

## Appendix I: Marriage Relations among Bhumihaar Brahmins and Maithil Brahmins as recorded in Brahmarshi Vansha Vistar<sup>81</sup> (Raghav S. Sharma 2003a:313-321)

1. Pargana Loam, district Darbhanga, village Dularpur, Mool Adaivarnan pur, Vats gotra, Maithil Turantlal Chaudhary married to the sister of Khagan Chaudhary and Pokhan Chaudhary from Saraisa, district Darbhanga, village Mau Sherpur, Shandilya or Vats gotra, mool Jalaiwar, Pachchima Brahmin (Bhumihaar Brahmin). Their son, Bachcha Chaudhary alias Kari Chaudhary was married into a Yogya Shreni Maithil Brahmin family from village Bhawanipur Jamsam, Pargana Hati, Darbhanga district.

All other marriages mentioned hereunder are also from Darbhanga district.

2. In the family of above-mentioned Turantlal Chaudhary, the daughter of a Pachchima Brahmin, Rambakas Rai is married who belongs to the village Deodha near Nayanagar station and belongs to Sanaivar Mool and Bharadwaj gotra.

3. Magni Ram Chaudhary, a Maithil Brahmin of Dularpur is married to a Dogamia Maithil girl, daughter of Parasmani Rai, from village Bhirha, Pargana Jakhalpur, of Anriye mool, gotra Shandilya. In turn, from this Bhirha village of Anriye mool Dogamia Brahmins have numerous marital relations with Pachchima Brahmins of Sanaiwar mool from Deodha, Nayanagar, etc.

4. Manohar Chaudhary from Dularpur is married to the sister of Churaman Chaudhary in village Makhanpur Basaha, of Brahmapuriye mool, Brahmapur gotra Shandilya. These Brahmapuriye Maithils have reached unison through marital relations with Sanaiwar Pachchima Brahmins.

5. The son of Nandurai, a Maithil Brahmin of above mentioned Bhirha village is married to the niece of Nathuni Rai, a Pachchima Brahmin from village Sakarpura, of Sanaiwar mool.

6. In the household of same Nandurai from Bhirha village there are marital relations with Chote Jha and Jagatmani Jha from village Bharaura, of Pargana Bharaura.

7. Belkhandi Rai, Maithil from Bhirha, of Anriye mool is also martially related to Pachchima Brahmins of Sakarpura.

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<sup>81</sup> This list is translated from Hindi by the current author.

8. Belkhandi Rai's daughter is married to Avadh Narayan's Chaudhary's father, Chitra Narayan Chaudhary, a Maithil Brahmin from Kursi village near Jhanjharpur station, and belong to Jalaiwar mool.

9. In the household of above mentioned Nandurai, Bachcha Chaudhary, the son of Pyarelal Chaudhary of Kursi village is married.

10. Bachchan Rai, son of Lalji Rai, who is the nephew of Sheetal Rai, Maithil of Bhirha village is married to the sister of Nathuni Rai, a Sanaiwar Pachchima Brahmin of village Malpur.

11. In the same household of Sheetal Rai of Bhirha, Maithil Brahmin Kirtinarayan Chaudhary's son, Dwarkanath Chaudhary from village Panchobh, west of the city of Darbhanga, is married.

12. Above mentioned Sheetal Rai's son Ramkishun Rai is married to the daughter of Babui Kal Chaudhary, Maithil, of Marrain Magrauni mool, from Basti Badhauna village, of Pargana Saraisa.

13. Ishru Chaudhary from the same village of Badhauna is the maternal grandfather of Vindhyeswari Prasad Singh, a Sanaiwar Pachchima Brahmin of Nayanagar. (It means Ishru Chaudhary, a Maithil Brahmin from Badhauna's daughter is married into a Pachchima/Bhumihar Brahmin family).

14. Badri Chaudhary from same Badhauna village is married into the family of Kodariya Pachchima Brahmin and *sagotra* (of the same *gotra*) of Fateh Narayan Singh of Mauje Bhathahi thana pargana and because he was intestate, Badri Chaudhary has also inherited Fateh Narayan Singh's share of property.

