

विदेह VIDEHA

पञ्जी प्रबन्ध

The Panji System of Mithila

विदेह ई-लर्निङ्ग प्रश्नोत्तरी शृंखला · Videha eLearning Quiz Book Series

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प्रत्येक अध्यायक प्रश्न-खण्डक बाद ओहि अध्यायक उत्तरमाला (उत्तर ओ व्याख्या) देल गेल अछि।

In each chapter, the answer key with explanations (उत्तरमाला) follows the questions.

अध्याय १ : Decoding the Panji of Mithila — Videha Quiz

१. Where does the engineer Anant Kumar, son of Haridev, currently reside?

- (A) Varuna, Vijayesh, and Umesh
- (B) Kamala-datta
- (C) Jamua Tek
- (D) The United States (America).

२. In the 'Alayiar Usrauli' branch, who is the father of Bhulal and Dayal?

- (A) Jagannath.
- (B) Bodhnath and Amritnath
- (C) Pramod Kumar
- (D) Meghnath and Shivanandan.

३. In the 'Palitwar Samauli' lineage, who are the three sons of Chumman?

- (A) Haridev.
- (B) Jagdish, Kamalakant, and Vimalnath.
- (C) Ravindranath.
- (D) Baliyas.

४. What professional title is held by Jagdish, the son of Chumman?

- (A) Forest Conservation Officer (B.Sc. Honours).
- (B) Mangu.
- (C) Shalandhara.
- (D) Sushil Kumar

५. In the 'Mandar Siholi' branch, who are the sons of Chandraman?

- (A) Gaurav.
- (B) Bachchu
- (C) Bhangi.
- (D) Ashok and Manoj.

६. Who are the sons of Anuplal (alias Gulli) in the 'Sangram Ekahara' lineage?

- (A) Naval Kishore.
- (B) Babua
- (C) Sijhwar
- (D) Bhavanand.

७. Who are the two sons of Pushpanath in the 'Belauch Ojholi' branch of Bhattaud?

- (A) The Ujan branch from the Ruchauli lineage.
- (B) Tilaknath and Ritunath.
- (C) Narhari
- (D) Kailash Bihari and Bharesh.

८. In the 'Karamha Tarauni' branch, who are the two sons of Bhagwandatta?

- (A) Jayaram.
- (B) Govind and Jayakant.
- (C) Shivdev and Raghudev.
- (D) Budhwal

१. In the 'Khauhal Nahas' lineage, who are the sons of Abhiram?

- (A) Diwan Bhavanidatta.
- (B) Vishwanath.
- (C) Dhothi
- (D) Sanphul, Sanand, and Anand.

१०. Who is the father of Thakurdatta in the 'Khauhal Nahas' branch?

- (A) Abhiram.
- (B) Damodar
- (C) Kalar.
- (D) Krishnananda.

११. The 'Morsanda' branch lists which two sons of Chandraman?

- (A) Prannath and Baidyanath.
- (B) Chandranath.
- (C) Durganath.
- (D) Kanhuli.

१२. Who are the three sons of Prannath in the 'Morsanda' branch?

- (A) Ghanshyam, Dukharan, and Maniram.
- (B) Lalitnath, Parthivnath, and Maynath.
- (C) Kartikeya
- (D) Shuchikar.

१३. In the 'Nathpur' branch, who are the three sons of Baikuntha?

- (A) Vacha, Kanhai, Gopi, and Govinda.
- (B) Ramdev, Raghuni, and Jivana.
- (C) Dayanatha and Baidyanatha
- (D) Stephen Phillips

१४. Who are the two sons of Shukdev in the 'Nathpur' branch?

- (A) Modnarayan, Barju, Gunmidhi, Mayamidhi, Mitam, Amritnath, Vishnudatt, and Nakta.
- (B) Kalidash and Prabhunath.
- (C) Samavedi and Shukla Yajurvedi.
- (D) Barinath.

१५. In the 'Maheshpur' lineage, who are the two sons of Ramanath?

- (A) Sodarpur Satlakha.
- (B) Digaundh.
- (C) Kripanath and Jivanath.
- (D) Vidyanath and Grihanath.

१६. The 'Raghunathpur' lineage identifies which three sons of Gopal?

- (A) M.M. Pathyak Ummanand.
- (B) Brahmins, Kayasthas, and Kshatriyas.
- (C) Ratanpani, Narsingh, and Girishwar.
- (D) Thotha.

१७. Who are the sons of Mati Nath in the Raghunathpur branch?

- (A) Harihar.
- (B) Janardan, Chulhai, and Jayakanta.
- (C) Balbhar.
- (D) Shiromani and Govardhan.

१८. In the 'Rangpura' branch, who are the two sons of Jagdish?

- (A) Harinarayan and Ramnarayan.
- (B) Surendra
- (C) Goshai.
- (D) Kouthum Shakha of the Samaveda.

१९. In the 'Vishnupur Deodhi' lineage, who are the two sons of Uttam?

- (A) Hari and Govinda.
- (B) Section 196.
- (C) Vedanand.
- (D) Kotar and Bhutan.

२०. Identify the two sons of Kotar in the Deodhi branch.

- (A) Batahu, Babuni, Gumani, Nagardhari, and Kunja
- (B) Dharanath and Bholanath.
- (C) Ramdev
- (D) Gunaakara Jha.

२१. Cloze Deletion: In the Soderpur lineage, _____ was a senior officer at the Reserve Bank of India (RBI).

- (A) Prabhat Kumar and Sanjay Kumar.
- (B) Amal Kumar
- (C) Arun Kumar and Sudhir Kumar.
- (D) Kamlakant.

२२. Who is the father of Alok and Shashank Saurabh in the Gandhi Nagar lineage?

- (A) Prabhunath
- (B) Acharya Mahendra.
- (C) Gujar
- (D) Sahbazpur.

२३. Who is recorded as the maternal origin (dau) for Anantaram, son of Ramkrishna?

- (A) Pakhauri.
- (B) Shiv from the Khauval clan.
- (C) Hemnarayan
- (D) Balabhar.

२४. List the four sons of Anantaram.

- (A) Prakash and Vikas.
- (B) Ayodhya, Dullah, Kirtu and Mahesh.
- (C) Bhatipali
- (D) Sarveshwar is the son of Jil.

२५. Identify the maternal origin (dau) for the sons of Mansaram.

- (A) Shobha from the Sarisab clan.
- (B) Hridayphul.
- (C) Bhanjan and Ranjan.
- (D) Yogkrishna.

२६. Who are the four sons of Mansaram who settled in Nanndyupur Visphi?

- (A) Jayant Kumar.
- (B) Meghnath, Deepnath, Rupnath and Narayandatta.
- (C) MM Akil
- (D) Retired Secondary School Teacher.

२७. Who are the two sons of Sahebram?

- (A) Meghnatha
- (B) He was an MA Bank Manager and a creator of religious documentaries.
- (C) Neelmani and Manmeel.
- (D) Muktinath.

२८. What is the profession and name of the descendant of Bhagirath mentioned in the Sultanpur branch?

- (A) Dr. Prof. Ranjit Singh.
- (B) Kumarila Bhatta.
- (C) Shivkant and Prabhukant.
- (D) Vabhdatt and Ishwaridatt.

२९. Which village is the primary residence for the family of Nityanand, son of Bhikhari?

- (A) Sabour.
- (B) Ramdhar.
- (C) Lala and Kali.
- (D) Jagannath

३०. Identify the maternal origin (dau) for the sons of Ramsundar.

- (A) Retired Secondary School Teacher.
- (B) Muktinath
- (C) Bataha (Branch 194).
- (D) Nishikant from the Behat Khandwala clan.

३१. Who are the three sons of Sarangdhar mentioned in the Pavanchob section?

- (A) Ruranand, Jhulanand and Yugal.
- (B) Dukhmochan alias Lipdu and Dayanath.
- (C) Bhavani Datta is the father of Gopal.
- (D) Vanshidhar.

३२. Who are the four sons of Anand mentioned in the Ramnagar lineage?

- (A) Vijaykant, Abhaykant, Ramkumar, and Shailendra.
- (B) Ram, Lakshman, Bhoganand and Nityanand.
- (C) Bhorelal.
- (D) Lal.

३३. Name the two sons of Mahanand mentioned in the Barantpur branch.

- (A) Sukhsena.
- (B) Laxmidatta.
- (C) Gunanand and Yoganand.
- (D) Patha Panji.

३४. Which clan provided the maternal origin (dau) for the sons of Umanath (Umesh)?

- (A) Govind.
- (B) Engineer
- (C) Yashinath from the Mangrauni Pali clan.
- (D) Baikunth and Neelkanth.

३५. Who are the five sons of Bechan in the Narsam branch?

- (A) Sachi Raman.
- (B) Nokhelal and Purandar
- (C) Shambhunath, Dinesh, Vinesha, Gandhesha and Randhesha.
- (D) Mangni

३६. Who are the four sons of Mahesh, son of Chhinath?

- (A) Khauul
- (B) Cheuna
- (C) Dharmanath, Brahmanand, Karmanand and Sarvananda.
- (D) Eka and Ramapati.

३७. Name the four sons of Amirilaal in the Didhve branch.

- (A) Krishnanand.
- (B) Digambar, Shivakant, Sanjay and Manoj.
- (C) Belabari
- (D) Ravi

३८. Which maternal origin (dau) is associated with the sons of Balbodh?

- (A) Bhushan
- (B) Shivananda, Yogananda, Ananda, Divakanta, and Bholananda.
- (C) Prakash and Kailash.
- (D) Jhingur from the Karmaha clan.

३९. Identify the maternal origin (dau) for the sons of Krishnabodh.

- (A) Bhikhari.
- (B) Shilanath from the Hariaam clan.
- (C) Tetan.
- (D) Bhikhia.

४०. Who are the five sons of Vasudev in the Katouna branch?

- (A) Narayan and Ramkrishna.
- (B) Social Work.
- (C) Upendra, Mahendra, Virendra, Devendra and Dilip.
- (D) Shivrath

४१. Identify the maternal origin (dau) for the sons of Kapileshwar.

- (A) Jinilaal from the Kujouli clan.
- (B) Vishnupur.
- (C) Khauaal
- (D) Brahmmanand.

४२. Who are the four sons of Batesh in the Hariaam branch?

- (A) Suryamani, Chandramani, Punnanand, and Bhuvneshwar.
- (B) Lakshmikant, Shobhakant, Suryakant and Ramakant.
- (C) Rohit and Rahul.
- (D) Veernarayan and Bechu

४३. Who are the three sons of Balbodh in the Narsam branch of North Toll?

- (A) Ashok, Sarayug and Shankar.
- (B) Chaturbhuj.
- (C) Ramendranarayan.
- (D) Karmiyan

४४. Identify the three sons of Bouku in the Ghusouit branch.

- (A) Kanhaiya Murari.
- (B) Chaturanand, Mathuranand and Devanand.
- (C) Buddhinath.
- (D) Shivnath.

४५. Who are the four sons of Balkishor in the Belunch Kako branch of North Toll?

- (A) Manoj and Anil
- (B) Shivanand, Chaturanand, Dayanand and Ganganand.
- (C) Fakir.
- (D) Umanath.

४६. Name the four sons of Yuktinath in the Hariaam Rakhwari branch.

- (A) Chiku
- (B) Junior Engineer (Electrical).
- (C) Ramanath.
- (D) Dayakant, Vedakant, Vidyakant and Tarakant.

४७. Identify the two sons of Dukhmochan in the Sodarpur branch.

- (A) Gauri Shankar and Kalyan Shankar.
- (B) Trilochan.
- (C) Vishwanath.
- (D) Bandi.

४८. Who are the two sons of Mukund in the Kalhua village section?

- (A) Baidyanath and Kripanath.
- (B) Because it scientifically tracks biological lineage and genetic inheritance through meticulously documented records.
- (C) Nityanand
- (D) Ekyara.

४९. Identify the maternal origin (dau) for the sons of Mukund.

- (A) Baidyanath, Jagdish, Vasukinath, and Nagendranath.
- (B) Indrananda, Girijananda, Shardananda and Vinodananda.
- (C) Kirtinath and Harinath.
- (D) Damodar from the Rauali Darihara clan.

५०. Who are the five sons of Udit in the Simhashram branch?

- (A) Vijaydatta.
- (B) Shivshankar, Harishankar, Nandlal, and Vishnulal
- (C) Jhantu
- (D) Baidyanath, Jagannath, Shambhunath, Shivanath and Shyamnath.

५१. Name the five sons of Sunderlal mentioned in the text.

- (A) Hridaychandan
- (B) Manmohan, Mahanand, Suryanand, Jhulanand and Durganand.
- (C) Kanhiya
- (D) Devnath

५२. Identify the maternal origin (dau) for the sons of Sarvajlal.

- (A) Mahanand.
- (B) Kankir from the Barkhanda clan.
- (C) Keshav Ji, Mantru Ji, and Ratan Ji
- (D) Jayaram, Durbhiksh, and Hemnath

५३. Who are the five sons of Jhapat in the Sodarpur Raiyam branch?

- (A) Brahmanand.
- (B) Girijanand, Ramanand, Chaturanand, Dayanand and Panchananda.
- (C) He was a respected lawyer (B.L.).
- (D) Dwarkanath.

५४. Which clan provided the maternal origin (dau) for the sons of Jhapat?

- (A) Jaykrishna is the son of Vishwanath.
- (B) Khantar (or Chhitaru).
- (C) Ranglal from the Nikhuti clan.
- (D) Lalak.

५५. Who is the father of Grijanand within the Sodarpur lineage?

- (A) Ghanshyam.
- (B) Jamuni Jijwal (Ehu resident).
- (C) Hari
- (D) Damodar.

५६. Who is the father of the brothers Baidyanath and Shivnath in the Pavanchobh Virpur lineage?

- (A) Gunanand.
- (B) Bhavanath and Naresh
- (C) Itranand
- (D) Ruranand

५७. The lineage 'Khauwal Simarwar' is primarily associated with which residential area?

- (A) Mahalbari.
- (B) Bacha.
- (C) Chhoti.
- (D) Abhiram, Dhani, and Bachru

५८. Which village is the primary seat for the 'Khandwala Bhara' lineage?

- (A) Bhara (Bhawara).
- (B) Dwarikanath and Rameshwar.
- (C) Pagu and Supan.
- (D) Hridaychandan

५९. Who is the father of the four sons Lilmohan, Harimohan, Krishnamohan, and Rammohan?

- (A) Bank Officer.
- (B) Katyayanand.
- (C) Sridhar.
- (D) Bhola and Bhanjan

६०. Name the son of Damodar whose maternal grandfather was Janaklal.

- (A) Grijanand.
- (B) Shambhunath.
- (C) Lakshman and Kamlanand.
- (D) Junior Engineer (Electrical).

६१. Who is the father of the sons Ramesh, Ganesh, and Naresh in the Rameshwar lineage?

- (A) Raghuram
- (B) Police Inspector (Police Nirikshak).
- (C) Khublal
- (D) Manmohan.

६२. The lineage 'Mandar Brahmpur' is noted as having originated from which village?

- (A) Nityanand Singh.
- (B) The son is MM Krishna Singh.
- (C) Dinanath, Chandranath, Dharmanath, and Durganath.
- (D) Kothia (Jhanjharpur).

६३. Who are the two sons of Dr Jagdish Chandra mentioned in the Patna records?

- (A) Harinandan.
- (B) Subhash Kumar and Abhash Kumar.
- (C) Nath and Mansukh.
- (D) Shidhar and Shalandhar

६४. The 'Professor Colony' mentioned as the residence of various retired officials is located in which city?

- (A) Manodhar.
- (B) Kalpanath.
- (C) Rai Jayanarayan.
- (D) Purnea.

୬୫. Who is the father of the sons Vinodanand, Vivekanand, and Bhawanand in the Kusouli Ullu lineage?

- (A) Anil Kumar and Ashok Kumar.
- (B) Ramsunder and Jaygopal.
- (C) Kalikanth.
- (D) Narayandatt

୬୬. What is the professional background of Ashutosh Kumar, son of Visheshwar Chandra?

- (A) Raghav
- (B) Vishweshwar and Janaki.
- (C) MA in English and Author.
- (D) The Kauthuma Shakha.

୬୭. Which individual in the 'Hariram Ahil' lineage is described as an IAS officer residing in Patuaha?

- (A) Jaydev and Haridev.
- (B) Yajurveda.
- (C) Navinchandra.
- (D) Shyamsundar and Ramsundar

୬୮. Name the father of the children Sanjay, Anita, Sushila, and Kiran in the Dharmanand lineage.

- (A) Sevanath.
- (B) Dharmanand.
- (C) Mithila.
- (D) Aryabhata.

୬୯. The lineage 'Khaawal Nahas' is primarily linked to which village for its genealogical records?

- (A) Damdaha.
- (B) Vedic Kulapati.
- (C) Minister in the Government of Bihar.
- (D) Dr Sir Ganganath Jha.

୭୦. Who is the father of the brothers Ramanand and Gunanand?

- (A) Trilal.
- (B) Lala.
- (C) Balamukund
- (D) Babuni.

୭୧. The 'Line Bazar' branch in Purnea is descended from which original lineage location?

- (A) Sakuri (Dhamdaha).
- (B) Ghanashyam.
- (C) Mansukh.
- (D) Devkant, Mahendrakant, Krishnakant, and Chandrakant.

୭୨. In the Sodarpur Teirihar lineage, who is the son of Tilaknath?

- (A) Nagardhar.
- (B) Muktinath.
- (C) Durganand
- (D) Dayanath.

७३. The lineage 'Darhara Sahasram' is associated with which primary village?

- (A) Kanhai
- (B) He is the son of Santoshmani.
- (C) Sahbazpur.
- (D) Sanjay, Santosh, and Mrityunjay

७४. Name the son of Lalmohan who is a resident of Bakhari.

- (A) Vanshamani.
- (B) Balbodh, Subodh, Abhiyanta, and Manbodh.
- (C) Sanjay.
- (D) Chandrashekhar and Prabhash.

७५. The lineage 'Sodarpur Sarisab' in Dhamdaha lists which person as the father of Rameshwar, Bengali, and Chandranand?

- (A) Bhavaninath
- (B) Jaydev.
- (C) Raghunandan
- (D) Govind

७६. Who are the two sons of Gananand listed as Vaidyanath and Shivnath?

- (A) Gunanand.
- (B) Rai Harinarayan, Rai Satyanarayan, and Rai Tejanarayan.
- (C) Dukhan
- (D) Gullik

७७. Which profession is associated with Subhash Chandra in the Sodarpur Sarisab lineage branch in Banka?

- (A) Police Inspector (Police Nirikshak).
- (B) Digambar, Shivakant, Sanjay and Manoj.
- (C) Haritrashva.
- (D) Indian Engineering Services officer (IES).

७८. In the 'Thariya' lineage, who are the sons of Eklal?

- (A) Sitanath and Gitanath.
- (B) Mohanlal, Bihari Lal, and Grihi Lal.
- (C) Grammarian (Vyakaranacharya)
- (D) Narayandatt.

७९. What is the primary residential city of the family of the 'Line Bazar' branch in Purnea?

- (A) Harikant.
- (B) Ravinath.
- (C) Purnea.
- (D) Subodhnath.

८०. Who is the father of the sons Shambhunath and Akhilesh in the Buddhinath lineage?

- (A) Buddhinath.
- (B) Bhikhari.
- (C) Baidyanath.
- (D) Mahajani Pur.

८१. Which village is mentioned as the source for the 'Khangur Sarisab' connection of Indrakanth?

- (A) Khangur Sarisab.
- (B) Govindnath Singh.
- (C) Mathu
- (D) Ramakant, Tarakant, Vishweshwar, and Gaurikant.

८२. Who is the father of the sons Ravindra and Jivendra in the Parmeshwar lineage?

- (A) Grihamani
- (B) Baikunth (the son of Naubatlal).
- (C) Baidyanath, Loknath, and Shaktinath.
- (D) Parmeshwar.

८३. In the 'Thariya' lineage, which son of Manohar is associated with the daughters Kheda and Vedakan?

- (A) Jai Lal.
- (B) Manohar (himself).
- (C) Suryaman.
- (D) He was an Engineer (Abhiyanta).

८४. In the Shripur Deshe lineage, who is identified as the father of Krishna Dutt?

- (A) Mohan is the son of Rupai.
- (B) Pochai Meenaka
- (C) Abhaykant (Nehru) and Shyamakant.
- (D) Amarnath

८५. Identify the two sons of Chandrashekhar mentioned in the Darhara lineage.

- (A) Shivchandra and Devchandra
- (B) Durganath.
- (C) Mandar.
- (D) Avinash and Abhishek

८६. Who is the father of Satyanarayan and Prabhunarayan in the East Araria branch?

- (A) Chotu
- (B) The sons are Jagdish Singh, Satish Singh, Girish Singh, and Ratish Singh.
- (C) Yupat.
- (D) Bhagvandatta.

८७. According to the text, what is the specific location of Satyanarayan's residence in Araria?

- (A) Kali Mandir Chowk
- (B) Pritisharma.
- (C) Sanjeev, Chiranjeev, and Sabhapati.
- (D) Sabour.

८८. Name the five sons of Anirudh in the Ratmina branch.

- (A) Govind and Jayanarayan.
- (B) Panichobh
- (C) Gopinath, Jagannath, Muktinath, Shaktinath, and Satyanarayan
- (D) Lilakar.

૮૭. The five sons of Lala in the Ratmina branch are Suryanand, Sitanand, Gitanand, Girijanand, and ____.

- (A) Parmanand
- (B) Shivan.
- (C) Chotuka
- (D) Kumarila Bhatta.

૭૦. Identify the son of Dwarkanath within the Sitanand branch.

- (A) Harishankar
- (B) Sanjay, Santosh, and Mrityunjay
- (C) Vanshamani.
- (D) Babujan.

૭૧. Who are the two sons of Kashinath in the Sitanand branch?

- (A) Rahul and Vipul
- (B) Durganand.
- (C) Durvaran and Baidyanath.
- (D) Janardana.

૭૨. In the Gitanand branch, who are the three sons of Pashupatinath?

- (A) Shivanand.
- (B) Hariphul.
- (C) Munna, Chunna, and Ritesh
- (D) Kamlapat.

૭૩. Identify the two sons of Chandrakant (Thakkan) in the Girijanand branch.

- (A) Raman and Kundan
- (B) Dr Sir Ganganath Jha.
- (C) Babu Lala
- (D) Chintamani.

૭૪. In the Parmanand branch, who is the son of Shashishekhar?

- (A) Saurabh
- (B) Babulal and Pyarelal.
- (C) Shivanandan is the son of Inreshwar.
- (D) Hirakant, Keshav, and Shivnarayan.

૭૫. Identify the father of Babua and Gulli in the Ratmina lineage.

- (A) Jivanand
- (B) Kamalnath.
- (C) Kujouli
- (D) Kanhaiya

૭૬. Who are the two sons of Babua in the Kanhaiya branch?

- (A) Bhikari and Fakir.
- (B) Yoganand and Gunanand
- (C) Engineers (Abhiyanta)
- (D) Nandkishor.

१७. In the Gunanand branch, who are the two sons of Ramkrishna?

- (A) Rameshwar.
- (B) Mahanand and Mayanand
- (C) Dinesh.
- (D) Vidyapati Thakur.

१८. Identify the two sons of Mahanand in the Gunanand branch.

- (A) Katarhiya
- (B) Vasukinath and Kashinath
- (C) Ugreshwar.
- (D) Raghunath.

१९. In the Gulli branch, who are the four sons of Haridev?

- (A) The son is Pitambar.
- (B) Sudhakant.
- (C) Dharmanand, Brahmanand, Kumudanand, and Pramod
- (D) Ramsharan

१००. Who is the father of Chandan and Nirmal in the Brahmanand branch?

- (A) Chandramohan and Harimohan.
- (B) Rameshwar is the son of Paramashwar.
- (C) Durlabh
- (D) Har Jha

१०१. Identify the two sons of Kumudanand in the Haridev branch.

- (A) Rakesh and Mukesh
- (B) Ashok and Manoj.
- (C) The 'Tantra Varttika' by Kumarila Bhatta.
- (D) Lakshman.

१०२. Who is the son of Devkant in the Tejalal branch?

- (A) Ranjit Kumar
- (B) Dharanath.
- (C) Mahipati and Chandrapathi
- (D) Shrikant

१०३. In the Lalitkant branch, who is the father of Ashutosh?

- (A) Nokhelal
- (B) Gita Nath Jha
- (C) Lekhdatt and Anantanand.
- (D) Girijanand and Ganganand

१०४. Identify the two sons of Bari in the Jagatpur lineage.

- (A) Vishnukant and Krishnakant
- (B) Bholanath.
- (C) Kulanand.
- (D) Babua

१०५. In the Jagatpur branch, who is the son of Bhutai (Mahesh Pr. Bauku)?

- (A) Shivkumar
- (B) Mane
- (C) The sons are Bholanath and Harikrishna.
- (D) Hansa.

१०६. Identify the two sons of Mol in the Sarisab Khangud lineage.

- (A) Ghananand.
- (B) Pt. Punyanand.
- (C) Neelkanth and Shachi
- (D) Chaurapur.

१०७. Who are the four sons of Shachi in the Sarisab Khangud branch?

- (A) Shashinath, Bakanath, Sanphula, Bhikhari, and Grihanath.
- (B) Shivapati
- (C) Mimirnath.
- (D) Jaydev, Haridev, Mahidev, and Mohit

१०८. Identify the three sons of Vanshidhar in the Sarisab branch.

- (A) Divakar and Prabhakar.
- (B) Sathu.
- (C) Arun, Varun, and Karun
- (D) Hiralal.

१०९. Identify the two sons of Vedanand (Vishwanath) in the Kujoli Nayam branch.

- (A) Nathe
- (B) Satyanarayan and Harinarayan
- (C) Durgananda and Parmananda.
- (D) Haridev of Ekma Khandawala

११०. In the Kujoli Nayam branch, who is the father of Abhishek?

- (A) Lekheshwar
- (B) A sub-branch or supplementary genealogical note within a lineage.
- (C) Kashinath
- (D) Dullampur Vanu (Sandahpur Dighoya).

१११. Identify the three sons of Triloknath in the Nunulal branch.

- (A) Regional differences in climate, language, diet, and local cultures over time.
- (B) He was a railway employee.
- (C) Ajay, Abhay, and Nirbhay Kumar
- (D) Ravindranath and Narendranath.

११२. In the Nunulal branch, who are the two sons of Janardan?

- (A) Jayakant
- (B) Chaturbhuj, Jeev, and Dukhrana.
- (C) Bishnu Pati
- (D) Atul and Bharath

११३. Identify the two sons of Dukhmocan in the Nunulal branch.

- (A) Santlal
- (B) Shobhakant and Shrikant.
- (C) Bechuka.
- (D) Mrityunjay and Sanjay

११४. Who are the two sons of Ramkrishna (Buddhinath) in the Nunulal branch?

- (A) Surendra and Virendra
- (B) Shri Prakash.
- (C) Rachhu.
- (D) Tongri, Krishna, and Ram.

११५. Identify the two sons of Surendranath in the Ramkrishna branch.

- (A) Bhagirath.
- (B) Durlabh
- (C) Ranjan and Avinash
- (D) BA BL (Vakil)

११६. In the Ekbara Sangram branch, who is the son of Murlidhar?

- (A) Lal
- (B) Kanhai.
- (C) Narayan
- (D) Chetananand Singh.

११७. Identify the son of Narayan in the Ekbara Sangram branch.

- (A) Pankhu.
- (B) Bodhi, Bhukhia, Nenin, Sanand, and Bhawanidatt.
- (C) Kashinath, the son of Neelkanth from the Mandar lineage.
- (D) Sudarshan

११८. Who are the four sons of Nityanand in the Shivanand branch?

- (A) Ganesh, Kartik, Santosh, and Lalna
- (B) Dayanath.
- (C) Shankaracharya and Bhanu.
- (D) Their father is Barju.

११९. In the Raudh Bari branch, who is the son of Baldev?

- (A) Jaydev
- (B) Shivanand.
- (C) Sundar of Pali.
- (D) Ugranand

१२०. Identify the three sons of Ugranand in the Raudh Bari branch.

- (A) Gopal, Premnath, and Sundarnath
- (B) Ram, Lakshman, Bhoganand and Nityanand.
- (C) Gunpati, Krishnapati, Sudhapati, and Narapati
- (D) Chhandogya.

१२१. Who are the two sons of Gopal in the Raudh Bari branch?

- (A) Ajay Kumar, Abhay Kumar and Nirbhaya Kumar.
- (B) Sujit and Ajit
- (C) Pyareka.
- (D) Satyanarayan

१२२. Identify the three sons of Manbodh in the Hira Lal branch.

- (A) Vinod, Pramod, and Manoj
- (B) Nityanand.
- (C) Laxmikant, Divakant, and Chandrakant
- (D) Amarnath and Dinanath.

१२३. In the Hira Lal branch, who are the two sons of Nandkishore?

- (A) Bhimdutt, Bhavanidutt, and Devidutt.
- (B) Baldev and Anirudh
- (C) Markandeya
- (D) Modnath

१२४. Identify the two sons of Baldev within the Nandkishore branch.

- (A) Gaurikant and Mohankant
- (B) Sachidanand and Ramanand
- (C) Bhuvneshwar, Vishwanath, Udit, and Kulanand.
- (D) Vinod Mohan, Pramod Mohan, Kumod Mohan, and Mukesh Mohan.

१२५. In the Baldev branch, who are the two sons of Sachidanand?

- (A) Anil and Golok
- (B) Ghritakar.
- (C) Anil and Jitendra
- (D) Vijaykant, Abhaykant, Ramkumar, and Shailendra.

१२६. Identify the two sons of Ramanand in the Nandkishore branch.

- (A) Sunil and Kapil
- (B) Master Baldev
- (C) Pratyush Kashyap.
- (D) Krishnakant.

१२७. Who is the father of Diwakar in the Sunil branch?

- (A) Aniruddha (Chunchun).
- (B) Bhaiyan.
- (C) Balmukund.
- (D) Ramanand

१२८. In the Karmha Behat branch, who are the three sons of Khelanand?

- (A) Vishnu Singh's son Chandreshwar Singh.
- (B) Baidyanath, Vishwanath, and Jagannath
- (C) Vijay Shankar, Uma Shankar, and Hari Shankar.
- (D) Krupanand and Suryanand

१३९. In the Gajanand branch, who are the three sons of Kaniklala?

- (A) Vanshidhar, Nagardhar, and Govinda
- (B) Shubhankar
- (C) Muktinath, Bednath, Buddhinath, Siddhinath, and Riddhinath.
- (D) Suryanand, Kripanand, and Duganand

१४०. Identify the three sons of Jagmohan in the Ratmina branch.

- (A) Ajay Kumar, Abhay Kumar and Nirbhaya Kumar.
- (B) Lala and Kali.
- (C) Baidyanath, Vasukinath, and Kedarnath
- (D) Ramsharan

१४१. Who are the two sons in the Krishna Mohan branch?

- (A) Nehanath
- (B) Ramanand and Surendra
- (C) Tilaknath.
- (D) Ugranath.

१४२. Who is the son of Nokhelal in the Belanch Ojhoutil branch?

- (A) Abhiram
- (B) Hariam.
- (C) Ajaynath and Harshanath
- (D) Chandrakishore

१४३. Identify the son of Chumman in the Belanch Ojhoutil branch.

- (A) Bhoganand
- (B) Hari Shankara.
- (C) Jagannath, Upendra, Bhupendra, and Amarendra.
- (D) Yugalkishore

१४४. Who are the four sons of Yugalkishore in the Belanch Ojhoutil branch?

- (A) Pan Muni.
- (B) Balkrishna, Shrikrishna, Jaikrishna, and Ramkrishna
- (C) Narendra Nath.
- (D) Nishankhud Desh.

१४५. Identify the two sons of Kevalkant in the Kujoli Nayam branch.

- (A) Shobhakant and Sundarkant
- (B) Rameshwar is the son of Paramashwar.
- (C) Sanjeet.
- (D) Belauunch.

१४६. Who are the four sons of Ram in the Koiyar Nibhaypur branch?

- (A) Rurdhar, Lakshmidhar, and Muralidhar
- (B) Manghan.
- (C) Jaydev, Vasudev, Devkinandan, and Barinath
- (D) Devi Mishra.

१३७. Identify the two sons of Vasudev in the Garhi Parsha lineage.

- (A) Indranand.
- (B) Rudranand (alias Upendra).
- (C) Chandrakant and Indrakant
- (D) Mangrauni.

१३८. Who are the two sons of Devkinandan in the Garhi Parsha branch?

- (A) Shyam
- (B) Devkant and Nikant
- (C) Chandrashekhar and Indushekhar
- (D) Kishore (alias Matidatta).

१३९. In the Chintamani branch, who is the son of Laxmikant?

- (A) Jhumaknath
- (B) Narottam
- (C) Bhairavdatt, Sabhardatt, and Modan.
- (D) Lalit

१४०. Who are the four sons of Govind in the Jalai branch?

- (A) Kedarnath and Vishwanath.
- (B) Shishir Kumar.
- (C) Vasukinath, Krishnakant, Gaurikant, and Kalikant
- (D) Chotu

१४१. In the Sodarpur Sirsikh branch of the Belai lineage, who is the father of Bhivan?

- (A) Ratnakar.
- (B) Krishnamohan.
- (C) Mahesh and Umesh.
- (D) Sodarpur Pali.

१४२. Identify the father of Vedanand in the Trilayas Narsam branch.

- (A) Anandee
- (B) Ajay, Abhay, and Nirbhay Kumar
- (C) Hansa.
- (D) Dayanand.

१४३. Who are the two sons of Vedanand in the Trilayas Narsam branch?

- (A) Soni.
- (B) Ganeshdatt is the son of Nilambar.
- (C) Dayanand and Ganganand.
- (D) Sodarpur.

१४४. Who is the father of Purandhar in the Panchobh Bhitthi lineage?

- (A) Shambhunath.
- (B) Vidyapati.
- (C) Balbodh, Subodh, Abhiyanta, and Manbodh.
- (D) Abhayanath.

૧૪૫. Identify the father of Pushplal in the Ghodaghat lineage.

- (A) Jibach.
- (B) Indranand.
- (C) Mahesh and Bandhu
- (D) Bandhuk.

૧૪૬. Who is the father of Jivanand in the Darihara Riyauli branch?

- (A) Vishwanath.
- (B) Gopal.
- (C) Kamlakant.
- (D) Jayakrishna

૧૪૭. In the Dharmapur branch (Bahora), who are the sons of Bhaiyalal?

- (A) Jagdish
- (B) Krishnapati
- (C) Harishchandra, Dhruvchandra, Rupchandra, Bulandand, Mahanand, and Shobhanand.
- (D) Ram.

૧૪૮. Who is the father of Molchandra in the Dharmapur lineage?

- (A) Jagannath and Vibhutinath
- (B) Gopala
- (C) Gyanesh
- (D) Dhruvchandra.

૧૪૯. Identify the father of Vidhanchandra in the Dharmapur branch.

- (A) Shrikant.
- (B) Chandranath and Hemnath.
- (C) Mahanand.
- (D) Rananda.

૧૫૦. Who is the father of Tikaram in the Sandahpur lineage?

- (A) Lakshman and Kamlanand.
- (B) Kartik.
- (C) Budhwal.
- (D) Jayanand.

૧૫૧. Who are the sons of Shrikanth in the Visfi Nandypur branch?

- (A) Vishal and Laxminath.
- (B) Legal expert (Kanoonvid).
- (C) Panji Vidya (Genealogical Science).
- (D) Shiromani and Banshmani.

૧૫૨. In the Visfi branch, who is the father of Ratna?

- (A) Devnath and Thatkan.
- (B) Haripani.
- (C) Kamdev.
- (D) Bhavakranath

१५३. Who is the father of Haridutt in the Visfi lineage?

- (A) Ratna.
- (B) Chhotkai.
- (C) Haripani.
- (D) Murlidhar.

१५४. Identify the sons of Haridutt in the Visfi branch.

- (A) Shankar and Dr Kumar Anand.
- (B) It documents the genealogical mapping of Maithil Brahmin lineages from 450 A.D. to 2009 A.D.
- (C) Shankardutt and Shrinath.
- (D) Ranjan

१५५. In the Sihuli village branch, who is the father of Sunderkant?

- (A) Mahendra.
- (B) Nittyannath
- (C) Panchanand.
- (D) Vasudev.

१५६. Who are the sons of Sunderkant in the Sihuli branch?

- (A) Shambhunath and Ambunath.
- (B) Bhaiyak and Vachha
- (C) Manidhar.
- (D) Amitabh and Arunabh.

१५७. Identify the father of Rameshwar in the Sodarpur Kanhuli branch.

- (A) Mohan Singh and Uday Singh.
- (B) Vighneshwar.
- (C) Lakshmikant.
- (D) Parmanand

१५८. Who is the father of Bhudev in the Sodarpur Kanhuli branch?

- (A) Bansidhar.
- (B) Chaturbhuj-Shankar.
- (C) Manmohan.
- (D) Babujan.

१५९. Who is the father of Shubhankar in the Sodarpur Rayam branch?

- (A) Govind.
- (B) Nityanand
- (C) Sukumar and Umra.
- (D) Girijanand, Suryanand, Chandranand, and Mathuranand.

१६०. Identify the sons of Shubhankar in the Sodarpur Rayam branch.

- (A) Harikrishna and Satlakha
- (B) Kalikant, Trilok, and Sudesh.
- (C) Laxmikant, Harikant, and Shobhakant.
- (D) Laturi (or Bachchu).

१६१. In the Sodarpur Rayam Sihuli lineage, who is the father of Gopal?

- (A) Kamlakant.
- (B) Sodarpur.
- (C) Foch.
- (D) Bachru

१६२. In the Rakhwari Hariam lineage, who are the two sons of Chulhai?

- (A) Lattau and Raghuka.
- (B) Haripani.
- (C) Anugrah and Devendra.
- (D) Ajit Lal

१६३. In the Mandar Kasim lineage, who is the father of Surendra?

- (A) Pituk.
- (B) Vamshidhar.
- (C) Katyayanand.
- (D) Amritnath.

१६४. Identify the sons of Sorelal in the Belaunch Suday lineage.

- (A) Gondu.
- (B) Umesh, Bhimnath, and Indranath.
- (C) Surendra, Virendra, and Bhupendra.
- (D) Bhairavdatta

१६५. Identify the father of Mahesh in the Sodarpur Mahia lineage.

- (A) Manik.
- (B) Shivanand, Vilanand, and Balanand.
- (C) Devakinandan.
- (D) Brahmanand.

१६६. Who is the son of Mahesh in the Sodarpur Mahia branch?

- (A) Chaturbhuj-Shankar.
- (B) Dinesh.
- (C) Durganath.
- (D) Bhora.

१६७. Identify the father of Mayakant in the Belaunch Kako branch.

- (A) Baldev
- (B) Daruk.
- (C) Kumar.
- (D) Accounts Officer

१६८. Who are the four sons of Mayakant in the Kako branch?

- (A) Subodhnath.
- (B) Hari, Devanand, Kamlapati, Kamalnayan, and Rishikesh.
- (C) Amarnath
- (D) Uchanand, Harishchandra, Sudhakar, and Vindhyavasi.

