघुनाथपुर घेंचूआ सम्प्रति दिल्ली — Khand 1 source page: 775. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
155. 149. खौआल मुराजपुर चणका ग्राम: — Khand 1 source page: 778. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
156. 150. दरिहरा बडगाम मूल धर्मपुर देशे आदमपुर — Khand 1 source page: 780. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
157. 151. सरिसव बघवास मूल पूर्व रशाढ अपर रहटमीना — Khand 1 source page: 783. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
158. 152. सतलखा सतौली मूल — Khand 1 source page: 787. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
159. 153. करमहा बेहट तिरहुति देशे बिहारी वासी अपर सुलतानपुर देशे रहटमीना — Khand 1 source page: 789. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
160. 154. अलयवार उसरौली टेढ़ी (धर्मपुर) — Khand 1 source page: 790. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
161. 155. कटइवार अन्हरा मूल नवटोल विष्णुपुर ग्राम (मधेपुरा) सम्प्रति पूर्णिया — Khand 1 source page: 791. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

162. 156. फनन्दहवार जोफरा सुखसेना वासी — Khand 1 source page: 791.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
163. 157. बहेराढी पारखण्ड धर्मपुर देशे रघुनाथपुर — Khand 1 source page: 792. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
164. 158. बहेराढी महिसाम बाबू बभनी सँ पूर्णिया — Khand 1 source page: 793. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
165. 159. दरिहरा रतौली मूल पुनर्लेखन: — Khand 1 source page: 793. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
166. 160. बहेराढी दीप सोनाली (कटिहार) — Khand 1 source page: 795. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
167. 161. गंगोर अहियारी मूल रघुनाथपुर — Khand 1 source page: 796. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
168. 162. काश्यप गोत्रे सकराढी (सकरवाड़) ब्रह्मपुर मूल फत्तेपुर ग्राम — Khand 1 source page: 797. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
169. 163. पलिवाड़ राढी मूल — Khand 1 source page: 798. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
170. 164. हरिपुर पाली धर्मपुर देशे सुखसेना — Khand 1 source page: 799. Coverage: preserve original phrase; classify place function; link to

person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

171. 165. काश्यप गोत्रीय ब्रह्मपुरिये ब्रह्मपुरा मूल — Khand 1 source page: 800.

Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

172. 166. सोदरपुर मानी मूल ग्रामारम्भः — Khand 1 source page: 802.

Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

173. 167. उदनपुर जजिवाल मूल नशिरा देशे रथेली — Khand 1 source page:

806. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

174. 168. बेलउँच ओदा धमदाहा वासी — Khand 1 source page: 810.

Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

175. 169. पराशर गोत्रीय सकुरी मूल धर्मडीहा (धमदाहा) — Khand 1 source

page: 812. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

176. 170. बलियास एकमा धमदाहा ग्राम (पूर्व धर्मडीहा) — Khand 1 source page:

813. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

177. 171. परिसरा सहुडी मूल सुलतानपुर पुडैनी ग्राम — Khand 1 source page:

816. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

178. 172. कटैयवार अन्हरा मूल सुलतानपुर देशे तमकुडा (ताम्रकुण्डा) — Khand 1

source page: 819. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

179. 173. सरिसव खांगुड बीरवन पूर्व तिरहुत देशे यमशम — Khand 1 source page: 821. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
180. 174. पनचोभ वीरपुर मल्हनी देशे परशरमा — Khand 1 source page: 822. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
181. 175. नडुआर करमहा परशरमा — Khand 1 source page: 822. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
182. 176. कुजौली दिगौन मूल परशरमा — Khand 1 source page: 822. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
183. 177. पवौली रघेपुरा बलिया विक्रमपुर (मधुबनी) — Khand 1 source page: 823. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
184. 178. सरिसव खांगुड मूल हेवली (नशिरा) देशे डिहिया — Khand 1 source page: 823. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
185. 179. नरसाम बलियास सँ सौराठ सँ बडशाम सँ झलारी अपर मैथिलटोल पूर्णिया — Khand 1 source page: 827. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
186. 180. पलिवाड मंगरौनी मूल अमृता सँ मैथिल टोल पूर्णिया — Khand 1 source page: 827. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
187. 181. सकुरी गंगोली मूल बघवा (सहरसा) — Khand 1 source page: 827. Coverage: preserve original phrase; classify place function; link to

person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

188. 182. नगवाड घुसौत तेगछिया — Khand 1 source page: 828. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

189. 183. एकहरा रूचौली तेगछिया — Khand 1 source page: 828. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

190. 184. दरिहरा राजनपुरा तेगछिया — Khand 1 source page: 828. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

191. 185. सतलखा सतौलि तेगछिया (जीतवारपुर) — Khand 1 source page: 829. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

192. 186. खांगुड सरिसव तेगछिया — Khand 1 source page: 831. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

193. 187. करमहा अहपुर मूल तेगछिया — Khand 1 source page: 831. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

194. 188. कुजौली (कुजिलवाड) मलंगिया तेगछिया — Khand 1 source page: 832. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

195. 189. दिघोय (दिघवे) कनकौरा मूल — Khand 1 source page: 837. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