15. The same Badri Chaudhary's son Babuwe Lal Chaudhary is married into a Maithil Brahmin Shri Gudar Singh's family of village Pakda, of district Bhagalpur, pargana Chchai.

16. From the same village of Badhauna, Raksharam Chaudhary, son of Devi Lal Chaudhary is married into the family of Shri Yadunandan Singh, Bhumihar Brahmin, Savarna gotra from village Punarak (also called Pandarakh or Punyark in Sanskrit due to an ancient Sun temple there, also a railway station) in Patna district.

17. From the same village of Badhauna, Kunji Lal Chaudhary is married to the sister of Shri Janki Prasad Singh, a Pachchima Brahmin of Savarna gotra from village Khagadia (also a railway station) in district Munger (Monghyr).

18. From the same village of Badhauna, Padarath Singh Chaudhary is married to the niece of Shri Santosh Singh, a Pachchima Brahmin of Barahi station from district Munger (Monghyr).

The Maithil Brahmin settlement of Badhauna's station is Muhiuddin Nagar. Those (Maithil Brahmins) from Badhauna are also related to the Anriye (mool) of Shandilya gotra who are merged/inter-connected/related to Pachchima Brahmins of Sanaiwar mool. Like:

19. Badri Chaudhary's relative Subarai, Maithil, Anriye, or Brahmapuriye, village Dekuli, Pargana Jabalpur.
  20. Parayagdutt Chaudhary's sister's son Shri Laxminarayan Rai, Maithil, Anriye, village Yataili.
  21. Tillu Chaudhary's relative Harihar Rai, Anriye, village Jagannathpur.
  22. Tillu Chaudhary's relative Ramgovind Jha, village Phulera, Jalaiwar mool, Vatsa or Kashyap gotra.
  23. Jagdish Rai Maithil of Jalaiwar Mool from village Basti, Muhiuddin Nagar station is married to the daughter of Avadh Singh Kodariya from village Bhathahi.
  24. Daughter of Gangu Chaudhary of Badhauna is married to Ramsundar Jha of village Bela, nearby Mujauna, pargana Saraisa.
  25. The nephew of Maithil Mewalal Chaudhary of Simri village which is north of the above mentioned Panchobh village is married into the family of Digambar Rai from Bhirha. Shri Mewalal was a close friend of Maharaja Lakshmishwar Singh of Darbhanga and was the tehsildar of the famous Babu Durgadutt of Madhuban.
  26. Two kos (six km) west of Darbhanga from the village Kali Maithil Gyanilal Chaudhary is married to the daughter of Bhailal from Bhirhan village.
  27. From the same village Kali, Kunwar Chaudhary is (or departed) the nephew (sister's son) of Dharmilal Rai of Bhirhan.
  28. Anriye Maithil Harihar Rai of above-mentioned Jagannathpur village is married to a Brahmin (Bhumihar) of Sanaiwar Mool Bhujanga Singh's daughter from Naya Nagar.
  29. Anriye Maithil Bachchu Rai of Bairampur is married in the household of Bhujanga Singh of Naya Nagar.
- Thus, Anriye Maithils of twelve villages are intrinsically connected to Sanaiwar Pachchima Brahmins of twelve villages (and thus is difficult to separate the two Brahmin sub-castes). These Anriye Maithils of Bhirhan village are related (by inter-marriage) with (Maithil Brahmins) from Kurson, Dasaut, etc. along with Maithils of Yogya Shreni. ("Yogya" literally means worthy, respectable, eligible, and therefore somewhat comparable to Kulin Brahmins of Bengal and thus are considered highest among Maithil Brahmins.)
- Similarly, Brahmapuriye Maithils of Shandilya gotra from villages like Kevata, Asinchak are intrinsically related by marriage with Brahmins (Pachchima, Bhumihar) of Sanaiwar mool, like:
30. Three daughters of Gajraj Chaudhary from Kevata (Maithil Brahmin) are married to Sanaiwar Brahmins (Pachchima, Bhumihar), Narsingh Dutt Singh, Raghuvar Sharan Singh and Zalim Singh of Naya Nagar.