୧୫୯. Who are the two sons of Ramnarayan (alias Ugramani) in the Mahishi lineage?

- (A) Jankinath.
- (B) Lakshman and Balbodh.
- (C) Sushil Mohan.
- (D) Bhagvandatta.

୧୬୦. Identify the son of Shobhanand in the Dharmapur branch.

- (A) Chakrapani.
- (B) Bhaiyalal.
- (C) Abhikant
- (D) The pursuit of livelihood (Ajeevikarth).

୧୬୧. In the kinship system described, what specific relationship does 'Dau' represent?

- (A) Maternal grandson (daughter's son).
- (B) Dulhai and Bhola.
- (C) Ramanand, Suryanand, Chandranand, Taranand, and Jhulanand
- (D) Bhairavdatta

୧୬୨. What does the abbreviation 'Du Dau' indicate regarding a lineage connection?

- (A) Maternal great-grandson (grand-daughter's son).
- (B) Abhash and Subhash.
- (C) Bhangi.
- (D) The temple of the village deity, Nrisingha (Nrisingha-sthan).

୧୬୩. Identify the father of the sons Mukunda, Dhanuklal, Sonalal, Ramlal, and Sundarlal.

- (A) Mandar Simhauli
- (B) None (recorded as son of Amaru in context).
- (C) Harinandan
- (D) Ujan.

୧୬୪. In the records for 'Mandar Simhauli', who is listed as the father of Indrakant?

- (A) Kumar Shantanu (MCA) and Kumar Abhinav (B.Tech).
- (B) Harihar.
- (C) Ramlal
- (D) Ashok and Manoj.

୧୬୫. Which village is associated with the residence of Indrakant, son of Ramlal?

- (A) Jayant Kumar.
- (B) Ramdhar.
- (C) Amoldatt.
- (D) Jamua

୧୬୬. Who was the maternal grandfather (Dau) of Indrakant and Ravikant?

- (A) Jaydev
- (B) Poshan.
- (C) Kulmani.
- (D) Kusheshwar

१७७. Identify the father of Dilip Kumar from the 'Mandar Simhauli' branch.

- (A) Vaiyaakaran
- (B) Ganapati and Vachaspati.
- (C) Motikant.
- (D) Indrakant

१७८. The wife of Chandra Kishore is from which village?

- (A) Uchanand, Harishchandra, Sudhakar, and Vindhyavasi.
- (B) Vira
- (C) Harinarayana.
- (D) Udayakar and Priyankar

१७९. In the 'Mandar Katma' section, who are the sons of Chidhar?

- (A) Leelamani.
- (B) Jagmohan.
- (C) Sitanath and Gitanath.
- (D) Muktinath.

१८०. Who were the sons of Lakshmeshwar, a descendant of Suryamani?

- (A) Santosh and Ramakrishna.
- (B) Chhatrapati.
- (C) Kujauli
- (D) Hrishikesh.

१८१. Identify the father of Manoj Kumar and Kumod Kumar in the 'Alayvar Nandypur' branch.

- (A) Baidyanath, Jagannath, Shambhunath, Shivanath and Shyamnath.
- (B) Abhishek.
- (C) Bakku
- (D) Simheshwar

१८२. Who was the maternal grandfather (Dau) of Manoj and Kumod?

- (A) Manbodh
- (B) Ashok and Mukesh.
- (C) Janardan, Chulhai, and Jayakanta.
- (D) Vaidyanath and Devnath

१८३. Where did Hariram and Anil, the sons of Gaurikant, reside?

- (A) Dedhua
- (B) Hiya and Ishanath.
- (C) It provides a comprehensive family tree including titles, education, and maternal lineages.
- (D) Gokul and Ratnapat.

१८४. The text lists 'Kanhaiya' as the son of which individual?

- (A) Krishnanand
- (B) His children are Bhikhan, Bhairav, and Bhulna.
- (C) Kamdev
- (D) Kanha.

१८५. In the 'Darihara Ravauli' section, who were the sons of Govinda?

- (A) Surapati.
- (B) Ruruvir.
- (C) Digambar.
- (D) Nakchedi and Manmohan.

१८६. Identify the maternal grandfather (Dau) of Nakchedi and Manmohan.

- (A) Satchidanand Singh (alias Sanatanji).
- (B) Bhavesh.
- (C) Genalal
- (D) Saheb.

१८७. In which village did the family of Nandmohan reside?

- (A) Phuldaha
- (B) Vidyapati Thakur.
- (C) Chhandogya
- (D) Bhavanath.

१८८. Who was the father of Devkrishna in the 'Jajival Digoun' branch?

- (A) Shardanand
- (B) Lelhu
- (C) Chipati
- (D) Kamalakant

१८९. Who was the father of Ramesh in the Nityanand lineage?

- (A) Nityanand
- (B) Asura.
- (C) Jaydev
- (D) Kedarnath.

१९०. Who was the father of the brothers Ajay and Vijay, residents of Jamua?

- (A) His father is Devidatt.
- (B) Ramanand and Surendra
- (C) Nishiddha Kula (Prohibited lineage).
- (D) Suresh

१९१. Which individual is identified as the father of Mahavir in the 'Digoun Jajival' section?

- (A) Karu
- (B) Mandi.
- (C) Ramsharan
- (D) Khublal

१९२. Who was the father of Dinanath, Dharmanath, and Kashinath?

- (A) Raghunath and Parashuram.
- (B) Amarnath
- (C) Bholanath
- (D) Kalikant.

१९३. Identify the maternal grandfather (Dau) of the brothers Dinanath, Dharmanath, and Kashinath.

- (A) Shivanand
- (B) Nokhelal and Purandar
- (C) Manranjan and Hiranand.
- (D) Shrivatsa, Halleshwar, Shrikar, Vasudhar, Ramdev, and Kamdev

१९४. In the section regarding 'Pathak Mutu', who are his three sons?

- (A) Harinath, Shyamnath, and Udaynath.
- (B) Bablu.
- (C) Gondu
- (D) Manohar and Chumman (Vabu).

१९५. Identify the three sons of Ramakant mentioned in the text.

- (A) Dhruvchandra.
- (B) Indrakant, Virendra, and Aniruddh.
- (C) Govinda
- (D) Vibureya

१९६. Who are the sons of Arjun, resident of Ramnagar?

- (A) Govind and Gopal
- (B) Umakant.
- (C) Jayprakash
- (D) Vidyapati Thakur.

१९७. Identify the four sons of Jhabbi from the 'Pakliya Mahishi' root.

- (A) Shankhapani.
- (B) Mahanand, Shamanand, Chandranand, and Indranand.
- (C) Lakshman
- (D) Narapati

१९८. The lineage root 'Budhwal Dumra' is primarily associated with which village?

- (A) Shankar.
- (B) Jamua Tek
- (C) Shardanand
- (D) Devnath.

१९९. Who was the father of Mithilesh and Ashish in the Golok lineage?

- (A) Golok
- (B) Ram
- (C) Rai Harinarayan, Rai Satyanarayan, and Rai Tejanarayan.
- (D) Paran, Veedu, and Ram (also Raghav and Parbhu).

२००. Who are the sons of Indar mentioned in the 'Hariam Shila' section?

- (A) Machir
- (B) Jhimaklal.
- (C) Ramdev and Jayanarayan.
- (D) Jibach.

२०१. Who was the father of the brothers Dinesh, Ganesh, and Mahesh?

- (A) Vasudev, Jaydev, Bhudev, and Kamdev
- (B) Dukhan
- (C) Shashinath
- (D) Purandhar.

२०२. According to the 'Belauch Kako' root in Jamua village, who are the two sons of Shilanath?

- (A) Kalar.
- (B) Bhuvan, Darpanarayan, and Chandan.
- (C) Shukdev and Jagannath.
- (D) Kantakosh.

२०३. Who is the father of Manoj and Vinod in the 'Kujouli' lineage of Malangiya?

- (A) Brahmanand.
- (B) Abhash and Subhash.
- (C) Babunath
- (D) Rahul and Rohit

२०४. Who are the sons of Niyaylal mentioned in the lineage of Visphi?

- (A) Sakha Panji.
- (B) Babunath.
- (C) Dholbajja.
- (D) Shalandhar and Mahendra.

२०५. Identify the father of Sushil and Basuki in the 'Chilhvanya' village branch.

- (A) Mangali.
- (B) Babulal
- (C) Shalandhar.
- (D) Tirthmani.

२०६. In the genealogy of Ramchandra from the Nikhuti branch, who is his son with wife Neelam?

- (A) Kashi (Varanasi).
- (B) Naharful
- (C) Tetarihar.
- (D) Ajeet.

२०७. In the 'Suragan Lowam' root, who is the son of Kishori?

- (A) Sarisab
- (B) Chethubhu.
- (C) Ugreshwar, Sonu, and Channu
- (D) Jaykrishna.

२०८. In the 'Lowam' root, who is the father of Surendra, Mahendra, and Jivendra?

- (A) Pyare, Ghoghan, Darwari, and Govardhana.
- (B) Panichobh
- (C) Prakash and Kailash.
- (D) Lilanand.

२०९. Identify the two sons of Mahendra from the Barantpur village branch.

- (A) Lakshman
- (B) Nagendra and Rammohan.
- (C) Ranjeet and Suman.
- (D) Natthu and Nandkumar.

२१०. In the 'Kujouli Malangiya' branch, who are the two sons of Yogi Babu?

- (A) Bhorelal
- (B) Anmol and Shambhunath.
- (C) Haripani
- (D) The son is Anant.

२११. Who is the father of Mithilesh in the 'Dodiya' village lineage?

- (A) Harishvara.
- (B) Indranand.
- (C) Ravisharma, Harisharma, and Lakshmisharma.
- (D) Ramanand

२१२. Identify the two sons of Jageshwar in the Jagatpur Mandar branch.

- (A) Udaykant and Sudhakant.
- (B) Thirty-four (34), which later became 35 with the inclusion of the Khanam branch.
- (C) Kamalnayan
- (D) Loknath.

२१३. In the 'Karelal' lineage, who are the two sons of Rameshwar from Khagarpur?

- (A) Mahanand.
- (B) Dilip and Sushil.
- (C) Shankaracharya and Bhanu.
- (D) Rishishwar and Siddhinath

२१४. In the 'Mandar Kanasam' root, who are the two sons of Keishav?

- (A) Mahesh and Umesh.
- (B) Eklal.
- (C) Motinandan
- (D) Raghunandan

२१५. In the 'Bhavaniyam Katma' branch, who are the three sons of Bidahu?

- (A) Modi
- (B) Gopal.
- (C) Laxman, Faturi, and Kanhai.
- (D) Kriparam, Mahanand, and Dayanand.

२१६. In the 'Trilayas Balaha' root, who is the son of Girananand and grandson of Rashmohan?

- (A) Shyamsundar Jha.
- (B) Jayaram.
- (C) Basantilal.
- (D) Sheshnath and Muktinath.

२१७. Who are the two sons of Professor Rashmohan mentioned in the Dhangari branch?

- (A) Vyakarana (Grammar).
- (B) Bholak.
- (C) Chhandog.
- (D) Shankar and Dr Kumar Anand.

२१८. In the 'Ramkrishna' lineage, who is his son from the Mangrauni Pali branch?

- (A) Vajasaneyi (Yajurveda).
- (B) Basukinath.
- (C) Ramanath
- (D) Banmali.

२१९. Who are the two sons of Ravikumar (B.A.) in the Dhangari branch?

- (A) Vishram and Vauri.
- (B) Chumman (alias Ritalal).
- (C) Rama Chandra himself is recorded as the son of Kashi, who was the son of Gauri.
- (D) Not specified (listed as sons of Prem Kishore).

२२०. Who is the father of Balmukund and Muchkund in the 'Bakhri' branch?

- (A) Subhashchandra, Vibhashchandra, Prabhashchandra, and Shribhashchandra
- (B) Bhaiu
- (C) Kashinath.
- (D) Gopal.

२२१. Identify the two sons of Janardan in the 'Rahtmina' village branch.

- (A) Ajay and Dhananjay.
- (B) Budhan and Dhurilal.
- (C) Jayanand.
- (D) Patinath.

२२२. In the 'Dhanukauli Manihas' root of Pothia, who are the three sons of Bhutuk?

- (A) Kulanand and Krishnamani
- (B) Batesh, Suresh, and Devdhara.
- (C) Maherman and Tejan
- (D) Hiramani, Jamahira, Jhingur, and Giridhari are listed as the sons of Ishan Nath.

२२३. Who are the two sons of Harikrishna in the Pothia branch?

- (A) Chhotku.
- (B) Bachcha and Aniruddh.
- (C) Shavrakdatt.
- (D) Shakha Panji

२२४. In the 'Sakraudhi' root of Pothia, who are the two sons of Vishnukant?

- (A) Ruranand and Suryanand.
- (B) Kalanath, Indranath, Punyanath, and Machinath.
- (C) Chedilal and Shakuntal.
- (D) Mahanand

२२५. In the 'Gangoli Sakuri' root, who are the three sons of Taranand?

- (A) Chandramani
- (B) Devi, Parashnath, and Singh Nath.
- (C) Naas.
- (D) Jaykrishna, Baidyanath, and Jagannath.

२२६. Identify the two sons of Ramakant in the Pothia branch.

- (A) Bhaktinath.
- (B) Yogendra
- (C) Ashok and Mukesh.
- (D) Udaykant and Sudhakant.

२२७. In the 'Vidanand' lineage of Barantpur, who are his two sons?

- (A) Jayaram, Vasant, and Raghunath.
- (B) Butrinath (alias Butan).
- (C) Punyanath
- (D) Dinanath and Trilokanath.

२२८. Who are the three sons of Jaykant in the Sakuri lineage?

- (A) Arjun
- (B) Tulakrishna.
- (C) Kauthuma
- (D) Basukinath, Ramnath, and Lakshmannath.

२२९. Who are the three sons of Mahesh in the Pothia village branch?

- (A) Amarnath, Raghunath, and Triloknath
- (B) Aniruddh, Arun, and Varun.
- (C) Bodhi, Bhukhia, Nenin, Sanand, and Bhawanidatt.
- (D) Shankar.

२३०. In the 'Bailauch Kako' root of Pothia, who are the two sons of Thakuranand?

- (A) Suryanand and Girjanand.
- (B) Vedanand
- (C) Mangaldutt
- (D) Jivan is the son of Chilka.

२३१. Who are the four sons of Mahaveer in the Mahishi root branch?

- (A) Shaktinath.
- (B) Bhairav
- (C) Jayanarayan, Devanarayan, Shivnarayan, and Mahindranarayan.
- (D) Satyanand, an Engineer residing in America.

२३२. In the 'Darihara Ribauli' root, who are the four sons of Bauku?

- (A) Narendra Nath.
- (B) Chhandoga (Samaveda) and Vajasaneyi (Yajurveda).
- (C) Budhikar, Hore, and Dinakar.
- (D) Dharmanath, Chandranath, Dayanath, and Buddhinath.

२३३. According to the Sodarpur Katka records, Shambhunath and Prabhunath are the sons of ____.

- (A) Sudarshan, Balbhar, and Vipar.
- (B) Vavika is recorded as the son of Jagannath.
- (C) Umakant
- (D) Durganand.

२३४. Who are the two sons of Dayakant mentioned in the Sodarpur Katka lineage?

- (A) Goshai Jivanath
- (B) Hrishikesh.
- (C) Chandrakar
- (D) Premkant and Vishnukant

२३५. According to the text, Taranand is the son of ____.

- (A) Shrikar and Hariram.
- (B) Dharmapati (or Baccha)
- (C) Indrakant, Virendra, and Aniruddh.
- (D) Yashodhar

२३६. In the Mahindrapur record, Hari's sons are named Krishnakant and ____.

- (A) Pritinath.
- (B) Dhir and Sukhai.
- (C) Suryakant
- (D) Vidyantath, son of Jhaiya from Bauali

२३७. In the Pandua Mahindrapur lineage, Lakshmi's son is named ____.

- (A) Navkati, Kamalakati, and Shobhakati
- (B) Pitamvar.
- (C) Lalit
- (D) Dwarikanath and Rameshwar.

२३८. Subhash Kumar's son, mentioned in the context of the Chikni village records, is named ____.

- (A) Mitranarayan, Keshavnarayan, and Bhagwat Narayan
- (B) Rishu Kashyap
- (C) Phattu.
- (D) Babamani.

२३९. In the Kujouliwar Neyam lineage, Bhairavi is the son of ____.

- (A) Jayprakash and Ravindranath.
- (B) Vaiya Harishankar
- (C) Vidyapati Thakur.
- (D) Govind

२४०. Mahanand and Kamluk are identified as the sons of ____.

- (A) Bhairavi
- (B) Pavauli.
- (C) Naresh Mohan, Bhavesh, Ravindra, Arvind, Manoranjan, and Nirranjan.
- (D) Chhandogya

२४१. Mahanand's sons in the Kujoulivar Neyam lineage are Dinesh, Ramesh, and ____.

- (A) Parmesha
- (B) Th. Ekanath
- (C) Shobhitlal and Chandranand
- (D) Rahatmina

२४२. In the Salkha Simouli lineage, who are the two sons of Giridhari?

- (A) Ramlal and Ganesh
- (B) Mangu.
- (C) Modan is identified as his son.
- (D) Hema.

२४३. Mahesh, who is the son of Ramlal, has two sons named ____ and ____.

- (A) Jyotish.
- (B) Horil
- (C) Kashinath, Shamanand, Subodh, Vinod, and Pramod.
- (D) Naresh; Dinesh

२४४. In the Belauñch Kako lineage, Baidyanath is the son of ____.

- (A) MBBS (Doctor).
- (B) Singheshwar
- (C) Narapati
- (D) Brahmeshwar.

२४५. Ramkishore's sons in the Gangoli Sakuri record are Devkishore and ____.

- (A) Gajkishore (alias Gajanand)
- (B) Kashinath, Jaynath, and Premnath.
- (C) Pa. Govinda.
- (D) Section (387).

२४६. Devkishore has three sons: Balkishore, Kamalkishore, and ____.

- (A) Surapati.
- (B) Veer, Sursiri, and Girishwar.
- (C) Teknath and Khagnath
- (D) Krishnakishore

२४७. Gajkishore's sons include Premkishore, Abhaykishore, and ____.

- (A) Vijay Kishore
- (B) Bhayanath and Ummanath.
- (C) Devsundar.
- (D) Manik of Satlakha.

२४८. Umakant (alias Buchkun) has two sons named ____ and ____.

- (A) Devkant; Nikant
- (B) Shaktinath.
- (C) Vishwanath.
- (D) Ganeshdatt was the son of Gudarlala.

२४९. Devkant's four sons are Kashinath, Shambhunath, Pashupatinath, and ____.

- (A) Sundarnath
- (B) Manbodh
- (C) Belabari
- (D) Andu, Prannath, and Chhotakanya.

२५०. Nikant's three sons are Prayagnath, Ramanath, and ____.

- (A) Roharh Sodarpur.
- (B) Dhani and Murari
- (C) Samaveda and Yajurveda.
- (D) Amarnath

२५१. Tejukrishna's sons include Bauk, Harikrishna, Gopikrishna, Ramchandra, and ____.

- (A) Anil Chandra
- (B) Ravinath
- (C) Harishchandra
- (D) Lal.

२५२. Who are the two sons of Vishweshwar in the Dhangari records?

- (A) Shivnath.
- (B) Purandhar and Jalandhar
- (C) Lekheshwar
- (D) Table 28 and Table 94.

२५३. Harikrishna's sons are Prabhunarayan and ____.

- (A) Harinath
- (B) Sushil Kumar
- (C) Mayananda and Chaturananda.
- (D) Dr Mrinal.

२५४. Sridhar's sons are Kirtidhar, Ashok (alias Shrutidhar), and ____.

- (A) Kishore (alias Premdhara)
- (B) Vikal
- (C) Bhavani.
- (D) Dinanath and Umakant

२५५. Shivshankar (alias Lelhu) has three sons: Chandranand, Brahmanand, and ____.

- (A) Nageshwar
- (B) Subodh and Pramod
- (C) Shitla Datta.
- (D) Vijay Kishore

२५६. Raghu-nath's two sons in the Dhangari record are Kamlanand (alias Doman) and ____.

- (A) Sarisav Karmaha.
- (B) Heera.
- (C) Suryanand
- (D) Devendra.

२५७. In the Jamdoul Dhangari record, Balkrishna and Ramkrishna are the sons of ____.

- (A) Chintamani
- (B) Jaykrishna
- (C) Mishra Devika.
- (D) Sachi Raman.

२५८. Balkrishna's three sons are Basukinath, Devnath, and ____.

- (A) Subhash Kumar and Abhash Kumar.
- (B) Upendra Nath.
- (C) Sundarnath
- (D) Parmeshwar and Kusheshwar.

२५९. Krishnamohan's two sons in the Gangoli records are Udaymohan and ____.

- (A) Manahar.
- (B) Pan Raghu Dev
- (C) Mahinath
- (D) Nareshmohan

२६०. Shambhunath, a resident of Laxmipur Gandhinagar, has two sons named ____ and ____.

- (A) Chandan Kumar; Kundan Kumar
- (B) Jagannath.
- (C) Surendra
- (D) Mahapakhsh, Chakrapakhsh, and Haripakhsh

२६१. Manik's sons in the Sulhanpur Dhangari record are Indranarayan (alias Bechan) and ____.

- (A) Shyamsundar and Ramsundar
- (B) Suryanarayan (alias Phekan)
- (C) Bammak is the son of Chhotkan.
- (D) Kalidash.

२६२. Dulraiya's three sons are Jagmohan, Shrimohan, and ____.

- (A) Nokhelal
- (B) Shringarmoni, Neeramoni, Gita, Sita, and Dularmoni
- (C) Parisara
- (D) Ramnarayan.

२६३. Shrimohan's son is named ____.

- (A) Revatinath, Thothi, Chunnilal, and Teknath.
- (B) Ashish
- (C) Vanshidhar
- (D) Pranapati.

२६४. Vanshidhar's two sons are Nityanand (alias Natai) and ____.

- (A) Ruranand
- (B) Virnarayan and Bhagirath.
- (C) Shrikant and Lakshmikant.
- (D) Chumman and Kumudnath.

२६५. In the Tikail Neema Dhangari record, who are the two sons of Jagati?

- (A) Premlal and Keshivalal
- (B) Umapati
- (C) Ratidhar.
- (D) Gauri, Chilku, Shrinath, and Harinath.

२६६. Premlal's three sons are Harikrishna, Laxmikant, and ____.

- (A) Bhagwatnarayan, Bhaiyalal, and Gopal.
- (B) Amaru.
- (C) Rai Sinehi.
- (D) Kalikant

२६७. Bholanath's two sons in the Choudhary records are Mangalnath and ____.

- (A) Damu.
- (B) Shrikant
- (C) Modnath
- (D) Hari, Atmaram, Mansaram, Dataram, Sahebram, and Lalaram.

२६८. Modnath's son is named ____.

- (A) Yoganath.
- (B) Ninu
- (C) Vishakar.
- (D) Raghunath

२६९. According to the Sultanpur Desh records, what is the name of the ancestral village (Gram) for the lineage described?

- (A) Khashpur Gram.
- (B) Umanath, Ramanath, Vaiyakarana Roopnath, and Bhavnath.
- (C) Ganesh and Mahesh
- (D) Taranand Jha

२७०. Who are the two sons of Homenath?

- (A) Sodarpur.
- (B) Giranand and Indranand.
- (C) Ganesh.
- (D) Dr Vikram and Abhimanyu.

२७१. Who is the father of Vedanand?

- (A) Indranand.
- (B) Narayan
- (C) Ratipati and Mahipati.
- (D) Because it scientifically tracks biological lineage and genetic inheritance through meticulously documented records.

२७२. Who are the two sons of Dayanath?

- (A) Devidutt, Gauridutt, Shambhudutt, and Ishwaridutt
- (B) Bodhnath and Shilanath.
- (C) Vikal
- (D) Khushar

୨୭୩. Bodhnath was associated with the presidency of which specific village?

- (A) Dhanaram and Dhairyanarayan.
- (B) Indranand
- (C) Jayaram.
- (D) Jhojhar.

୨୭୪. Who is the son of Shilanath?

- (A) Umakant.
- (B) The son of Bechu is Shyamnath.
- (C) Sujit and Suman.
- (D) Bishnu Pati

୨୭୫. Who are the sons of Kalikant (Pr. Gopal)?

- (A) Sodarpur
- (B) Jayakant, Babekant and Navakant.
- (C) Chandra-kant
- (D) Suryakant (Pr. Dilip) and Subhash (Pr. Santosh).

୨୭୬. Who is the son of Suryakant (Pr. Dilip) and what is his educational qualification?

- (A) Ramanand and Shobhanath.
- (B) Aman, with an MA degree.
- (C) Kokil Mohan and Subodh Mohan
- (D) Nokhelal

୨୭୭. Name the two sons of Chandrakant.

- (A) Amit and Kajju.
- (B) Ramdev.
- (C) Harishchandra Mishra.
- (D) Gopal and Nepal.

୨୭୮. Who is the son of Shrikant?

- (A) Gosai
- (B) Anshu.
- (C) Babuk.
- (D) Damarunath.

୨୭୯. Basantilal is the grandson of which individual?

- (A) MBBS (Doctor).
- (B) Bauku.
- (C) Subodh, Ramnarayan, and Shyam Narayan.
- (D) Bhaiyaram and Kantaram.

୨୮୦. Who is the son of Munilal and grandson of Ravinath?

- (A) Bhajanlal.
- (B) Ratnakar.
- (C) Mayanavati
- (D) Prakash Kumar (alias Babul).

२८१. Who are the three sons of Nunulal mentioned in the Belauch section?

- (A) Anuplal, Basantilal, and Kuchanlal.
- (B) Hari Narayan.
- (C) Kumarila Bhatta.
- (D) Machir

२८२. Who are the two sons of Kuchanlal?

- (A) Kaushalya, Sushila, Amina, and Nirmala.
- (B) Genalal (Thakkan) and Govindlal.
- (C) Amarnath.
- (D) Loknath.

२८३. List the four sons of Genalal (Thakkan).

- (A) Upendra, Virendra, Uday, and Ashok.
- (B) Nikant (Buddhi)
- (C) Harinarayana.
- (D) Jhantu

२८४. Who are the two sons of Govindlal?

- (A) Khandwala
- (B) Amarnath, Mohan, and Bodhnath.
- (C) Khelanand and Bhoganand.
- (D) Mahua Khaua.

२८५. Who are the two sons of Khelanand?

- (A) Manranjan.
- (B) Abhiram
- (C) Kamlapat.
- (D) Vinodanand and Panchanand.

२८६. Who is the son of Buchan and grandson of Nunulal?

- (A) Kamlakant.
- (B) Chetranath.
- (C) Nandeshwar and Prakash
- (D) Mitranath

२८७. Name the four sons of Kamlakant.

- (A) Vijay-shankar Singh.
- (B) Babunath
- (C) South.
- (D) Kalikant, Gaurikant, Nikant, and Vijaykant.

२८८. Who are the two sons of Kalikant, the son of Kamlakant?

- (A) Manikant and Gopikant.
- (B) Vishwambhar.
- (C) Mahoramdev.
- (D) Jirkhan

୨୯୭. Who are the two sons of Bachkan?

- (A) Suryanand and Kalanand.
(B) Sukhsena.
(C) Sarisab.
(D) Lala ($\frac{2}{3} \times \frac{3}{4} \times \frac{2}{3} \times \frac{3}{4}$).

୨୫୦. List the four sons of Kalanand.

- (A) Shripati is the son of Raghupati.
(B) Devananda.
(C) Ugranand, Duganand, Shivanand, and Devanand.
(D) Prakash Chandra, Sudhir Chandra, Vikas Chandra, and Abhash Chandra.

୨୨୨. Who are the two sons of Manodhar?

- (A) Kapil, Bhideva, and Lalit.
(B) Bhavanand.
(C) Manoj and Mantu.
(D) The basic ancestral root and village of a lineage.

२९२. Chandra Kishore's son is Vasukinath; who is Vasukinath's son?

- (A) Hore.
(B) Shivshankar.
(C) Raghunath.
(D) Kalanath.

२९३. Who are the two sons of Nokhelal, son of Dharmanath?

- (A) Chakkan.
(B) Batesh (Pr. Kanhaiya) and Bambam.
(C) Vishweshwar and Bhairav.
(D) Umarunath.

२९४. Name the four sons of Dharmanath, son of Bholanath.

- (A) Hema.
(B) Devnath, Vishwanath, Kedarnath, and Ramanath.
(C) Nena
(D) Dr Vikram and Abhimanyu.

୨୨୫. Who are the three sons of Devnath?

- (A) Kareylala
(B) Jagmohan.
(C) Arun and Ashok.
(D) Amarnath, Chandranath (Vinod), and Pramod.

२९६. Who is the son of Kedarnath who holds an MA degree?

- (A) Bandi
(B) Jayant Kumar.
(C) Sandahpur to Shashishpur
(D) Suvansh and Ruruvansh.

२९७. Who are the two sons of Ramanath?

- (A) Kujoli.
- (B) Parashnath (Pr. Pashupatinath) and Lokeshnath.
- (C) Devesh and Ratnesh.
- (D) Mata Tekvati

२९८. Name the two sons of Parashnath.

- (A) Gunpati, Krishnapati, Sudhapati, and Narapati
- (B) Siddhartha and Chaitanya.
- (C) Balakrishna and Gopalakrishna
- (D) Narsam.

२९९. Who is the son of Lokeshnath?

- (A) Mahi
- (B) Bhaskar.
- (C) Thithar
- (D) Roharh Sodarpur.

३००. Who are the two sons of Rai Bhagwan?

- (A) Narayan and Ramkrishna.
- (B) Sudishtnarayan
- (C) Panaai.
- (D) Vaiya. Punyanath.

३०१. Who are the three sons of Ramkrishna?

- (A) Vikram and Dukharan
- (B) Ramakant
- (C) Amritanshu, Bhushan, and Arvind.
- (D) Sonmani from the Pali lineage.

३०२. Who is the father of Digambar and Nilambar?

- (A) Shrilal (son of Phuri).
- (B) A document certifying that the parties are 'not of the same lineage' (not prohibited relatives).
- (C) Bechan
- (D) Manmohan.

३०३. Who are the four sons of Nilambar?

- (A) Loknath.
- (B) Devkant, Mahendrakant, Krishnakant, and Chandrakant.
- (C) Muni.
- (D) Vaidyanath Jha.

३०४. What is the profession of Gyanendra, son of Naresh Pathak?

- (A) Digambar and Bhavesh
- (B) Assistant Manager at Dainik Jagran.
- (C) Nageshwar
- (D) Balkrishna.

३०५. Who is the son of Karunesh Pathak?

- (A) Anilendu.
- (B) Parashurama.
- (C) Baikunth (the son of Naubatlal).
- (D) Naresh and Bhavesh.

३०६. Who are the three sons of Hrishikesh?

- (A) Sudhendra, Satyendra, and Khagendra.
- (B) Pritilal and Khushilal
- (C) Arvind Kumar and Praveen Kumar.
- (D) Paoli

३०७. Name the three sons of Mithilesh Pathak.

- (A) Vaiya. Parameshwar.
- (B) Balendu, Tarunendu, and Shakendu.
- (C) Savuri, Bhaynath, and Baburama
- (D) Vasant

३०८. What is the professional role of Shakendu, son of Mithilesh?

- (A) Sakurdatt.
- (B) Kavindra Narayan and Ravindra Narayan
- (C) Vidyapati Thakur.
- (D) MSc Agricultural Scientist (Krishi Vaigyanik).

३०९. Who is the father of Dr Subhash Chandra and Vikash Chandra?

- (A) Mishra Bhairav Datta.
- (B) Yoganand.
- (C) Kirtinath.
- (D) Amarnath Pathak.

३१०. Name the four sons of Indranath.

- (A) Pramod Chandra, Subodh Chandra, Prabodh Chandra, and Ramchandra.
- (B) Janaklal
- (C) Dinmani
- (D) Shrikant

३११. What is the profession of Bagish Kumar Bharti, son of Pramod Chandra?

- (A) Balkrishna and Bhola.
- (B) Journalism (associated with the Indian Institute of Mass Communication, Delhi).
- (C) Gopinath
- (D) Dayanand.

३१२. Who are the two sons of Kedarnath listed in the record?

- (A) Raghunath.
- (B) Jaynath.
- (C) Ajit and Manoj.
- (D) Bhailal and Shrilal

३१३. Vasudev, of the Triliyas Narsam root, is the father of which two sons?

- (A) Poshan.
- (B) Mrityunjay and Dhananjay.
- (C) Budhwal.
- (D) Lal

३१४. Who are the two sons of Mrityunjay?

- (A) Mrinal and Kunal.
- (B) Ramajiv
- (C) Shrikant.
- (D) Ranjana, Kalpana, and Rekha

३१५. Jeevanand's four sons are Arun, Vimal, Tarun, and ____.

- (A) Bhutnath.
- (B) Prabhakar
- (C) Kedarnath and Basukinath
- (D) Anil.

३१६. Who is the father of Akhilesh, Mithilesh, and Vimlesh?

- (A) Ramnarayan.
- (B) Khauwal.
- (C) Kishor Singh and Mukund Singh.
- (D) Rupnarayan and Anupnarayan

३१७. Name the four sons of Mahavir.

- (A) Arun, Anil, Manoj, and Sushil.
- (B) Chandramani
- (C) Bhaveshkant.
- (D) Khauwal.

३१८. Who are the three sons of Chandranand?

- (A) Lal (alias Domna).
- (B) It identifies the original ancestral village of a family, distinct from their current residence.
- (C) Loknath.
- (D) Arjun, Vinod, and Ashok.

३१९. Lakshmikant is the father of which two sons?

- (A) Umesh Chandra
- (B) Maujilal
- (C) Neha
- (D) Arvind Kumar and Praveen Kumar.

३२०. Muralidhar's sons include Ranjit, Pavan, Satyam, and ____.

- (A) Ramapati is the son of Ramakrishna.
- (B) The Sodarpur Sakhi.
- (C) Shivam.
- (D) Bhikhiya

३२१. Who are the two sons of Shailendra Kumar?

- (A) Bodhnath and Amritnath
- (B) Ayushman Kumar and an unnamed second son (implied by 'suito').
- (C) Maho Gotrupnath.
- (D) Pituk.

३२२. Suman Kumar (BSc) is recorded as the father of which two sons?

- (A) Bavuni.
- (B) Saurabh and Gaurav.
- (C) Dineshchandra Bhattacharya
- (D) Raghuvir.

३२३. Who is the father of Rakesh and Prakash?

- (A) Nakchedi.
- (B) Kartik.
- (C) Mahesh
- (D) Vishnu Dev.

३२४. Dhanuklal is the father of Vasudev (Bhutai) and ____.

- (A) Chhandog.
- (B) Nunu
- (C) Gurudev (Kailu).
- (D) Ratauli Darirahra.

३२५. Name the three sons of Bhutai.

- (A) Dharanath and Bholanath.
- (B) Dharmanand, Sharmanand, and Karmanand.
- (C) Bavua
- (D) Kauthuma.

३२६. Who is the son of Gurudev (Kailu)?

- (A) Vivekanand.
- (B) Abhishek
- (C) Premanarayan.
- (D) Khaua

३२७. Sundarlal's four sons are Nikant, Shobhakant, Shrikant, and ____.

- (A) Amritnath and Lalo.
- (B) MBBS (Doctor).
- (C) Valiyas.
- (D) Shankar.

३२८. Nikant is the father of which two sons?

- (A) Krishnapati
- (B) His sons are Thethan and Kalika Dutt.
- (C) Shashikant and Yashikant.
- (D) Nandkishore

३२९. Who are the two sons of Gaurikant?

- (A) Kulmani.
(B) Bachhe Nagariwar.
(C) Bhanu.
(D) Abhaykant (Nehru) and Shyamakant.

३३०. Abhaykant (Nehru) is the father of which son?

- (A) Manikant.
 (B) Shrikar and Hariram.
 (C) Bab Girishwar Singh (अब गरीश्वर- अग्रार-अंगद-अण्डा अमरा अ, अ, अ).
 (D) Manohar and Manodhar.

३३९. Shyamakant is the father of which two sons?

- (A) Bhikari and Fakir.
(B) Ritesh and Nitesh.
(C) Babua
(D) Gopikrishna, Vijayakrishna and Pramodakrishna

३३२. Suryakant is the father of Vinaykant and ____.

- (A) Har Jha
(B) Sushilkant.
(C) Sambodh and Haribodh.
(D) His son is Deep (from Baheraá, hi).

३३३. Ugri is the father of Shyamal Kishore, Devanand, and ____.

- (A) Chunapur (Nikhuti).
(B) Pa. Luchai
(C) Vasudev.
(D) Suryanarayan.

३३४. Who is the son of Shyamal Kishore?

- (A) Durganand.
(B) Manik.
(C) Vidyapati.
(D) Arun, Varun, and Karun.

३३५. Devanand's two sons are Umakant (Gonu) and _____.

- (A) Mata Tekvati
(B) He held an MA degree.
(C) Ramchandra.
(D) Pritisharma.

३३६. Umakant (Gonu) is the father of Vinod, Kumod, and _____.

- (A) Manoj.
(B) Bodhnarayan
(C) Harinarayan
(D) Narayan.

३३७. Vasudev (son of Ugri) is the father of Ruaranand, Teerthanand, Girijanand, and ____.

- (A) Vijay Mohan, Jay Mohan, and Pranmohan.
- (B) Mahesh and Umesh.
- (C) Kamalanand.
- (D) Bhairav

३३८. Pitambar is the father of which two sons?

- (A) Mayanand
- (B) Ashok and Lakshman.
- (C) Meghnatha
- (D) Bhanand.

३३९. Manodhar is the father of Giridhar, Shashidhar, and ____.

- (A) Mahavir
- (B) Subodhnath.
- (C) Shridhar.
- (D) Baldev

३४०. Bhimshankar is the father of Suryamohan, Chandramohan, and ____.

- (A) Raghunath, Shashinath, Tikanath, and Muktinath.
- (B) Krishnapati
- (C) Abhiram.
- (D) Pranmohan.

३४१. Vanshidhar is the father of Kishornath (Nangdu) and ____.

- (A) Kalpanath.
- (B) The descendants of a specific lineage, starting approximately 500 years ago.
- (C) Mohan is the son of Rupai.
- (D) Hiralal.

३४२. Who is the father of the two brothers Jitendra and Dhirendra?

- (A) Baidyanath.
- (B) Oharri.
- (C) Shivananda, Yogananda, Ananda, Divakanta, and Bholananda.
- (D) Mukundlal and Balmukund

३४३. Shrikant, son of Nikant, is the father of Bablu and ____.

- (A) Aniruddh, Arun, and Varun.
- (B) Mitthu.
- (C) Mahoramdev.
- (D) Utkala, Kanyakubja, Gauda, Maithila, and Saraswata.

३४४. Gauridatt is the father of Sushil and ____.

- (A) Harihar.
- (B) Regional differences in climate, language, diet, and local cultures over time.
- (C) Sunil.
- (D) Subodh and Vinod

३४५. Who is the father of Bhole and Suresh?

- (A) Bhavanath is the son (suto) of Ratipati.
- (B) Vishnu Singh
- (C) Santoshi.
- (D) Billat.