196. 190. पनचोभ ददरी मूल पलासी ग्राम — Khand 1 source page: 845.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
197. 191. दरिहरा राजनपुरा पलासी (पीच रोड सँ पूर्व) — Khand 1 source page: 846. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
198. 192. करमहा अनलपुर दभडा (प० टोल) — Khand 1 source page: 872.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
199. 193. बेलउँच ओझोलि मूल रहटमीना — Khand 1 source page: 959.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
200. 194. बहेराढी दीप मूल — Khand 1 source page: 960. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
201. 195. ओझनिवार जगतपुर मूल घोडाघाट ग्राम — Khand 1 source page: 965. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
202. 196. माण्डर सिहौली मूल घरुवारी ग्राम — Khand 1 source page: 977.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
203. 197. बुधवाल डुमरा मूल सुलतानपुर जमूआ टेक ग्राम — Khand 1 source page: 985. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
204. 198. निखुतिवार निखूति मूल बेलवाडी — Khand 1 source page: 991.
Coverage: preserve original phrase; classify place function; link to

person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

205. 199. माण्डर रजौरा मूल बेलवाडी ग्राम — Khand 1 source page: 997.

Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

206. 200. माण्डर (मडरै) कटौना मूल पोठिया ग्राम — Khand 1 source page:

1002. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

207. 201. सोदरपुर कटका मूल पोठिया ग्राम — Khand 1 source page: 1005.

Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

208. 202. गंगोली (गंगुलवार) सकुरी मूल सुलतानपुर ढंगरी ग्राम — Khand 1

source page: 1007. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

209. 203. टकवाल नीमा मूल सुलतानपुर पटेगना ग्राम — Khand 1 source page:

1013. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

210. 204. दरिहरा रतौली रामपुर सुलतानपुर — Khand 1 source page: 1027.

Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

211. 205. माण्डर डीह मूल सुलतानपुर कुरसाकाँटा ग्राम — Khand 1 source

page: 1044. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

212. 206. करमहा तरौनी मूल तीरा ग्राम — Khand 1 source page: 1046.

Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

213. 207. बेलउँच सकुरी मूल खारिदह ग्राम — Khand 1 source page: 1051.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
214. 208. बेलउँच गढ मूल सतवेढ ग्राम — Khand 1 source page: 1059.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
215. 209. ओइनिवार जगतपुर मूल — Khand 1 source page: 1062.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
216. 210. बुधवाल (बुधवाडैं) गंगोरा मूल — Khand 1 source page: 1063.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
217. 211. खण्डवला (खडौरै) एकमा लसकरी — Khand 1 source page: 1065.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
218. 212. करमहा नरुआड मूल भटोत्तर शेषांश — Khand 1 source page: 1068.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
219. 213. कुजौली मलंगिया रूपसपुर — Khand 1 source page: 1071.
Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
220. 214. अलयवार अलय मूल पूर्व तिरहुत अपर रामपुर नशिरा वासी — Khand 1 source page: 1073. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
221. 215. माण्डर कनसम मूल सुखसेना ग्राम — Khand 1 source page: 1077.
Coverage: preserve original phrase; classify place function; link to

person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

222. 216. टकवाल श्रीखण्ड श्रीपुर देशे अन्धासूर अपर नशिरा देशे गुणमती — Khand 1 source page: 1080. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
223. 217. सोदरपुर मानी मूल धर्मपुर देशे कुकरौन — Khand 1 source page: 1081. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
224. 218. सोदरपुर गौर मूल — Khand 1 source page: 1082. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
225. 219. बलियास नरसाम मूल तिरहुत प्रान्त — Khand 1 source page: 1088. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
226. 220. जजिवाल भडगाम मूल तिरहुत देशे शिवनगर — Khand 1 source page: 1091. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
227. 221. सोदरपुर सरिसव डोडरा लछमिनियां — Khand 1 source page: 1092. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
228. 222. सोदरपुर सरिसव डोडरा लछमिनियां — Khand 1 source page: 1092. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.
229. 223. गंगोली सुपटानी — Khand 1 source page: 1094. Coverage: preserve original phrase; classify place function; link to person/branch/title/number tables; decode in the relevant chapter cluster and appendices.

230. 224. सम्भुआल मूल पूर्व मरंगी अपर पोठिया — Khand 1 source page:
1104. Coverage: preserve original phrase; classify place function;
link to person/branch/title/number tables; decode in the relevant
chapter cluster and appendices.

Coverage Conclusion

After this revision, the Khand 1 index is not left outside the manuscript. Its structural blocks are explained, its abbreviations are tied to the glossary and title system, its गोत्र-मूल-मूलग्राम lists are tied to the village and kinship systems, its चौगोला and श्रेणी lists are tied to number/person/place tables, and each gramaarambh line has a coverage row. This revised volume now gives a complete index-linked decoding framework for Khand 1: every structural block is explained, every gramaarambh line is carried into the checklist, and every row is tied to the proper decoding chapters and appendices.



About this volume

This volume offers a systematic, index-linked decoding of Genome Mapping Volume I — Khand 1. It explains Panji terminology, kinship logic, village markers, marriage records, and the editorial method needed to read dense genealogical entries with precision.

Author

Gajendra Thakur is a writer, editor, and researcher associated with Videha, the First Maithili Fortnightly eJournal.



www.videha.co.in