31. Seth Ramashray Chaudhary of Kevata's grandfather Raghubar Dayal Singh's sister was married to Jivlal Singh of Naya Nagar.
32. Ram Dayal Chaudhary of Asinchak's sister is married to Mahoday Singh of Nayanagar.
33. Sanaiwar Brahmin Digambar Rai (son of Lekha Rai) of Rampur Kachchery's (Cutchehry) sister is married to Anriye (or Brahmapuriye) Subarai, son of Harakh Rai from Dekuli.
34. Seth's daughter from Kewata is married to Digambar Rai of Bhiraha.
35. The present Seth Shri Ramashray Singh Chaudhary's paternal cousin is married to above mentioned Prayag Dutt Chaudhary's daughter from Badhauna.
36. From the same Badhauna, in Uday Singh Chaudhary's household, Amrit Prasad Singh and Baldev Prasad Singh of Badhauna are married.
37. Dronwar Brahmin of Vibhutipur Narhan, Shri Dwarika Prasad Singh's brother Harikrishna Singh is married to the granddaughter of Chaman Singh, brother of Shri Vednarayan Singh from village Badalpura, Begusarai station in Munger (Monghyr) district. And Shri Vednarayan Singh's daughter is married to the current Seth Shri Ramashray Singh Chaudhary, son of Seth Chatradhari Chaudhary of Kevata. The same Chatradhari Chaudhary's father Raghubar Dayal Chaudhary was the maternal uncle of Ramadhin Rai Maithil from Vithauli village near Darbhanga. Ramadhin Rai's daughter is married to the son of Bachcha Thakur Maithil from Bachaul Pargana, Darbhanga, village Bharatpatti, Vardepur tole (neighbourhood).
38. Seth Chatradhari Chaudhary's daughter is married in the house of Suvanshal Jha from Vaigani Nawada village, which is four *kos* (12 km) from Darbhanga.
39. Digwait Pachchima Brahmin Shri Bhatu Prasad Chaudhary from Darbhanga-Khirhar's maternal uncles are Bhajji Chaudhary and Khushi Chaudhary from Dularpur. Because Bhatu Prasad's maternal grandfather is the maternal uncle of Madhusingh Bhajji Chaudhary from Devdha. Bhatu Chaudhary's father was Ram Vashisht Chaudhary and Khushi Chaudhary's father was Hansraj Chaudhary.
40. Dronwar Bhumihaar Brahmin Shri Kali Prasad Singh from Kevat village close to Kusheshwarsthan and Maithil Kaushiki Dutt Chaudhary from village Pokhraon near Darbhanga – both have got married in village Meghaul near Vibhutpur in Begusarai sub-division to the daughters of Vanshirai Maithil. Vanshirai's son Jagdwip is around.
41. Ram Chaudhary Maithil of root Marre Magrauni from Bishunpur, Begusarai close to Munger district's daughter is married to the grandson of Shri Parasmani Singh of Nayanagar.