३४६. Suman Kumar, son of Indu (Bachchanji), is an 'eligible teacher' and an employee of which industry?

- (A) Life Insurance (Jeevan Bima Karmi).
- (B) He is a B.A. Teacher.
- (C) Mahanand.
- (D) Vijay Kumar, Vinay Kumar, Sanjay Kumar, and Vikas Kumar.

३४७. Ishannath, of the Jagaura Bhramarapur branch, is the father of which son?

- (A) Anant Lal and Ram Sundar.
- (B) Shobhanath.
- (C) Jhalari.
- (D) Shobhan.

३४८. Chamalal is the father of which two sons?

- (A) Ghanshyam and Kedarnath
- (B) Parmeshwar and Kusheshwar.
- (C) Lakshminarayan.
- (D) Subodh and Vinod

३४९. Parmeshwar is the father of Dineshwar, Guneshwar, Kapileshwar, and ____.

- (A) Kamal Anand.
- (B) Meghanath.
- (C) Vidheshwar.
- (D) Yashodhar

३५०. Manujeshwar is the father of Kamleshwar and ____.

- (A) Yashodhar.
- (B) Sachidanand and Ramanand
- (C) Karuneshwar.
- (D) Chandrapati Hedu.

३५१. Chandramoleshwar is the father of Kriteshwar, Taruneshwar, and ____.

- (A) Yashinath from the Mangrauni Pali clan.
- (B) Kundeshwar.
- (C) Mishra Dhanesh
- (D) Kanhaiyalal

३५२. Kamal Kishore, son of Bhailal, is the father of Shamanand, Indranand, and ____.

- (A) Kripanand.
- (B) Devidutt, the son of Bhawanidutt.
- (C) Chandrakishor
- (D) Tantra Vartika.

३५३. Vakeel (Lawyer) Mayakant (BA, BL) is the son of which individual?

- (A) Panchanand
- (B) Ganganand.
- (C) Divyakar
- (D) Bishwanath

३५४. Neelmohan is the father of Jagdish, Vedanand, Mayanand, and ____.

- (A) Dashrath
- (B) Durganand.
- (C) Panji Vidya (Genealogical Science).
- (D) Jivnath

३५५. Jagdish is the father of Suryakant, Krishnakant, Shobhakant, and ____.

- (A) Bhulan, Jagannath, and Baidyanath
- (B) Bablu.
- (C) Shishu
- (D) Eknath, Satinath, and Tejnath.

३५६. In the context of the provided genealogical records, who is the father of the four sons: Vastilal, Babulal, Genalal, and Mannulal?

- (A) Anil
- (B) Kalidatt
- (C) Grijanand.
- (D) Jitendra Kumar.

३५७. Who is the father of Janardan in the Shripur Desh Jhingakata lineage?

- (A) Hari
- (B) Motikant.
- (C) He was a Chartered Accountant (CA).
- (D) Bakanath.

३५८. In the Jhingakata lineage, Janardan is the father of ____.

- (A) Rupnath
- (B) Dayanath.
- (C) Kalidasa.
- (D) Lalji, Ramji, and Bachha.

३५९. Identify the father of Tulsidatt in the records for Asura village.

- (A) Kantir (Vishwanath).
- (B) Tejnath.
- (C) Mohan
- (D) Vabh Akeshwar Singh.

३६०. Identify the son of Sabhapati in the Sultanpur Pavanichob lineage.

- (A) Choke
- (B) They are the sons of Govind.
- (C) Vibhakar
- (D) Dayaram.

३६१. Who is the father of Ganapati, the son of Vibhakar?

- (A) Ganesh and Mahesh
- (B) Mahajani Pur.
- (C) Harihar.
- (D) Vibhakar

३६२. In the Sultanpur Ramnagar branch, who is the father of Devkrishna?

- (A) Jagdish.
- (B) Karu
- (C) Vikal
- (D) Umanath and Jayanath.

३६३. Identify the father of Damodar in the Sultanpur Ramnagar records of Mishra Ugrasen.

- (A) Gareebnath
- (B) Ugrasen
- (C) Ninu, Babunath, and Janakinath
- (D) Vasudev.

३६४. Who are the two sons of Kalakrishna in the Sultanpur lineage?

- (A) Bataha (Branch 194).
- (B) Kalpanath.
- (C) Shilanath and Yashodhar
- (D) Harikrishna and Dhairyai

३६५. In the Sultanpur lineage, who are the two sons of Mishra Bacharan?

- (A) Sunil
- (B) Bholanath and Lakshman
- (C) Railway Service (Railway Seva).
- (D) Ramesh, Naval Kishore and Suresh.

३६६. Who is the father of Shridhar in the lineage of Mishra Genalal?

- (A) Their father is Banmali.
- (B) Manmohan.
- (C) Hiramani.
- (D) Genalal

३६७. Who is the father of Nandlal, Janardan, and Vasudev in the Kulanand lineage?

- (A) Ananalpur Karmaha.
- (B) Chhotaki.
- (C) Kulanand
- (D) Tufani

३६८. In the Sultanpur records, who is the father of Nageshwar?

- (A) Nokhelal
- (B) Shyam
- (C) They reside south of the Vindhyachal Mountains.
- (D) Arun and Ashok.

३६९. Who is the father of the two sons Ghanashyam and Purandar?

- (A) Narayana.
- (B) The Kauthuma branch of the Samaveda.
- (C) Damodar
- (D) Raiya and Ghaiya.

३७०. In the Kharidah village records, who are the two sons of Lakshminath?

- (A) MSc Agricultural Scientist (Krishi Vaigyanik).
- (B) Gopinath
- (C) Genealogical management and lineage mapping of Mithila Brahmins.
- (D) Nunulal and Ganesh

३७१. Identify the father of Paramanand and Triloknath in the Kharidah lineage.

- (A) Aniruddha
- (B) Panichobh
- (C) Lakshmikant, Shobhakant, Suryakant and Ramakant.
- (D) Jivanath and Janakinath.

३७२. Identify the father of Dinesh, Ramesh, Suresh, Ranjesh, and Vinod in the Ganesh lineage.

- (A) Ganesh
- (B) Section 196.
- (C) Parmanand and Kulanand.
- (D) Ratighar.

३७३. Who is the father of Sohanlal and Shukdev in the Sodarpur lineage?

- (A) Kapileshwar
- (B) Suryamanand
- (C) Jitendra Kishore, Dharendra Kishore, and Mahendra Kishore.
- (D) Anandee

३७४. In the Gangoli Sakuri Kharidah records, who is the father of Babulal?

- (A) Damodar
- (B) Rudraman.
- (C) Rupnath
- (D) Sanphul

३७५. Identify the father of Kamdev, Dayanath, Ramdev, and Manoj.

- (A) Shukdev
- (B) Devnath
- (C) Shyamnath
- (D) M.M.U. Vishwanath

३७६. Identify the father of Naresh, Ramesh, Suresh, and Mahesh in the Belunch lineage.

- (A) Chandrakishor
- (B) Baisi Chakla, Ratanpura.
- (C) Chintamani.
- (D) Anita.

३७७. In the Belunch records, who are the two sons of Gopal?

- (A) Machi
- (B) Rurdatta
- (C) Tinkauri and Vinanand
- (D) Keshav and Janardun.

३७८. Who is the father of Harikant and Shashikant in the Tinkauri lineage?

- (A) Vedanand
- (B) Nandeshwar and Prakash
- (C) Bhavanath and Naresh
- (D) Pyarelal and Babulal

३७९. In the Darhara Dih records, who are the two sons of Sundar?

- (A) The sons are Bholanath and Harikrishna.
- (B) Chakrapani
- (C) Haripura.
- (D) Revati and Vishweshwar

३८०. Who is the father of Jivanand and Vaidyanath in the Revati lineage?

- (A) Karaumha.
- (B) Budhai
- (C) Ude
- (D) Revati

३८१. In the Nikhooti Barhi records, who are the two sons of Choalal?

- (A) Jagmohan and Viryamohan
- (B) Shyamsundar and Ramsundar
- (C) Motikant.
- (D) Mayakant

३८२. Identify the father of Murali, Vanshidhar, Narayan, and Shividhar.

- (A) Ramlal
- (B) Ratiklal
- (C) Mahakavi Vidyapati Thakur.
- (D) Shyamsundar

३८३. In the Phandah Jophra records, who are the two sons of Kulai?

- (A) Babu
- (B) Udit and Damodar
- (C) Nilesch
- (D) Balkrishna, Shrikrishna, Jaikrishna, and Ramkrishna

३८४. Who is the father of Shashikant in the Karamaha Ghaul records?

- (A) Haridev.
- (B) Sattan
- (C) His father is Devidatt.
- (D) Bhivram.

३८५. In the Pali Hati records, who is the father of Shankardatt?

- (A) Bhikhiya
- (B) He was an Engineer (Abhiyanta).
- (C) Nunulal
- (D) Chartered Accountant.

३८६. In the Nilkishor lineage, who are the three sons?

- (A) Choke
- (B) Singheshwar, Kapileshwar, and Lakshmishwar
- (C) Surendra.
- (D) Sodarpur Satlakha.

३८७. Who is the father of Punyanand and Ashok in the Bhaur Simit records?

- (A) Singheshwar
- (B) Raiya
- (C) Bholanath
- (D) Mangali.

३८८. In the Pali Jagati records, who is the father of Sayallal and Shobhilal?

- (A) Babulal
- (B) His sons are Ganga Dutt and Devidatt.
- (C) Shambhunath
- (D) Ekamba.

३८९. In the Maheshari records, who are the three sons of Kekai?

- (A) Shobhakant and Shrikant.
- (B) Jagat and Bhim.
- (C) Vishwanath, Bholanath, and Jagannath
- (D) Shyamlal

३९०. Who is the father of Medhakar in the Pali Jarhatiya records?

- (A) Satyanand, Santoshanand, Shashi, Satish, and Shekharanand.
- (B) Abhiyanta Kaushal and Amit Kumar
- (C) Pan Vasudev and Pan Ramkrishna
- (D) Harinandan

३९१. In the Barhkona records, who is the father of Buddhinath?

- (A) Shyamsundar and Ramsundar
- (B) Mahesh and Kanhaiya.
- (C) Kaniklal
- (D) Muktinath.

३९२. In the Khavashpur records, who are the two sons of Vidyapati?

- (A) Umapati and Mukund
- (B) Yogendra Narayan, Shri Narayan and Tej Narayan
- (C) Rudramani and Indramani.
- (D) Jhumaklal.

३९३. Who is the father of Ghananand, Jayanand, and Ramanand in the Maheshi lineage?

- (A) Viman.
- (B) Karmaha.
- (C) Dayaram.
- (D) Narottam

३९४. What was the birth date of Shri Yogendra Narayan mentioned in the Kazhi village records?

- (A) Mahai.
- (B) Andu, Prannath, and Chhotakanya.
- (C) Lalak.
- (D) 27 January 1930

३९५. In the Mandar Siholi lineage, who were the two sons of MM Butesh?

- (A) Lalpani
- (B) MM Pashupati and MM Raghupati
- (C) Chandna.
- (D) Pashupati.

३९६. Who was the father of MM Hemnath in the Budhwal Ganggora lineage?

- (A) MM Akil
- (B) Vishwanath.
- (C) Nandan.
- (D) Harivandan.

३९७. Which modern descendant of the Budhwal lineage is noted as a 'Famous Footballer'?

- (A) Lala.
- (B) Shaktinath
- (C) Kishundev.
- (D) Sanjeev

३९८. The descendant Aniruddha (MA, PhD) belongs to the lineage of which figure?

- (A) Junapur.
- (B) Vidyanath
- (C) Raghunath.
- (D) Siddham Priya Anand

३९९. Who was the mother of Vidyanath in the Jagatpur lineage?

- (A) Shambhunandan, Ritunandan, Shankaranandan, Shekharanandan, and Vasantanandan.
- (B) Mata Tekvati
- (C) Harikar
- (D) Chandoga.

४००. To which village did the descendants of Harshannandan migrate around 1880?

- (A) Kirtinath.
- (B) Abhishek
- (C) Narendra and Samarendra.
- (D) Jahanpur

४०१. Who was the father of the modern scholar Dr Yogendranath (MA, PhD)?

- (A) Kedarnath
- (B) Shambhunath alias Baldev.
- (C) Fekan.
- (D) Ravinath.

४०२. What was the professional role of Shri Pran Kumar mentioned in the Kazhi village records?

- (A) Harinath
- (B) Jaydev.
- (C) District Education Officer (DEO)
- (D) Mahanaura Khoual

४०३. Sudhir Kumar, son of Yogendra Narayan, served as a General Manager in which institution?

- (A) Babue
- (B) Lalit.
- (C) Ashok, Subodh, Ajit, and Satish.
- (D) Reserve Bank of India (RBI)

४०४. Who was the father of the journalist Suman Kumar?

- (A) Virbal and Bhairav
- (B) Yogendra Narayan
- (C) Mahanand
- (D) Kukru

४०५. In the Khandwala Ekma lineage, who was the son of Baidyanath?

- (A) Jayant
- (B) Gonu.
- (C) Mohan Singh and Uday Singh.
- (D) Harikant.

४०६. Who was the father of the 'Prashast' (distinguished) person Shilanath?

- (A) Eklal
- (B) No, it is strictly prohibited.
- (C) Jaldhar and Vighnesh
- (D) Tula

४०७. Who was the father of MM Akil and Laxmidutt in the Budhwal lineage?

- (A) Brahmeshwar.
- (B) Parmanand
- (C) Devnand.
- (D) Lakshmidatta.

४०८. In the Mandar Siholi lineage, who was the son of MM Pashupati?

- (A) Narayan
- (B) Bateshnath and Kedarnath.
- (C) MM Raghupati
- (D) Shrikanta.

४०९. Who was the father of the Tantra practitioner Lakshminath?

- (A) Indranath and Chandranath.
- (B) Harinath
- (C) Kumhari.
- (D) Karu

४१०. Who was the father of Narayan, son-in-law of Kashi in Jagati?

- (A) Kunjan is the son of Yoganand.
- (B) Ramdev
- (C) Because it tracks hereditary data and genetic lineage with precision over 1,500 years.
- (D) Kulapati.

४११. Vinod Kumar, son of Yogendra Narayan, served as an Assistant Commissioner in which department?

- (A) Tirthanand, Jaleshwar, Shardanand and Ramananda
- (B) Chedi.
- (C) Finance Service (Vitta Seva)
- (D) Lokinath Singh Thakur.

४१२. What was the degree held by Anshuman, son of Pran Kumar?

- (A) Sarvanarayan
- (B) MSc
- (C) Gonin.
- (D) Yodhan, Bage, Shankar, Prayag, Gyankar and Shitikar

४१३. Who was the father of Abhaykant (MA) in the Khandwala lineage?

- (A) Chaturanand, Mathuranand and Devanand.
- (B) Chedu.
- (C) Mahakant
- (D) Sundar.

४१४. The figure Shulanpani was the son of which individual in the Mandar Siholi lineage?

- (A) Raghav.
- (B) Ravikar, Amaru, Karmu, and others.
- (C) Sarisab
- (D) Rameshwar

४१५. In the Bishunpur Deodhi lineage, Manoj Kumar's son Mukul holds which degree?

- (A) Mittrakir
- (B) BCA
- (C) Pranmohan.
- (D) Dukhan

४१६. Who was the father of the teacher Jagannath (BA) in the Kujouli Malingiya lineage?

- (A) Shivnarayan, Devnarayan, Mithilesh, Ajay, and Akhilesh
- (B) Kokil Mohan and Subodh Mohan
- (C) Khandwala Thataunt.
- (D) Kukru

४१७. Who was the father of the freedom fighter Swatantra Mishra?

- (A) Amritnath and Lalo.
- (B) Achyutanand
- (C) Haldhar
- (D) Mukesh

४१८. Arvindnath, an Under Secretary to the Government of India, is the son of whom?

- (A) Jail Chowk
- (B) Rashmohan and Banmali.
- (C) Naveennath
- (D) Sitanath and Gitanath.

४१९. Who was the father of the footballer Shaktinath?

- (A) Kumarila Bhatta.
- (B) Baidyanath
- (C) Kamalnath Singh Thakur.
- (D) His sons are Barju and Hari.

४२०. The lineage 'Hariamb Ahil' is linked to which specific village?

- (A) Ekamba.
- (B) Manbodh
- (C) Kumhari.
- (D) Shivam.

४२१. Identify the village associated with the 'Mandar Kanasam' root.

- (A) Vabh Chitrapati Singh.
- (B) Sukhsena.
- (C) Batuki
- (D) Vimal Kishore

४२२. Which village corresponds to the 'Tisant Tarauni' lineage?

- (A) Sharda and Sandhya
- (B) Dwarkanath.
- (C) Bhaskar, Manish and Dhoona.
- (D) Ekamba.

४२३. The lineage 'Takwal Shrikhand Shripur' is associated with which village?

- (A) District Youth President of the BJP.
- (B) Andhasur.
- (C) Purnanand and Shobhanand
- (D) Yoganath.

४२४. Which village is the ancestral home for the 'Sodarpur Mani' root?

- (A) Janardan is recorded as the son of Devnath.
- (B) Kukuroun.
- (C) Mandhan is the son of Bachkan.
- (D) Batesh (Pr. Kanhaiya) and Bambam.

४२५. The 'Sodarpur Raiyam' root is linked to which village?

- (A) Kudum
- (B) Shridhar
- (C) It identifies the original ancestral village of a family, distinct from their current residence.
- (D) Sukhsena.

४२६. Identify the village associated with the 'Sodarpur Mahiya Jamsam' lineage in Purnia.

- (A) Gudar.
- (B) Rahipura.
- (C) Premnath
- (D) Nandan.

४२७. Which village is associated with the 'Gangoli (Gangulwar) Sakuri' lineage?

- (A) Asura.
- (B) Anand
- (C) Sunil
- (D) Mahamitto Supati, Mahamitto Indra-pati, and Mahamitto Dhriti-pati.

४२८. The lineage 'Baliyas Balha' is based in which village?

- (A) Rahipura.
- (B) Ravikar, Amaru, Karmu, and others.
- (C) Shrirama
- (D) Balha Supaul.

४२९. What profession is attributed to Shishiraman (son of Indramohan) in the text?

- (A) Ghana
- (B) Journalist.
- (C) Pracharya (Principal).
- (D) Genalal, Loknath, and Chaunath

४३०. Who is the son of Devnath mentioned at the beginning of the 'Excerpts' section?

- (A) It was preserved through the Panji system, recording migrations, titles, and social changes.
- (B) Gopinath
- (C) Yoganath.
- (D) Mayanand, Gopal, and Durganand.

४३१. Who is the maternal great-grandfather of Pappu Singh, the MP of Purnia, mentioned in the text?

- (A) Jaydev.
- (B) Krityanand, Chaturmand, Punyanand, Devanand, Vinod, and Amarnath
- (C) Yugalkishore
- (D) Babulalchand.

४३२. The 'Takwal' lineage in the Behat Girdharpatti region traces its descent through which individual?

- (A) Ramnagar
- (B) Jhajhu.
- (C) Raghupati.
- (D) Vikram and Dukharan

४३३. Who are the sons of Indramohan residing in 'Maithil Tola, Purnia' ?

- (A) Shishiraman and Sonu Kumar.
- (B) Amarnath
- (C) Koskiriman.
- (D) Chaturanand, Bhoganand, Yoganand, and Bhatt.

४३४. Who is the son of Bhagirath in the 'Tisant Tarauni' lineage?

- (A) Bhavi.
- (B) Vasudev, Jaydev, Bhudev, and Kamdev
- (C) Shardanand
- (D) Hema

४३५. The 'Sodarpur Raiyam' section mentions a resident of 'Rani Tola' named ____.

- (A) Chotai
- (B) Samaveda.
- (C) Lal.
- (D) Jhumaklal.

४३६. Who is the father of the journalist Shishiraman?

- (A) Dayanatha and Baidyanatha
- (B) Shridatta and Singheshwardatta
- (C) Indramohan.
- (D) Khauval

४३७. Which location is associated with the 'Barari' lineage of the Deshual Khandvala root?

- (A) Khandvala.
- (B) Anil and Golok
- (C) Viklal Mishra.
- (D) Maheshwar

४३८. Identify the root associated with the 'Babhangama' village.

- (A) Mohilal.
- (B) Jajwal.
- (C) Vishwanath.
- (D) Takwal.

४३९. The lineage 'Mandar Kanasam' traces from Bhikhari to which son?

- (A) Goni.
- (B) Ratnakar.
- (C) Nityanand.
- (D) Chongan.

४४०. Who are the sons of Shivanand in the 'Sodarpur Gaur' section residing in 'Kahara'?

- (A) Bhaynath.
- (B) Ramanand, Kamlanand, and Bulanand.
- (C) Vikal.
- (D) Rudi.

४४१. Which son of Jagannath is linked to the village of 'Khajuraha'?

- (A) Santlal.
- (B) Chandrakishore
- (C) Kumudnath and Dinanath.
- (D) Pavanma.

४४२. Who is the son of Gopinath mentioned in the 'Babhangama' section?

- (A) Jhapatlal
- (B) Shiv-shankar, Bhuvneshwar, and Dineshwar.
- (C) Manak.
- (D) Vabh Chitrapati Singh.

४४३. Identify the son of Bhikhari in the 'Takwal Behat' lineage.

- (A) Heera.
- (B) Sodarpur.
- (C) Bank Official
- (D) Jagannath

४४४. The 'Sodarpur Mahiya Jamsam' lineage is noted for residents in which district of Bihar?

- (A) Chakkan.
- (B) Buddhinath.
- (C) Purnia.
- (D) Shitla Datta.

४४५. Who is the father of Shivanand in the 'Tisant Tarauni' lineage?

- (A) Jyotirishwar Thakur.
- (B) Chakramani.
- (C) Yupat.
- (D) Tirthanand.

४४६. Which son of Chandranand is linked to the village of 'Basaity'?

- (A) Kamalakant, Dayakant, Mayakant, and Suryakant.
- (B) Chandrakant
- (C) Indramohan.
- (D) Ramdhar.

४४७. Who are the sons of Shivanand residing in 'Jalalgarh'?

- (A) Goshai Jivanath
- (B) Indranand and Kalanand.
- (C) Nandkishore
- (D) Bharathi

४४८. The 'Sodarpur Gaur' root identifies residents in which 'Desh'?

- (A) Pemu.
- (B) Karamsiha.
- (C) Nishankhud Desh.
- (D) Harikant and Sashikant

४४९. In the genealogical records, who is identified as the father of Gulab and the grandfather of Gajanand?

- (A) Kashinath.
- (B) Suryamanand
- (C) Mathu
- (D) Sudhir and Sujit.

४५०. Who is the son of Bhavanand that serves as a UNICEF officer with an MBA?

- (A) Kulman.
- (B) Bahu Bhashavid (Polyglot) and Sahityakar (Litterateur).
- (C) Tushar Kumar.
- (D) Murlidhar

४५१. Which family member is noted for being a novelist (Yashasvini) with an MA degree?

- (A) Srimati Asha.
- (B) Kamalnayan and Apchh
- (C) Purandar, Batesh and Mahesh
- (D) Girindranath.

४५२. Which descendant of the Khandwala lineage is specifically noted as the founder (Upayaka) of the Khandwala village?

- (A) Apooch.
- (B) Sankarshana.
- (C) Reve.
- (D) Chandreshwar (LLB), Akhileshwar, and Parmeshwar

४५३. Which professional designation is held by Dr Manoj Kumar in the Alay Nanyapur lineage?

- (A) Bhukhika.
- (B) Mahesh
- (C) Regional differences in climate, language, diet, and local cultures over time.
- (D) MBBS (Doctor).

४५४. The son of Shri Raman in the Salampur lineage is named ____.

- (A) Aniruddha.
- (B) Kulapati.
- (C) Jamuni.
- (D) Hiralal.

४५५. In the Khandwala lineage, Sankarshana is famously known by which title?

- (A) Dulhai
- (B) Dayanidhi
- (C) Kedaramani.
- (D) Prasiddha Sankarshana.

४५६. Which descendant of the Khandwala lineage is described as a 'Vishwa-Vikhyat' (world-famous) person?

- (A) Ganesh.
- (B) Ratneshwar, Vighneshwar, and Maheshwar
- (C) Because it scientifically tracks genetic lineage to prevent consanguinity (inbreeding).
- (D) Ghanashyam.

४५७. In the genealogy of Shivrinar, who is the father of the sons Shatikant and Ratikant?

- (A) Manek.
- (B) Nandkishor and Yugalkishor
- (C) Abhyanand
- (D) Nakchedi.

४५८. Who in the Siha lineage is described as 'Tantra Shiromani' and 'Agamacharya'?

- (A) Narayan (alias Lilanand), Chandranand, Kalanand, and Ugranand.
- (B) Damodar (alias Boru)
- (C) Panchanand.
- (D) Ganesh and Mahesh

४५९. Identify the two sons of the Tantra scholar Panchanand.

- (A) Mandar
- (B) Kanhaiya.
- (C) Sudhakar and Vasudev.
- (D) Kokil Mohan and Subodh Mohan

४६०. In the Purnia Maithil Tole lineage, who serves as the Ward Commissioner?

- (A) Babualal
- (B) Vivekanand alias Bablu.
- (C) Vabh Dharmapati Singh.
- (D) Harishvara.

४६१. Who is the son of Vivekanand alias Bablu in the Purnia lineage?

- (A) Hariram.
- (B) Vaibhav.
- (C) Babu.
- (D) Kanh.

४६२. Who is the father of Mishra Raghav in the Baliyas line?

- (A) Nathu and Keshavo
- (B) Jaymani.
- (C) Chhotkai.
- (D) Isharu.

४६३. In the Salampur lineage, who is the son of Aniruddha?

- (A) Mani Ram
- (B) Kamdev
- (C) Devnath
- (D) Parmanand, Dayanand, and Shivanand.

४६४. Which son of Nakatu is mentioned in the Baliyas lineage?

- (A) Chaturanand and Vinod.
- (B) Bank Official
- (C) Ramendranarayan.
- (D) Soni and Poshan.

૪૬૫. Who are the daughters of Soni in the Baliyas Narsam line?

- (A) Ugrasen
- (B) Ravinath, Raghunath, and Lakshminath.
- (C) Bataha, Ishwaridatt, and Giridharika.
- (D) After several generations (usually six), the lineage is often considered purified and accepted into society.

૪૬૬. In the Jajwal lineage, who is the son of Gopal?

- (A) Laxmi Kant Jha.
- (B) Kanh.
- (C) Chikni
- (D) Kariyan, Samastipur.

૪૬૭. Who are the two sons of Damodar alias Damu in the Jajwal line?

- (A) Keshavnath.
- (B) Guruanand (or Dharmanath).
- (C) Vidyapati Thakur.
- (D) Pagu and Supan.

૪૬૮. Who is the son of Kamalnayan in the Jajwal-Shivnagar branch?

- (A) Sidhu.
- (B) Mahesh
- (C) Ratanpati.
- (D) Baburaiya and Atmaram.

૪૬૯. In the Shivnagar lineage, who are the two sons of Atmaram?

- (A) Digaundh.
- (B) Devidatt and Gauridatt.
- (C) Baburaiya
- (D) Babul

૪૭૦. Which daughter of Atmaram is mentioned in the Shivnagar line?

- (A) His sons are Basudev, Roma, and Umika.
- (B) Saryan, Tulsidatt, and Lakshmidatta.
- (C) Achyuta, Narayan, Maho Harikrishna, and Maho Ramkrishna.
- (D) Ranjit and Sunit.

૪૭૧. In the Tulsia Kishanganj lineage, who are the two sons of Ratnakar?

- (A) Gaurikant and Shashikant.
- (B) Sukhsenabasi Mandarsam.
- (C) Lakshminarayan.
- (D) Gumani.

૪૭૨. Who is the father of the sons Grahamshwar and Bhogishwar in the Khandwala line?

- (A) Harikant.
- (B) Maniknandan and Motinandan.
- (C) Manorama.
- (D) Vriddhanand.

४७३. According to the Baliyas lineage, who is the great-grandson of the commentator Vachaspati?

- (A) Rashmohan and Banmali.
- (B) Yogamani.
- (C) Lakshminath.
- (D) Nakchedi and Manmohan.

४७४. Which lineage origin is associated with the 'Shivnagar' branch in the Tirhut country?

- (A) Vishnupati
- (B) Bhavanidatt and Shyamlal
- (C) Shankardatta.
- (D) Jajwal.

४७५. Which novelist, known by the name 'Yashaswini', is the daughter of Dr Ganpati?

- (A) Mahesh.
- (B) Umapati and Mukund
- (C) Kamlakant.
- (D) Asha.

४७६. Who is the son of Gajanand mentioned in the Sodarpur records?

- (A) Harihar.
- (B) Manas.
- (C) Pali.
- (D) Jagyapati, Sitaram, Chetu, and Kamlabh.

४७७. The Baliyas lineage is originally associated with which geographic province?

- (A) Nima Tekwal
- (B) Tirhut.
- (C) Ramanand and Shobhanath.
- (D) Tatipati.

४७८. Identify the son of Bhavanand who worked as a UNICEF official.

- (A) Tushar Kumar.
- (B) Ambikanand and Lilanand.
- (C) Kashinath, Jhagru, Sabhapati, Pranpati, Nidhipati, Dhanpati, and Tulsi
- (D) Prakash and Vikas.

४७९. In the Baliyas lineage, who is the son of Ratipati?

- (A) Shrikrishna.
- (B) Satish and Girish.
- (C) Surendra.
- (D) Parashuram.

४८०. Which lineage does the Ward Commissioner Vivekanand (alias Bablu) belong to?

- (A) Darihara.
- (B) Jayanath, the son of Khaganath.
- (C) Ramakant and Vishnukant.
- (D) MBBS (Doctor).

४८१. In the Jajwal lineage records, who is the son of Gopal?

- (A) Sodarpur Belauch.
- (B) Bachruk.
- (C) Loknath
- (D) Kanh.

४८२. Identify the son of Shardanand who resided in the village of Mangarouni.

- (A) Kanhai
- (B) Baidyanath.
- (C) Babunath.
- (D) Batu.

४८३. Which lineage origin is associated with the 'Saraiyasha' region and Kishunpur village?

- (A) Nenak
- (B) Bhushan.
- (C) Visha.
- (D) Dasharath.

४८४. The individual Panchanand belongs to which specific Maithil Brahmin lineage?

- (A) Dinanath.
- (B) Hemnath, Kumudnath, Ganganath, Baidyanath, Jagannath, and Shantinath
- (C) Baliyas.
- (D) Tantranath (alias Nehnath)

४८५. Which village in Purnia district became the home for the descendants of Darbhikh Jha?

- (A) Ambikanand and Lilanand.
- (B) Kamlanand.
- (C) Sirsiya.
- (D) Balkrishna and Bhola.

४८६. Who is the son of Mithlal mentioned in the Baliyas lineage?

- (A) Parmanand
- (B) Harikant.
- (C) 167
- (D) Chotu

४८७. The Sodarpur branch records mention that Sakma, daughter of Gajanand, lived in which village?

- (A) Sijhuar
- (B) Manik
- (C) Bahu Bhashavid (Polyglot) and Sahityakar (Litterateur).
- (D) Paramgarh.

४८८. In the Jajwal lineage, which individual is the son of Damodar (alias Damu)?

- (A) Kulanand.
- (B) Kashinath
- (C) Mohan
- (D) Pagu.

४८९. Identify the daughter of Gajanand who is described as a resident of the village Alay.

- (A) Ravinath.
- (B) Shivnath.
- (C) Tarananda and Ambikananda.
- (D) Sakma.

४९०. In the Baliyas lineage, who are the two sons of Arjun?

- (A) Bachru
- (B) Prayagnandan and Sudhir
- (C) Sidiyar Katihar.
- (D) Baldev and Arjun himself (Wait, Arjun's sons are Arjun and Baldev).

४९१. According to the Baliyas lineage, who are the sons of Chintamani (alias Laturun)?

- (A) Babejik.
- (B) Laturi (or Bachchu).
- (C) Chakrapani
- (D) Achyuta.

४९२. Who is the father of the Jajwal lineage member Murari Dhar (alias Dharu)?

- (A) Manahar.
- (B) Lalitnath.
- (C) Andoli Mander.
- (D) Manmohan.

४९३. Who are the two sons of Jagdish in the Darihara lineage?

- (A) The names include Gulab Singh, Gola Nath Singh, and Jasmanth Singh.
- (B) Their father is Someshwar.
- (C) Ramakant and Tulakant.
- (D) Vikal.

४९४. In the Jajwal lineage, who is the father of Jaldhar?

- (A) Hanuman-datta, Ishwar-datta, Shankar-datta, Shridatta, Kirtinath, and Chandidatta.
- (B) Ninu.
- (C) Jaykanth, Mayakanth, Dayakanth, and Ravikanth.
- (D) Gauridatta.

४९५. Which lineage does the individual Baidyanath, who lived in Mangarouni, belong to?

- (A) Lalu
- (B) Baliyas.
- (C) Vinod, Pramod, and Manoj
- (D) Lineage starting from seven generations before him down to his modern descendants.

४९६. The individual Shrikrishna is the son of ____ according to the Baliyas lineage.

- (A) Nityanand Singh.
- (B) Kripanand.
- (C) Ratipati.
- (D) Manbodh.

४९७. What is the relationship between Bhavnand and Kartikeya?

- (A) Bhavnand is the son of Kartikeya.
- (B) Nishikant from the Behat Khandwala clan.
- (C) Yogendra Narayan, Shri Narayan and Tej Narayan
- (D) A document certifying that the parties are 'not of the same lineage' (not prohibited relatives).

४९८. What is the primary reason stated for the Maithil Brahmin migration to Bengal?

- (A) 1890–1965.
- (B) The pursuit of livelihood (Ajeevikarth).
- (C) Vidyapati Thakur.
- (D) Ghanshyam.

४९९. In the context of the Jalpaiguri lineage, who was the son of Kunjmohan?

- (A) Sanphul
- (B) Rai Kumar.
- (C) Ravindranath.
- (D) Harihar.

५००. Who were the three sons of Uman mentioned in the lineage of Bhairav?

- (A) Mandar Simhauli
- (B) Shrikrishna.
- (C) Kamalakant, Dhirkant, and Veerkant.
- (D) Shubhkant and Shashikant.

५०१. Who were the two sons of Salkhan in the lineage of Vasudev?

- (A) Vishal and Laxminath.
- (B) Vabh Yogeshwar Singh and Vabh Tuleshwar Singh.
- (C) Lutan.
- (D) Maheshwar.

५०२. Identify the son of Baidyanath in the Sambhual lineage.

- (A) Laxman and Rama.
- (B) Vishwanath.
- (C) Bachcha and Aniruddh.
- (D) Harinandan.

५०३. Who were the six sons of Harinandan's son, Jeevan?

- (A) Gullik
- (B) Hari, Atmaram, Mansaram, Dataram, Sahebram, and Lalaram.
- (C) Singheshwar
- (D) Haripani.

५०४. In the lineage of Atmaram, who were the two sons?

- (A) Raghupati.
- (B) Manodhar.
- (C) Chandidutt and Lochananand.
- (D) Kumarila Bhatta.

५०५. Who was the son of Mansaram in the Sambhual lineage?

- (A) Amritnath.
- (B) Bhikhari Baun.
- (C) Nanbh.
- (D) Purandar.

५०६. Identify the three sons of Dataram mentioned in the lineage of Jeevan.

- (A) It contains the earliest mention of 'Samuha Lekhya' (group records) used for preserving lineage purity.
- (B) Jayanand and Bhairav.
- (C) Dinanath.
- (D) Hulashdutt, Gokhulnath, and Dhirnath.

५०७. Who were the two sons of Sahebram in the Sambhual lineage?

- (A) Nandkumar and Gorachand.
- (B) Nitikar and Ruchikar.
- (C) Jaynath and Bholanath.
- (D) Bhagvatnarayan

५०८. In the Batuknath lineage, who were the three sons mentioned?

- (A) Brahmmnanand.
- (B) Baidyanath, Loknath, and Shaktinath.
- (C) Genome Mapping.
- (D) MM Pashupati and MM Raghupati

५०९. Who was the son of Taraknath in the Sodarpur lineage?

- (A) Gayanath.
- (B) Muktinath.
- (C) Pishu Rai.
- (D) Junior Engineer (Electrical).

५१०. In the lineage of Gayanath, who were the two sons mentioned?

- (A) The maternal grandfather's lineage or place of origin.
- (B) Manmohan.
- (C) Rudra, Ravi, and Ram.
- (D) Ramaninath and Jnanendranath.

५११. In the Manek lineage, who were the three sons?

- (A) Pitho, Gangesh, and Bhavesh.
- (B) Jaydev.
- (C) Chintamani
- (D) Shiromani and Banshmani.

५१२. Identify the son of Bhanukar in the lineage of Pitho.

- (A) Pali.
- (B) Ratnakar.
- (C) Vaiya. Shobhanath.
- (D) Lakshminarayan.

५१३. Who were the three sons of Ratnakar in the Pachyob lineage?

- (A) Munna and Mukesh.
- (B) Heera
- (C) Budhikar, Hore, and Dinakar.
- (D) Umanand, Dayanand, Gajanand, and Manoj.

५१४. In the lineage of Budhikar, who was his son?

- (A) Kajal.
- (B) He holds an MSc and is a professor at an engineering college.
- (C) Shankar.
- (D) Jaydev.

५१५. Who were the three sons of Shankar in the Pachyob lineage?

- (A) Chandrakar, Vibhakar, and Veni.
- (B) Kityanand.
- (C) Abhishek.
- (D) Justice Vaidyanath

५१६. Who were the two sons of Srinath in the Pachyob lineage?

- (A) Kotar and Bhutan.
- (B) M.M. Shashthinath.
- (C) Jagat and Bhim.
- (D) Sushilnath, Bhaktinath, Ashoknath, Vijaynath, and Jitunath.

५१७. Who were the two sons of Purushi in the lineage of Jagat?

- (A) Vishweshwar and Janaki.
- (B) Kumar Kamalanand Singh.
- (C) Kedarnath
- (D) Chanan.

५१८. In the Vishweshwar lineage, who were the two sons?

- (A) Table 11 and Table 12.
- (B) Dulli and Totanath.
- (C) Umakant.
- (D) Sirniyan

५१९. Who was the son of Dulli in the lineage of Purushi?

- (A) Devidatta.
- (B) Bholanath.
- (C) Lakshmikant
- (D) Morasanda Gram branch

५२०. In the lineage of Harilal, who were his two sons?

- (A) Ramnagar
- (B) Dolgovind and Navinchand.
- (C) Shivanand.
- (D) Saryan, Tulsidatt, and Lakshmidatta.

৭২১. Who were the three sons of Dolgovind in the Pachyob lineage?

- (A) Ramsena
- (B) Maternal great-grandson (grand-daughter's son).
- (C) Bhuvan, Darpanarayan, and Chandan.
- (D) Kamalapati.

৭২২. In the Bhuvan lineage, who were the two sons?

- (A) Mahesha.
- (B) Gunanand and Yoganand.
- (C) Devram and Nayan.
- (D) Atmaram.

৭২৩. Who was the son of Devram in the lineage of Bhuvan?

- (A) Harikar.
- (B) Kanram.
- (C) Atmaram.
- (D) Muktinath and Pulakit.