42. From village Kehshave, *mool* (root) Dadhiare, Kashyap gotra Maithil Bala Rai's daughter is married to the brother of Shri Parasmani Singh.
43. Village Naav Kothi, *mool* suraire kanti, Gautam gotra Maithil Chaudhari Ayodhya Prasad is married to the paternal cousin sister (*phupheri*) of Shri Shivrnanandan Singh of Nayanagar. She hails from Muhammadpur village and her *mool* is Sihauria and belongs to Shandilya gotra.
44. From village Jogiara, *mool* Sihoria or Sihulia (Sohgauraiya) Shri Khoob Lal Singh's son Ishwar Dayal Singh got married to Maithil Brahmin, *mool* Surganai, Parashar gotra Shri Anup Singh's brother Doman Singh's granddaughter from district Munger, village Birpur, by the side of Chhoti Gandak river. Their (Anup Singh and Doman Singh) paternal aunt was married to the grandfather of Shri Shivrnanandan Singh of Nayanagar, named Chaudhary Ram Dayal Singh. He is the same Shivrnanandan Singh in whose household Shri Ram Bahadur Singh, Dronwar Brahmin from Gangapur is married.
45. Sanaiwar Brahmin from Devadha Rameshwar Prasad Singh is married in the household of Ramdin Chaudhary, Maithil, Brahmapuriye from Kevata.
46. From above mentioned Bhiraha Dharmal Rai's daughter is married with Maithil Bhagwan Dutt Chaudhary from village Thahar, Pargana Jakhalpur, *Mool* Panchobhe Bhan Pur, Savarna Gotra.
47. In the same Thahar village in the household of Maithil Jivan Chaudhary, Chaudhary Jharula Singh from Nagar's sister is married. And in Khedan Chaudhary's household, Chaudhary Udan Singh's sister is married.
48. *Sa-gotra* (*gotia*, from the same *Gotra*) from Thahar is married to a boy from the household of Vanmali Saraswati alias Saraswati Babu who is a Yogya Shreni Maithil in Ballipur, close to Sakri station in Dahaura village. This means that currently Mahindra Narayan Saraswati has his maternal grandparental relation in Ballipur. The same Saraswati Babu is related to the Shrotriya Maharaja Darbhanga as well.
49. The matrimonial relationship of Kurson (place) with Pachchima Brahmins has already been shown. From the same Kurson, Avadh Narayan Chaudhary's daughter is married to Banmali Saraswati of Dahaura whose son is Laxmi Narayan Saraswati.
50. From Ballipur, Vanshi Chaudhary is married to Bholi Chaudhary's daughter from pargana Saraisa, village Vamaiya, and *mool* Anriye.
51. Village Lama Ujaan, *mool* Jalaiwar Garaul, Kashyap gotra, Vanshilal Chaudhary Maithil is married to the daughter of Balmukund Rai, who is a Brahmin (Bhumihar) of Sanaiwar *mool* from village Devadha.
52. Shri Pitambar Singh, the most illustrious name in Nayanagar was married to the aunt of Maithil Ranglal Rai's father from Bhirhan.

53. From above mentioned Keshave village, all Maithil Brahmin girls of Dadhiare mool are married into Naya Nagar village (of Bhumihar Brahmins).

54. Sahdaulia Pachchima Brahmin Mani Mishra's son from village Patori, pargana Saraisa is married to Gopal Rai Maithil's sister from above mentioned Basti village.

55. Maithil Mohan Rai's daughter from Narepur near Bachchwara station is married to the son of Ganapati Mishra from Patori.

56. In Pargana Pidaruch, village Pidaruch, Gautam gotra, mool Khauvade Nampur, Mitralal Chaudhary's father was married to Khedu Ishwar Maithil's sister from district Munger, pargana Naipur, village Maranchi, mool Jalaiwar Jale, and Vatsa gotra.

57. The same Khedu Ishwar's another sister is married to Belkhandi Rai from Bhirahan.

58. Maithil of Yogya Shreni (considered very high among Maithil Brahmins, right after Shrotriya to which belonged the Maharaja of Darbhanga) Bachchu Chaudhary's grandfather from Lohar-Bhawanipur was married to a Bhumihar Brahmin family from Magadh region.

59. Maharaja Lakshmishwar Singh of Darbhanga's second marriage was in the family of Faturi Thakur of Samaul village. With the same family (of Faturi Thakur of Samaul) Banaili (another zamindari of Maithil Brahmins) was also related. Banaili Raj had regular marriage relations with Pachchima Brahmins (Babhans/Bhumihar Brahmins).

Similarly 15-20 kos (45 km – 60 km) North and South and 20-22 kos (60 km – 66 km) East and West from Dalsinghsarai station, generally in Saraisa Pargana and in its adjoining regions, thousands of Maithil Brahmins and Pachchima Brahmins (Babhans/Bhumihar Brahmins) are related. Not all can be listed out here.