৭২৪. Identify the two sons of Kanram in the Pachyob lineage.

- (A) Artimath.
- (B) Ramsunder and Jaygopal.
- (C) Panchmani
- (D) Nisunder.

৭২৫. Who were the two sons of Jaygopal mentioned in the Pachyob lineage?

- (A) Rahatmina
- (B) Pashupati.
- (C) Jaykrishna.
- (D) Vishnuchand and Maheshchand.

৭২৬. Identify the specific village location in Malda associated with Dighve Sandahpur.

- (A) Jayanandan.
- (B) Sijhwar
- (C) Vachak (or Vacha).
- (D) Ramnagar.

৭২৭. Which village is listed as the settlement for the Naraun Shaktiraipur lineage in Malda?

- (A) Talaki.
- (B) Hiralal.
- (C) Jaldhar.
- (D) Krishnakant and Lalitnarayan

৭২৮. Identify the daughter of Mahinarayan mentioned in the context of the Naraun lineage.

- (A) Parshuram.
- (B) Subuli.
- (C) Ajaykant
- (D) Haldhar

५२९. Who were the two sons of Harijeev in the Pachyob lineage?

- (A) Yogendra Narayan, Shri Narayan and Tej Narayan
- (B) Shivnath
- (C) Muktaram and Khoshali.
- (D) Darihara.

५३०. Identify the two sons of Muktaram in the lineage of Harijeev.

- (A) Indrananda, Girijananda, Shardananda and Vinodananda.
- (B) Natthu and Nandkumar.
- (C) Tilak.
- (D) Budhwal

५३१. In the lineage of Nafarichand, who were the five sons mentioned?

- (A) Shulapani.
- (B) Shri Viman.
- (C) Damru, Baidyanath, Baleshwar, Mahananda, and Deepchand.
- (D) Karmiha.

५३२. Identify the son of Vishwanath mentioned in the Pachyob lineage.

- (A) Doman.
- (B) Kumarila Bhatta.
- (C) Ramakrishna, Lali, and Kirtinath.
- (D) Devendra.

५३३. Which village is linked with the 'Budhwal' lineage in entry 36?

- (A) Lakshman
- (B) Kothia (Jhanjharpur).
- (C) Panchanand alias Harivansh.
- (D) Darihara.

५३४. In entry 37, the 'Sarisav' lineage is grouped with which other primary lineage?

- (A) Umanath, Ramanath, Vaiyakarana Roopnath, and Bhavnath.
- (B) Mander.
- (C) Hridayamani.
- (D) Karmaha.

५३५. Entry 40 lists a connection between 'Hariam' and which village for the Raghupati lineage?

- (A) Darihara.
- (B) Nathe and Nena.
- (C) Bhailal
- (D) Bubinath.

५३६. Which village is associated with the 'Pavoli' lineage in entry 43?

- (A) Yogendra
- (B) Chromosomal and genetic inheritance patterns.
- (C) Ekhar.
- (D) Baiku.

५३७. In entry 45, the 'Pali' village is linked to which primary lineage group?

- (A) Jagdishnandan Singh
- (B) Anuplal and Garidhu
- (C) Sodarpur.
- (D) Chhandoga.

५३८. In entry 50, which village is associated with the 'Traun' lineage?

- (A) Mandar.
- (B) Amarnath and Kedarnath.
- (C) Moti Baccha.
- (D) Somdatt.

५३९. Entry 51 links the Sodarpur Pali lineage with the 'Khandwala' village and which other specific site?

- (A) 1000
- (B) Nenu and Moti.
- (C) Arunendu and Varunendu.
- (D) Dih.

५४०. The 'Hanidani Ruramati' lineage in entry 52 is associated with which village group?

- (A) Sodarpur Mandar.
- (B) Nariun.
- (C) Sodarpur Pali.
- (D) Jagmohan.

५४१. Which village is linked to the 'Belauch' lineage in entry 57?

- (A) Bhajanlal.
- (B) Kishorenath and Lilanath.
- (C) Bachran, Purna, and an unnamed daughter.
- (D) Sodarpur.

५४२. Which village is associated with the 'Ghusaut' lineage in entry 59?

- (A) Kishundev.
- (B) Sodarpur.
- (C) Devidutt, the son of Bhawanidutt.
- (D) Jyotishi Ratneshwar.

५४३. In entry 66, the wife of Shakti is noted to be from the _____ community.

- (A) Gyanpati
- (B) Section (12)
- (C) Matinath, Yoganath, and Amritnath.
- (D) Champo Yavani.

५४४. Which lineage is linked to 'Jhanjharpur' in entry 67?

- (A) Baldev, Viranji, Laxminath and Shulapani.
- (B) Udaypur.
- (C) Bhairavdatt.
- (D) Minister in the Government of Bihar.

५४५. In entry 68, the 'Budhwal' lineage is associated with which village group?

- (A) Baburam
- (B) Dharmanath.
- (C) Anil and Jitendra
- (D) Pavoli Satlakha.

५४६. Which lineage is associated with the 'Yamugam' village in entry 70?

- (A) Ashok and Mukesh.
- (B) Babunath
- (C) Durganand.
- (D) Sodarpur Satlakha.

५४७. The 'Valiyas Gangoli' group in entry 71 is linked to which village?

- (A) Railway Service (Railway Seva).
- (B) Vithual.
- (C) Pahan.
- (D) Bhushi.

५४८. Which village is linked to the 'Pandua Hariam' lineage in entry 76?

- (A) Bodhnarayan
- (B) Sudarshan
- (C) Sohagmandar
- (D) Mandar.

५४९. In entry 77, the 'Sodarpur Karmaha' lineage is associated with which 'Ashram'?

- (A) Simhashram.
- (B) Lahru
- (C) Kashi from Ekyara.
- (D) Vanshidhar (Dharanand), Jayanand, and Gayanand

५५०. The individuals 'Harhu' and 'Raghu' in entry 33 belong to which lineage?

- (A) Satish and Shailendra.
- (B) Sodarpur Darihara.
- (C) Pali.
- (D) Kauthuma.

५५१. In entry 34, 'Lakhan' and 'Janardan' are descendants of which lineage?

- (A) Katyayanand.
- (B) Girijanand, Durganand, Mathuranand, Vinodanand, Vivekanand, and Brahmanand.
- (C) Parshmani.
- (D) Sodarpur Mandar.

५५२. Which lineage is linked with 'Sakraudhi' in entry 35?

- (A) Anandu, Mahanand, Nagendra, and Shantinath.
- (B) Jayakant
- (C) Gangeshwar
- (D) Sodarpur Satlakha.

૫૫૩. The name 'Aravind' in entries 35-37 is frequently associated with the label ____.

- (A) Manoj.
- (B) Rurnath
- (C) Sanjay
- (D) Nishiddha Kula (Prohibited lineage).

૫૫૪. Entry 37 lists 'Haridatt' and 'Vagishwar' under which primary lineage?

- (A) Lakshmikant.
- (B) Ramanand
- (C) Yashwant.
- (D) Sarisav Karmaha.

૫૫૫. In entry 39, 'Basau' and 'Mahai' are associated with which village?

- (A) Jagarir.
- (B) Shrihari, Ratinpati, Achyuta, Vishnupati, and Shivpati
- (C) Vishwakarma and Sushil
- (D) Sodarpur Pali.

૫૫૬. Which lineage is linked to 'Udaypur' in entry 41?

- (A) Bamhaniyam
- (B) Jagmohan.
- (C) Hariam.
- (D) Raghunath and Shyamlal.

૫૫૭. Which village is associated with the 'Gangoli' lineage in entry 45?

- (A) Ranjana, Kalpana, and Rekha
- (B) Sakurdatt.
- (C) MBBS and MD
- (D) Navaranga.

૫૫૮. Entry 46 links 'Shankar' and 'Veni' to the 'Sodarpur Hariam' group and which village?

- (A) Mahipan.
- (B) Jivi.
- (C) Mandar.
- (D) Bachkan

૫૫૯. In entry 47, 'Matkar' and 'Bhmaru' are associated with which lineage?

- (A) Sodarpur Valias.
- (B) Devi.
- (C) Harinandan.
- (D) Jaikrishna.

૫૬૦. The 'Tanti' lineage in entry 48 is also linked to which village?

- (A) Manbodh.
- (B) Sodarpur.
- (C) Govindnath Singh.
- (D) Nandkishor.

୫୧୧. Which village is linked to 'Iraun Mandar' in entry 53?

- (A) Damodar Keshavo.
- (B) Harihar.
- (C) Mander is the village associated with Pitambar's lineage.
- (D) Jamuni.

୫୧୨. Which lineage is associated with 'Vamdev' and 'Raghunath' in entry 56?

- (A) Bhayan.
- (B) Sodarpur Karmaha.
- (C) Sodarpur.
- (D) Jivanand

୫୧୩. In entry 57, 'Guni' and 'Shankar' are linked to which village?

- (A) Garibnath (Keshavnath)
- (B) Ghosout.
- (C) Sodarpur Belauch.
- (D) Gopinath.

୫୧୪. In entry 61, 'Mahipati' and 'Kanh' are associated with the ____ village group.

- (A) Mandi.
- (B) Baidyanath, Jagannath, Shambhunath, Shivanath and Shyamnath.
- (C) Khandwala Thataunt.
- (D) Hanumandatt

୫୧୫. Entry 63 links 'Shiru' and 'Matu' with the 'Budhwal' lineage and which other location?

- (A) Narapati.
- (B) Chandogya
- (C) Durbhanjan.
- (D) Sakraudhi Pali.

୫୧୬. In entry 66, 'Krishnapathi' and 'Suryapathi' are associated with the ____ lineage.

- (A) Umapati.
- (B) Bulkinath.
- (C) Mandar Pachahi.
- (D) Laturi (or Bachchu).

୫୧୭. In entry 70, 'Harikesh' and 'Kashi' are associated with the ____ lineage.

- (A) Narendra, Naresh, and Bhavesh.
- (B) Hari, Purushottam and Shripati
- (C) Mrityunjay and Sanjay
- (D) Sodarpur Satlakha.

୫୧୮. Which village is linked to the 'Khauval' lineage in entry 79?

- (A) Balkrishna
- (B) The text mentions his daughter as being from Khauval and another from Beluanch.
- (C) Darihara.
- (D) Vishnukant.

૫૬૪. The 'Darihara' village is linked to the 'Ghusaut' lineage in which numbered entry?

- (A) Rameshwar and Dharmeshwar.
- (B) Surath and Gunapati.
- (C) 33
- (D) Medha and Vibha.

૫૭૦. What is the name of the 'Yavani' woman mentioned in the blemish involving the Sodarpur Khauval lineage?

- (A) Daulat Jahan
- (B) Aniruddh, Arun, and Varun.
- (C) Balwa Baliyas.
- (D) Phalgun.

૫૭૧. According to the text, how many years after his father's death was Gangesha allegedly born?

- (A) Five years.
- (B) Pandua (associated with Indramani).
- (C) Grijanand.
- (D) Damodar (alias Boru)

૫૭૨. Entry 90 mentions people arriving from which direction as a source of lineage concern?

- (A) Vabh Mayanand Singh.
- (B) Chhotaki.
- (C) The West ('Paschim desh-sa agat').
- (D) Mahendra

૫૭૩. What marker or sign ('Chinha') is used in the Panji to denote a 'Param Brahmin' (Maha-pataka) daughter's offspring?

- (A) Suryanand and Girjanand.
- (B) Premkant
- (C) A specific symbol or 'Chinha' is placed in the records to identify them as descendants of a 'great sinner'.
- (D) Devpati

૫૭૪. In the Sodarpur lineage, Parashurama is the son of which individual?

- (A) Govinda.
- (B) Balabodha, Subodha, and Manabodha.
- (C) Vibhakara
- (D) Maternal uncle (Matul).

૫૭૫. Which entry number corresponds to the 'Kerwal Shakha' (Kerwal branch)?

- (A) Vajasaneyi (Yajurveda).
- (B) Khushilal
- (C) Ruranand and Suryanand.
- (D) Entry 92.

૫૭૬. In the records, what does 'Mataui' likely refer to in the context of village lists?

- (A) Raiyo
- (B) Lakshman and Kamlanand.
- (C) Oharri.
- (D) A specific maternal village or sub-location associated with the lineage.

५७७. Which lineage is linked to the location 'Sarisav' in entry 90?

- (A) Mohilal
- (B) Chummitlal
- (C) He mentioned 'Samuh Lekhya' in his work 'Tantra Varttika' as a means of preserving lineage purity.
- (D) Karmaha.

५७८. According to the text, the child of a 'Chamarkarini' (leatherworker) and 'Gangesha's father' was born how many years after the father's absence?

- (A) Narhari and Janardan.
- (B) Santlal.
- (C) Five years.
- (D) Lawyer (Vakil).

५७९. Name the four volumes (Khandas) that constitute the Tattvachintamani.

- (A) Jagdish.
- (B) Bhagwati
- (C) Pratyaksha (Perception), Anumana (Inference), Upamana (Comparison), and Shabda (Verbal Testimony).
- (D) Parshumani and Raghuvir.

५८०. Which historian's 1958 work, 'History of Navya-Nyaya in Mithila', is accused by the text of publishing falsehoods about Gangesha's lineage?

- (A) Prabhakar.
- (B) Eka and Ramapati.
- (C) Dinesh Chandra Bhattacharya.
- (D) Shambhunath

५८१. Which Panji table mentions the 'Yavani' (foreigner/Muslim) woman named Daulat Jahan?

- (A) Nabinagar.
- (B) Table 11 and Table 12.
- (C) Divyakaran
- (D) Mahanaura Khauwal.

५८२. Which specific village is mentioned as the location of Udayanacharya's Gram?

- (A) Bulan.
- (B) Kariyan, Samastipur.
- (C) Hari, Purushottam, and Shripat.
- (D) Chintamani.

५८३. Which Panji record (Table number) describes a lineage connection to a 'Vidhwa' (widow)?

- (A) Tarananda and Brahmananda.
- (B) Table 28 and Table 94.
- (C) Khagnath
- (D) Bhagirath.

५८४. In Table 14, who is identified as the 'Godhimata' (mother of the lineage)?

- (A) Haripani.
- (B) The daughter of Raghupani.
- (C) Motilal.
- (D) Ganesh

५९३. The Katka branch of the Nagram lineage originates from which village?

- (A) Sahityakar
- (B) Sandahpur.
- (C) Kotar and Bhutan.
- (D) Jagannath.

५९४. Who was the son of Narapati in the Sandahpur to Katka branch (389/2)?

- (A) Jhalari.
- (B) Vireshwar
- (C) Jyotirvida and Dingar.
- (D) Khushahal Singh.

५९५. Who was the son of Pa. Chaan in the Sarisab branch?

- (A) Babunath.
- (B) Sathu.
- (C) Bechu.
- (D) Damodar Keshavo.

५९६. The branch 'Khangur to Nahar' mentions which specific Maithil Brahmin group?

- (A) Raghuvir, Keval Krishna, Yashodhar, and Jaydev.
- (B) Indranath, Dayanath, Jankanath, and Lalitnath
- (C) Hiralal.
- (D) Sarisab Gram (Khangur).

५९७. In the Khangur lineage, who was the son of Pa. Chandramani?

- (A) Harshamani.
- (B) Shivananand and Ugranand.
- (C) Jyotirvid Tofalal and Shrilal
- (D) Pushpanath

५९८. Which village is associated with the lineage of 'Tofee Gosain' in Section (22)?

- (A) Satlakha.
- (B) Santosh and Ruchal.
- (C) Shridhar, Mahidhar (alias Pritinath), and Shalinath.
- (D) Kailakh.

५९९. In the genealogy of 'Pilakhwar', who is the son of Jhaanti?

- (A) Dunkhiya.
- (B) Batuhan.
- (C) Tripuroli Naun.
- (D) Nena

६००. Jhaanti's son 'Babuni' is also known by what alias?

- (A) Guman.
- (B) Haripati.
- (C) It identifies the original ancestral village of a family, distinct from their current residence.
- (D) Nityanand

❧❧. The lineage of 'Bhattasimari' (Section 27) follows the descendants of which person?

- (A) Maujilal.
- (B) Chhokar.
- (C) Jivanath.
- (D) Matrook

❧❧. In the Bhattasimari branch, Chhokar's son is listed as ____.

- (A) Khantar (or Chhitaru).
- (B) Subhash, Prakash, Niwash, and Vikasha.
- (C) Lala.
- (D) Amarnath Pathak.

❧❧. Who was the father of Eknath and Meghnath in the Khantar lineage?

- (A) Raghudeva, Jayakrishna, Jayarama, Jayashiva, Shyam, and Govinda.
- (B) Khantar.
- (C) Modnath and Mukundo
- (D) Har Jha

❧❧. The 'Ranitoli' branch identifies ____ Jha as a key figure in Section (29).

- (A) Mandar.
- (B) Vishnu Singh
- (C) Punyanath
- (D) Baidyanath.

❧❧. Which village is the primary 'dau' for Shishwar Jha in the Khangur branch?

- (A) Hrishiksha.
- (B) Pali.
- (C) Devnath.
- (D) Lelhu

❧❧. Machil's sons in the Gijari branch include Narayandatt and ____.

- (A) Pakhyanath.
- (B) Sarvajeet Singh, the son of Kamal Singh.
- (C) Raman and Kundan
- (D) Ratidatta.

❧❧. The lineage of 'Vavani' (Section 69) includes the son of Baburaiya named ____.

- (A) Bhaiu (or Nena).
- (B) Genalal
- (C) Harimohan
- (D) Devananda.

❧❧. Who was the son of Bhaiu in the Vavani branch?

- (A) Dhanshyam
- (B) Devanatha.
- (C) Babujan.
- (D) Umanath.

❧❧. In the record of 'Chanpura' (Section 71), who is the son of Heeralal Jha?

- (A) Nikanand
- (B) Bulannand
- (C) Gopal.
- (D) Vyakarana (Grammar).

❧❧❧. The 'Teldhiha-Munger-Banka' branch (Section 71) identifies the son of Kalidash as ____.

- (A) Trilochan.
- (B) Jamua Tek
- (C) Bambam.
- (D) M.M.U. Bate

❧❧❧. Who was the father of Amarnath, the 'Bhoogarbha Abhiyanta' (Geologist/Engineer)?

- (A) Mathuranath
- (B) Grammarian (Vyakaranacharya)
- (C) Siddhinath.
- (D) Jagatbandhu.

❧❧❧. In Section (14), the sons of Singheshwar are listed as ____ and Shrinarayan.

- (A) Suryanarayan.
- (B) Maninath, the son of Dharmanath from Khandabala.
- (C) Amarnath, Chandranath (Vinod), and Pramod.
- (D) Prof. Krishnamohan

❧❧❧. The lineage of Shrinarayan in the Katka branch mentions his wife as ____.

- (A) Sakraudhi Pali.
- (B) Anita.
- (C) Bodhnarayan
- (D) Charmkar (tanner/leather worker)

❧❧❧. Arvind's sons in the Katka branch are Vivek and ____.

- (A) Dipesh.
- (B) Kashinath (or Mathuranath).
- (C) Ranganath is the son of Balaram.
- (D) Sukhsena.

❧❧❧. In the Shishpur lineage, who is the son of Th. Kedarpur?

- (A) Upendra, Virendra, Uday, and Ashok.
- (B) Umakant.
- (C) Lala
- (D) Bhairav.

❧❧❧. The son of Th. Shobhakant is identified as ____.

- (A) Mohan.
- (B) Anand
- (C) Siddhinath.
- (D) Artimath.

૬૧૭. The Shishpur branch record for 'Vinodkant' identifies his son as ____.

- (A) Bhaveshkant.
- (B) Bhuvneshwar, Vishwanath, Udit, and Kulanand.
- (C) Raghunath
- (D) Nishiddha Kula (Prohibited lineage).

૬૧૮. In Section (13), the son of Th. Chhakaudi is listed as ____.

- (A) Umakant
- (B) The Kauthuma branch.
- (C) Ajay, Abhay, and Nirbhay Kumar
- (D) Shankardatt.

૬૧૯. Who was the son of Th. Gareeb in the Katka branch?

- (A) Three.
- (B) Anand
- (C) Chongan.
- (D) Sathu.

૬૨૦. Who was the son of Nihit in the Katka branch lineage of Jagan?

- (A) Ghusaut.
- (B) Jivanath.
- (C) Budhrinath and Lakshminarayan.
- (D) Kedarnath, Jagannath, and Barinath.

૬૨૧. In the genealogy of Jivanath (Section 14), who was the maternal grandfather (dau) of his children?

- (A) Baidyanath.
- (B) Sundar of Pali.
- (C) Bhudhar.
- (D) Ram, Lakshman, Bhoganand and Nityanand.

૬૨૨. In the Sarisab branch, Buddhinath's son is recorded as ____.

- (A) Baukuka.
- (B) Bhau (alias Fakir).
- (C) Jivnath, Dayanath, and Vishwanath
- (D) Mithranath.

૬૨૩. Mithranath's son in the Sarisab branch is listed as ____.

- (A) Bhukhika.
- (B) Bhaiyo Giridhari
- (C) Savalal and Sonelal
- (D) Babu Jivanath.

૬૨૪. In Section (17), Pa. Indranand alias Bhailal is the son of ____.

- (A) He was a Chartered Accountant (CA).
- (B) Pranamohan.
- (C) Pa. Govinda.
- (D) Aniruddha.

૬૨૫. Who was the son of Pa. Manmohan in the Sarisab records?

- (A) Ghana
- (B) Haripani.
- (C) Aniruddha.
- (D) Ramdev and Raghudev.

૬૨૬. Who was the son of Kulanand in Section (17)?

- (A) Kapileshwar
- (B) Lakshmidhar (maternal dau: Karmaha).
- (C) Samaveda.
- (D) Dayaram

૬૨૭. In the Khangur lineage (Section 21), who was the son of Bhaiyan?

- (A) It identifies the ancestral village from which the family line originated.
- (B) Amarnath
- (C) Hari, son of Ram from Mahua
- (D) Bhikhiyaka.

૬૨૮. Bhikhiyaka's maternal lineage (dau) in the Khangur branch is ____.

- (A) Manik of Satlakha.
- (B) Munilal and Sundarlal
- (C) Yogendra
- (D) Ram.

૬૨૯. In the Khangur branch, Babunath's father is recorded as ____.

- (A) Bhaiyan.
- (B) Ayodhya, Dullah, Kirtu and Mahesh.
- (C) Chandrakant and Indrakant
- (D) Ram

૬૩૦. Who were the sons of Babunath in the Khangur lineage?

- (A) Deepak and Rupak.
- (B) Dinanath and Chaturananand.
- (C) Gopal.
- (D) Ganeshdatt is the son of Nilambar.

૬૩૧. The son of Dinanath in the Khangur branch is ____.

- (A) Balkrishna, Shrikrishna, Jaikrishna, and Ramkrishna
- (B) Jeevasut.
- (C) Aniruddha.
- (D) Budhwal.

૬૩૨. In the Pilakhwar lineage (Section 23), Chhakaudi's son is listed as ____.

- (A) Vinod and Arun.
- (B) Jamanahar.
- (C) Devendra.
- (D) Kanhai.

६३३. Who was the son of Gumani in the Pilakhwar branch?

- (A) Ghoghan and Mohan
- (B) Hemkar.
- (C) Gaurinath.
- (D) Bechuka.

६३४. The lineage of 'Piliakhwar' (Section 25) identifies the son of Thakurdatta as ____.

- (A) Gagan Dev.
- (B) Sakurdatt.
- (C) Babujan.
- (D) Ramakant and Tulakant.

६३५. Who was the son of Harinandan in the Piliakhwar branch?

- (A) His son is Deep (from Baheraá, hi).
- (B) Raghunath
- (C) Pa. Ramchandra (or Lakshman).
- (D) Maheshwar.

६३६. In the Khangur lineage (Section 26), who were the sons of Narapati?

- (A) Umanath, Ramanath, Vaiyakarana Roopnath, and Bhavnath.
- (B) Ajay and Dhananjay.
- (C) Nityanand.
- (D) Digaundh.

६३७. Who was the son of Hridaynath in the Bhattasimari branch?

- (A) Gudar.
- (B) Govinda
- (C) Chintamani and Damodar.
- (D) Durganand.

६३८. The son of Vaiyakarana Eknath is recorded as ____.

- (A) Avanindranath, Gajanetra, and Vishwashetra.
- (B) Dharmanand, Brahmanand, Kumudanand, and Pramod
- (C) Sitanath, Gitanath, and Jagannath
- (D) Kashinath (or Mathuranath).

६३९. In the Khangur branch (Section 28), who was the son of Shalinath?

- (A) Ramanath (alias Amirilaal).
- (B) Alok (son of Sarvanand)
- (C) Santosh and Paritosh
- (D) Arun, Varun, Ashok, Dilip, Sushil and Subodh

६४०. In the lineage of Shrinandan (Section 67), the father is recorded as ____.

- (A) Jagmohan.
- (B) Shankardatta.
- (C) Rauchauri Ekhar.
- (D) Genalal (Thakkan) and Govindlal.

६४१. The lineage of 'Vavani' (Section 69) lists the children of Singhwar as Krishnachandra, Devchandra, Udaychandra, and ____.

- (A) Lakshmikar.
- (B) Narendra (alias Munika).
- (C) Shakha Panji
- (D) Nunulal and Ganesh

६४२. In the genealogy of Halayudha, who was the son of Deyika?

- (A) Jayika.
- (B) Shringarmoni, Neeramoni, Gita, Sita, and Dularmoni
- (C) Acharya.
- (D) Jagmohan and Viryamohan

६४३. Who were the two sons of Vagishwara mentioned in the lineage of Halayudha?

- (A) Ratneshwara and Rameshwara.
- (B) Chandrashekhar, Damodar, and Aniruddha.
- (C) Harijeev, Hari, and Dhanaram.
- (D) Lakshmikant.

६४४. Identify the father of Mani, Shashi, and Bache in the genealogical line descending from Yogishwara.

- (A) Aniruddh, Arun, and Varun.
- (B) Chaturbhuj.
- (C) Hore.
- (D) Manik.

६४५. Mishra Manohar's sons included Chandra-pati, Sabha-pati, Indra-pati, and which other four individuals?

- (A) Jagat-pati, Prithvi-pati, Mahi-pati, and Dharma-pati.
- (B) Bachha.
- (C) Nenak
- (D) Ramdhar.

६४६. Who was the father of Bhikhushaka in the lineage of Mishra Nanhaku?

- (A) Vaidyanath
- (B) Dahith.
- (C) Mishra Nanhaku.
- (D) Jahanpur

६४७. The sons of Mishra Prithvi-pati in the Shripur Phulasara branch were Kavi Dhanesha, Someshwara, Rameshwara, and ____.

- (A) Kavi Dhanesh
- (B) Chhotaku.
- (C) Mohit Lal, Navchit Lal and Anugrah Lal.
- (D) Brahmapura.

६४८. Who were the two sons of Kavi Dhanesha?

- (A) Vidyanidhi and Ramanidhi.
- (B) Vidupati
- (C) Rahul and Rohit
- (D) Baidyanath, Loknath, and Shaktinath.

६४९. Mishra Vidyānidhi's sons included Mani-krishna, Totaram, Shashinath, and ____.

- (A) Janjwal
- (B) Premanath.
- (C) Prannath
- (D) Vijay.

६५०. In the Phulasara branch, who were the sons of Mishra Mani-krishna?

- (A) Teknath and Khagnath
- (B) Ruramani, Jagatmani, and Mishramani.
- (C) Balakrishna and Gopalakrishna
- (D) Panchanand.

६५१. Who was the father of Nand-kishore in the lineage of Mishra Ruramani?

- (A) Nidhinath, Shambhunath, and Ramanath.
- (B) Ratidev is the son of Shurangkar.
- (C) Pahlu.
- (D) Mishra Ruramani.

६५२. In the line of Nityananda, who was the father of Ananda and Shivananda?

- (A) Kheman and Nitidha.
- (B) Harihar and Jive.
- (C) Harika.
- (D) Parmeshwar.

६५३. Identify the son of Mahendra Narayana in the Phulasara branch.

- (A) Govind and Jayanarayan.
- (B) Keshav and Janardun.
- (C) Harinath, Shaktinath, Bhaktinath, and Kripanath
- (D) Baukuka.

६५४. Who was the father of Mayakanta in the line of Mathuranath?

- (A) Vishram
- (B) Bhavanandan.
- (C) Kamali.
- (D) Mathuranath.

६५५. In the Shripur Chauri branch, who was the son of Shashinath?

- (A) Both systems track hereditary traits and genetic lineages to ensure healthy and lawful progeny.
- (B) Rameshwar is the son of Paramashwar.
- (C) Simheshwari Datta.
- (D) Kanh.

६५६. The sons of Simheshwari Datta were Shaktinath, Muktinath, and ____.

- (A) Dhanushdhari and Dharanidhara
- (B) Jivan and Devan
- (C) Shalandhara.
- (D) Dukhan

୧୧୭. Who were the sons of Dharma-pati in the Amarauni branch of the Haraut region?

- (A) Pramod Chandra, Subodh Chandra, Prabodh Chandra, and Ramchandra.
- (B) Yogeshwar Jha.
- (C) Satalakha
- (D) Hemakara and Shubhankara.

୧୧୮. In the Amarauni lineage, who was the son of Mishra Manaranjan?

- (A) Khantar (or Chhitaru).
- (B) Lakshmikant.
- (C) Vidyanath is the son of Parasmani.
- (D) Mishra Milana.

୧୧୯. Who were the sons of Babu-lal in the Dhangari branch?

- (A) Parashamani (alias Bachaik) and Kanhaiya.
- (B) Dayanand.
- (C) Girijanand and Ganganand
- (D) Manohar (himself).

୧୧୦. Lakshmi and Lakshmi-kanta were the sons of whom in the Dhangari lineage?

- (A) Jagmohan and Viryamohan
- (B) Janardan.
- (C) Bhaskar (Bank Manager) and Pankaj.
- (D) Babamani.

୧୧୧. In the Vardaha (Saharsa) branch, who was the father of Lal, Bholanath, Mathuranath, and Janakinath?

- (A) Machi
- (B) Mishra Khekhan.
- (C) Naresh Mohan.
- (D) They reside south of the Vindhyachal Mountains.

୧୧୨. Who was the father of Raghunandan in the Govindpur branch?

- (A) Mahapakhsh, Chakrapakhsh, and Haripakhsh
- (B) Pinku.
- (C) Dukhayaka.
- (D) Sodarpur.

୧୧୩. Who were the sons of Gunananda in the same lineage?

- (A) Sudhakant.
- (B) Krishna, Kamala, Balarama, and Shyama.
- (C) Daiya.
- (D) Mahishipali.

୧୧୪. Who were the sons of Acharya Maheshnath?

- (A) Engineer (Abhiyanta).
- (B) Subhash, Prabhash, and Vibhash.
- (C) Satalakha
- (D) Uma-shankar and Jaya-shankar.

૬૬૫. In the Hati Khajuri branch, who were the two sons of Lakshmidewa?

- (A) Chandra-kant
- (B) Umapati
- (C) Mandi Grama.
- (D) Raghuram and Abhiram.

૬૬૬. Who were the sons of Mishra Abhiram?

- (A) Kaushiki Dutt.
- (B) Balbhar.
- (C) Ramapati is the son of Ramakrishna.
- (D) Andu, Prannath, and Chhotakanya.

૬૬૭. Prannath's sons were Bhola, Mannu, Narayana-datta, Kanhaiya, and ____.

- (A) Dhan and Thothno
- (B) Kamal.
- (C) Manika.
- (D) Amit Anand, Alok Anand, and Vinay.

૬૬૮. Identify the sons of Hira-lal in the Hati Khajuri line.

- (A) Nitesh and Rahul
- (B) Ghanghi.
- (C) Shashinath, Bakanath, Sanphula, Bhikhari, and Grihanath.
- (D) Ghanshyam and Kedarnath

૬૬૯. In the Pudendaha branch, who was the son of Ram-dular?

- (A) FRCS (Fellow of the Royal College of Surgeons).
- (B) Mahesh and Kanhaiya.
- (C) Vikalal.
- (D) Tula

૬૭૦. In the Vardaha branch, who were the sons of Mangahan?

- (A) Achutyanand Singh
- (B) Hanuman-datta, Ishwar-datta, Shankar-datta, Shridatta, Kirtinath, and Chandidatta.
- (C) Bambam.
- (D) Uttar.

૬૭૧. In the Hati Sodarpur lineage, who was the father of Vasudeva?

- (A) Bhavananand.
- (B) Sodarpur.
- (C) Bharana.
- (D) Shrikant.

૬૭૨. Kirtinath's sons in the Hati Sodarpur branch were ____ and ____.

- (A) Vikal
- (B) Motilal and Ajitlal.
- (C) Shukla Yajurveda.
- (D) Brahmins, Kayasthas and Kshatriyas.

୧୭୩. In the Parsha branch, who were the sons of Bacharia?

- (A) He mentioned 'Samuh Lekhya' in his work 'Tantra Varttika' as a means of preserving lineage purity.
- (B) Shivananda, Yogananda, Ananda, Divakanta, and Bholananda.
- (C) Gopinath
- (D) Narasimha.

୧୭୪. Who was the son of Mishra Divakanta?

- (A) Kalidash.
- (B) A specific symbol or 'Chinha' is placed in the records to identify them as descendants of a 'great sinner'.
- (C) Bechuka.
- (D) Hrishiksha.

୧୭୫. Who were the two sons of Shyama in the Udaraha branch?

- (A) Amritnath and Hridaynath.
- (B) Bhawanidatta
- (C) Harinandana
- (D) Narayandatt

୧୭୬. Who was the father of Ganapati, Yogi, Kshatrapati, and Gariba?

- (A) Harinarayan.
- (B) Devidatta.
- (C) Lakshminarayan.
- (D) Mahesha.

୧୭୭. Identify the sons of Bhavani-datta in the Pancha Dekhu branch.

- (A) Sarisav
- (B) Judaon and Matikar.
- (C) Bhayanath, Harinath, Jayanath, Jhumak-lal, and Girdhari.
- (D) Ghonghi

୧୭୮. In the Sukhasena branch, who were the sons of Harinath?

- (A) Lattau and Raghuka.
- (B) Shambhunandan, Ritunandan, Shankaranandan, Shekharanandan, and Vasantanandan.
- (C) Ganesh Dutt is their father.
- (D) Nona

୧୭୯. In the Parsharma branch, who was the father of Bhaiya and Hiya?

- (A) Chhotkai.
- (B) Mishra Bhavanidatta.
- (C) Gosai Ganj.
- (D) Indramohan.

୧୮୦. Identify the sons of Mishra Buya.

- (A) Pan Jiveshwar
- (B) Kedar.
- (C) Narhari.
- (D) Lalji, Ramji, and Bachha.

६८१. In the Chunapur branch, who was the son of Bachhi?

- (A) Bhaiyan.
- (B) Ayodhyanath, Prayagnath, Suryanath, Dayanath and Rishinath.
- (C) Mishra Devika.
- (D) Raivat Narayan and Lakshminarayan.

६८२. In the Hati Sodarpur Govindpur branch, who were the sons of Vanshi?

- (A) Dharu and Krishnapati.
- (B) Lakshminath.
- (C) Gopal, Prakash, Subhash, Vibhash and Dhananjaya.
- (D) Manbodh.

६८३. Who were the sons of Sarvayana in the Govindpur branch?

- (A) Prannath.
- (B) Chetnath, Kirtinath, Achyuta, and Pritinath.
- (C) Subodh, Ramnarayan, and Shyam Narayan.
- (D) Jagati Pauli.

६८४. Identify the sons of Makharu in the Kaji branch.

- (A) Balabodha, Subodha, and Manabodha.
- (B) Kulapati.
- (C) Shambhunath and Ambunath.
- (D) Kamal.

६८५. In the Pategna lineage, who were the sons of Hridayanandan?

- (A) Hansa.
- (B) Umakant.
- (C) Kumarila Bhatta.
- (D) Manatimal, Chintu, and Rama.

६८६. In the Gunamati branch, who was the father of Rameshwara, Mansukha, and Chalvalli?

- (A) Kujouli
- (B) Raghunath.
- (C) Shripati is the son of Raghupati.
- (D) Niun.

६८७. Identify the son of Mishra Devi.

- (A) Bhailal, Tulsinath, and Bhaktinath.
- (B) Amarendra and Shailendra
- (C) Chhakodi.
- (D) The text identifies Janki as a related figure through the Khoul lineage.

६८८. In the Chauri branch, who was the son of Tulsinath?

- (A) Asha.
- (B) Kamal Kishore.
- (C) Kodariya.
- (D) Devnath.

६८९. Who were the sons of Parashnath?

- (A) Pali.
- (B) Vidyapati Singh.
- (C) Ayodhyanath, Achambhit, Chintamani, and Damodara.
- (D) Gopinath.

६९०. Who were the sons of Damodara in the Ramai branch?

- (A) Pranpati
- (B) Shri Mohan, Chandra Mohan, Lakshmikanta, and Gopikanta.
- (C) Sarisab.
- (D) Hari Narayan and Laxmi Narayan.

६९१. Identify the son of Mishra Meetan.

- (A) Nath.
- (B) Ram.
- (C) Haripani.
- (D) Ramakrishna, Lali, and Kirtinath.

६९२. In the Hemnagar branch, who were the sons of Lali?

- (A) Nandkishore, Chaturanan, and Shivananda.
- (B) Pandua (associated with Indramani).
- (C) Ghonghi (Chhatranath), Kishorenath, and Buddhinath
- (D) Uttamlal

६९३. Who were the sons of Nandkishore?

- (A) Ugramohan, Suryamohan, and Udaymohan.
- (B) Nityananda, Tirthamani, Babumani, Vasudeva, and Shambhunath.
- (C) Seven generations or more, including details of their scholarship and titles.
- (D) Harinath

६९४. Who were the sons of Umesh Chandra in the Forbesganj branch?

- (A) Bhaynath.
- (B) Subhash Kumar and Abhash Kumar.
- (C) Thakur Duhar.
- (D) Bhagavan.

६९५. Identify the sons of Amritnath in the Hemnagar branch.

- (A) Jaydev.
- (B) Jagmohan.
- (C) Kanhaiya, Shyamlal, Jhumak-lal, and Bacharia.
- (D) Kishor Singh and Mukund Singh.

६९६. Who were the sons of Nakatu in the Ramnagar branch?

- (A) Matinath, Yoganath, and Amritnath.
- (B) Jivanath.
- (C) Lalit and Bhutakun.
- (D) Jyotirvida and Dingar.

୧୧୭. Identify the sons of Bhutakun.

- (A) Bateshnath and Kedarnath.
- (B) Balin
- (C) The specific maternal or ancestral line was not verifiable at the time of recording.
- (D) Sarvaswa

୧୧୮. Mandana was the father of _____ and _____.

- (A) Shiromani and Dinamani.
- (B) Tirhut.
- (C) Batesh and Suresh
- (D) Bholak.

୧୧୯. Who were the sons of Tulasi in the Ayachi lineage?

- (A) Kumuda
- (B) Vishwanath
- (C) Ruvdev
- (D) Saheb, Durlabha, and Cheuna.