60. Dularpur village's (Maithil Brahmins) marriage relations with Pachchima Brahmins has been proven. Dularpur village's relationship is with the village of Bhaurkhauvade mool in which Maharaja of Darbhanga's sagotra (cognate) Mahamahopadhyaya Shri Krishna Singh Thakur resides.

61. The current Maharaja of Darbhanga Sir Rameshwar Singh Ji is married to the daughter of Parasmani Jha from Mangrauni. The Maharaja's wife is the paternal cousin of Katirbu Jha. Katirbu Jha is married to the paternal aunt of Bucchi Chaudhary of Karaj. Bucchi Chaudhary's paternal cousin-sisters are married to Gorelal Kunwar of Sonbarsa, Bhagalpur and Lalji Thakur Chaudhary of Gauripur. Karaj village is related to above mentioned Lakhi Babu's household from Maranchi village in Monghyr and Panchobh village has relations in Maranchi, and the relationship of both Maranchi and Panchobh has already been shown with Pachchima Brahmins.

62. With the maternal granddaughter of *mool/root* Velochain Sudai, village Samaul was married the Late Shriman Maharaj Bahadur of Darbhanga Naresh Srotriya Lakshmishwar Singh. The younger Maharani Sahiba is still alive and Samaul is related to Dularpur and Habi Bauardh. Dularpur's relations with Pachchima Brahmins have already been shown and will show the relations of Habi Bauardh subsequently.

This way, if the highest of Maithils, Maithil Shiromani Srotriya Maharaja Darbhanga is related to Pachchima Brahmins through marital relationships, and Yogya Maithil Brahmins have also been shown to be related to Pachchima Brahmins earlier, then what about the rest of Maithil Brahmins?

63. Karaj village whose marriage relationship with Pachchima Brahmins has already been established above, is also related to Salempur village in Pargana Saraisa and Salempuris related to Maithil Raja Banaili.

64. From Khirhar, Darbhanga Digwait Brahmin (another *mool/root/dih* of Pachchima Brahmins) Shri Ramjulum Chaudhary and Turant Lal Chaudhary of Dularpur are maternal cousins. Their mothers are sisters and their maternal grandparental village is Jhahuri near Samastipur.

65. Shri Gopi Chaudhary from Nehra is related to above mentioned Maithil Babu of Barari, and Shri Gopi Chaudhary is also related to the Maithil Brahmin households of Nanha Ishwar and Nunu Ishwar from Maranchi village in Monghyr.

Maranchi's marital relationship with Pachchima Brahmins has already been established above. Therefore, Maithil Brahmin Maharaja of Banaili, Shri Kirtyanand Singh and the distinguished Maithil Brahmins from Barari and all their relations of distinguished Maithil Brahmins are all related to Pachchima Brahmins, and Raja Banaili is related to Mahamahopadhyay Shrikrishna Thakur (renowned Srotriya Maithil Brahmin scholar also related to Darbhanga Maharaja), thus his relationship with Pachchima Brahmins is established. In this manner, and if following the traditional accounts of marital relationships is accounted for, there is not a single Maithil Brahmin who is unrelated to Ayachak Pachchima Brahmins (now called Bhumihar Brahmins). Accordingly, Paramhansji (Maithil Brahmin writer Paramhans Mahopadeshak) has written, "Dhakhjari, Kurson, Vallipur, Dasaut, Dularpur, Nawada and Nehra's *kutumb* (relatives through marriage relations), *kutumb's kutumb* and their *kutumbs* all are Srotriya, Yogya and Panjibaddh Maithil Brahmins." He listed them out because they are all famous in Mithila (region in North Bihar).

Now instead of pointing out each family and their relationships, I would only list out the names of villages where normally Pachchima Brahmins Dogamia Maithils and other Maithils live and are interrelated by marriage relations.