୧୨୦. Identify the sons of M.M.U. Vishwanath in the 'Genealogy of Authors'.

- (A) Ravinath, Raghunath, and Lakshminath.
- (B) Dhani and Murari
- (C) Heera.
- (D) Mitranarayan, Keshavnarayan, and Bhagwat Narayan

୧୨୧. Identify the sons of Ravinath in the same genealogy.

- (A) Nenu.
- (B) Jivanath, Bhavanath (alias Ayachi Dube), and Devanath.
- (C) Vaidyanath, Ramanath, and Shyamnatha.
- (D) Aniruddha.

୧୨୨. Lochana was the father of which five individuals?

- (A) Domai.
- (B) Narayan.
- (C) Shatanjiva, Bhoranath, Modnarayana, Mitrakara, and Harinath.
- (D) Shridev.

୧୨୩. Who was the first person to complete a full English translation of all four volumes of the 'Tattvachintamani'?

- (A) Indramohan.
- (B) Hemanath Singh.
- (C) Stephen Phillips
- (D) Lakshmidatta.

୧୨୪. Who was the first person to publish the facts regarding Gangesha's ignored family history in 1958?

- (A) Chandra Gopal.
- (B) Darihara
- (C) Kanhuli.
- (D) Dineshchandra Bhattacharya

७०५. What was the specific length of time that passed after the death of the father of 'Tattva Chintamani Karaka' Gangesh before his birth?

- (A) Five years
- (B) National-level Tabla player.
- (C) Pali.
- (D) Digambar and Bhavesh

७०६. According to the records, Gangesha's family is described as having 'dwindled into insignificance'—a claim the author labels as a ____.

- (A) Kirtinath.
- (B) Total falsehood
- (C) BA Librarian.
- (D) Pitamvar.

७०७. What was the occupation or group associated with Gangesha's wife, Medha?

- (A) Satlakha.
- (B) Aniruddha
- (C) Charmkar (tanner/leather worker)
- (D) Ramnagar

७०८. Identify the son of 'Th. Nageshwar' mentioned in section (1).

- (A) Jayaram, Durbhiksh, and Hemnath
- (B) Amarnath
- (C) Manek.
- (D) Mahesha.

७०९. Who is the son of 'Bachak' (son of Harshanin) mentioned in section (2)?

- (A) The lineage or village of the maternal grandfather.
- (B) Krishnanand.
- (C) Yashodhar.
- (D) Balamukund

७१०. In the lineage of 'Mangu' (alias Munindranarayan), who is the son identified in section (2)?

- (A) It provides a detailed branch-wise genealogy including titles, education, and migrations.
- (B) Kedarnath
- (C) Suryamani, Chandramani, Punnanand, and Bhuvneshwar.
- (D) Nunu

७११. In section (3), who is identified as the son of 'Th. Gana'?

- (A) Suryanand and Girjanand.
- (B) Jayaram
- (C) Chedi
- (D) Bhavasharma, Vishwanath, Harinath, and Someshwara.

७१२. Who is the son of 'Shashikant' mentioned in section (3)?

- (A) Indranand
- (B) Achutyanand Singh
- (C) Kripanand.
- (D) Hiranand.

୭୧୩. In section (5), which lineage transition is described after Sandahpur?

- (A) Parmanand, Dayanand, and Shivanand.
- (B) Soni.
- (C) Sandahpur to Shashishpur
- (D) Baidyanath.

୭୧୪. Who is the son of 'Raghunath' in section (5)?

- (A) Damodar (alias Boru)
- (B) Umapati
- (C) Babulal.
- (D) Vishwanath.

୭୧୫. In section (7), who is the son of 'Th. Chandidatt'?

- (A) Jivanand
- (B) Bhaiyaram (alias Tetan).
- (C) Sodarpur Valias.
- (D) Baidyanath

୭୧୬. Who are the sons of 'Jyotishi Bachkun' in the Shashishpur Pindaru branch?

- (A) Umesh and Bhavesh
- (B) Jhimaklal.
- (C) Koskirimman.
- (D) Kulanand

୭୧୭. Who is the son of 'Th. Shivanandan' mentioned in section (8)?

- (A) Sarvanarayan
- (B) Mathuranath
- (C) Mahesh
- (D) Shobhanath

୭୧୮. Identify the children of 'Bhayalal' (son of Sarvanarayan).

- (A) Thaknu (alias Bhavanand), Baccha (alias Vedanand), and Mangu (alias Kashikant)
- (B) Abhinandan.
- (C) Naraun
- (D) Mukund.

୭୧୯. Identify the son of 'Th. Bhagwat' mentioned in section (11).

- (A) Kundeshwar.
- (B) Sundar
- (C) Shaktinath
- (D) Vishwakarma and Sushil

୭୨୦. In the Shashishpur lineage, who is the son of 'Th. Ayodhyanath'?

- (A) Bhikshuk (alias Prandhan).
- (B) Ugramani and Shiromani.
- (C) Anhi, Mushai, and Machali.
- (D) Lala (alias Balabhola Nandana)

୭୨୧. The branch 'Sandahpur to Katka' is described in which section?

- (A) Section (12)
- (B) Dharanath and Bholanath.
- (C) Sarveshwar is the son of Jil.
- (D) Shubhapti

୭୨୨. Who is the son of 'Th. Narapati' in the Katka branch?

- (A) Manodhar.
- (B) Lawyer (Vakil).
- (C) Nityanand Singh.
- (D) Khushishahal Singh (alias Dhane)

୭୨୩. Who are the sons of 'Th. Babulal' in the Katka lineage?

- (A) Gopi Raman.
- (B) Baidyanath and Kripanath.
- (C) Surendra.
- (D) Dhanushdhari and Dharanidhara

୭୨୪. Who are the children of 'Th. Lal' in the Katka branch?

- (A) Veni
- (B) Jayaram, Durbhiksh, and Hemnath
- (C) Dharnath and Bhavanath.
- (D) Nena, Veni, Jhingur, Babulal, and Gena

୭୨୫. In the lineage of 'Th. Chethdoo', who are his children?

- (A) Pritinath.
- (B) Baburaiya
- (C) Damarunath.
- (D) Sanphul, Manphul, and Naharphul

୭୨୬. In the lineage of 'Jagannath', who is his son?

- (A) The sons are Lakshmi Narayan, Jay Narayan, Ati Narayan, and Mod Narayan.
- (B) Hati Sodarpur
- (C) Jayakant, Babekant and Navakant.
- (D) Manikrishna (alias Chhoti / Jayakrishna)

୭୨୭. Who is the son of 'Buddhinath' in section (16)?

- (A) Kanhuli.
- (B) Sidhtikar.
- (C) Mitranath
- (D) Harishankar

୭୨୮. Who is the son of 'Batesh' in the Rahua lineage?

- (A) Ugranath
- (B) Babuni.
- (C) Bank Service (Bank Seva).
- (D) Prof. Hetukar.

७३९. The lineage of 'Panji Jayshiv' in section (20) belongs to which branch?

- (A) Vishnudatta
- (B) Ramkar.
- (C) Bharesh.
- (D) Khangur Sarisab

७३०. In section (21), who is the father of 'Ravindranath'?

- (A) The sons are Jagdish Singh, Satish Singh, Girish Singh, and Ratish Singh.
- (B) Damodar from the Rauali Darihara clan.
- (C) Vishnudev
- (D) Hemnath

७३१. Name the children of 'Kedarnath' in the Khangur branch.

- (A) Premkant
- (B) Jagaur Mandar.
- (C) Hemnath, Kumudnath, Ganganath, Baidyanath, Jagannath, and Shantinath
- (D) Maternal grandson (daughter's son).

७३२. Who is the son of 'Bhaiyan' mentioned in section (21)?

- (A) Suresh
- (B) Basuki and Ganganand.
- (C) Nokhelal
- (D) Bhikhiya

७३३. Identify the sons of 'Jhanti' in section (23).

- (A) Purnia.
- (B) Ramsena
- (C) Batahu, Babuni, Gumani, Nagardhari, and Kunja
- (D) Political Science.

७३४. Who is the son of 'Panji Chaturbhuj' in section (24)?

- (A) Narapati
- (B) Kailu and Haribodh.
- (C) Ratnapati is the son of Harishwar.
- (D) Devesh, Shailesh, and Mithilesh.

७३५. Who are the sons of 'Panji Shyam Ram'?

- (A) Chhandogya (Samaveda) and Vajasaneyi (Yajurveda).
- (B) Kidhar and Purushottam
- (C) Jayakant and Vijayakant alias Sukumar.
- (D) Panji Gane, Panji Khokhe, and Nare

७३६. Identify the sons of 'Panji Kunai' in section (30).

- (A) Bank Manager (Bank of India).
- (B) Vishram
- (C) Devesh and Ratnesh.
- (D) Muktinath, Teerthnath, Astanand and Nityanand

७३७. In section (31), who is identified as the son of 'Gopinath' (alias Luchai)?

- (A) Eknath
- (B) Dharu and Krishnapati.
- (C) Ramchandra, Baidyanath, Rameshwar, Maheshwar, Ambe, and Shyama.
- (D) Ramlal and Ganesh

७३८. Who are the sons of 'Prannath' in the Yamsam branch?

- (A) Dinanath and Chaturananand.
- (B) Hridaynath, Panji Bachkan, Buddhinath, Amritnath, Jivanath, and Shivanath
- (C) Ramnath (in Dhangri village).
- (D) Kothia (Jhanjharpur).

७३९. In section (33), who are the sons of 'Dayanath'?

- (A) Dharmanath, Brahmanand, Karmanand and Sarvananda.
- (B) Taranand and Chandranand
- (C) Divakar and Prabhakar.
- (D) Vidyanath, son of Jhaiya from Bauali

७४०. Who is the son of 'Vachun' mentioned in the Phiphiya branch?

- (A) Harinath and Loknath.
- (B) Shobhanath
- (C) Anil Kumar and Ashok Kumar.
- (D) Teacher Colony.

७४१. In section (38), who is the son of 'Tatikeshwar'?

- (A) Naresh; Dinesh
- (B) Devananda.
- (C) Muktinath.
- (D) Lakeshwar

७४२. Who is the son of 'Lakeshwar'?

- (A) Krishnananda.
- (B) Balbhar.
- (C) Devkant; Nikant
- (D) Amarnath

७४३. In section (44), who is the son of 'Bhagirath'?

- (A) The children are Judawan, Prabhunath, and Dinanath.
- (B) Lala (अ०२अ०३/अ०२अ०३/४).
- (C) Machi
- (D) Gaurikant and Shashikant.

७४४. Identify the children of 'Fakiran' in the Khangur Kikror branch.

- (A) Tandavala
- (B) Kali Mandir Chowk
- (C) Nandkishor and Yugalkishor
- (D) Babunath

७४५. Who is the son of 'Nandkishor' as per section (45)?

- (A) Vijay Kishore
- (B) Tantranath (alias Nehnath)
- (C) Govind and Gopal
- (D) Dharmanath, Chandranath, Dayanath, and Buddhinath.

७४६. Who is the son of 'Khuni' in the Khangur lineage?

- (A) Genalal
- (B) Sarbacchidanand
- (C) Parashar.
- (D) Rupdhar

७४७. Who is the son of 'Jhanjhi' in section (49)?

- (A) Haripani.
- (B) Kamalakant
- (C) Jhojhar.
- (D) Dhirmath and Bulinath.

७४८. The title 'Sukavikairavakananenduh' used for Gangesha by his son implies expertise in what area besides logic?

- (A) Poetry (Kavya).
- (B) Indrananda, Girijananda, Shardananda and Vinodananda.
- (C) Bhaiya and Hiya.
- (D) Ramanjeet and Ravindranath (identified by alias Raman Ji).

७४९. What does the text claim was the 'revenge of nature' against Mithila for suppressing Gangesha's family history?

- (A) Indrananda, Girijananda, Shardananda and Vinodananda.
- (B) Chhandoga.
- (C) Nitesh and Rahul
- (D) The extinction of the Navya-Nyaya school from the region.

७५०. What was the name of the son born to Rud (Rudra) and the daughter of Kanhu in the Darihara lineage example?

- (A) Bhavanath and Naresh
- (B) Samouli Pali.
- (C) Bhaskar, Manish and Dhoona.
- (D) Chand.

७५१. Which logic volume of the Tattvachintamani deals with 'Comparison'?

- (A) Sanjay and Pankaj.
- (B) Bachchu
- (C) Upamana Khanda.
- (D) Narayan Ji, Subodh, and Prabodh.

७५२. Who was the father of Rud (Rudra) in the genealogical table example?

- (A) Kanhu.
- (B) Naresh
- (C) Parauka.
- (D) Indian Engineering Services officer (IES).

७५३. Which Panji type specifically deals with the branching out of families from their original roots?

- (A) Vikal
- (B) Shakha Panji.
- (C) Batesh, Suresh, and Devdhara.
- (D) Nand Kishore.

७५४. In the provided text, what does 'Aswajanyapatra' represent in the classification of seven Panjis?

- (A) Abhijit.
- (B) His sons are Barju and Hari.
- (C) Babulal
- (D) Records of unrelated or non-hereditary lineages.

७५५. The historical figure Vidyapati Thakur belonged to which Mul?

- (A) Kumarila Bhatta (in 'Tantra Varttika').
- (B) The children are Judawan, Prabhunath, and Dinanath.
- (C) Bisaphi (branch of the Mandar Mul).
- (D) He was a retired District School teacher and an author.

७५६. Which Vedic branch do 'Chandog' Maithil Brahmins follow?

- (A) Laxminath.
- (B) The Kauthuma Shakha of the Samaveda.
- (C) Dulhai and Bhola.
- (D) Satyanand, an Engineer residing in America.

७५७. What is the historical significance of the 'Tantra Varttika' in the context of Panji?

- (A) Ruruvir.
- (B) Jaykrishna.
- (C) It provides the earliest philosophical justification for preserving caste purity through written family records.
- (D) Ratidev is the son of Shurangkar.

७५८. What role does the 'Up-Tip' play in the Panji records?

- (A) Sitanath and Gitanath.
- (B) It serves as a supplementary record or note, often for the Sodarpur or other specific lineages.
- (C) Damodar.
- (D) Bholanath

७५९. Who was the son of Chandrakar?

- (A) Batu.
- (B) Dharu and Krishnapati.
- (C) Shankar (or Satish)
- (D) Manbodh.

७६०. Who is the father of Hemnarayan?

- (A) Bellur, Kolkata.
- (B) Pashupati.
- (C) Bhatan.
- (D) Mahipati and Chandrapathi

७६१. Who are the two sons of Haridev?

- (A) MBBS and MD
- (B) Kapileshwar.
- (C) Dr Ramdev (MBBS) and Kamdev.
- (D) Ganapati is the son of Girish.

७६२. Who are the two sons of Krishnakant?

- (A) Raghudev, Babu, Shivdev, and Haridev
- (B) Sujit and Suman.
- (C) Maternal uncle (Matul).
- (D) Satishwar and Yatishwar

७६३. According to the text, the child of a 'Chamarkar' (leatherworker)['Gangesha's father'], Gangesha was born how many years after the Brahmin father's death/ absence?

- (A) Five years.
- (B) Horil
- (C) Jappu and Banmali.
- (D) Sanjay, Santosh, and Ashutosh.

उत्तरमाला — अध्याय १ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (D) The United States (America). — The genealogical entry links the person, village, or family line with: The United States (America).

२. (A) Jagannath. — The genealogical entry links the person, village, or family line with: Jagannath.

३. (B) Jagdish, Kamalakant, and Vimalnath. — The genealogical entry links the person, village, or family line with: Jagdish, Kamalakant, and Vimalnath.

४. (A) Forest Conservation Officer (B.Sc. Honours). — The genealogical entry links the person, village, or family line with: Forest Conservation Officer (B.Sc. Honours).

५. (D) Ashok and Manoj. — The genealogical entry links the person, village, or family line with: Ashok and Manoj.

६. (D) Bhavanand. — The genealogical entry links the person, village, or family line with: Bhavanand.

७. (B) Tilaknath and Ritunath. — The genealogical entry links the person, village, or family line with: Tilaknath and Ritunath.

८. (B) Govind and Jayakant. — The genealogical entry links the person, village, or family line with: Govind and Jayakant.

९. (D) Sanphul, Sanand, and Anand. — The genealogical entry links the person, village, or family line with: Sanphul, Sanand, and Anand.

१०. (C) Kalar. — The genealogical entry links the person, village, or family line with: Kalar.

११. (A) Prannath and Baidyanath. — The genealogical entry links the person, village, or family line with: Prannath and Baidyanath.

१२. (A) Ghanshyam, Dukharan, and Maniram. — The genealogical entry links the person, village, or family line with: Ghanshyam, Dukharan, and Maniram.

१३. (B) Ramdev, Raghuni, and Jivana. — The genealogical entry links the person, village, or family line with: Ramdev, Raghuni, and Jivana.

१४. (B) Kalidash and Prabhunath. — The genealogical entry links the person, village, or family line with: Kalidash and Prabhunath.

- १५. (C) Kripanath and Jivanath.** — The genealogical entry links the person, village, or family line with: Kripanath and Jivanath.
- १६. (C) Ratanpani, Narsingh, and Girishwar.** — The genealogical entry links the person, village, or family line with: Ratanpani, Narsingh, and Girishwar.
- १७. (D) Shiromani and Govardhan.** — The genealogical entry links the person, village, or family line with: Shiromani and Govardhan.
- १८. (A) Harinarayan and Ramnarayan.** — The genealogical entry links the person, village, or family line with: Harinarayan and Ramnarayan.
- १९. (D) Kotar and Bhutan.** — The genealogical entry links the person, village, or family line with: Kotar and Bhutan.
- २०. (B) Dharanath and Bholanath.** — The genealogical entry links the person, village, or family line with: Dharanath and Bholanath.
- २१. (B) Amal Kumar** — The genealogical entry links the person, village, or family line with: Amal Kumar
- २२. (B) Acharya Mahendra.** — The genealogical entry links the person, village, or family line with: Acharya Mahendra.
- २३. (B) Shiv from the Khaual clan.** — The genealogical entry links the person, village, or family line with: Shiv from the Khaual clan.
- २४. (B) Ayodhya, Dullah, Kirtu and Mahesh.** — The genealogical entry links the person, village, or family line with: Ayodhya, Dullah, Kirtu and Mahesh.
- २५. (A) Shobha from the Sarisab clan.** — The genealogical entry links the person, village, or family line with: Shobha from the Sarisab clan.
- २६. (B) Meghnath, Deepnath, Rupnath and Narayandatta.** — The genealogical entry links the person, village, or family line with: Meghnath, Deepnath, Rupnath and Narayandatta.
- २७. (C) Neelmani and Manmeel.** — The genealogical entry links the person, village, or family line with: Neelmani and Manmeel.
- २८. (A) Dr. Prof. Ranjit Singh.** — The genealogical entry links the person, village, or family line with: Dr. Prof. Ranjit Singh.
- २९. (A) Sabour.** — The genealogical entry links the person, village, or family line with: Sabour.
- ३०. (D) Nishikant from the Behat Khandwala clan.** — The genealogical entry links the person, village, or family line with: Nishikant from the Behat Khandwala clan.
- ३१. (A) Ruranand, Jhulanand and Yugal.** — The genealogical entry links the person, village, or family line with: Ruranand, Jhulanand and Yugal.
- ३२. (B) Ram, Lakshman, Bhoganand and Nityanand.** — The genealogical entry links the person, village, or family line with: Ram, Lakshman, Bhoganand and Nityanand.
- ३३. (C) Gunanand and Yoganand.** — The genealogical entry links the person, village, or family line with: Gunanand and Yoganand.
- ३४. (C) Yashinath from the Mangrauni Pali clan.** — The genealogical entry links the person, village, or family line with: Yashinath from the Mangrauni Pali clan.
- ३५. (C) Shambhunath, Dinesh, Vinesha, Gandhesha and Randhesha.** — The genealogical entry links the person, village, or family line with: Shambhunath, Dinesh, Vinesha, Gandhesha and Randhesha.
- ३६. (C) Dharmanath, Brahmanand, Karmanand and Sarvananda.** — The genealogical entry links the person, village, or family line with: Dharmanath, Brahmanand, Karmanand and Sarvananda.

- ३७. (B) Digambar, Shivakant, Sanjay and Manoj.** — The genealogical entry links the person, village, or family line with: Digambar, Shivakant, Sanjay and Manoj.
- ३८. (D) Jhingur from the Karmaha clan.** — The genealogical entry links the person, village, or family line with: Jhingur from the Karmaha clan.
- ३९. (B) Shilanath from the Hariaam clan.** — The genealogical entry links the person, village, or family line with: Shilanath from the Hariaam clan.
- ४०. (C) Upendra, Mahendra, Virendra, Devendra and Dilip.** — The genealogical entry links the person, village, or family line with: Upendra, Mahendra, Virendra, Devendra and Dilip.
- ४१. (A) Jinilaal from the Kujouli clan.** — The genealogical entry links the person, village, or family line with: Jinilaal from the Kujouli clan.
- ४२. (B) Lakshmikant, Shobhakant, Suryakant and Ramakant.** — The genealogical entry links the person, village, or family line with: Lakshmikant, Shobhakant, Suryakant and Ramakant.
- ४३. (A) Ashok, Sarayug and Shankar.** — The genealogical entry links the person, village, or family line with: Ashok, Sarayug and Shankar.
- ४४. (B) Chaturanand, Mathuranand and Devanand.** — The genealogical entry links the person, village, or family line with: Chaturanand, Mathuranand and Devanand.
- ४५. (B) Shivanand, Chaturanand, Dayanand and Ganganand.** — The genealogical entry links the person, village, or family line with: Shivanand, Chaturanand, Dayanand and Ganganand.
- ४६. (D) Dayakant, Vedakant, Vidyakant and Tarakant.** — The genealogical entry links the person, village, or family line with: Dayakant, Vedakant, Vidyakant and Tarakant.
- ४७. (A) Gauri Shankar and Kalyan Shankar.** — The genealogical entry links the person, village, or family line with: Gauri Shankar and Kalyan Shankar.
- ४८. (A) Baidyanath and Kripanath.** — The genealogical entry links the person, village, or family line with: Baidyanath and Kripanath.
- ४९. (D) Damodar from the Rauali Darihara clan.** — The genealogical entry links the person, village, or family line with: Damodar from the Rauali Darihara clan.
- ५०. (D) Baidyanath, Jagannath, Shambhunath, Shivanath and Shyamnath.** — The genealogical entry links the person, village, or family line with: Baidyanath, Jagannath, Shambhunath, Shivanath and Shyamnath.
- ५१. (B) Manmohan, Mahanand, Suryanand, Jhulanand and Durganand.** — The genealogical entry links the person, village, or family line with: Manmohan, Mahanand, Suryanand, Jhulanand and Durganand.
- ५२. (B) Kankir from the Barkhanda clan.** — The genealogical entry links the person, village, or family line with: Kankir from the Barkhanda clan.
- ५३. (B) Girijanand, Ramanand, Chaturanand, Dayanand and Panchananda.** — The genealogical entry links the person, village, or family line with: Girijanand, Ramanand, Chaturanand, Dayanand and Panchananda.
- ५४. (C) Ranglal from the Nikhuti clan.** — The genealogical entry links the person, village, or family line with: Ranglal from the Nikhuti clan.
- ५५. (D) Damodar.** — The genealogical entry links the person, village, or family line with: Damodar.
- ५६. (A) Gunanand.** — The genealogical entry links the person, village, or family line with: Gunanand.
- ५७. (A) Mahalbari.** — The genealogical entry links the person, village, or family line with: Mahalbari.
- ५८. (A) Bhara (Bhawara).** — The genealogical entry links the person, village, or family line with: Bhara (Bhawara).

୫୯. (C) **Sridhar**. — The genealogical entry links the person, village, or family line with: Sridhar.
୬୦. (A) **Grijanand**. — The genealogical entry links the person, village, or family line with: Grijanand.
୬୧. (D) **Manmohan**. — The genealogical entry links the person, village, or family line with: Manmohan.
୬୨. (D) **Kothia (Jhanjharpur)**. — The genealogical entry links the person, village, or family line with: Kothia (Jhanjharpur).
୬୩. (B) **Subhash Kumar and Abhash Kumar**. — The genealogical entry links the person, village, or family line with: Subhash Kumar and Abhash Kumar.
୬୪. (D) **Purnea**. — The genealogical entry links the person, village, or family line with: Purnea.
୬୫. (C) **Kalikanth**. — The genealogical entry links the person, village, or family line with: Kalikanth.
୬୬. (C) **MA in English and Author**. — The genealogical entry links the person, village, or family line with: MA in English and Author.
୬୭. (C) **Navinchandra**. — The genealogical entry links the person, village, or family line with: Navinchandra.
୬୮. (B) **Dharmanand**. — The genealogical entry links the person, village, or family line with: Dharmanand.
୬୯. (A) **Damdaha**. — The genealogical entry links the person, village, or family line with: Damdaha.
୭୦. (A) **Trilal**. — The genealogical entry links the person, village, or family line with: Trilal.
୭୧. (A) **Sakuri (Dhamdaha)**. — The genealogical entry links the person, village, or family line with: Sakuri (Dhamdaha).
୭୨. (D) **Dayanath**. — The genealogical entry links the person, village, or family line with: Dayanath.
୭୩. (C) **Sahbazpur**. — The genealogical entry links the person, village, or family line with: Sahbazpur.
୭୪. (C) **Sanjay**. — The genealogical entry links the person, village, or family line with: Sanjay.
୭୫. (B) **Jaydev**. — The genealogical entry links the person, village, or family line with: Jaydev.
୭୬. (A) **Gunanand**. — The genealogical entry links the person, village, or family line with: Gunanand.
୭୭. (A) **Police Inspector (Police Nirikshak)**. — The genealogical entry links the person, village, or family line with: Police Inspector (Police Nirikshak).
୭୮. (B) **Mohanlal, Bihari Lal, and Grihi Lal**. — The genealogical entry links the person, village, or family line with: Mohanlal, Bihari Lal, and Grihi Lal.
୭୯. (C) **Purnea**. — The genealogical entry links the person, village, or family line with: Purnea.
୮୦. (A) **Buddhinath**. — The genealogical entry links the person, village, or family line with: Buddhinath.
୮୧. (A) **Khangur Sarisab**. — The genealogical entry links the person, village, or family line with: Khangur Sarisab.
୮୨. (D) **Parmeshwar**. — The genealogical entry links the person, village, or family line with: Parmeshwar.
୮୩. (B) **Manohar (himself)**. — The genealogical entry links the person, village, or family line with: Manohar (himself).
୮୪. (B) **Pochaai Meenaka** — The genealogical entry links the person, village, or family line with: Pochaai Meenaka
୮୫. (A) **Shivchandra and Devchandra** — The genealogical entry links the person, village, or family line with: Shivchandra and Devchandra
୮୬. (A) **Chotu** — The genealogical entry links the person, village, or family line with: Chotu
୮୭. (A) **Kali Mandir Chowk** — The genealogical entry links the person, village, or family line with: Kali Mandir Chowk
୮୮. (C) **Gopinath, Jagannath, Muktinath, Shaktinath, and Satyanarayan** — The genealogical entry links the person, village, or family line with: Gopinath, Jagannath, Muktinath, Shaktinath, and Satyanarayan
୮୯. (A) **Parmanand** — The genealogical entry links the person, village, or family line with: Parmanand

१०. (A) **Harishankar** — The genealogical entry links the person, village, or family line with: Harishankar
११. (A) **Rahul and Vipul** — The genealogical entry links the person, village, or family line with: Rahul and Vipul
१२. (C) **Munna, Chunna, and Ritesh** — The genealogical entry links the person, village, or family line with: Munna, Chunna, and Ritesh
१३. (A) **Raman and Kundan** — The genealogical entry links the person, village, or family line with: Raman and Kundan
१४. (A) **Saurabh** — The genealogical entry links the person, village, or family line with: Saurabh
१५. (D) **Kanhaiya** — The genealogical entry links the person, village, or family line with: Kanhaiya
१६. (B) **Yoganand and Gunanand** — The genealogical entry links the person, village, or family line with: Yoganand and Gunanand
१७. (B) **Mahanand and Mayanand** — The genealogical entry links the person, village, or family line with: Mahanand and Mayanand
१८. (B) **Vasukinath and Kashinath** — The genealogical entry links the person, village, or family line with: Vasukinath and Kashinath
१९. (C) **Dharmanand, Brahmanand, Kumudanand, and Pramod** — The genealogical entry links the person, village, or family line with: Dharmanand, Brahmanand, Kumudanand, and Pramod
१००. (D) **Har Jha** — The genealogical entry links the person, village, or family line with: Har Jha
१०१. (A) **Rakesh and Mukesh** — The genealogical entry links the person, village, or family line with: Rakesh and Mukesh
१०२. (A) **Ranjit Kumar** — The genealogical entry links the person, village, or family line with: Ranjit Kumar
१०३. (B) **Gita Nath Jha** — The genealogical entry links the person, village, or family line with: Gita Nath Jha
१०४. (A) **Vishnukant and Krishnakant** — The genealogical entry links the person, village, or family line with: Vishnukant and Krishnakant
१०५. (A) **Shivkumar** — The genealogical entry links the person, village, or family line with: Shivkumar
१०६. (C) **Neelkanth and Shachi** — The genealogical entry links the person, village, or family line with: Neelkanth and Shachi
१०७. (D) **Jaydev, Haridev, Mahidev, and Mohit** — The genealogical entry links the person, village, or family line with: Jaydev, Haridev, Mahidev, and Mohit
१०८. (C) **Arun, Varun, and Karun** — The genealogical entry links the person, village, or family line with: Arun, Varun, and Karun
१०९. (B) **Satyanarayan and Harinarayan** — The genealogical entry links the person, village, or family line with: Satyanarayan and Harinarayan
११०. (C) **Kashinath** — The genealogical entry links the person, village, or family line with: Kashinath
१११. (C) **Ajay, Abhay, and Nirbhay Kumar** — The genealogical entry links the person, village, or family line with: Ajay, Abhay, and Nirbhay Kumar
११२. (D) **Atul and Bharath** — The genealogical entry links the person, village, or family line with: Atul and Bharath
११३. (D) **Mrityunjay and Sanjay** — The genealogical entry links the person, village, or family line with: Mrityunjay and Sanjay
११४. (A) **Surendra and Virendra** — The genealogical entry links the person, village, or family line with: Surendra and Virendra
११५. (C) **Ranjan and Avinash** — The genealogical entry links the person, village, or family line with: Ranjan and Avinash
११६. (C) **Narayan** — The genealogical entry links the person, village, or family line with: Narayan

- ११७. (D) Sudarshan** — The genealogical entry links the person, village, or family line with: Sudarshan
- ११८. (A) Ganesh, Kartik, Santosh, and Lalna** — The genealogical entry links the person, village, or family line with: Ganesh, Kartik, Santosh, and Lalna
- ११९. (D) Ugranand** — The genealogical entry links the person, village, or family line with: Ugranand
- १२०. (A) Gopal, Premnath, and Sundarnath** — The genealogical entry links the person, village, or family line with: Gopal, Premnath, and Sundarnath
- १२१. (B) Sujit and Ajit** — The genealogical entry links the person, village, or family line with: Sujit and Ajit
- १२२. (A) Vinod, Pramod, and Manoj** — The genealogical entry links the person, village, or family line with: Vinod, Pramod, and Manoj
- १२३. (B) Baldev and Anirudh** — The genealogical entry links the person, village, or family line with: Baldev and Anirudh
- १२४. (B) Sachidanand and Ramanand** — The genealogical entry links the person, village, or family line with: Sachidanand and Ramanand
- १२५. (A) Anil and Golok** — The genealogical entry links the person, village, or family line with: Anil and Golok
- १२६. (A) Sunil and Kapil** — The genealogical entry links the person, village, or family line with: Sunil and Kapil
- १२७. (D) Ramanand** — The genealogical entry links the person, village, or family line with: Ramanand
- १२८. (B) Baidyanath, Vishwanath, and Jagannath** — The genealogical entry links the person, village, or family line with: Baidyanath, Vishwanath, and Jagannath
- १२९. (D) Suryanand, Kripanand, and Duganand** — The genealogical entry links the person, village, or family line with: Suryanand, Kripanand, and Duganand
- १३०. (C) Baidyanath, Vasukinath, and Kedarnath** — The genealogical entry links the person, village, or family line with: Baidyanath, Vasukinath, and Kedarnath
- १३१. (B) Ramanand and Surendra** — The genealogical entry links the person, village, or family line with: Ramanand and Surendra
- १३२. (D) Chandrakishore** — The genealogical entry links the person, village, or family line with: Chandrakishore
- १३३. (D) Yugalkishore** — The genealogical entry links the person, village, or family line with: Yugalkishore
- १३४. (B) Balkrishna, Shrikrishna, Jaikrishna, and Ramkrishna** — The genealogical entry links the person, village, or family line with: Balkrishna, Shrikrishna, Jaikrishna, and Ramkrishna
- १३५. (A) Shobhakant and Sundarkant** — The genealogical entry links the person, village, or family line with: Shobhakant and Sundarkant
- १३६. (C) Jaydev, Vasudev, Devkinandan, and Barinath** — The genealogical entry links the person, village, or family line with: Jaydev, Vasudev, Devkinandan, and Barinath
- १३७. (C) Chandrakant and Indrakant** — The genealogical entry links the person, village, or family line with: Chandrakant and Indrakant
- १३८. (B) Devkant and Nikant** — The genealogical entry links the person, village, or family line with: Devkant and Nikant
- १३९. (D) Lalit** — The genealogical entry links the person, village, or family line with: Lalit
- १४०. (C) Vasukinath, Krishnakant, Gaurikant, and Kalikant** — The genealogical entry links the person, village, or family line with: Vasukinath, Krishnakant, Gaurikant, and Kalikant
- १४१. (B) Krishnamohan.** — The genealogical entry links the person, village, or family line with: Krishnamohan.
- १४२. (D) Dayanand.** — The genealogical entry links the person, village, or family line with: Dayanand.

- १४३. (C) Dayanand and Ganganand.** — The genealogical entry links the person, village, or family line with: Dayanand and Ganganand.
- १४४. (A) Shambhunath.** — The genealogical entry links the person, village, or family line with: Shambhunath.
- १४५. (A) Jibach.** — The genealogical entry links the person, village, or family line with: Jibach.
- १४६. (C) Kamlakant.** — The genealogical entry links the person, village, or family line with: Kamlakant.
- १४७. (C) Harishchandra, Dhruvchandra, Rupchandra, Bulandand, Mahanand, and Shobhanand.** — The genealogical entry links the person, village, or family line with: Harishchandra, Dhruvchandra, Rupchandra, Bulandand, Mahanand, and Shobhanand.
- १४८. (D) Dhruvchandra.** — The genealogical entry links the person, village, or family line with: Dhruvchandra.
- १४९. (C) Mahanand.** — The genealogical entry links the person, village, or family line with: Mahanand.
- १५०. (D) Jayanand.** — The genealogical entry links the person, village, or family line with: Jayanand.
- १५१. (D) Shiromani and Banshmani.** — The genealogical entry links the person, village, or family line with: Shiromani and Banshmani.
- १५२. (C) Kamdev.** — The genealogical entry links the person, village, or family line with: Kamdev.
- १५३. (A) Ratna.** — The genealogical entry links the person, village, or family line with: Ratna.
- १५४. (C) Shankardutt and Shrinath.** — The genealogical entry links the person, village, or family line with: Shankardutt and Shrinath.
- १५५. (D) Vasudev.** — The genealogical entry links the person, village, or family line with: Vasudev.
- १५६. (A) Shambhunath and Ambunath.** — The genealogical entry links the person, village, or family line with: Shambhunath and Ambunath.
- १५७. (B) Vighneshwar.** — The genealogical entry links the person, village, or family line with: Vighneshwar.
- १५८. (A) Bansidhar.** — The genealogical entry links the person, village, or family line with: Bansidhar.
- १५९. (A) Govind.** — The genealogical entry links the person, village, or family line with: Govind.
- १६०. (B) Kalikant, Trilok, and Sudesh.** — The genealogical entry links the person, village, or family line with: Kalikant, Trilok, and Sudesh.
- १६१. (C) Foch.** — The genealogical entry links the person, village, or family line with: Foch.
- १६२. (C) Anugrah and Devendra.** — The genealogical entry links the person, village, or family line with: Anugrah and Devendra.
- १६३. (C) Katyayanand.** — The genealogical entry links the person, village, or family line with: Katyayanand.
- १६४. (C) Surendra, Virendra, and Bhupendra.** — The genealogical entry links the person, village, or family line with: Surendra, Virendra, and Bhupendra.
- १६५. (C) Devakinandan.** — The genealogical entry links the person, village, or family line with: Devakinandan.
- १६६. (B) Dinesh.** — The genealogical entry links the person, village, or family line with: Dinesh.
- १६७. (C) Kumar.** — The genealogical entry links the person, village, or family line with: Kumar.
- १६८. (D) Uchanand, Harishchandra, Sudhakar, and Vindhyavasi.** — The genealogical entry links the person, village, or family line with: Uchanand, Harishchandra, Sudhakar, and Vindhyavasi.
- १६९. (B) Lakshman and Balbodh.** — The genealogical entry links the person, village, or family line with: Lakshman and Balbodh.