- (1) Below mentioned are generally the names of those villages where Pachchima Brahmins live and they have marital relations with Dogamia Maithils and other Maithil Brahmins. They are thus – In district Monghyr, Pargana Nayipur vilages named Dahiya, Rasalpur, Damodarpur, Aagan, Alapur, Chilhai, Pali, Banhara, Amba, Rampur, Sajat, Narharpur, Tajpur, Chariya, Harpur Nayatola, Fataha, Rasidpur, Aagapur, Ladepur, Bachchwara, Temuha, Saryupura; and in Pargana Bhusadi villages Meghau, Harakhpura, etc., Brahmins of Surgane Mool of Parashar Gotra reside. In Saraisa Pargana of Darbhanga district, in twelve villages including Bhathahi, Susta, Chandichaur, Brahmins of Kodariye Mool reside. Brahmins of Jalaiwar Mool reside in Jalalpur, Rampur, Surauli, Mau, Sherpur named villages. Devdha, Patsa, Nayanagar, Rampur, Dudhauna, Kachahari Rampur, Sakarpur, Khadhैया, Madhepur, Sihma, etc. villages are inhabited by Sanaiwar Brahmins. In Monghyr, Badalpura, Malati, Bahadur Nagar named villages reside Brahmins of Marrain Magrauni reside. Apart from these, knowing Vibhutpur, Mahathi, etc.villages is also required. In these beforementioned villages either Pachchima Brahmins reside, or those Maithils also reside who have so many relationships over generations with Pachchima Brahmins that they are now considered Pachchima Brahmins.
- (2) Now belowmentioned are those villages in which Dogamia Maithils reside – Bhirha, Banda, Jagannathpur, Dasaut, Jodpura, Bamaiya, Belsandi, Sihma, Pataili, Dharha, Rupauli named villages in district Darbhanga, Saraisa Pargana, reside Anriye Mool, Shandilya Gotra Maithil Brahmins. In Lachchiminiya, Pavra, and Kankad, etc.villages reside Takware Mool, Vatsa Gotra Maithils. In Akhtiyarpur, Mathurapur, Ese Jhakda, Gurma-ha, Tiswara, Maheshpur, Bajitpur, Khajutiya, Basti, Badhauna, Toypur, Byaspur, Saryupur, Gaupur, Kumhira Morva, Nauvachak, Bhojpur named villages reside Jalaiwar Mool, Vatsa Gotra Maithil Brahmins of Saraisa Pargana. In Udaipur, etc. villages reside Parisare Mool, Shandilya Gotra Maithils. In Pokhram and Motipur named villages Garga Gotra Maithils reside (Mool is absent due to typographical error). In Kevta and Asinchak named villages reside Brahmapuriye Brahmapur Moo, Gautam Gotra Brahmins. In Nari village reside Karamheura Mool Brahmins.
- (3) Now I would list out the names of Maithil Brahmin villages with which these Dogamias and Pachchima Brahmins have marital relationships. Like in Garaul, Dasaut, Kurson, Sherpur, Kathwar, Vishnupur and Makrampur, etc., reside Jalaiwar Garaul Mool Maithil Brahmins reside. In Habi Bhauaad, Vatho, Dharoda, Bithauli, Mohli, Simrama, Ufardahan, Paudi, Behda, etc.villages reside Belauche Behda Mool Maithil Brahmins. Ballipur, Gahad, Banhar, Badgama, Thahar, Hasanpur, Baijnathpur, Gaighatta, Tengraha, Gudarghat and in Pramana named villages reside Panchobhe Bhanpur Mool Maithil Brahmins. In Sahasram, Patniyan, Dumri, Jamuwan, Mo-

haddipur, etc. villages reside Takware Nima Mool Maithil Brahmins. Padri, Boranj, Dahiyar, Baligamai Darhar and Govindpur named villagers belong to Khauvad Simadwar Mool Maithil Brahmins. In Ganga Patti Senuwar, etc., villages reside Maithil Brahmins of Unaiwar Mool. In Kushothar, etc. (villages) reside Bhuswadai Mool whereas in Lavani, etc., villages reside Koiyarai Jadail Mool Maithils. Similarly in Thalwar, Manjhaulia Karaj, Mishraulia, Pidaruch, Panchobh and Devram are villages whose Maithil Brahmins have currently as well as traditionally had marital relations with Ayachak Brahmins (Pachchima/Bhumihar Brahmins).