१७०. (B) **Bhaiyalal**. — The genealogical entry links the person, village, or family line with: Bhaiyalal.
१७१. (A) **Maternal grandson (daughter's son)**. — The genealogical entry links the person, village, or family line with: Maternal grandson (daughter's son).
१७२. (A) **Maternal great-grandson (grand-daughter's son)**. — The genealogical entry links the person, village, or family line with: Maternal great-grandson (grand-daughter's son).
१७३. (A) **Mandar Simhauli** — The genealogical entry links the person, village, or family line with: Mandar Simhauli
१७४. (C) **Ramlal** — The genealogical entry links the person, village, or family line with: Ramlal
१७५. (D) **Jamua** — The genealogical entry links the person, village, or family line with: Jamua
१७६. (A) **Jaydev** — The genealogical entry links the person, village, or family line with: Jaydev
१७७. (D) **Indrakant** — The genealogical entry links the person, village, or family line with: Indrakant
१७८. (B) **Vira** — The genealogical entry links the person, village, or family line with: Vira
१७९. (C) **Sitanath and Gitanath**. — The genealogical entry links the person, village, or family line with: Sitanath and Gitanath.
१८०. (A) **Santosh and Ramakrishna**. — The genealogical entry links the person, village, or family line with: Santosh and Ramakrishna.
१८१. (D) **Simheshwar** — The genealogical entry links the person, village, or family line with: Simheshwar
१८२. (A) **Manbodh** — The genealogical entry links the person, village, or family line with: Manbodh
१८३. (A) **Dedhua** — The genealogical entry links the person, village, or family line with: Dedhua
१८४. (C) **Kamdev** — The genealogical entry links the person, village, or family line with: Kamdev
१८५. (D) **Nakchedi and Manmohan**. — The genealogical entry links the person, village, or family line with: Nakchedi and Manmohan.
१८६. (C) **Genalal** — The genealogical entry links the person, village, or family line with: Genalal
१८७. (A) **Phuldaha** — The genealogical entry links the person, village, or family line with: Phuldaha
१८८. (A) **Shardanand** — The genealogical entry links the person, village, or family line with: Shardanand
१८९. (A) **Nityanand** — The genealogical entry links the person, village, or family line with: Nityanand
१९०. (D) **Suresh** — The genealogical entry links the person, village, or family line with: Suresh
१९१. (D) **Khublal** — The genealogical entry links the person, village, or family line with: Khublal
१९२. (C) **Bholanath** — The genealogical entry links the person, village, or family line with: Bholanath
१९३. (A) **Shivanand** — The genealogical entry links the person, village, or family line with: Shivanand
१९४. (A) **Harinath, Shyamnath, and Udaynath**. — The genealogical entry links the person, village, or family line with: Harinath, Shyamnath, and Udaynath.
१९५. (B) **Indrakant, Virendra, and Aniruddh**. — The genealogical entry links the person, village, or family line with: Indrakant, Virendra, and Aniruddh.
१९६. (C) **Jayprakash** — The genealogical entry links the person, village, or family line with: Jayprakash
१९७. (B) **Mahanand, Shamanand, Chandranand, and Indranand**. — The genealogical entry links the person, village, or family line with: Mahanand, Shamanand, Chandranand, and Indranand.
१९८. (B) **Jamua Tek** — The genealogical entry links the person, village, or family line with: Jamua Tek
१९९. (A) **Golok** — The genealogical entry links the person, village, or family line with: Golok

- २००. (C) Ramdev and Jayanarayan.** — The genealogical entry links the person, village, or family line with: Ramdev and Jayanarayan.
- २०१. (B) Dukhan** — The genealogical entry links the person, village, or family line with: Dukhan
- २०२. (C) Shukdev and Jagannath.** — The genealogical entry links the person, village, or family line with: Shukdev and Jagannath.
- २०३. (A) Brahmanand.** — The genealogical entry links the person, village, or family line with: Brahmanand.
- २०४. (D) Shalandhar and Mahendra.** — The genealogical entry links the person, village, or family line with: Shalandhar and Mahendra.
- २०५. (C) Shalandhar.** — The genealogical entry links the person, village, or family line with: Shalandhar.
- २०६. (D) Ajeet.** — The genealogical entry links the person, village, or family line with: Ajeet.
- २०७. (D) Jaykrishna.** — The genealogical entry links the person, village, or family line with: Jaykrishna.
- २०८. (D) Lilanand.** — The genealogical entry links the person, village, or family line with: Lilanand.
- २०९. (C) Ranjeet and Suman.** — The genealogical entry links the person, village, or family line with: Ranjeet and Suman.
- २१०. (B) Anmol and Shambhunath.** — The genealogical entry links the person, village, or family line with: Anmol and Shambhunath.
- २११. (B) Indranand.** — The genealogical entry links the person, village, or family line with: Indranand.
- २१२. (A) Udaykant and Sudhakant.** — The genealogical entry links the person, village, or family line with: Udaykant and Sudhakant.
- २१३. (B) Dilip and Sushil.** — The genealogical entry links the person, village, or family line with: Dilip and Sushil.
- २१४. (A) Mahesh and Umesh.** — The genealogical entry links the person, village, or family line with: Mahesh and Umesh.
- २१५. (D) Kriparam, Mahanand, and Dayanand.** — The genealogical entry links the person, village, or family line with: Kriparam, Mahanand, and Dayanand.
- २१६. (C) Basantilal.** — The genealogical entry links the person, village, or family line with: Basantilal.
- २१७. (D) Shankar and Dr Kumar Anand.** — The genealogical entry links the person, village, or family line with: Shankar and Dr Kumar Anand.
- २१८. (B) Basukinath.** — The genealogical entry links the person, village, or family line with: Basukinath.
- २१९. (D) Not specified (listed as sons of Prem Kishore).** — The genealogical entry links the person, village, or family line with: Not specified (listed as sons of Prem Kishore).
- २२०. (C) Kashinath.** — The genealogical entry links the person, village, or family line with: Kashinath.
- २२१. (A) Ajay and Dhananjay.** — The genealogical entry links the person, village, or family line with: Ajay and Dhananjay.
- २२२. (B) Batesh, Suresh, and Devdhara.** — The genealogical entry links the person, village, or family line with: Batesh, Suresh, and Devdhara.
- २२३. (B) Bachcha and Aniruddh.** — The genealogical entry links the person, village, or family line with: Bachcha and Aniruddh.
- २२४. (A) Ruranand and Suryanand.** — The genealogical entry links the person, village, or family line with: Ruranand and Suryanand.
- २२५. (D) Jaykrishna, Baidyanath, and Jagannath.** — The genealogical entry links the person, village, or family line with: Jaykrishna, Baidyanath, and Jagannath.
- २२६. (C) Ashok and Mukesh.** — The genealogical entry links the person, village, or family line with: Ashok and Mukesh.

- २२७. (D) Dinanath and Trilokanath.** — The genealogical entry links the person, village, or family line with: Dinanath and Trilokanath.
- २२८. (D) Basukinath, Ramnath, and Lakshmannath.** — The genealogical entry links the person, village, or family line with: Basukinath, Ramnath, and Lakshmannath.
- २२९. (B) Aniruddh, Arun, and Varun.** — The genealogical entry links the person, village, or family line with: Aniruddh, Arun, and Varun.
- २३०. (A) Suryanand and Girjanand.** — The genealogical entry links the person, village, or family line with: Suryanand and Girjanand.
- २३१. (C) Jayanarayan, Devanarayan, Shivanarayan, and Mahindranarayan.** — The genealogical entry links the person, village, or family line with: Jayanarayan, Devanarayan, Shivanarayan, and Mahindranarayan.
- २३२. (D) Dharmanath, Chandranath, Dayanath, and Buddhinath.** — The genealogical entry links the person, village, or family line with: Dharmanath, Chandranath, Dayanath, and Buddhinath.
- २३३. (C) Umakant** — The genealogical entry links the person, village, or family line with: Umakant
- २३४. (D) Premkant and Vishnukant** — The genealogical entry links the person, village, or family line with: Premkant and Vishnukant
- २३५. (D) Yashodhar** — The genealogical entry links the person, village, or family line with: Yashodhar
- २३६. (C) Suryakant** — The genealogical entry links the person, village, or family line with: Suryakant
- २३७. (C) Lalit** — The genealogical entry links the person, village, or family line with: Lalit
- २३८. (B) Rishu Kashyap** — The genealogical entry links the person, village, or family line with: Rishu Kashyap
- २३९. (D) Govind** — The genealogical entry links the person, village, or family line with: Govind
- २४०. (A) Bhairavi** — The genealogical entry links the person, village, or family line with: Bhairavi
- २४१. (A) Parmesha** — The genealogical entry links the person, village, or family line with: Parmesha
- २४२. (A) Ramlal and Ganesh** — The genealogical entry links the person, village, or family line with: Ramlal and Ganesh
- २४३. (D) Naresh; Dinesh** — The genealogical entry links the person, village, or family line with: Naresh; Dinesh
- २४४. (B) Singheshwar** — The genealogical entry links the person, village, or family line with: Singheshwar
- २४५. (A) Gajkishore (alias Gajanand)** — The genealogical entry links the person, village, or family line with: Gajkishore (alias Gajanand)
- २४६. (D) Krishnakishore** — The genealogical entry links the person, village, or family line with: Krishnakishore
- २४७. (A) Vijay Kishore** — The genealogical entry links the person, village, or family line with: Vijay Kishore
- २४८. (A) Devkant; Nikant** — The genealogical entry links the person, village, or family line with: Devkant; Nikant
- २४९. (A) Sundarnath** — The genealogical entry links the person, village, or family line with: Sundarnath
- २५०. (D) Amarnath** — The genealogical entry links the person, village, or family line with: Amarnath
- २५१. (C) Harishchandra** — The genealogical entry links the person, village, or family line with: Harishchandra
- २५२. (B) Purandhar and Jalandhar** — The genealogical entry links the person, village, or family line with: Purandhar and Jalandhar
- २५३. (B) Sushil Kumar** — The genealogical entry links the person, village, or family line with: Sushil Kumar
- २५४. (A) Kishore (alias Premdhara)** — The genealogical entry links the person, village, or family line with: Kishore (alias Premdhara)

२५५. **(D) Vijay Kishore** — The genealogical entry links the person, village, or family line with: Vijay Kishore
२५६. **(C) Suryanand** — The genealogical entry links the person, village, or family line with: Suryanand
२५७. **(B) Jaykrishna** — The genealogical entry links the person, village, or family line with: Jaykrishna
२५८. **(C) Sundarnath** — The genealogical entry links the person, village, or family line with: Sundarnath
२५९. **(D) Nareshmohan** — The genealogical entry links the person, village, or family line with: Nareshmohan
२६०. **(A) Chandan Kumar; Kundan Kumar** — The genealogical entry links the person, village, or family line with: Chandan Kumar; Kundan Kumar
२६१. **(B) Suryanarayan (alias Phekan)** — The genealogical entry links the person, village, or family line with: Suryanarayan (alias Phekan)
२६२. **(A) Nokhelal** — The genealogical entry links the person, village, or family line with: Nokhelal
२६३. **(C) Vanshidhar** — The genealogical entry links the person, village, or family line with: Vanshidhar
२६४. **(A) Ruranand** — The genealogical entry links the person, village, or family line with: Ruranand
२६५. **(A) Premlal and Keshivalal** — The genealogical entry links the person, village, or family line with: Premlal and Keshivalal
२६६. **(D) Kalikant** — The genealogical entry links the person, village, or family line with: Kalikant
२६७. **(C) Modnath** — The genealogical entry links the person, village, or family line with: Modnath
२६८. **(D) Raghunath** — The genealogical entry links the person, village, or family line with: Raghunath
२६९. **(A) Khashpur Gram.** — The genealogical entry links the person, village, or family line with: Khashpur Gram.
२७०. **(B) Giranand and Indranand.** — The genealogical entry links the person, village, or family line with: Giranand and Indranand.
२७१. **(A) Indranand.** — The genealogical entry links the person, village, or family line with: Indranand.
२७२. **(B) Bodhnath and Shilanath.** — The genealogical entry links the person, village, or family line with: Bodhnath and Shilanath.
२७३. **(D) Jhojhar.** — The genealogical entry links the person, village, or family line with: Jhojhar.
२७४. **(A) Umakant.** — The genealogical entry links the person, village, or family line with: Umakant.
२७५. **(D) Suryakant (Pr. Dilip) and Subhash (Pr. Santosh).** — The genealogical entry links the person, village, or family line with: Suryakant (Pr. Dilip) and Subhash (Pr. Santosh).
२७६. **(B) Aman, with an MA degree.** — The genealogical entry links the person, village, or family line with: Aman, with an MA degree.
२७७. **(A) Amit and Kaju.** — The genealogical entry links the person, village, or family line with: Amit and Kaju.
२७८. **(B) Anshu.** — The genealogical entry links the person, village, or family line with: Anshu.
२७९. **(B) Bauku.** — The genealogical entry links the person, village, or family line with: Bauku.
२८०. **(A) Bhajanlal.** — The genealogical entry links the person, village, or family line with: Bhajanlal.
२८१. **(A) Anuplal, Basantilal, and Kuchanlal.** — The genealogical entry links the person, village, or family line with: Anuplal, Basantilal, and Kuchanlal.
२८२. **(B) Genalal (Thakkan) and Govindlal.** — The genealogical entry links the person, village, or family line with: Genalal (Thakkan) and Govindlal.

- २८३. (A) Upendra, Virendra, Uday, and Ashok.** — The genealogical entry links the person, village, or family line with: Upendra, Virendra, Uday, and Ashok.
- २८४. (C) Khelanand and Bhoganand.** — The genealogical entry links the person, village, or family line with: Khelanand and Bhoganand.
- २८५. (D) Vinodanand and Panchanand.** — The genealogical entry links the person, village, or family line with: Vinodanand and Panchanand.
- २८६. (A) Kamlakant.** — The genealogical entry links the person, village, or family line with: Kamlakant.
- २८७. (D) Kalikant, Gaurikant, Nikant, and Vijaykant.** — The genealogical entry links the person, village, or family line with: Kalikant, Gaurikant, Nikant, and Vijaykant.
- २८८. (A) Manikant and Gopikant.** — The genealogical entry links the person, village, or family line with: Manikant and Gopikant.
- २८९. (A) Suryanand and Kalanand.** — The genealogical entry links the person, village, or family line with: Suryanand and Kalanand.
- २९०. (C) Ugranand, Duganand, Shivanand, and Devanand.** — The genealogical entry links the person, village, or family line with: Ugranand, Duganand, Shivanand, and Devanand.
- २९१. (C) Manoj and Mantu.** — The genealogical entry links the person, village, or family line with: Manoj and Mantu.
- २९२. (B) Shivshankar.** — The genealogical entry links the person, village, or family line with: Shivshankar.
- २९३. (B) Batesh (Pr. Kanhaiya) and Bambam.** — The genealogical entry links the person, village, or family line with: Batesh (Pr. Kanhaiya) and Bambam.
- २९४. (B) Devnath, Vishwanath, Kedarnath, and Ramanath.** — The genealogical entry links the person, village, or family line with: Devnath, Vishwanath, Kedarnath, and Ramanath.
- २९५. (D) Amarnath, Chandranath (Vinod), and Pramod.** — The genealogical entry links the person, village, or family line with: Amarnath, Chandranath (Vinod), and Pramod.
- २९६. (B) Jayant Kumar.** — The genealogical entry links the person, village, or family line with: Jayant Kumar.
- २९७. (B) Parashnath (Pr. Pashupatinath) and Lokeshnath.** — The genealogical entry links the person, village, or family line with: Parashnath (Pr. Pashupatinath) and Lokeshnath.
- २९८. (B) Siddhartha and Chaitanya.** — The genealogical entry links the person, village, or family line with: Siddhartha and Chaitanya.
- २९९. (B) Bhaskar.** — The genealogical entry links the person, village, or family line with: Bhaskar.
- ३००. (A) Narayan and Ramkrishna.** — The genealogical entry links the person, village, or family line with: Narayan and Ramkrishna.
- ३०१. (C) Amritanshu, Bhushan, and Arvind.** — The genealogical entry links the person, village, or family line with: Amritanshu, Bhushan, and Arvind.
- ३०२. (A) Shrilal (son of Phuri).** — The genealogical entry links the person, village, or family line with: Shrilal (son of Phuri).
- ३०३. (B) Devkant, Mahendrakant, Krishnakant, and Chandrakant.** — The genealogical entry links the person, village, or family line with: Devkant, Mahendrakant, Krishnakant, and Chandrakant.
- ३०४. (B) Assistant Manager at Dainik Jagran.** — The genealogical entry links the person, village, or family line with: Assistant Manager at Dainik Jagran.
- ३०५. (A) Anilendu.** — The genealogical entry links the person, village, or family line with: Anilendu.

- ३०६. (A) Sudhendra, Satyendra, and Khagendra.** — The genealogical entry links the person, village, or family line with: Sudhendra, Satyendra, and Khagendra.
- ३०७. (B) Balendu, Tarunendu, and Shakendu.** — The genealogical entry links the person, village, or family line with: Balendu, Tarunendu, and Shakendu.
- ३०८. (D) MSc Agricultural Scientist (Krishi Vaigyanik).** — The genealogical entry links the person, village, or family line with: MSc Agricultural Scientist (Krishi Vaigyanik).
- ३०९. (D) Amarnath Pathak.** — The genealogical entry links the person, village, or family line with: Amarnath Pathak.
- ३१०. (A) Pramod Chandra, Subodh Chandra, Prabodh Chandra, and Ramchandra.** — The genealogical entry links the person, village, or family line with: Pramod Chandra, Subodh Chandra, Prabodh Chandra, and Ramchandra.
- ३११. (B) Journalism (associated with the Indian Institute of Mass Communication, Delhi).** — The genealogical entry links the person, village, or family line with: Journalism (associated with the Indian Institute of Mass Communication, Delhi).
- ३१२. (C) Ajit and Manoj.** — The genealogical entry links the person, village, or family line with: Ajit and Manoj.
- ३१३. (B) Mrityunjay and Dhananjay.** — The genealogical entry links the person, village, or family line with: Mrityunjay and Dhananjay.
- ३१४. (A) Mrinal and Kunal.** — The genealogical entry links the person, village, or family line with: Mrinal and Kunal.
- ३१५. (D) Anil.** — The genealogical entry links the person, village, or family line with: Anil.
- ३१६. (A) Ramnarayan.** — The genealogical entry links the person, village, or family line with: Ramnarayan.
- ३१७. (A) Arun, Anil, Manoj, and Sushil.** — The genealogical entry links the person, village, or family line with: Arun, Anil, Manoj, and Sushil.
- ३१८. (D) Arjun, Vinod, and Ashok.** — The genealogical entry links the person, village, or family line with: Arjun, Vinod, and Ashok.
- ३१९. (D) Arvind Kumar and Praveen Kumar.** — The genealogical entry links the person, village, or family line with: Arvind Kumar and Praveen Kumar.
- ३२०. (C) Shivam.** — The genealogical entry links the person, village, or family line with: Shivam.
- ३२१. (B) Ayushman Kumar and an unnamed second son (implied by 'suito').** — The genealogical entry links the person, village, or family line with: Ayushman Kumar and an unnamed second son (implied by 'suito').
- ३२२. (B) Saurabh and Gaurav.** — The genealogical entry links the person, village, or family line with: Saurabh and Gaurav.
- ३२३. (D) Vishnu Dev.** — The genealogical entry links the person, village, or family line with: Vishnu Dev.
- ३२४. (C) Gurudev (Kailu).** — The genealogical entry links the person, village, or family line with: Gurudev (Kailu).
- ३२५. (B) Dharmanand, Sharmanand, and Karmanand.** — The genealogical entry links the person, village, or family line with: Dharmanand, Sharmanand, and Karmanand.
- ३२६. (A) Vivekanand.** — The genealogical entry links the person, village, or family line with: Vivekanand.
- ३२७. (D) Shankar.** — The genealogical entry links the person, village, or family line with: Shankar.
- ३२८. (C) Shashikant and Yashikant.** — The genealogical entry links the person, village, or family line with: Shashikant and Yashikant.
- ३२९. (D) Abhaykant (Nehru) and Shyamakant.** — The genealogical entry links the person, village, or family line with: Abhaykant (Nehru) and Shyamakant.
- ३३०. (A) Manikant.** — The genealogical entry links the person, village, or family line with: Manikant.
- ३३१. (B) Ritesh and Nitesh.** — The genealogical entry links the person, village, or family line with: Ritesh and Nitesh.

३३२. (B) **Sushilkant**. — The genealogical entry links the person, village, or family line with: Sushilkant.
३३३. (C) **Vasudev**. — The genealogical entry links the person, village, or family line with: Vasudev.
३३४. (A) **Durganand**. — The genealogical entry links the person, village, or family line with: Durganand.
३३५. (C) **Ramchandra**. — The genealogical entry links the person, village, or family line with: Ramchandra.
३३६. (A) **Manoj**. — The genealogical entry links the person, village, or family line with: Manoj.
३३७. (C) **Kamalanand**. — The genealogical entry links the person, village, or family line with: Kamalanand.
३३८. (B) **Ashok and Lakshman**. — The genealogical entry links the person, village, or family line with: Ashok and Lakshman.
३३९. (C) **Shridhar**. — The genealogical entry links the person, village, or family line with: Shridhar.
३४०. (D) **Pranmohan**. — The genealogical entry links the person, village, or family line with: Pranmohan.
३४१. (A) **Kalpanath**. — The genealogical entry links the person, village, or family line with: Kalpanath.
३४२. (A) **Baidyanath**. — The genealogical entry links the person, village, or family line with: Baidyanath.
३४३. (B) **Mitthu**. — The genealogical entry links the person, village, or family line with: Mitthu.
३४४. (C) **Sunil**. — The genealogical entry links the person, village, or family line with: Sunil.
३४५. (D) **Billat**. — The genealogical entry links the person, village, or family line with: Billat.
३४६. (A) **Life Insurance (Jeevan Bima Karmi)**. — The genealogical entry links the person, village, or family line with: Life Insurance (Jeevan Bima Karmi).
३४७. (D) **Shobhan**. — The genealogical entry links the person, village, or family line with: Shobhan.
३४८. (B) **Parmeshwar and Kusheshwar**. — The genealogical entry links the person, village, or family line with: Parmeshwar and Kusheshwar.
३४९. (C) **Vidheshwar**. — The genealogical entry links the person, village, or family line with: Vidheshwar.
३५०. (C) **Karuneshwar**. — The genealogical entry links the person, village, or family line with: Karuneshwar.
३५१. (B) **Kundeshwar**. — The genealogical entry links the person, village, or family line with: Kundeshwar.
३५२. (A) **Kripanand**. — The genealogical entry links the person, village, or family line with: Kripanand.
३५३. (B) **Ganganand**. — The genealogical entry links the person, village, or family line with: Ganganand.
३५४. (B) **Durganand**. — The genealogical entry links the person, village, or family line with: Durganand.
३५५. (B) **Bablu**. — The genealogical entry links the person, village, or family line with: Bablu.
३५६. (B) **Kalidatt** — The genealogical entry links the person, village, or family line with: Kalidatt
३५७. (A) **Hari** — The genealogical entry links the person, village, or family line with: Hari
३५८. (A) **Rupnath** — The genealogical entry links the person, village, or family line with: Rupnath
३५९. (C) **Mohan** — The genealogical entry links the person, village, or family line with: Mohan
३६०. (C) **Vibhakar** — The genealogical entry links the person, village, or family line with: Vibhakar
३६१. (D) **Vibhakar** — The genealogical entry links the person, village, or family line with: Vibhakar
३६२. (C) **Vikal** — The genealogical entry links the person, village, or family line with: Vikal
३६३. (B) **Ugrasen** — The genealogical entry links the person, village, or family line with: Ugrasen
३६४. (D) **Harikrishna and Dhairyai** — The genealogical entry links the person, village, or family line with: Harikrishna and Dhairyai

- ३६५. (B) Bholanath and Lakshman** — The genealogical entry links the person, village, or family line with: Bholanath and Lakshman
- ३६६. (D) Genalal** — The genealogical entry links the person, village, or family line with: Genalal
- ३६७. (C) Kulanand** — The genealogical entry links the person, village, or family line with: Kulanand
- ३६८. (A) Nokhelal** — The genealogical entry links the person, village, or family line with: Nokhelal
- ३६९. (C) Damodar** — The genealogical entry links the person, village, or family line with: Damodar
- ३७०. (D) Nunulal and Ganesh** — The genealogical entry links the person, village, or family line with: Nunulal and Ganesh
- ३७१. (A) Aniruddha** — The genealogical entry links the person, village, or family line with: Aniruddha
- ३७२. (A) Ganesh** — The genealogical entry links the person, village, or family line with: Ganesh
- ३७३. (B) Suryamanand** — The genealogical entry links the person, village, or family line with: Suryamanand
- ३७४. (D) Sanphul** — The genealogical entry links the person, village, or family line with: Sanphul
- ३७५. (A) Shukdev** — The genealogical entry links the person, village, or family line with: Shukdev
- ३७६. (A) Chandrakishor** — The genealogical entry links the person, village, or family line with: Chandrakishor
- ३७७. (C) Tinkauri and Vinanand** — The genealogical entry links the person, village, or family line with: Tinkauri and Vinanand
- ३७८. (A) Vedanand** — The genealogical entry links the person, village, or family line with: Vedanand
- ३७९. (D) Revati and Vishweshwar** — The genealogical entry links the person, village, or family line with: Revati and Vishweshwar
- ३८०. (D) Revati** — The genealogical entry links the person, village, or family line with: Revati
- ३८१. (B) Shyamsundar and Ramsundar** — The genealogical entry links the person, village, or family line with: Shyamsundar and Ramsundar
- ३८२. (D) Shyamsundar** — The genealogical entry links the person, village, or family line with: Shyamsundar
- ३८३. (B) Udit and Damodar** — The genealogical entry links the person, village, or family line with: Udit and Damodar
- ३८४. (B) Sattan** — The genealogical entry links the person, village, or family line with: Sattan
- ३८५. (C) Nunulal** — The genealogical entry links the person, village, or family line with: Nunulal
- ३८६. (B) Singheshwar, Kapileshwar, and Lakshmishwar** — The genealogical entry links the person, village, or family line with: Singheshwar, Kapileshwar, and Lakshmishwar
- ३८७. (A) Singheshwar** — The genealogical entry links the person, village, or family line with: Singheshwar
- ३८८. (A) Babulal** — The genealogical entry links the person, village, or family line with: Babulal
- ३८९. (C) Vishwanath, Bholanath, and Jagannath** — The genealogical entry links the person, village, or family line with: Vishwanath, Bholanath, and Jagannath
- ३९०. (D) Harinandan** — The genealogical entry links the person, village, or family line with: Harinandan
- ३९१. (C) Kaniklal** — The genealogical entry links the person, village, or family line with: Kaniklal
- ३९२. (A) Umapati and Mukund** — The genealogical entry links the person, village, or family line with: Umapati and Mukund
- ३९३. (D) Narottam** — The genealogical entry links the person, village, or family line with: Narottam
- ३९४. (D) 27 January 1930** — The genealogical entry links the person, village, or family line with: 27 January 1930

३९५. (B) **MM Pashupati and MM Raghupati** — The genealogical entry links the person, village, or family line with: MM Pashupati and MM Raghupati
३९६. (A) **MM Akil** — The genealogical entry links the person, village, or family line with: MM Akil
३९७. (B) **Shaktinath** — The genealogical entry links the person, village, or family line with: Shaktinath
३९८. (B) **Vidyanath** — The genealogical entry links the person, village, or family line with: Vidyanath
३९९. (B) **Mata Tekvati** — The genealogical entry links the person, village, or family line with: Mata Tekvati
४००. (D) **Jahanpur** — The genealogical entry links the person, village, or family line with: Jahanpur
४०१. (A) **Kedarnath** — The genealogical entry links the person, village, or family line with: Kedarnath
४०२. (C) **District Education Officer (DEO)** — The genealogical entry links the person, village, or family line with: District Education Officer (DEO)
४०३. (D) **Reserve Bank of India (RBI)** — The genealogical entry links the person, village, or family line with: Reserve Bank of India (RBI)
४०४. (B) **Yogendra Narayan** — The genealogical entry links the person, village, or family line with: Yogendra Narayan
४०५. (A) **Jayant** — The genealogical entry links the person, village, or family line with: Jayant
४०६. (A) **Eklal** — The genealogical entry links the person, village, or family line with: Eklal
४०७. (B) **Parmanand** — The genealogical entry links the person, village, or family line with: Parmanand
४०८. (C) **MM Raghupati** — The genealogical entry links the person, village, or family line with: MM Raghupati
४०९. (B) **Harinath** — The genealogical entry links the person, village, or family line with: Harinath
४१०. (B) **Ramdev** — The genealogical entry links the person, village, or family line with: Ramdev
४११. (C) **Finance Service (Vitta Seva)** — The genealogical entry links the person, village, or family line with: Finance Service (Vitta Seva)
४१२. (B) **MSc** — The genealogical entry links the person, village, or family line with: MSc
४१३. (C) **Mahakant** — The genealogical entry links the person, village, or family line with: Mahakant
४१४. (D) **Rameshwar** — The genealogical entry links the person, village, or family line with: Rameshwar
४१५. (B) **BCA** — The genealogical entry links the person, village, or family line with: BCA
४१६. (D) **Kukru** — The genealogical entry links the person, village, or family line with: Kukru
४१७. (C) **Haldhar** — The genealogical entry links the person, village, or family line with: Haldhar
४१८. (C) **Naveennath** — The genealogical entry links the person, village, or family line with: Naveennath
४१९. (B) **Baidyanath** — The genealogical entry links the person, village, or family line with: Baidyanath
४२०. (C) **Kumhari.** — The genealogical entry links the person, village, or family line with: Kumhari.
४२१. (B) **Sukhsena.** — The genealogical entry links the person, village, or family line with: Sukhsena.
४२२. (D) **Ekamba.** — The genealogical entry links the person, village, or family line with: Ekamba.
४२३. (B) **Andhasur.** — The genealogical entry links the person, village, or family line with: Andhasur.
४२४. (B) **Kukuroun.** — The genealogical entry links the person, village, or family line with: Kukuroun.
४२५. (D) **Sukhsena.** — The genealogical entry links the person, village, or family line with: Sukhsena.
४२६. (B) **Rahipura.** — The genealogical entry links the person, village, or family line with: Rahipura.
४२७. (A) **Asura.** — The genealogical entry links the person, village, or family line with: Asura.

४२८. (D) **Balha Supaul.** — The genealogical entry links the person, village, or family line with: Balha Supaul.
४२९. (B) **Journalist.** — The genealogical entry links the person, village, or family line with: Journalist.
४३०. (C) **Yoganath.** — The genealogical entry links the person, village, or family line with: Yoganath.
४३१. (D) **Babulalchand.** — The genealogical entry links the person, village, or family line with: Babulalchand.
४३२. (B) **Jhajhu.** — The genealogical entry links the person, village, or family line with: Jhajhu.
४३३. (A) **Shishiraman and Sonu Kumar.** — The genealogical entry links the person, village, or family line with: Shishiraman and Sonu Kumar.
४३४. (A) **Bhavi.** — The genealogical entry links the person, village, or family line with: Bhavi.
४३५. (C) **Lal.** — The genealogical entry links the person, village, or family line with: Lal.
४३६. (C) **Indramohan.** — The genealogical entry links the person, village, or family line with: Indramohan.
४३७. (A) **Khandvala.** — The genealogical entry links the person, village, or family line with: Khandvala.
४३८. (D) **Takwal.** — The genealogical entry links the person, village, or family line with: Takwal.
४३९. (C) **Nityanand.** — The genealogical entry links the person, village, or family line with: Nityanand.
४४०. (B) **Ramanand, Kamlanand, and Bulanand.** — The genealogical entry links the person, village, or family line with: Ramanand, Kamlanand, and Bulanand.
४४१. (A) **Santlal.** — The genealogical entry links the person, village, or family line with: Santlal.
४४२. (C) **Manak.** — The genealogical entry links the person, village, or family line with: Manak.
४४३. (A) **Heera.** — The genealogical entry links the person, village, or family line with: Heera.
४४४. (C) **Purnia.** — The genealogical entry links the person, village, or family line with: Purnia.
४४५. (D) **Tirthanand.** — The genealogical entry links the person, village, or family line with: Tirthanand.
४४६. (C) **Indramohan.** — The genealogical entry links the person, village, or family line with: Indramohan.
४४७. (B) **Indranand and Kalanand.** — The genealogical entry links the person, village, or family line with: Indranand and Kalanand.
४४८. (C) **Nishankhud Desh.** — The genealogical entry links the person, village, or family line with: Nishankhud Desh.
४४९. (A) **Kashinath.** — The genealogical entry links the person, village, or family line with: Kashinath.
४५०. (C) **Tushar Kumar.** — The genealogical entry links the person, village, or family line with: Tushar Kumar.
४५१. (A) **Srimati Asha.** — The genealogical entry links the person, village, or family line with: Srimati Asha.
४५२. (B) **Sankarshana.** — The genealogical entry links the person, village, or family line with: Sankarshana.
४५३. (D) **MBBS (Doctor).** — The genealogical entry links the person, village, or family line with: MBBS (Doctor).
४५४. (A) **Aniruddha.** — The genealogical entry links the person, village, or family line with: Aniruddha.
४५५. (D) **Prasiddha Sankarshana.** — The genealogical entry links the person, village, or family line with: Prasiddha Sankarshana.
४५६. (A) **Ganesh.** — The genealogical entry links the person, village, or family line with: Ganesh.
४५७. (A) **Manek.** — The genealogical entry links the person, village, or family line with: Manek.
४५८. (C) **Panchanand.** — The genealogical entry links the person, village, or family line with: Panchanand.
४५९. (C) **Sudhakar and Vasudev.** — The genealogical entry links the person, village, or family line with: Sudhakar and Vasudev.

- ४६०. (B) Vivekanand alias Bablu.** — The genealogical entry links the person, village, or family line with: Vivekanand alias Bablu.
- ४६१. (B) Vaibhav.** — The genealogical entry links the person, village, or family line with: Vaibhav.
- ४६२. (D) Isharu.** — The genealogical entry links the person, village, or family line with: Isharu.
- ४६३. (D) Parmanand, Dayanand, and Shivanand.** — The genealogical entry links the person, village, or family line with: Parmanand, Dayanand, and Shivanand.
- ४६४. (D) Soni and Poshan.** — The genealogical entry links the person, village, or family line with: Soni and Poshan.
- ४६५. (C) Bataha, Ishwaridatt, and Giridharika.** — The genealogical entry links the person, village, or family line with: Bataha, Ishwaridatt, and Giridharika.
- ४६६. (B) Kanh.** — The genealogical entry links the person, village, or family line with: Kanh.
- ४६७. (D) Pagu and Supan.** — The genealogical entry links the person, village, or family line with: Pagu and Supan.
- ४६८. (D) Baburaiya and Atmaram.** — The genealogical entry links the person, village, or family line with: Baburaiya and Atmaram.
- ४६९. (B) Devidatt and Gauridatt.** — The genealogical entry links the person, village, or family line with: Devidatt and Gauridatt.
- ४७०. (B) Saryan, Tulsidatt, and Lakshmidatta.** — The genealogical entry links the person, village, or family line with: Saryan, Tulsidatt, and Lakshmidatta.
- ४७१. (A) Gaurikant and Shashikant.** — The genealogical entry links the person, village, or family line with: Gaurikant and Shashikant.
- ४७२. (A) Harikant.** — The genealogical entry links the person, village, or family line with: Harikant.
- ४७३. (C) Lakshminath.** — The genealogical entry links the person, village, or family line with: Lakshminath.
- ४७४. (D) Jajwal.** — The genealogical entry links the person, village, or family line with: Jajwal.
- ४७५. (D) Asha.** — The genealogical entry links the person, village, or family line with: Asha.
- ४७६. (B) Manas.** — The genealogical entry links the person, village, or family line with: Manas.
- ४७७. (B) Tirhut.** — The genealogical entry links the person, village, or family line with: Tirhut.
- ४७८. (A) Tushar Kumar.** — The genealogical entry links the person, village, or family line with: Tushar Kumar.
- ४७९. (A) Shrikrishna.** — The genealogical entry links the person, village, or family line with: Shrikrishna.
- ४८०. (A) Darihara.** — The genealogical entry links the person, village, or family line with: Darihara.
- ४८१. (D) Kanh.** — The genealogical entry links the person, village, or family line with: Kanh.
- ४८२. (B) Baidyanath.** — The genealogical entry links the person, village, or family line with: Baidyanath.
- ४८३. (C) Visha.** — The genealogical entry links the person, village, or family line with: Visha.
- ४८४. (C) Baliyas.** — The genealogical entry links the person, village, or family line with: Baliyas.
- ४८५. (C) Sirsiya.** — The genealogical entry links the person, village, or family line with: Sirsiya.
- ४८६. (B) Harikant.** — The genealogical entry links the person, village, or family line with: Harikant.
- ४८७. (D) Paramgarh.** — The genealogical entry links the person, village, or family line with: Paramgarh.
- ४८८. (D) Pagu.** — The genealogical entry links the person, village, or family line with: Pagu.
- ४८९. (D) Sakma.** — The genealogical entry links the person, village, or family line with: Sakma.

- ४९०. (D) Baldev and Arjun himself (Wait, Arjun's sons are Arjun and Baldev).** — The genealogical entry links the person, village, or family line with: Baldev and Arjun himself (Wait, Arjun's sons are Arjun and Baldev).
- ४९१. (A) Babejik.** — The genealogical entry links the person, village, or family line with: Babejik.
- ४९२. (A) Manahar.** — The genealogical entry links the person, village, or family line with: Manahar.
- ४९३. (C) Ramakant and Tulakant.** — The genealogical entry links the person, village, or family line with: Ramakant and Tulakant.
- ४९४. (D) Gauridatta.** — The genealogical entry links the person, village, or family line with: Gauridatta.
- ४९५. (B) Baliyas.** — The genealogical entry links the person, village, or family line with: Baliyas.
- ४९६. (C) Ratipati.** — The genealogical entry links the person, village, or family line with: Ratipati.
- ४९७. (A) Bhavnand is the son of Kartikeya.** — The genealogical entry links the person, village, or family line with: Bhavnand is the son of Kartikeya.
- ४९८. (B) The pursuit of livelihood (Ajeevikarth).** — The genealogical entry links the person, village, or family line with: The pursuit of livelihood (Ajeevikarth).
- ४९९. (C) Ravindranath.** — The genealogical entry links the person, village, or family line with: Ravindranath.
- ५००. (C) Kamalakant, Dhirkant, and Veerkant.** — The genealogical entry links the person, village, or family line with: Kamalakant, Dhirkant, and Veerkant.
- ५०१. (A) Vishal and Laxminath.** — The genealogical entry links the person, village, or family line with: Vishal and Laxminath.
- ५०२. (D) Harinandan.** — The genealogical entry links the person, village, or family line with: Harinandan.
- ५०३. (B) Hari, Atmaram, Mansaram, Dataram, Sahebram, and Lalaram.** — The genealogical entry links the person, village, or family line with: Hari, Atmaram, Mansaram, Dataram, Sahebram, and Lalaram.
- ५०४. (C) Chandidutt and Lochananand.** — The genealogical entry links the person, village, or family line with: Chandidutt and Lochananand.
- ५०५. (A) Amritnath.** — The genealogical entry links the person, village, or family line with: Amritnath.
- ५०६. (D) Hulashdutt, Gokhulnath, and Dhirnath.** — The genealogical entry links the person, village, or family line with: Hulashdutt, Gokhulnath, and Dhirnath.
- ५०७. (A) Nandkumar and Gorachand.** — The genealogical entry links the person, village, or family line with: Nandkumar and Gorachand.
- ५०८. (B) Baidyanath, Loknath, and Shaktinath.** — The genealogical entry links the person, village, or family line with: Baidyanath, Loknath, and Shaktinath.
- ५०९. (A) Gayanath.** — The genealogical entry links the person, village, or family line with: Gayanath.
- ५१०. (D) Ramaninath and Jnanendranath.** — The genealogical entry links the person, village, or family line with: Ramaninath and Jnanendranath.
- ५११. (A) Pitho, Gangesh, and Bhavesh.** — The genealogical entry links the person, village, or family line with: Pitho, Gangesh, and Bhavesh.
- ५१२. (B) Ratnakar.** — The genealogical entry links the person, village, or family line with: Ratnakar.
- ५१३. (C) Budhikar, Hore, and Dinakar.** — The genealogical entry links the person, village, or family line with: Budhikar, Hore, and Dinakar.
- ५१४. (C) Shankar.** — The genealogical entry links the person, village, or family line with: Shankar.

५१५. (A) **Chandrakar, Vibhakar, and Veni.** — The genealogical entry links the person, village, or family line with: Chandrakar, Vibhakar, and Veni.
५१६. (C) **Jagat and Bhim.** — The genealogical entry links the person, village, or family line with: Jagat and Bhim.
५१७. (A) **Vishweshwar and Janaki.** — The genealogical entry links the person, village, or family line with: Vishweshwar and Janaki.
५१८. (B) **Dulli and Totanath.** — The genealogical entry links the person, village, or family line with: Dulli and Totanath.
५१९. (B) **Bholanath.** — The genealogical entry links the person, village, or family line with: Bholanath.
५२०. (B) **Dolgovind and Navinchand.** — The genealogical entry links the person, village, or family line with: Dolgovind and Navinchand.
५२१. (C) **Bhuvan, Darpanarayan, and Chandan.** — The genealogical entry links the person, village, or family line with: Bhuvan, Darpanarayan, and Chandan.
५२२. (C) **Devram and Nayan.** — The genealogical entry links the person, village, or family line with: Devram and Nayan.
५२३. (B) **Kanram.** — The genealogical entry links the person, village, or family line with: Kanram.
५२४. (B) **Ramsunder and Jaygopal.** — The genealogical entry links the person, village, or family line with: Ramsunder and Jaygopal.
५२५. (D) **Vishnuchand and Maheshchand.** — The genealogical entry links the person, village, or family line with: Vishnuchand and Maheshchand.
५२६. (D) **Ramnagar.** — The genealogical entry links the person, village, or family line with: Ramnagar.
५२७. (A) **Talaki.** — The genealogical entry links the person, village, or family line with: Talaki.
५२८. (B) **Subuli.** — The genealogical entry links the person, village, or family line with: Subuli.
५२९. (C) **Muktaram and Khoshali.** — The genealogical entry links the person, village, or family line with: Muktaram and Khoshali.
५३०. (B) **Natthu and Nandkumar.** — The genealogical entry links the person, village, or family line with: Natthu and Nandkumar.
५३१. (C) **Damru, Baidyanath, Baleshwar, Mahananda, and Deepchand.** — The genealogical entry links the person, village, or family line with: Damru, Baidyanath, Baleshwar, Mahananda, and Deepchand.
५३२. (A) **Doman.** — The genealogical entry links the person, village, or family line with: Doman.
५३३. (D) **Darihara.** — The genealogical entry links the person, village, or family line with: Darihara.
५३४. (D) **Karmaha.** — The genealogical entry links the person, village, or family line with: Karmaha.
५३५. (A) **Darihara.** — The genealogical entry links the person, village, or family line with: Darihara.
५३६. (C) **Ekhara.** — The genealogical entry links the person, village, or family line with: Ekhara.
५३७. (C) **Sodarpur.** — The genealogical entry links the person, village, or family line with: Sodarpur.
५३८. (A) **Mandar.** — The genealogical entry links the person, village, or family line with: Mandar.
५३९. (D) **Dih.** — The genealogical entry links the person, village, or family line with: Dih.
५४०. (A) **Sodarpur Mandar.** — The genealogical entry links the person, village, or family line with: Sodarpur Mandar.
५४१. (D) **Sodarpur.** — The genealogical entry links the person, village, or family line with: Sodarpur.
५४२. (B) **Sodarpur.** — The genealogical entry links the person, village, or family line with: Sodarpur.
५४३. (D) **Champo Yavani.** — The genealogical entry links the person, village, or family line with: Champo Yavani.

५४४. (B) **Udaypur.** — The genealogical entry links the person, village, or family line with: Udaypur.
५४५. (D) **Pavoli Satlakha.** — The genealogical entry links the person, village, or family line with: Pavoli Satlakha.
५४६. (D) **Sodarpur Satlakha.** — The genealogical entry links the person, village, or family line with: Sodarpur Satlakha.
५४७. (B) **Vithual.** — The genealogical entry links the person, village, or family line with: Vithual.
५४८. (D) **Mandar.** — The genealogical entry links the person, village, or family line with: Mandar.
५४९. (A) **Simhashram.** — The genealogical entry links the person, village, or family line with: Simhashram.
५५०. (B) **Sodarpur Darihara.** — The genealogical entry links the person, village, or family line with: Sodarpur Darihara.
५५१. (D) **Sodarpur Mandar.** — The genealogical entry links the person, village, or family line with: Sodarpur Mandar.
५५२. (D) **Sodarpur Satlakha.** — The genealogical entry links the person, village, or family line with: Sodarpur Satlakha.
५५३. (D) **Nishiddha Kula (Prohibited lineage).** — The genealogical entry links the person, village, or family line with: Nishiddha Kula (Prohibited lineage).
५५४. (D) **Sarisav Karmaha.** — The genealogical entry links the person, village, or family line with: Sarisav Karmaha.
५५५. (D) **Sodarpur Pali.** — The genealogical entry links the person, village, or family line with: Sodarpur Pali.
५५६. (C) **Hariam.** — The genealogical entry links the person, village, or family line with: Hariam.
५५७. (D) **Navaranga.** — The genealogical entry links the person, village, or family line with: Navaranga.
५५८. (C) **Mandar.** — The genealogical entry links the person, village, or family line with: Mandar.
५५९. (A) **Sodarpur Valias.** — The genealogical entry links the person, village, or family line with: Sodarpur Valias.
५६०. (B) **Sodarpur.** — The genealogical entry links the person, village, or family line with: Sodarpur.
५६१. (D) **Jamuni.** — The genealogical entry links the person, village, or family line with: Jamuni.
५६२. (B) **Sodarpur Karmaha.** — The genealogical entry links the person, village, or family line with: Sodarpur Karmaha.
५६३. (C) **Sodarpur Belauch.** — The genealogical entry links the person, village, or family line with: Sodarpur Belauch.
५६४. (C) **Khandwala Thataunt.** — The genealogical entry links the person, village, or family line with: Khandwala Thataunt.
५६५. (D) **Sakraudhi Pali.** — The genealogical entry links the person, village, or family line with: Sakraudhi Pali.
५६६. (C) **Mandar Pachahi.** — The genealogical entry links the person, village, or family line with: Mandar Pachahi.
५६७. (D) **Sodarpur Satlakha.** — The genealogical entry links the person, village, or family line with: Sodarpur Satlakha.
५६८. (C) **Darihara.** — The genealogical entry links the person, village, or family line with: Darihara.
५६९. (C) **33** — The genealogical entry links the person, village, or family line with: 33
५७०. (A) **Daulat Jahan** — The genealogical entry links the person, village, or family line with: Daulat Jahan
५७१. (A) **Five years.** — The genealogical entry links the person, village, or family line with: Five years.
५७२. (C) **The West ('Paschim desh-sa agat').** — The genealogical entry links the person, village, or family line with: The West ('Paschim desh-sa agat').
५७३. (C) **A specific symbol or 'Chinha' is placed in the records to identify them as descendants of a 'great sinner'.** — The genealogical entry links the person, village, or family line with: A specific symbol or 'Chinha' is placed in the records to identify them as descendants of a 'great sinner'.
५७४. (A) **Govinda.** — The genealogical entry links the person, village, or family line with: Govinda.
५७५. (D) **Entry 92.** — The genealogical entry links the person, village, or family line with: Entry 92.

- ५७६. (D) A specific maternal village or sub-location associated with the lineage.** — The genealogical entry links the person, village, or family line with: A specific maternal village or sub-location associated with the lineage.
- ५७७. (D) Karmaha.** — The genealogical entry links the person, village, or family line with: Karmaha.
- ५७८. (C) Five years.** — The genealogical entry links the person, village, or family line with: Five years.
- ५७९. (C) Pratyaksha (Perception), Anumana (Inference), Upamana (Comparison), and Shabda (Verbal Testimony).** — The genealogical entry links the person, village, or family line with: Pratyaksha (Perception), Anumana (Inference), Upamana (Comparison), and Shabda (Verbal Testimony).
- ५८०. (C) Dinesh Chandra Bhattacharya.** — The genealogical entry links the person, village, or family line with: Dinesh Chandra Bhattacharya.
- ५८१. (B) Table 11 and Table 12.** — The genealogical entry links the person, village, or family line with: Table 11 and Table 12.
- ५८२. (B) Kariyan, Samastipur.** — The genealogical entry links the person, village, or family line with: Kariyan, Samastipur.
- ५८३. (B) Table 28 and Table 94.** — The genealogical entry links the person, village, or family line with: Table 28 and Table 94.
- ५८४. (B) The daughter of Raghupani.** — The genealogical entry links the person, village, or family line with: The daughter of Raghupani.
- ५८५. (A) Ram.** — The genealogical entry links the person, village, or family line with: Ram.
- ५८६. (C) Sasimhwar.** — The genealogical entry links the person, village, or family line with: Sasimhwar.
- ५८७. (C) Harshanin (alias Heera).** — The genealogical entry links the person, village, or family line with: Harshanin (alias Heera).
- ५८८. (A) Amarnath.** — The genealogical entry links the person, village, or family line with: Amarnath.
- ५८९. (B) Karmaha.** — The genealogical entry links the person, village, or family line with: Karmaha.
- ५९०. (C) Baidyanath.** — The genealogical entry links the person, village, or family line with: Baidyanath.
- ५९१. (C) Meghnath and Shivanandan.** — The genealogical entry links the person, village, or family line with: Meghnath and Shivanandan.
- ५९२. (D) Mangnu.** — The genealogical entry links the person, village, or family line with: Mangnu.
- ५९३. (B) Sandahpur.** — The genealogical entry links the person, village, or family line with: Sandahpur.
- ५९४. (D) Khushahal Singh.** — The genealogical entry links the person, village, or family line with: Khushahal Singh.
- ५९५. (A) Babunath.** — The genealogical entry links the person, village, or family line with: Babunath.
- ५९६. (D) Sarisab Gram (Khangur).** — The genealogical entry links the person, village, or family line with: Sarisab Gram (Khangur).
- ५९७. (A) Harshamani.** — The genealogical entry links the person, village, or family line with: Harshamani.
- ५९८. (D) Kailakh.** — The genealogical entry links the person, village, or family line with: Kailakh.
- ५९९. (B) Batuhan.** — The genealogical entry links the person, village, or family line with: Batuhan.
- ६००. (A) Gumani.** — The genealogical entry links the person, village, or family line with: Gumani.
- ६०१. (B) Chhokar.** — The genealogical entry links the person, village, or family line with: Chhokar.
- ६०२. (A) Khantar (or Chhitaru).** — The genealogical entry links the person, village, or family line with: Khantar (or Chhitaru).

- ᐃᐃᐃ. (B) **Khantar**. — The genealogical entry links the person, village, or family line with: Khantar.
- ᐃᐃᐃ. (D) **Baidyanath**. — The genealogical entry links the person, village, or family line with: Baidyanath.
- ᐃᐃᐃ. (B) **Pali**. — The genealogical entry links the person, village, or family line with: Pali.
- ᐃᐃᐃ. (A) **Pakhyanath**. — The genealogical entry links the person, village, or family line with: Pakhyanath.
- ᐃᐃᐃ. (A) **Bhaiu (or Nena)**. — The genealogical entry links the person, village, or family line with: Bhaiu (or Nena).
- ᐃᐃᐃ. (C) **Babujan**. — The genealogical entry links the person, village, or family line with: Babujan.
- ᐃᐃᐃ. (C) **Gopal**. — The genealogical entry links the person, village, or family line with: Gopal.
- ᐃᐃᐃ. (A) **Trilochan**. — The genealogical entry links the person, village, or family line with: Trilochan.
- ᐃᐃᐃ. (C) **Siddhinath**. — The genealogical entry links the person, village, or family line with: Siddhinath.
- ᐃᐃᐃ. (A) **Suryanarayan**. — The genealogical entry links the person, village, or family line with: Suryanarayan.
- ᐃᐃᐃ. (B) **Anita**. — The genealogical entry links the person, village, or family line with: Anita.
- ᐃᐃᐃ. (A) **Dipesh**. — The genealogical entry links the person, village, or family line with: Dipesh.
- ᐃᐃᐃ. (D) **Bhairav**. — The genealogical entry links the person, village, or family line with: Bhairav.
- ᐃᐃᐃ. (C) **Siddhinath**. — The genealogical entry links the person, village, or family line with: Siddhinath.
- ᐃᐃᐃ. (A) **Bhaveshkant**. — The genealogical entry links the person, village, or family line with: Bhaveshkant.
- ᐃᐃᐃ. (D) **Shankardatt**. — The genealogical entry links the person, village, or family line with: Shankardatt.
- ᐃᐃᐃ. (C) **Chongan**. — The genealogical entry links the person, village, or family line with: Chongan.
- ᐃᐃᐃ. (B) **Jivanath**. — The genealogical entry links the person, village, or family line with: Jivanath.
- ᐃᐃᐃ. (B) **Sundar of Pali**. — The genealogical entry links the person, village, or family line with: Sundar of Pali.
- ᐃᐃᐃ. (D) **Mithranath**. — The genealogical entry links the person, village, or family line with: Mithranath.
- ᐃᐃᐃ. (A) **Bhukhika**. — The genealogical entry links the person, village, or family line with: Bhukhika.
- ᐃᐃᐃ. (C) **Pa. Govinda**. — The genealogical entry links the person, village, or family line with: Pa. Govinda.
- ᐃᐃᐃ. (C) **Aniruddha**. — The genealogical entry links the person, village, or family line with: Aniruddha.
- ᐃᐃᐃ. (B) **Lakshmidhar (maternal dau: Karmaha)**. — The genealogical entry links the person, village, or family line with: Lakshmidhar (maternal dau: Karmaha).
- ᐃᐃᐃ. (D) **Bhikhiyaka**. — The genealogical entry links the person, village, or family line with: Bhikhiyaka.
- ᐃᐃᐃ. (A) **Manik of Satlakha**. — The genealogical entry links the person, village, or family line with: Manik of Satlakha.
- ᐃᐃᐃ. (A) **Bhaiyan**. — The genealogical entry links the person, village, or family line with: Bhaiyan.
- ᐃᐃᐃ. (B) **Dinanath and Chaturanand**. — The genealogical entry links the person, village, or family line with: Dinanath and Chaturanand.
- ᐃᐃᐃ. (C) **Aniruddha**. — The genealogical entry links the person, village, or family line with: Aniruddha.
- ᐃᐃᐃ. (B) **Jamanahar**. — The genealogical entry links the person, village, or family line with: Jamanahar.
- ᐃᐃᐃ. (D) **Bechuka**. — The genealogical entry links the person, village, or family line with: Bechuka.
- ᐃᐃᐃ. (B) **Sakurdatt**. — The genealogical entry links the person, village, or family line with: Sakurdatt.
- ᐃᐃᐃ. (C) **Pa. Ramchandra (or Lakshman)**. — The genealogical entry links the person, village, or family line with: Pa. Ramchandra (or Lakshman).

- ६३६. (A) Umanath, Ramanath, Vaiyakarana Roopnath, and Bhavnath.** — The genealogical entry links the person, village, or family line with: Umanath, Ramanath, Vaiyakarana Roopnath, and Bhavnath.
- ६३७. (A) Gudar.** — The genealogical entry links the person, village, or family line with: Gudar.
- ६३८. (D) Kashinath (or Mathuranath).** — The genealogical entry links the person, village, or family line with: Kashinath (or Mathuranath).
- ६३९. (A) Ramanath (alias Amirilaal).** — The genealogical entry links the person, village, or family line with: Ramanath (alias Amirilaal).
- ६४०. (A) Jagmohan.** — The genealogical entry links the person, village, or family line with: Jagmohan.
- ६४१. (B) Narendra (alias Munika).** — The genealogical entry links the person, village, or family line with: Narendra (alias Munika).
- ६४२. (A) Jayika.** — The genealogical entry links the person, village, or family line with: Jayika.
- ६४३. (A) Ratneshwara and Rameshwara.** — The genealogical entry links the person, village, or family line with: Ratneshwara and Rameshwara.
- ६४४. (C) Hore.** — The genealogical entry links the person, village, or family line with: Hore.
- ६४५. (A) Jagat-pati, Prithvi-pati, Mahi-pati, and Dharma-pati.** — The genealogical entry links the person, village, or family line with: Jagat-pati, Prithvi-pati, Mahi-pati, and Dharma-pati.
- ६४६. (C) Mishra Nanhaku.** — The genealogical entry links the person, village, or family line with: Mishra Nanhaku.
- ६४७. (B) Chhotaku.** — The genealogical entry links the person, village, or family line with: Chhotaku.
- ६४८. (A) Vidyanidhi and Ramanidhi.** — The genealogical entry links the person, village, or family line with: Vidyanidhi and Ramanidhi.
- ६४९. (B) Premanath.** — The genealogical entry links the person, village, or family line with: Premanath.
- ६५०. (B) Ruramani, Jagatmani, and Mishramani.** — The genealogical entry links the person, village, or family line with: Ruramani, Jagatmani, and Mishramani.
- ६५१. (D) Mishra Ruramani.** — The genealogical entry links the person, village, or family line with: Mishra Ruramani.
- ६५२. (C) Harika.** — The genealogical entry links the person, village, or family line with: Harika.
- ६५३. (D) Baukuka.** — The genealogical entry links the person, village, or family line with: Baukuka.
- ६५४. (D) Mathuranath.** — The genealogical entry links the person, village, or family line with: Mathuranath.
- ६५५. (C) Simheshwari Datta.** — The genealogical entry links the person, village, or family line with: Simheshwari Datta.
- ६५६. (C) Shalandhara.** — The genealogical entry links the person, village, or family line with: Shalandhara.
- ६५७. (D) Hemakara and Shubhankara.** — The genealogical entry links the person, village, or family line with: Hemakara and Shubhankara.
- ६५८. (D) Mishra Milana.** — The genealogical entry links the person, village, or family line with: Mishra Milana.
- ६५९. (A) Parashamani (alias Bachaik) and Kanhaiya.** — The genealogical entry links the person, village, or family line with: Parashamani (alias Bachaik) and Kanhaiya.
- ६६०. (D) Babamani.** — The genealogical entry links the person, village, or family line with: Babamani.
- ६६१. (B) Mishra Khekhan.** — The genealogical entry links the person, village, or family line with: Mishra Khekhan.
- ६६२. (C) Dukhayaka.** — The genealogical entry links the person, village, or family line with: Dukhayaka.

- ६६३. (B) Krishna, Kamala, Balarama, and Shyama.** — The genealogical entry links the person, village, or family line with: Krishna, Kamala, Balarama, and Shyama.
- ६६४. (B) Subhash, Prabhash, and Vibhash.** — The genealogical entry links the person, village, or family line with: Subhash, Prabhash, and Vibhash.
- ६६५. (D) Raghuram and Abhiram.** — The genealogical entry links the person, village, or family line with: Raghuram and Abhiram.
- ६६६. (D) Andu, Prannath, and Chhotakanya.** — The genealogical entry links the person, village, or family line with: Andu, Prannath, and Chhotakanya.
- ६६७. (C) Manika.** — The genealogical entry links the person, village, or family line with: Manika.
- ६६८. (C) Shashinath, Bakanath, Sanphula, Bhikhari, and Grihanath.** — The genealogical entry links the person, village, or family line with: Shashinath, Bakanath, Sanphula, Bhikhari, and Grihanath.
- ६६९. (C) Vikalal.** — The genealogical entry links the person, village, or family line with: Vikalal.
- ६७०. (B) Hanuman-datta, Ishwar-datta, Shankar-datta, Shridatta, Kirtinath, and Chandidatta.** — The genealogical entry links the person, village, or family line with: Hanuman-datta, Ishwar-datta, Shankar-datta, Shridatta, Kirtinath, and Chandidatta.
- ६७१. (C) Bharana.** — The genealogical entry links the person, village, or family line with: Bharana.
- ६७२. (B) Motilal and Ajitlal.** — The genealogical entry links the person, village, or family line with: Motilal and Ajitlal.
- ६७३. (B) Shivananda, Yogananda, Ananda, Divakanta, and Bholananda.** — The genealogical entry links the person, village, or family line with: Shivananda, Yogananda, Ananda, Divakanta, and Bholananda.
- ६७४. (D) Hrishiksha.** — The genealogical entry links the person, village, or family line with: Hrishiksha.
- ६७५. (A) Amritnath and Hridaynath.** — The genealogical entry links the person, village, or family line with: Amritnath and Hridaynath.
- ६७६. (D) Mahesha.** — The genealogical entry links the person, village, or family line with: Mahesha.
- ६७७. (C) Bhayanath, Harinath, Jayanath, Jhumak-lal, and Girdhari.** — The genealogical entry links the person, village, or family line with: Bhayanath, Harinath, Jayanath, Jhumak-lal, and Girdhari.
- ६७८. (A) Lattau and Raghuka.** — The genealogical entry links the person, village, or family line with: Lattau and Raghuka.
- ६७९. (B) Mishra Bhavanidatta.** — The genealogical entry links the person, village, or family line with: Mishra Bhavanidatta.
- ६८०. (D) Lalji, Ramji, and Bachha.** — The genealogical entry links the person, village, or family line with: Lalji, Ramji, and Bachha.
- ६८१. (C) Mishra Devika.** — The genealogical entry links the person, village, or family line with: Mishra Devika.
- ६८२. (A) Dharu and Krishnapati.** — The genealogical entry links the person, village, or family line with: Dharu and Krishnapati.
- ६८३. (B) Chetnath, Kirtinath, Achyuta, and Pritinath.** — The genealogical entry links the person, village, or family line with: Chetnath, Kirtinath, Achyuta, and Pritinath.
- ६८४. (A) Balabodha, Subodha, and Manabodha.** — The genealogical entry links the person, village, or family line with: Balabodha, Subodha, and Manabodha.
- ६८५. (D) Manatimal, Chintu, and Rama.** — The genealogical entry links the person, village, or family line with: Manatimal, Chintu, and Rama.
- ६८६. (B) Raghunath.** — The genealogical entry links the person, village, or family line with: Raghunath.

- ୧୯୭. (A) Bhailal, Tulsinath, and Bhaktinath.** — The genealogical entry links the person, village, or family line with: Bhailal, Tulsinath, and Bhaktinath.
- ୧୯୮. (B) Kamal Kishore.** — The genealogical entry links the person, village, or family line with: Kamal Kishore.
- ୧୯୯. (C) Ayodhyanath, Achambhit, Chintamani, and Damodara.** — The genealogical entry links the person, village, or family line with: Ayodhyanath, Achambhit, Chintamani, and Damodara.
- ୧୯୦. (B) Shri Mohan, Chandra Mohan, Lakshmikanta, and Gopikanta.** — The genealogical entry links the person, village, or family line with: Shri Mohan, Chandra Mohan, Lakshmikanta, and Gopikanta.
- ୧୯୧. (D) Ramakrishna, Lali, and Kirtinath.** — The genealogical entry links the person, village, or family line with: Ramakrishna, Lali, and Kirtinath.
- ୧୯୨. (A) Nandkishore, Chaturanan, and Shivananda.** — The genealogical entry links the person, village, or family line with: Nandkishore, Chaturanan, and Shivananda.
- ୧୯୩. (B) Nityananda, Tirthamani, Babumani, Vasudeva, and Shambhunath.** — The genealogical entry links the person, village, or family line with: Nityananda, Tirthamani, Babumani, Vasudeva, and Shambhunath.
- ୧୯୪. (D) Bhagavan.** — The genealogical entry links the person, village, or family line with: Bhagavan.
- ୧୯୫. (C) Kanhaiya, Shyamlal, Jhumak-lal, and Bacharia.** — The genealogical entry links the person, village, or family line with: Kanhaiya, Shyamlal, Jhumak-lal, and Bacharia.
- ୧୯୬. (C) Lalit and Bhutakun.** — The genealogical entry links the person, village, or family line with: Lalit and Bhutakun.
- ୧୯୭. (A) Bateshnath and Kedarnath.** — The genealogical entry links the person, village, or family line with: Bateshnath and Kedarnath.
- ୧୯୮. (A) Shiromani and Dinamani.** — The genealogical entry links the person, village, or family line with: Shiromani and Dinamani.
- ୧୯୯. (D) Saheb, Durlabha, and Cheuna.** — The genealogical entry links the person, village, or family line with: Saheb, Durlabha, and Cheuna.
- ୨୦୦. (A) Ravinath, Raghunath, and Lakshminath.** — The genealogical entry links the person, village, or family line with: Ravinath, Raghunath, and Lakshminath.
- ୨୦୧. (B) Jivanath, Bhavanath (alias Ayachi Dube), and Devanath.** — The genealogical entry links the person, village, or family line with: Jivanath, Bhavanath (alias Ayachi Dube), and Devanath.
- ୨୦୨. (C) Shatanjiva, Bhoranath, Modnarayana, Mitrakara, and Harinath.** — The genealogical entry links the person, village, or family line with: Shatanjiva, Bhoranath, Modnarayana, Mitrakara, and Harinath.
- ୨୦୩. (C) Stephen Phillips** — The genealogical entry links the person, village, or family line with: Stephen Phillips
- ୨୦୪. (D) Dineshchandra Bhattacharya** — The genealogical entry links the person, village, or family line with: Dineshchandra Bhattacharya
- ୨୦୫. (A) Five years** — The genealogical entry links the person, village, or family line with: Five years
- ୨୦୬. (B) Total falsehood** — The genealogical entry links the person, village, or family line with: Total falsehood
- ୨୦୭. (C) Charmkar (tanner/leather worker)** — The genealogical entry links the person, village, or family line with: Charmkar (tanner/leather worker)
- ୨୦୮. (B) Amarnath** — The genealogical entry links the person, village, or family line with: Amarnath
- ୨୦୯. (D) Balamukund** — The genealogical entry links the person, village, or family line with: Balamukund
- ୨୧୦. (B) Kedarnath** — The genealogical entry links the person, village, or family line with: Kedarnath

७११. (C) **Chedi** — The genealogical entry links the person, village, or family line with: Chedi
७१२. (B) **Achutyanand Singh** — The genealogical entry links the person, village, or family line with: Achutyanand Singh
७१३. (C) **Sandahpur to Shashishpur** — The genealogical entry links the person, village, or family line with: Sandahpur to Shashishpur
७१४. (A) **Damodar (alias Boru)** — The genealogical entry links the person, village, or family line with: Damodar (alias Boru)
७१५. (D) **Baidyanath** — The genealogical entry links the person, village, or family line with: Baidyanath
७१६. (A) **Umesh and Bhavesh** — The genealogical entry links the person, village, or family line with: Umesh and Bhavesh
७१७. (A) **Sarvanarayan** — The genealogical entry links the person, village, or family line with: Sarvanarayan
७१८. (A) **Thaknu (alias Bhavanand), Baccha (alias Vedanand), and Mangu (alias Kashikant)** — The genealogical entry links the person, village, or family line with: Thaknu (alias Bhavanand), Baccha (alias Vedanand), and Mangu (alias Kashikant)
७१९. (B) **Sundar** — The genealogical entry links the person, village, or family line with: Sundar
७२०. (D) **Lala (alias Balabhola Nandana)** — The genealogical entry links the person, village, or family line with: Lala (alias Balabhola Nandana)
७२१. (A) **Section (12)** — The genealogical entry links the person, village, or family line with: Section (12)
७२२. (D) **Khushishahal Singh (alias Dhane)** — The genealogical entry links the person, village, or family line with: Khushishahal Singh (alias Dhane)
७२३. (D) **Dhanushdhari and Dharanidhara** — The genealogical entry links the person, village, or family line with: Dhanushdhari and Dharanidhara
७२४. (B) **Jayaram, Durbhiksh, and Hemnath** — The genealogical entry links the person, village, or family line with: Jayaram, Durbhiksh, and Hemnath
७२५. (D) **Sanphul, Manphul, and Naharphul** — The genealogical entry links the person, village, or family line with: Sanphul, Manphul, and Naharphul
७२६. (D) **Manikrishna (alias Chhoti / Jayakrishna)** — The genealogical entry links the person, village, or family line with: Manikrishna (alias Chhoti / Jayakrishna)
७२७. (C) **Mitranath** — The genealogical entry links the person, village, or family line with: Mitranath
७२८. (A) **Ugranath** — The genealogical entry links the person, village, or family line with: Ugranath
७२९. (D) **Khangur Sarisab** — The genealogical entry links the person, village, or family line with: Khangur Sarisab
७३०. (D) **Hemnath** — The genealogical entry links the person, village, or family line with: Hemnath
७३१. (C) **Hemnath, Kumudnath, Ganganath, Baidyanath, Jagannath, and Shantinath** — The genealogical entry links the person, village, or family line with: Hemnath, Kumudnath, Ganganath, Baidyanath, Jagannath, and Shantinath
७३२. (D) **Bhikhiya** — The genealogical entry links the person, village, or family line with: Bhikhiya
७३३. (C) **Batahu, Babuni, Gumani, Nagardhari, and Kunja** — The genealogical entry links the person, village, or family line with: Batahu, Babuni, Gumani, Nagardhari, and Kunja
७३४. (A) **Narapati** — The genealogical entry links the person, village, or family line with: Narapati
७३५. (D) **Panji Gane, Panji Khokhe, and Nare** — The genealogical entry links the person, village, or family line with: Panji Gane, Panji Khokhe, and Nare
७३६. (B) **Vishram** — The genealogical entry links the person, village, or family line with: Vishram
७३७. (A) **Eknath** — The genealogical entry links the person, village, or family line with: Eknath

- ७३८. (B) Hridaynath, Panji Bachkan, Buddhinath, Amritnath, Jivanath, and Shivanath** — The genealogical entry links the person, village, or family line with: Hridaynath, Panji Bachkan, Buddhinath, Amritnath, Jivanath, and Shivanath
- ७३९. (B) Taranand and Chandranand** — The genealogical entry links the person, village, or family line with: Taranand and Chandranand
- ७४०. (B) Shobhanath** — The genealogical entry links the person, village, or family line with: Shobhanath
- ७४१. (D) Lakeshwar** — The genealogical entry links the person, village, or family line with: Lakeshwar
- ७४२. (D) Amarnath** — The genealogical entry links the person, village, or family line with: Amarnath
- ७४३. (C) Machi** — The genealogical entry links the person, village, or family line with: Machi
- ७४४. (C) Nandkishor and Yugalkishor** — The genealogical entry links the person, village, or family line with: Nandkishor and Yugalkishor
- ७४५. (B) Tantranath (alias Nehnath)** — The genealogical entry links the person, village, or family line with: Tantranath (alias Nehnath)
- ७४६. (B) Sarbacchidanand** — The genealogical entry links the person, village, or family line with: Sarbacchidanand
- ७४७. (B) Kamalakant** — The genealogical entry links the person, village, or family line with: Kamalakant
- ७४८. (A) Poetry (Kavya).** — The genealogical entry links the person, village, or family line with: Poetry (Kavya).
- ७४९. (D) The extinction of the Navya-Nyaya school from the region.** — The genealogical entry links the person, village, or family line with: The extinction of the Navya-Nyaya school from the region.
- ७५०. (D) Chand.** — The genealogical entry links the person, village, or family line with: Chand.
- ७५१. (C) Upamana Khanda.** — The genealogical entry links the person, village, or family line with: Upamana Khanda.
- ७५२. (A) Kanhu.** — The genealogical entry links the person, village, or family line with: Kanhu.
- ७५३. (B) Shakha Panji.** — The genealogical entry links the person, village, or family line with: Shakha Panji.
- ७५४. (D) Records of unrelated or non-hereditary lineages.** — The genealogical entry links the person, village, or family line with: Records of unrelated or non-hereditary lineages.
- ७५५. (C) Bisaphi (branch of the Mandar Mul).** — The genealogical entry links the person, village, or family line with: Bisaphi (branch of the Mandar Mul).
- ७५६. (B) The Kauthuma Shakha of the Samaveda.** — The genealogical entry links the person, village, or family line with: The Kauthuma Shakha of the Samaveda.
- ७५७. (C) It provides the earliest philosophical justification for preserving caste purity through written family records.** — The genealogical entry links the person, village, or family line with: It provides the earliest philosophical justification for preserving caste purity through written family records.
- ७५८. (B) It serves as a supplementary record or note, often for the Sodarpur or other specific lineages.** — The genealogical entry links the person, village, or family line with: It serves as a supplementary record or note, often for the Sodarpur or other specific lineages.
- ७५९. (A) Batu.** — The genealogical entry links the person, village, or family line with: Batu.
- ७६०. (C) Bhatan.** — The genealogical entry links the person, village, or family line with: Bhatan.
- ७६१. (C) Dr Ramdev (MBBS) and Kamdev.** — The genealogical entry links the person, village, or family line with: Dr Ramdev (MBBS) and Kamdev.
- ७६२. (B) Sujit and Suman.** — The genealogical entry links the person, village, or family line with: Sujit and Suman.
- ७६३. (A) Five years.** — The genealogical entry links the person, village, or family line with: Five years.

अध्याय २ : विदेह पंजी प्रबन्ध महा-क्विज

१. पंजी प्रबन्धक इतिहास ओ उत्पत्ति (Origin & History)

१. मिशन मिथिलाक अन्तर्गत पंजी प्रबन्धक संस्थागत प्रारम्भ १३२६ ईस्वी में कोन शासकक राजकीय संरक्षण में भेल छल?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब
२. ऐतिहासिक अनुश्रुतिक अनुसार, पंजी व्यवस्था लागू करबाक तात्कालिक कारण ककर विसंगतिपूर्ण विवाहक सामाजिक विवाद छल?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब
३. मिथिलाक सांस्कृतिक इतिहास में 'पञ्जी प्रबन्ध' कऽ आधिकारिक वर्ष कोन मानल जाइत अछि?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब
४. पंजी प्रबन्ध व्यवस्था लागू करबाक मूल सामाजिक ओ शास्त्रीय उद्देश्य की छल?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब

२. गोत्र, मूल ओ साख (Gotra & Mula)

५. पंजी प्रबन्धक अन्तर्गत कोनो पूर्वजक मूल उद्गम स्थान (ग्राम) कऽ की संज्ञा देल जाइत अछि?
- (A) मूल (Mula)
(B) शाख / साखा (Shakha)
(C) महिषी, सरिसब, सौढ़पुर, खरौरे
(D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन
६. मूल सँ निकसि कऽ जखन कोनो परिवार दोसर गाम में जा बैसइत अछि, तऽ ओहि नूतन स्थान कऽ की कहल जाइत अछि?
- (A) मूल (Mula)
(B) शाख / साखा (Shakha)
(C) महिषी, सरिसब, सौढ़पुर, खरौरे
(D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन
७. मैथिल ब्राह्मण ओ करन कायस्थक पंजी व्यवस्था में प्रयुक्त प्रमुख मूलक उदाहरण कोन थिक?
- (A) मूल (Mula)
(B) शाख / साखा (Shakha)
(C) महिषी, सरिसब, सौढ़पुर, खरौरे
(D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन

८. मिथिलाक पंजी व्यवस्था मुख्य रूप सँ कतेक मुख्य वैदिक गोत्रों पर आधारित अछि?

- (A) मूल (Mula)
- (B) शाख / साखा (Shakha)
- (C) महिषी, सरिसब, सौढ़पुर, खरौरे
- (D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन

३. पंजीकार ओ अभिलेख व्यवस्था (Panjika Records)

९. मिथिला में ताड़पत्र या प्राचीन पंजिका पर लिखित वंशावलीक संरक्षण ओ संवर्धन करय वाला प्रामाणिक विद्वान कऽ की कहल जाइत अछि?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

१०. पंजी प्रबन्धक पारिभाषिक शब्दावली में कोनो मूलक प्रवर्तक (प्रथम पूर्वज) कऽ की कहल जाइत अछि?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

११. प्राचीन काल में पंजीकार लोकनि पंजीक अभिलेख (Records) सुरक्षित रखबा लेल ककर प्रयोग करैत छलाह?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

१२. पंजीकार लोकनि वंशावलीक विशाल संकलन कऽ जे बड़का जिल्द दस्तावेज में रखैत छलाह, ओकरा की कहल जाइत अछि?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

४. अधिकार पत्र ओ विवाह नियम (Adhika Patra)

१३. पंजीकार द्वारा दुनू पक्षक वंशावली जाँचेक बाद विवाह लेल जारी कएल गेल अनुमति-पत्र कऽ की कहल जाइत अछि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

१४. शास्त्रानुसार पंजी प्रबन्ध में विवाह लेल पितृकुल ओ मातृकुल सँ क्रमशः कतेक पीढ़ी वर्जित मानल गेल अछि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

१५. मधुबनी जिलाक कोन ऐतिहासिक स्थान पर प्रतिवर्ष पंजीकार ओ मैथिल समाजक लोक विवाह तय करबा लेल एकत्र होइत छथि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

१६. विवाह सँ पूर्व वर-वधू कऽ गोत्र समान नै अछि, एकर पुष्टि करबाक प्रक्रिया की कहल जाइत अछि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

उत्तरमाला — अध्याय २ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (A) **महाराजा हरिसिंहदेव** — कर्नाट वंशीय अंतिम महाराजा हरिसिंहदेवक राजकीय आदेश सँ मिथिला में पंजी प्रबन्धक लिखित श्रीगणेश भेल।
२. (B) **पण्डित जीवेश्वर मिश्रक विवाह** — पण्डित जीवेश्वर मिश्रक विवाहक बाद सगोत्रता ओ निषिद्ध सम्बन्धक विसंगति सामने अएला पर महाराजा द्वारा लिखित वंशावली रखबाक निर्णय कएल गेल।
३. (C) **१३२६ ईस्वी (१२४८ शके)** — पंजी प्रबन्धक प्रामाणिक वर्ष शके १२४८ (अर्थात १३२६ ईस्वी) कऽ सर्वसम्मति सँ स्वीकार कएल गेल अछि।
४. (D) **सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब** — स्मृति शास्त्रक विधानक अनुरूप पितृकुलक सात पीढ़ी ओ मातृकुलक पांच पीढ़ीक अन्तर्गत विवाह वर्जित रखब एकर मुख्य उद्देश्य छल।
५. (A) **मूल (Mula)** — पूर्वज लोकनि कऽ मूल निवास स्थान कऽ 'मूल' कहल जाइत अछि, जेना सहरसाक महिषी, मधुबनीक सरिसब आदि।
६. (B) **शाख / साखा (Shakha)** — मूल स्थान सँ स्थानान्तरित भऽ कऽ दोसर गाम में बसला पर ओहि स्थान कऽ 'शाख' या 'डेरा' कहल जाइत अछि।
७. (C) **महिषी, सरिसब, सौदपुर, खरौरै** — महिषी, सरिसब, सौदपुर आदि प्रसिद्ध मूल थिक, जे वंशावलीक मुख्य केंद्र बिंदु मानल जाइत छथि।
८. (D) **शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन** — पंजी प्रबन्ध में शाण्डिल्य, काश्यप, भारद्वाज, वत्स ओ कात्यायन आदि प्रमुख गोत्रोंक विशद वर्णन अछि।
९. (A) **पंजीकार (Panjikar)** — वंशावलीक लिखित लेखा-जोखा रखय वाला आ विवाहक वैधता जाँचय वाला विद्वान कऽ 'पंजीकार' कहल जाइत अछि।
१०. (B) **बीजी पुरुष (Biji Purusha)** — जिह प्रख्यात पूर्वज सँ कोनो वंशक पंजी लेखन व्यवस्थित रूप सँ प्रारम्भ होइत अछि, हुनका 'बीजी पुरुष' कहल जाइत अछि।
११. (C) **ताड़पत्र ओ बासक कलम** — प्राचीन पंजीकार ताम्रपत्र ओ ताड़पत्र पर विशिष्ट कारी मसि (स्याही) सँ बड्ड महीन ओ सटिक अक्षर लिखैत छलाह।
१२. (D) **पंजी पोथी** — ओकरा 'पंजी पोथी' कहल जाइत अछि, जे अत्यंत मूल्यवान धरोहर थिक।
१३. (A) **अधिकार पत्र (Siddhant Patra)** — विवाह सँ पूर्व पंजीकार द्वारा वैधानिक स्वीकृति कऽ पत्र देल जाइत अछि, जेकरा 'अधिकार पत्र' या 'सिद्धान्त पत्र' कहल जाइत अछि।
१४. (B) **पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी** — पितृपक्ष सँ ७ पीढ़ी ओ मातृपक्ष सँ ५ पीढ़ीक भीतर विवाह सम्बन्ध वर्जित (अवैध) मानल जाइत अछि।
१५. (C) **सौराठ सभा गाछी** — मधुबनीक 'सौराठ सभा गाछी' पंजी व्यवस्था ओ विवाह विमर्शक विश्वप्रसिद्ध ऐतिहासिक स्थल थिक।
१६. (D) **असगोत्रता जाँच** — एकरा असगोत्रता जाँच कहल जाइत अछि, ताकि सगोत्र विवाहक दोष सँ बचल जा सकय।

अध्याय ३ : विदेह पंजी प्रबन्ध महा-क्विज | सुपर-फास्ट संस्करण

१. पंजी प्रबन्धक इतिहास ओ उत्पत्ति (Origin & History)

१. मिथिला में पंजी प्रबन्धक संस्थागत प्रारम्भ १३२६ ईस्वी में कोन शासकक राजकीय संरक्षण में भेल छल?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब
२. ऐतिहासिक अनुश्रुतिक अनुसार, पंजी व्यवस्था लागू करबाक तात्कालिक कारण ककर विसंगतिपूर्ण विवाहक सामाजिक विवाद छल?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब
३. मिथिलाक सांस्कृतिक इतिहास में 'पञ्जी प्रबन्ध' कऽ आधिकारिक वर्ष कोन मानल जाइत अछि?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब
४. पंजी प्रबन्ध व्यवस्था लागू करबाक मूल सामाजिक ओ शास्त्रीय उद्देश्य की छल?
- (A) महाराजा हरिसिंहदेव
(B) पण्डित जीवेश्वर मिश्रक विवाह
(C) १३२६ ईस्वी (१२४८ शके)
(D) सगोत्र ओ निषिद्ध विवाह रोकि कुलक शुद्धता रखब

२. गोत्र, मूल ओ साख (Gotra & Mula)

५. पंजी प्रबन्धक अन्तर्गत कोनो पूर्वजक मूल उद्गम स्थान (ग्राम) कऽ की संज्ञा देल जाइत अछि?
- (A) मूल (Mula)
(B) शाख / साखा (Shakha)
(C) महिषी, सरिसब, सौढ़पुर, खरौरे
(D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन
६. मूल सँ निकसि कऽ जखन कोनो परिवार दोसर गाम में जा बैसइत अछि, तऽ ओहि नूतन स्थान कऽ की कहल जाइत अछि?
- (A) मूल (Mula)
(B) शाख / साखा (Shakha)
(C) महिषी, सरिसब, सौढ़पुर, खरौरे
(D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन
७. मैथिल ब्राह्मण ओ करन कायस्थक पंजी व्यवस्था में प्रयुक्त प्रमुख मूलक उदाहरण कोन थिक?
- (A) मूल (Mula)
(B) शाख / साखा (Shakha)
(C) महिषी, सरिसब, सौढ़पुर, खरौरे
(D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन

८. मिथिलाक पंजी व्यवस्था मुख्य रूप सँ कतेक मुख्य वैदिक गोत्रों पर आधारित अछि?