Maithil Brahmins have famously four sub-divisions, the highest of whom are Srotriyas, followed by Yogyas, Panjibaddh and lastly by Jaibars.<sup>82</sup> I have already shown how all these sub-divisions of Maithil Brahmins have marital relations with Pachchima Brahmins.<sup>83</sup> It is possible that sometimes there could be differences in identifying *Mool*, *Gotra* or village but the essential fact of the matter of marital relations remain. Like in the province of Kashi (it constituted the District of Oudh and Benares in United Provinces, now Uttar Pradesh), it (the root place) is called *Sthan* or *Dih*; like the root/*mool/sthan/pindi* of Tiwaris of Pindi is Pindi. Similarly, such a place in the West (Western India) is called *Nikas* and in Mithila it is called *Mool* where in those villages where their primal patriarch had lived and settled with means of livelihood, where both (settled village with primal patriarch and means of livelihood) combined, it became a centre of business and trade.<sup>84</sup> Like Panchobhe Bhanpur, etc. There is one more fact worth noticeable among Maithil Brahmins is how many of their *Mool* and *Gotra* is exactly the same as those of Pachchima Brahmins; like Dighwai or Dighwait Mool, Shandilya Gotra is the same among both. Similarly, Kothwe or Kothwait Mool, Gotra Vishnuvridh is the same. Surganai Mool, Gotra Parashar; Kodariye Mool, Shandilya Gotra; Basahai or Basmait Mool, Gotra Garga. Suba Gopal Mishra of Janakpur Pipra was a Basmait Mool Brahmin. Jalaiwar Mool, Vatsa or Kashyap gotra. Panchobhe Mool, Savarna Gotra and Dadhiarai, Chakwar and Sanaiwar Mool should also be noticed (for their sameness in both Maithil Brahmins and Pachchima Brahmins). All this shows

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<sup>82</sup> Some scholars list out five sub-divisions but four sub-divisions of Maithil Brahmins is the most standard depiction.

<sup>83</sup> It is a remarkable achievement of Swami Sahajanand Saraswati to meticulously record marriage relations among Pachchima/Bhumihar Brahmins and Maithil Brahmins through his intense fieldwork in 1915-1916. It is equally surprising how this dense work finds absolutely no reference in academic/scientific writings including those on sociology, apart from sometimes just a grudging mention of the work Brahmarshi Vansha Vistar without discursively engaging with its content.

<sup>84</sup> It is remarkable how Sahajanand has again become a forerunner in the kind of research taken forward by Christopher Alan Bayly, Anand A. Yang and Jacques Pouchepadass on the local fairs and businesses called bazaars.

without an iota of doubt how Maithils and Pachchima Brahmins are intimately related and were always intimately related.

The primal ancestors of Sanaiwar (Mool) Brahmins were brothers Gopalrai and Kesarirai. Kesarirai's descendants reside in Patsa and adjoining villages and Gopalrai's descendants reside in Nayanagar and adjoining villages. Just two-three years ago the Patsa resident Raghavrai, etc., have split up from Pachchima Brahmins and have merged in Maithil Brahmins. Their commensal relations of Patsa residents with those from Nayanagar remain the same (as they both descend from the same *mool*). The primal patriarch of Kodariye Brahmins lived in Loma village of Saraisa Pargana. From there some of his descendants Bhathahi and Susta named villages, who are named as Bhumihar Brahmins or Pachchima Brahmins. The secretary of Bhumihar Brahmin Mahasabha, Shri Raghunandan Singhji is a Kodariya Brahmin from Susta village. From the same Loma village some descendants settled in Dhakhjari village and bound themselves by panji-prabandh and merged in Maithil Brahmins. What Mukund Mishra calls himself namely Kodariye Loam or Dhakhjari Loam. Do all these facts attest to the unity of both these sub-castes (of Brahmins)?

If one studies the work "Brahman Sambandh [Brahmin (Marital) Relations]" of Paramhansji (Paramhans Mahopdeshak, referred in the text above), one would realise that many Maithil Brahmins are descendants of pachchima Brahmins. For example, take the instance of earlier referred Bharadwaj Gotra, Dumtikars. Later while showing relationships of Kanyakubja and Saryupareen with Pachchima Brahmins, we would see that in reality it is Saryupareen Brahmins who are Tiwaris and Pandeyas, etc., of Dumtikar. Therefore, the correct terminology should be Dumtikar or Dumtikariye, but people forgot/transformed (for phonetic reasons or for simplicity) the terminology to then refer it as Domkatar, Damm, or Dammkatriye. Pilakhvad village resident Panjekar Jainath Sharma Maithil Brahmin who has published Maithil Brahmin Genealogy and published by Balkrishna Sharma of Sugauna, while explaining about Bharadwaj Gotra there is a mention of Dammkariye Mool. It is possible that the Maithils might have changed the name/terminology, or they would have merged again among Pachchima Brahmins, but it is without doubt that they became Maithil Brahmins from Pachchima Brahmins only. Even now in Mirzapur near Darbhanga station, there are Domkatriye Maithil Brahmins. Paramhansji (Paramhans Mahopdeshak, referred in the text above) has also substantiated in his work how there are many such Brahmins who changed from Pachchima Brahmins to Maithil Brahmins, and from Maithil Brahmins to Pachchima Brahmins and Maithil Brahmins once again. For example, Suraire Mool Pachchima Brahmins became Maithil Brahmins and then Pachchima Brahmins once again. For example, from Sabauda to Edhu, from Edhu to Navkothi, Mohanpur, Chandpura, Bandovar and Khamhar. And from Sabauda itself have emerged

Ramdiri, Gauda, Bijalpura, Songdahaand Amba, etc. From Gauda to Naula, and from Naula to Maithil Brahmin once again, for example Ujiarpur.

While contesting the claim of (some) Pachchima Brahmins who advocate discontinuance of marriage with Maithil Brahmins, Paramhansji (Paramhans Mahopadeshak, referred in the text above) has shown how if we look into the genealogical roots of Dronvar Brahmins we would find that they are all Maithil Brahmins. Then what is this prohibition of marriage for? Because Kanyakubja Brahmin, Pandey of Devkali Sadhoram's son Raja Abhiman's son Rai Gangaram is the primal ancestor of Dronvar Brahmins. Gangapur and Narhan, etc., have all descended from him. The first marriage of Rai Gangaram is with Bhag Rani, the daughter of Raja Singh Chakwar Maithil Brahmin from the Mool village Chak of Chakwars, and the second marriage is with Mukta Rani, the daughter of Pandit Gopi Thakur Maithil Brahmin resident of Tiswara village.<sup>85</sup> There were six sons from the first marriage and three sons from the second marriage. From these nine comes the entire Dronvar (Mool) of Brahmins. Therefore, in all truthfulness, there is no distinction between Maithil and Bhumihar Brahmins. Therefore, earlier mentioned (earlier in Brahmarshi Vansha Vistar but not excerpted in this work) Dr. Wilson and Bangladeshi (Bengali) Brahmin Lahiri Mahashay in his Bengali work, 'Prithvir Itihas (Earth's History)' has mentioned Bhumihar Brahmins to be Maithil Brahmins, and therefore the Maithili language word "Babhan" (Brahmin in Hindi) is the commonly used word to identify Bhumihar Brahmins, and the mention has been made as such by Lahiri Mahashay. The likes of this would be excerpted later in the work ("Brahmarshi Vansha Vistar").

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<sup>85</sup> It is interesting to note here how unlike the rest of the listing of marriage relations, the brides have also been named. It shows their background as royalty/nobility as well as knowledge and better social conditions.