- (A) मूल (Mula)
- (B) शाख / साखा (Shakha)
- (C) महिषी, सरिसब, सौढ़पुर, खरौरे
- (D) शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन

३. पंजीकार ओ अभिलेख व्यवस्था (Panjika Records)

९. मिथिला में ताड़पत्र या प्राचीन पंजिका पर लिखित वंशावलीक संरक्षण ओ संवर्धन करय वाला प्रामाणिक विद्वान कऽ की कहल जाइत अछि?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

१०. पंजी प्रबन्धक पारिभाषिक शब्दावली में कोनो मूलक प्रवर्तक (प्रथम पूर्वज) कऽ की कहल जाइत अछि?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

११. प्राचीन काल में पंजीकार लोकनि पंजीक अभिलेख (Records) सुरक्षित रखबा लेल ककर प्रयोग करैत छलाह?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

१२. पंजीकार लोकनि वंशावलीक विशाल संकलन कऽ जे बड़का दस्तावेज में रखैत छलाह, ओकरा की कहल जाइत अछि?

- (A) पंजीकार (Panjika)
- (B) बीजी पुरुष (Biji Purusha)
- (C) ताड़पत्र ओ बासक कलम
- (D) पंजी पोथी

४. अधिकार पत्र ओ विवाह नियम (Adhikar Patra)

१३. पंजीकार द्वारा दुनू पक्षक वंशावली जाँचेक बाद विवाह लेल जारी कएल गेल अनुमति-पत्र कऽ की कहल जाइत अछि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

१४. शास्त्रानुसार पंजी प्रबन्ध में विवाह लेल पितृकुल ओ मातृकुल सँ क्रमशः कतेक पीढ़ी वर्जित मानल गेल अछि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

१५. मधुबनी जिलाक कोन ऐतिहासिक स्थान पर प्रतिवर्ष पंजीकार ओ मैथिल समाजक लोक विवाह तय करबा लेल एकत्र होइत छथि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

१६. विवाह सँ पूर्व वर-वधू कऽ गोत्र समान नै अछि, एकर पुष्टि करबाक प्रक्रिया की कहल जाइत अछि?

- (A) अधिकार पत्र (Siddhant Patra)
- (B) पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी
- (C) सौराठ सभा गाछी
- (D) असगोत्रता जाँच

५. पंजीक श्रेणियाँ - श्रोत्रिय, योग्य ओ पंजिबद्ध

१७. आचरण, विद्या ओ कुलक श्रेष्ठताक आधार पर पंजी व्यवस्था में सर्वोच्च श्रेणी ककरा देल गेल छल?

- (A) श्रोत्रिय (Shrotriya)
- (B) योग्य (Yogya)
- (C) पंजिबद्ध (Panjibaddh)
- (D) गुण ओ कर्मक आधार

१८. श्रोत्रिय सँ ठीक नीचाँ मुदा सामाजिक प्रतिष्ठा में उच्च स्थान रखय वाली श्रेणी कोन थिक?

- (A) श्रोत्रिय (Shrotriya)
- (B) योग्य (Yogya)
- (C) पंजिबद्ध (Panjibaddh)
- (D) गुण ओ कर्मक आधार

१९. सामान्य रूप सँ जिनका सभक नाम पंजिकायन में पूर्णतः दर्ज रहैत छल, ओहि विन्यास कऽ की कहल जाइत अछि?

- (A) श्रोत्रिय (Shrotriya)
- (B) योग्य (Yogya)
- (C) पंजिबद्ध (Panjibaddh)
- (D) गुण ओ कर्मक आधार

२०. हरिसिंहदेवक समय में एहि श्रेणियोंक विभाजनक मूल मापदण्ड की छल?

- (A) श्रोत्रिय (Shrotriya)
- (B) योग्य (Yogya)
- (C) पंजिबद्ध (Panjibaddh)
- (D) गुण ओ कर्मक आधार

६. मिथिलाक्षर ओ पंजी लिपि (Script)

२१. प्राचीन कालक मूल पंजी पत्र ओ ताड़पत्रक अभिलेख मुख्य रूप सँ कोन लिपि में लिखित अछि?

- (A) विशिष्ट मिथिलाक्षर / तिरहुता
- (B) सांकेतिक संक्षिप्त अक्षर
- (C) शिकोना शैली
- (D) ताड़पत्र संरक्षण

२२. पंजी पोथी में पैघ वंशावली कऽ कम स्थान में सहेजबा लेल पंजीकार ककर प्रयोग करैत छलाह?

- (A) विशिष्ट मिथिलाक्षर / तिरहुता
- (B) सांकेतिक संक्षिप्त अक्षर
- (C) शिकोना शैली
- (D) ताड़पत्र संरक्षण

२३. महीन आ सटिक अक्षर लिखबाक लेल पंजीकार सभक हस्तलेखन शैली कऽ की कहल जाइत अछि?

- (A) विशिष्ट मिथिलाक्षर / तिरहुता
- (B) सांकेतिक संक्षिप्त अक्षर
- (C) शिकोना शैली
- (D) ताड़पत्र संरक्षण

२४. मिथिलाक्षर लिपि में लिखित प्राचीन ताड़पत्रक पोथी सभक सुरक्षा लेल की कएल जाइत अछि?

- (A) विशिष्ट मिथिलाक्षर / तिरहुता
- (B) सांकेतिक संक्षिप्त अक्षर
- (C) शिकोना शैली
- (D) ताड़पत्र संरक्षण

७. पंजीक पारिभाषिक शब्दावली (Terminology)

२५. जदि कोनो परिवार में निषिद्ध सम्बन्ध या शास्त्रविरुद्ध विवाह भऽ जाइत छल, तऽ ओहि वंशावली कऽ आगे की दर्ज कएल जाइत छल?

- (A) दूषण (Dooshan)
- (B) घटक (Ghatak)
- (C) स्वजन (Swajan)
- (D) उत्तैन (Utain)

२६. पंजी प्रबन्धक अन्तर्गत वर ओ वधु पक्षक बीच मध्यस्थता करय वाला कऽ की कहल जाइत अछि?

- (A) दूषण (Dooshan)
- (B) घटक (Ghatak)
- (C) स्वजन (Swajan)
- (D) उत्तैन (Utain)

२७. पंजीक भाषा में एक ही मूल सँ जुड़ल निकट रक्त-सम्बंधियों कऽ की संज्ञा देल जाइत अछि?

- (A) दूषण (Dooshan)
- (B) घटक (Ghatak)
- (C) स्वजन (Swajan)
- (D) उत्तैन (Utain)

२८. पंजी व्यवस्था में कोनो कुलक सामाजिक श्रेणीक हास या परिवर्तन कऽ की कहल जाइत अछि?

- (A) दूषण (Dooshan)
- (B) घटक (Ghatak)
- (C) स्वजन (Swajan)
- (D) उत्तैन (Utain)

८. आधुनिक काल ओ डिजिटलीकरण (Digital Archive)

२९. प्राचीन ताड़पत्रक पंजियों कऽ नष्ट होब सँ बचेबा लेल वर्तमान में कोन तकनीकी उपाय सब सँ आवश्यक अछि?

- (A) डिजिटलीकरण (Digitization)
- (B) वैश्विक विस्थापन
- (C) ऑनलाइन डेटाबेस
- (D) विदेह ई-लर्निङ्ग

३०. आधुनिक युग में मैथिल समाजक विश्वव्यापी प्रवासक कारण पंजी व्यवस्थाक सामने कोन पैघ संकट अछि?

- (A) डिजिटलीकरण (Digitization)
- (B) वैश्विक विस्थापन
- (C) ऑनलाइन डेटाबेस
- (D) विदेह ई-लर्निङ्ग

३१. विश्व कऽ कोनो भी कोना सँ अपन मूल ओ वंशावली जानबा लेल की विकसित कएल जा रहल अछि?

- (A) डिजिटलीकरण (Digitization)
- (B) वैश्विक विस्थापन
- (C) ऑनलाइन डेटाबेस
- (D) विदेह ई-लर्निङ्ग

३२. नवीन पीढ़ी कऽ पंजी प्रबन्धक इतिहास सँ परिचित करबाक सशक्त डिजिटल माध्यम की थिक?

- (A) डिजिटलीकरण (Digitization)
- (B) वैश्विक विस्थापन
- (C) ऑनलाइन डेटाबेस
- (D) विदेह ई-लर्निङ्ग

उत्तरमाला — अध्याय ३ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (A) **महाराजा हरिसिंहदेव** — कर्नाट वंशीय अंतिम महाराजा हरिसिंहदेवक राजकीय आदेश सँ मिथिला में पंजी प्रबन्धक लिखित श्रीगणेश भेल।
२. (B) **पण्डित जीवेश्वर मिश्रक विवाह** — पण्डित जीवेश्वर मिश्रक विवाहक बाद सगोत्रता ओ निषिद्ध सम्बन्धक विसंगति सामने अएला पर महाराजा द्वारा लिखित वंशावली रखबाक निर्णय कएल गेल।
३. (C) **१३२६ ईस्वी (१२४८ शके)** — पंजी प्रबन्धक प्रामाणिक वर्ष शके १२४८ (अर्थात १३२६ ईस्वी) कऽ सर्वसम्मति सँ स्वीकार कएल गेल अछि।
४. (D) **सगोत्र ओ निषिद्ध विवाह रोकिक कुलक शुद्धता रखब** — स्मृति शास्त्रक विधानक अनुरूप पितृकुलक सात पीढ़ी ओ मातृकुलक पांच पीढ़ीक अन्तर्गत विवाह वर्जित रखब एकर मुख्य उद्देश्य छल।
५. (A) **मूल (Mula)** — पूर्वज लोकनि कऽ मूल निवास स्थान कऽ 'मूल' कहल जाइत अछि, जेना सहरसाक महिषी, मधुबनीक सरिसब आदि।
६. (B) **शाख / साखा (Shakha)** — मूल स्थान सँ स्थानान्तरित भऽ कऽ दोसर गाम में बसला पर ओहि स्थान कऽ 'शाख' या 'डेरा' कहल जाइत अछि।
७. (C) **महिषी, सरिसब, सौदपुर, खरौरै** — महिषी, सरिसब, सौदपुर आदि प्रसिद्ध मूल थिक, जे वंशावलीक मुख्य केंद्र बिंदु मानल जाइत छथि।
८. (D) **शाण्डिल्य, काश्यप, भारद्वाज, वत्स, कात्यायन** — पंजी प्रबन्ध में शाण्डिल्य, काश्यप, भारद्वाज, वत्स ओ कात्यायन आदि प्रमुख गोत्रोंक विशद वर्णन अछि।
९. (A) **पंजीकार (Panjikaar)** — वंशावलीक लिखित लेखा-जोखा रखय वाला आ विवाहक वैधता जाँचय वाला विद्वान कऽ 'पंजीकार' कहल जाइत अछि।
१०. (B) **बीजी पुरुष (Biji Purusha)** — जिह प्रख्यात पूर्वज सँ कोनो वंशक पंजी लेखन व्यवस्थित रूप सँ प्रारम्भ होइत अछि, हुनका 'बीजी पुरुष' कहल जाइत अछि।
११. (C) **ताड़पत्र ओ बासक कलम** — प्राचीन पंजीकार कज्जलक मसि (स्याही) सँ ताड़पत्र पर बड्ड महीन ओ सटिक अक्षर लिखैत छलाह।
१२. (D) **पंजी पोथी** — ओकरा 'पंजी पोथी' कहल जाइत अछि, जे अत्यंत मूल्यवान धरोहर थिक।
१३. (A) **अधिकार पत्र (Siddhant Patra)** — विवाह सँ पूर्व पंजीकार द्वारा वैधानिक स्वीकृति कऽ पत्र देल जाइत अछि, जेकरा 'अधिकार पत्र' या 'सिद्धान्त पत्र' कहल जाइत अछि।
१४. (B) **पितृकुल सँ ७ पीढ़ी ओ मातृकुल सँ ५ पीढ़ी** — पितृपक्ष सँ ७ पीढ़ी ओ मातृपक्ष सँ ५ पीढ़ीक भीतर विवाह सम्बन्ध वर्जित (अवैध) मानल जाइत अछि।
१५. (C) **सौराठ सभा गाछी** — मधुबनीक 'सौराठ सभा गाछी' पंजी व्यवस्था ओ विवाह विमर्शक विश्वप्रसिद्ध ऐतिहासिक स्थल थिक।
१६. (D) **असगोत्रता जाँच** — एकरा असगोत्रता जाँच कहल जाइत अछि, ताकि सगोत्र विवाहक दोष सँ बचल जा सकय।
१७. (A) **श्रोत्रिय (Shrotriya)** — श्रोत्रिय श्रेणी कऽ धार्मिक आचरण ओ शास्त्रानुकूल जीवनक पराकाष्ठाक कारण सर्वोपरि स्थान प्राप्त छल।
१८. (B) **योग्य (Yogya)** — पंजी प्रबन्धक त्रिस्तरीय विभाजन में 'योग्य' श्रेणीक अपना विशिष्ट स्थान ओ नियम छलाह।
१९. (C) **पंजिबद्ध (Panjibaddh)** — तृतीया श्रेणी कऽ मुख्य रूप सँ 'पंजिबद्ध' कहल जाइत छल जेकर रिकॉर्ड्स पंजीकार लग सुरक्षित रहैत छल।
२०. (D) **गुण ओ कर्मक आधार** — शुरुआती दौर में कुलक गुण, तपस्या, विद्या ओ वैदिक कर्मक निष्ठा ही एकर मूल आधार छल।
२१. (A) **विशिष्ट मिथिलाक्षर / तिरहुता** — पंजीक मूल पांडुलिपि ओ ऐतिहासिक दस्तावेज 'मिथिलाक्षर' (तिरहुता लिपि) में ही लिखल गेल अछि।
२२. (B) **सांकेतिक संक्षिप्त अक्खर** — पंजी में संक्षिप्त सांकेतिक अक्षरों ओ विशिष्ट कोड बर्डसक प्रयोग कएल जाइत अछि।
२३. (C) **शिकोना शैली** — अत्यंत सघन ओ महीन अक्षरांकन पंजी लेखनक अपनी विशिष्ट हस्तलिपि कला थिक।
२४. (D) **ताड़पत्र संरक्षण** — पारम्परिक रूप सँ लाल कपड़ा में बान्हि कऽ ओकरा धूप ओ नमी सँ सुरक्षित राखल जाइत अछि।

२५. (A) दूषण (Dooshan) — शास्त्रविरुद्ध सम्बन्ध भेला पर पंजीकार ओहि वंशक आगे 'दूषण' लिखि दइत छलाह।
२६. (B) घटक (Ghatak) — विवाह सम्बन्धक गप्प तय करबा में सहायता करय वाला पारम्परिक मध्यस्थ कऽ 'घटक' कहल जाइत अछि।
२७. (C) स्वजन (Swajan) — समान पूर्वजक कुल परंपरा सँ जुड़ल निकटस्थ संबंधियों कऽ 'स्वजन' कहल जाइत अछि।
२८. (D) उत्तैन (Utain) — नियमविरुद्ध विवाहक कारणें पद ओ श्रेणीक ह्रास कऽ पंजीक तकनीकी शब्दावली में 'उत्तैन' कहल जाइत अछि।
२९. (A) डिजिटलीकरण (Digitization) — अभिलेखों कऽ कम्प्यूटरीकरण ओ 'डिजिटलीकरण' कऽ माध्यम सँ एकरा सहेज रहल अछि।
३०. (B) वैश्विक विस्थापन — युवा पीढ़ीक गाम सँ दूर रहब ओ पंजीकार परम्परा में नवीन मेधाक कमी एकटा पैघ ढाँचागत चुनौती थिक।
३१. (C) ऑनलाइन डेटाबेस — एकटा सुरक्षित ऑनलाइन यूनिकोड आधारित डेटाबेस आर्काइव सँ एहि व्यवस्था कऽ वैश्विक स्तर पर जीवित राखल जा सकैत अछि।
३२. (D) विदेह ई-लर्निङ्ग — विदेह ई-लर्निङ्ग क्विज जेहन माध्यम सँ नवीन पीढ़ी कऽ जागरूक कएल जा सकैत अछि।

अध्याय ४ : Decoding the Panji of Mithila — UPSC Prelims Level Quiz

१. In the table of contents, which chapter is titled 'Genome Mapping of Mithila: The Pañjī System — Genealogical Theories Study (Volume I)'?

- (A) Chapter 1
- (B) Chapter 13
- (C) Chapter 4
- (D) Chapter 15

२. Which title is attached to Chapter 1 in Decoding the Panji of Mithila?

- (A) Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons
- (B) Genome Mapping of Mithila: The Pañjī System — Genealogical Theories Study (Volume I)
- (C) The Dooshan Pañjī: A Comprehensive Scholarly Report
- (D) Pampilā Pañjī, Khaṇḍa 3 — Nāgarāma: Analytical Report (Volume I)

३. Chapter 1 belongs to which part of the book?

- (A) Part IV
- (B) Part V
- (C) Part II
- (D) Part I

४. In the table of contents, which chapter is titled 'Mithila's Pañjī-Prabandha: Genealogical Theories Study (Volume II)'?

- (A) Chapter 18
- (B) Chapter 2
- (C) Chapter 9
- (D) Chapter 20

५. Which title is attached to Chapter 2 in Decoding the Panji of Mithila?

- (A) Mithila's Pañjī-Prabandha: Genealogical Theories Study (Volume II)
- (B) The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories
- (C) Genome Mapping Vol. I: Mithilak Pañjee Prabandha
- (D) Dūṣaṇa Pañjī: A Complete Study from Genealogical Theories

६. Chapter 2 belongs to which part of the book?

- (A) Part II
- (B) Part I
- (C) Part IV
- (D) Part III

७. On which PDF page does Chapter 2 begin?

- (A) 290
- (B) 445
- (C) 27
- (D) 312

- ८. In the table of contents, which chapter is titled 'The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories'?**
- (A) Chapter 17
 - (B) Chapter 8
 - (C) Chapter 12
 - (D) Chapter 3
- ९. Which title is attached to Chapter 3 in Decoding the Panji of Mithila?**
- (A) Khaṇḍa 2 (Pages 348-690): Royal Records, Scholarly Titles, and Modernity
 - (B) The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories
 - (C) Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons
 - (D) Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)
- १०. Chapter 3 belongs to which part of the book?**
- (A) Part V
 - (B) Part I
 - (C) Part IV
 - (D) Part III
- ११. On which PDF page does Chapter 3 begin?**
- (A) 51
 - (B) 120
 - (C) 69
 - (D) 463
- १२. In the table of contents, which chapter is titled 'Analytico-Genetic Report on the Mithila Panji Prabandh'?**
- (A) Chapter 19
 - (B) Chapter 6
 - (C) Chapter 16
 - (D) Chapter 4
- १३. Which title is attached to Chapter 4 in Decoding the Panji of Mithila?**
- (A) Analytico-Genetic Report on the Mithila Panji Prabandh
 - (B) Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons
 - (C) The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories
 - (D) The Dooshan Pañjī: A Comprehensive Scholarly Report
- १४. Chapter 4 belongs to which part of the book?**
- (A) Part II
 - (B) Part I
 - (C) Part IV
 - (D) Part III
- १५. On which PDF page does Chapter 4 begin?**
- (A) 7
 - (B) 163
 - (C) 445
 - (D) 69

१६. In the table of contents, which chapter is titled 'The Socio-Genetic Architecture of Mithila: Exhaustive Anthropological Analysis'?

- (A) Chapter 17
- (B) Chapter 20
- (C) Chapter 5
- (D) Chapter 7

१७. Which title is attached to Chapter 5 in Decoding the Panji of Mithila?

- (A) Genome Mapping Vol. I: Mithilak Pañjee Prabandha
- (B) The Mithila Panji Prabandha: Anthropological, Legal, Socio-Historical Analysis
- (C) The Socio-Genetic Architecture of Mithila: Exhaustive Anthropological Analysis
- (D) The Dooshan Pañjī: A Comprehensive Scholarly Report

१८. Chapter 5 belongs to which part of the book?

- (A) Part I
- (B) Part V
- (C) Part II
- (D) Part IV

१९. On which PDF page does Chapter 5 begin?

- (A) 84
- (B) 229
- (C) 7
- (D) 27

२०. In the table of contents, which chapter is titled 'The Mithila Panji Prabandha: Anthropological, Legal, Socio-Historical Analysis'?

- (A) Chapter 8
- (B) Chapter 6
- (C) Chapter 17
- (D) Chapter 18

२१. Which title is attached to Chapter 6 in Decoding the Panji of Mithila?

- (A) The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories
- (B) The Mithila Panji Prabandha: Anthropological, Legal, Socio-Historical Analysis
- (C) The Socio-Genetic Architecture of Mithila: Exhaustive Anthropological Analysis
- (D) Panji Prabandh: A Comprehensive Briefing and Study Guide

२२. Chapter 6 belongs to which part of the book?

- (A) Part III
- (B) Part IV
- (C) Part II
- (D) Part I

२३. On which PDF page does Chapter 6 begin?

- (A) 51
- (B) 249
- (C) 27
- (D) 106

२४. In the table of contents, which chapter is titled 'Panji Prabandh: A Comprehensive Briefing and Study Guide'?
- (A) Chapter 10
 - (B) Chapter 7
 - (C) Chapter 19
 - (D) Chapter 3
२५. Which title is attached to Chapter 7 in Decoding the Panji of Mithila?
- (A) Panji Prabandh: A Comprehensive Briefing and Study Guide
 - (B) Dūṣaṇa Pañjī: A Complete Study from Genealogical Theories
 - (C) Analytico-Genetic Report on the Mithila Panji Prabandh
 - (D) Pampilā-Varga Pañjikā, Khaṇḍa 3 (Nāgramī): Entries 226-358 (Volume I)
२६. Chapter 7 belongs to which part of the book?
- (A) Part II
 - (B) Part III
 - (C) Part I
 - (D) Part IV
२७. On which PDF page does Chapter 7 begin?
- (A) 403
 - (B) 336
 - (C) 120
 - (D) 7
२८. In the table of contents, which chapter is titled 'Special Studies: Q&A; Women in the Pañjī; Dooshan Pañjī and the Political Economy of Status'?
- (A) Chapter 9
 - (B) Chapter 8
 - (C) Chapter 18
 - (D) Chapter 4
२९. Which title is attached to Chapter 8 in Decoding the Panji of Mithila?
- (A) Special Studies: Q&A; Women in the Pañjī; Dooshan Pañjī and the Political Economy of Status
 - (B) Genome Mapping of Mithila: The Pañjī System — Genealogical Theories Study (Volume I)
 - (C) Pañjī Prabandha, Khaṇḍa 3 (Nāgramā): Blocks 359-466 (Volume I)
 - (D) Analytico-Genetic Report on the Mithila Panji Prabandh
३०. Chapter 8 belongs to which part of the book?
- (A) Part V
 - (B) Part I
 - (C) Part II
 - (D) Part IV
३१. On which PDF page does Chapter 8 begin?
- (A) 312
 - (B) 421
 - (C) 382
 - (D) 163

- ३२. In the table of contents, which chapter is titled 'Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)'?**
- (A) Chapter 13
 - (B) Chapter 9
 - (C) Chapter 18
 - (D) Chapter 17
- ३३. Which title is attached to Chapter 9 in Decoding the Panji of Mithila?**
- (A) Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)
 - (B) The Dooshan Pañjī: A Comprehensive Scholarly Report
 - (C) The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories
 - (D) Analytico-Genetic Report on the Mithila Panji Prabandh
- ३४. Chapter 9 belongs to which part of the book?**
- (A) Part I
 - (B) Part III
 - (C) Part IV
 - (D) Part V
- ३५. On which PDF page does Chapter 9 begin?**
- (A) 27
 - (B) 229
 - (C) 290
 - (D) 445
- ३६. In the table of contents, which chapter is titled 'Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons'?**
- (A) Chapter 10
 - (B) Chapter 7
 - (C) Chapter 11
 - (D) Chapter 9
- ३७. Which title is attached to Chapter 10 in Decoding the Panji of Mithila?**
- (A) Dooshan Panji: An Interdisciplinary Research Report
 - (B) Pañjī Prabandha, Khaṇḍa 3 (Nāgramā): Blocks 359-466 (Volume I)
 - (C) Pañjī Prabandha Vol. I Section 2 (Uṭṭp): Mithila's Living Genome
 - (D) Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons
- ३८. Chapter 10 belongs to which part of the book?**
- (A) Part III
 - (B) Part I
 - (C) Part V
 - (D) Part II
- ३९. In the table of contents, which chapter is titled 'Khaṇḍa 2 (Pages 348-690): Royal Records, Scholarly Titles, and Modernity'?**
- (A) Chapter 11
 - (B) Chapter 15
 - (C) Chapter 4
 - (D) Chapter 6

४०. Which title is attached to Chapter 11 in Decoding the Panji of Mithila?

- (A) Dūṣaṇa Pañjī: A Complete Study from Genealogical Theories
- (B) Khaṇḍa 2 (Pages 348-690): Royal Records, Scholarly Titles, and Modernity
- (C) Special Studies: Q&A; Women in the Pañjī; Dooshan Pañjī and the Political Economy of Status
- (D) The Dooshan Pañjī: A Comprehensive Scholarly Report

४१. Which number/date is associated with number of numerically predominant/socially organised Gotras?

- (A) 99
- (B) 7
- (C) ten years
- (D) 185 Pañjīs

४२. Which number/date is associated with IAST Complete Archive sheets?

- (A) 39
- (B) 1,203
- (C) 7th century
- (D) circa 1760 CE

४३. In the book's factual framework, what is associated with '348'?

- (A) data addendum total sheets
- (B) D_B_1_Marriage_Records row count
- (C) Madhyama Mūla count
- (D) Dooshan Pañjī Data Tables records

४४. In the book's terminology, what does 'Gotra Pañjī' refer to?

- (A) the register of the twenty patrilineal clans and associated ancestral villages
- (B) kinship relatedness within prohibited degrees for marriage
- (C) sixteen kinship positions checked for marriage eligibility
- (D) the maternal-side requirement in rank and marriage evaluation

४५. In the primary Mūla classification, where is 'Jajival / Japjwal' placed?

- (A) Ayānta Śreṣṭha / Elite primary Mūla
- (B) Madhyama / intermediate primary Mūla
- (C) Dvitiya Śreṇī / second-grade primary Mūla
- (D) one of the seven predominant Gotras

४६. Which Dooshan Panji entry or expression is associated with 'washerman community'?

- (A) Taṃtī / Tāntī
- (B) Rajak
- (C) Mata Agyat
- (D) Medha

४७. Which association is correct for high-resolution non-contact digitization?

- (A) the Mahananda River
- (B) the Ganges River
- (C) Saharsa region and eastern Mithila
- (D) a preservation response to biological and handling risks

86. In the primary Mūla classification, where is 'Vahidvar / Pahiwar' placed?

- (A) one of the seven predominant Gotras
- (B) Madhyama / intermediate primary Mūla
- (C) Dvitiya Śreṇī / second-grade primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

89. In the Dooshan Panji discussion, what is associated with 'Kocha Rāja Patnī'?

- (A) a Muslim woman named Champo recorded in Dooshan contexts
- (B) maternal grandmother or great-grandmother linked to temple-service women
- (C) marriage with the Kocha/Assam royal family
- (D) weaver community

90. In the book's terminology, what does 'Kinship algebra' refer to?

- (A) a field collector who gathered genealogical data during the founding survey
- (B) the use of lineage records for marriage law, status, property, and succession
- (C) formal mathematical mapping of kinship relationships and marriage prohibitions
- (D) a record of family migration and residence changes from original settlements

91. Which Panji type tracks family migrations from original settlements to new villages?

- (A) Mūla Pañjī
- (B) Asvājanya Patra / Siddhānta Patra
- (C) Patra Pañjī
- (D) Gotra Pañjī

92. In the book's terminology, what does 'Sabhagachi' refer to?

- (A) the paternal-side requirement in rank and marriage evaluation
- (B) a record of family migration and residence changes from original settlements
- (C) genealogy that uses biological/DNA data to establish relationships
- (D) a state-supervised open-air matrimonial assembly venue in mango groves

93. Which description matches Computational genealogy as used in the book's framework?

- (A) digitising records and building databases and network analyses
- (B) Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers
- (C) using autosomal, Y-chromosomal, or mitochondrial data for relationships
- (D) formally maps kinship relationships and marriage prohibition rules

98. In the book's factual framework, what is associated with '153'?

- (A) ancestor positions mapped in Uṭṭeṛha
- (B) Yogya / Vaṃśaja Pañjī count
- (C) period covered by Genome Mapping / Pañjī Prabandha
- (D) Prācīn Pañjī Vol. II Genealogical Data records

99. Which term is defined as: 'the traditional script in which old Pañjī records were maintained'?

- (A) Dūṣaṇa / Dooshan Pañjī
- (B) Mithilākṣara / Tirhuta
- (C) Genetic genealogy
- (D) Samūha-Lekhya

५६. Which framework is described as 'Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers'?
- (A) Computational genealogy
 - (B) Gotra-Pravara system
 - (C) Ethnographic genealogy
 - (D) Socio-legal genealogy
५७. In the book's terminology, what does 'Pravara' refer to?
- (A) a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra
 - (B) a status of being unrelated within prohibited degrees
 - (C) the traditional script in which old Pañjī records were maintained
 - (D) the intermediate eligible rank of registered families
५८. Which of the following is listed among the smaller thirteen Gotras, rather than the seven predominant ones?
- (A) Śāṇḍilya
 - (B) Kāśyapa
 - (C) Vatsa
 - (D) Garga
५९. Which association is correct for Partapur?
- (A) a data-access crisis for the original archive
 - (B) a preservation response to biological and handling risks
 - (C) a response to structural damage from binding and threads
 - (D) Darbhanga region and Darbhanga Raj patronage
६०. Which number/date is associated with number of Gotras enumerated?
- (A) 185 Pañjīs
 - (B) 39
 - (C) 20
 - (D) 2000-2009 CE
६१. Who is associated with the following description: builder associated with the Vashaiti temple inscription in Araria?
- (A) Panjīkar Vidyanand Jha
 - (B) Tinayana Bhaṭṭa
 - (C) Sudupādhyāya Guṇākara Jhā
 - (D) Queen Indravati
६२. In the Dooshan Panji discussion, what is associated with 'Tailika'?
- (A) born five years after the recorded death of his father
 - (B) oil-presser community
 - (C) example of full lineage normalization by the sixth generation
 - (D) formula meaning Mother Unknown, interpreted as deliberate suppression
६३. Which association is correct for Khanagadi?
- (A) sections 41-51, covering Digaumdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakhṭaurī
 - (B) sections 1-14, covering Sārisab, Khāmgar, Jomkī, and adjacent hamlets
 - (C) Madhubani region and local record use
 - (D) Saharsa region and eastern Mithila

६४. Which number/date is associated with ancestor positions mapped in Uṭṭerha?

- (A) 32 ancestors
- (B) 2000-2009 CE
- (C) 1307 CE
- (D) 13

६५. Which title is attached to Chapter 16 in Decoding the Panji of Mithila?

- (A) Mithila's Pañjī-Prabandha: Genealogical Theories Study (Volume II)
- (B) Pañjī Prabandha, Khaṇḍa 3 (Nāgramā): Blocks 359-466 (Volume I)
- (C) Panji Prabandh: A Comprehensive Briefing and Study Guide
- (D) Analytico-Genetic Report on the Mithila Panji Prabandh

६६. Which number/date is associated with Complete Flashcard Database records?

- (A) 4
- (B) seven generations
- (C) 22,643
- (D) 35

६७. Which rule or requirement is described by: 'a written eligibility certificate must be issued before marriage'?

- (A) Sapiṇḍa rule
- (B) Pravara rule
- (C) Siddhānta requirement
- (D) Vimatā / Vipiāmātā rule

६८. In the book's terminology, what does 'Parichetā' refer to?

- (A) a field collector who gathered genealogical data during the founding survey
- (B) a genealogical information management system
- (C) formal mathematical mapping of kinship relationships and marriage prohibitions
- (D) the seed-ancestor or earliest known male founder of a Mūla

६९. In the book's terminology, what does 'Samūha-Lekhya' refer to?

- (A) the baseline rank of verified registered lineages
- (B) collective written genealogical records maintained before formal Pañjī institutionalization
- (C) the register of the twenty patrilineal clans and associated ancestral villages
- (D) the anthropological analysis of lineal identity through descent systems

७०. In the data summary, what does Section B describe?

- (A) Dooshan Pañjī Data Tables
- (B) Mool-Gotra-Moolgram Genealogical Record Batches
- (C) Panji Searchable Archive
- (D) Complete Flashcard Database

७१. Which number/date is associated with number of formal exogamy rules listed?

- (A) 20
- (B) circa 1760 CE
- (C) 4
- (D) 13

७२. Which number/date is associated with Madhyama Mūla count?

- (A) 8
- (B) 1307 CE
- (C) 20
- (D) 30

७३. Which description matches Documentary genealogy as used in the book's framework?

- (A) studying kinship rules, exogamy, and clan identity within communities
- (B) Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition
- (C) formally maps kinship relationships and marriage prohibition rules
- (D) tracing descent through written records

७४. Which statement correctly describes the Sapiṇḍa rule?

- (A) the bride must not be the daughter of the groom's stepmother's brother or maternal-uncle-type prohibited relation
- (B) the bride and groom must not share the prohibited Ṣaṣṭhī / Chhapati ancestors
- (C) five maternal and seven paternal generations are checked for prohibited kinship
- (D) the bride and groom must not belong to the same Gotra

७५. Chapter 13 belongs to which part of the book?

- (A) Part III
- (B) Part I
- (C) Part II
- (D) Part IV

७६. In the data summary, what does Section A describe?

- (A) Master Gotra x Mula x Mula-Gram Table
- (B) Complete Flashcard Database
- (C) IAST Complete Archive
- (D) Prācīn Pañjī Vol. II — Genealogical Data

७७. Which description matches Vaṃśāvalī as used in the book's framework?

- (A) linear royal and Brahminic genealogies from Purāṇic/cosmogonic ancestors
- (B) tracing descent through written records
- (C) using autosomal, Y-chromosomal, or mitochondrial data for relationships
- (D) using lineage records for property, succession, and marriage law

७८. In the primary Mūla classification, where is 'Dighave / Digho' placed?

- (A) one of the seven predominant Gotras
- (B) Dvitiya Śreṇī / second-grade primary Mūla
- (C) Madhyama / intermediate primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

७९. Who is associated with the following description: king connected to the episode in which Keshav Jha was labeled Taskar?

- (A) Shankardatta
- (B) Udayanath Jha 'Ashok'
- (C) Maharaja Mādhava Siṃha
- (D) King Lakshmishwar Singh

- ८०. Which Dooshan Panji entry or expression is associated with 'formula meaning Mother Unknown, interpreted as deliberate suppression'?**
- (A) Pashchim Desh se Aगत
 - (B) Kocha Rāja Patnī
 - (C) Devadāsī entries
 - (D) Mata Aगत
- ८१. In the book's factual framework, what is associated with '14'?**
- (A) D_E_2_Village_Index row count
 - (B) Dooshan Pañjī Data Tables records
 - (C) number of Sabhagachis mentioned as state-supervised venues
 - (D) Madhava Singh's Śākhā Pañjī innovation
- ८२. In the book's terminology, what does 'Ashastriya' refer to?**
- (A) a field collector who gathered genealogical data during the founding survey
 - (B) travel-expense or registration payment associated with Panjikar transactions
 - (C) scripturally invalid, used for marriages without proper Siddhānta
 - (D) the cord-and-wooden-cover binding style used for palm-leaf books
- ८३. Which role or association is linked with Kumārila Bhaṭṭa in the source?**
- (A) one of the compilers and Pañjī specialists named in the source
 - (B) historical anchor in the Khaṇḍa 1 analysis
 - (C) Darbhanga ruler associated with the Śākhā Pañjī innovation
 - (D) 7th-century Mimamsa thinker whose Tantravārttika mentions Samūha-Lekhya
- ८४. Which abbreviation is glossed as 'Upaṭīp or supplementary sub-note annotation'?**
- (A) U.T.
 - (B) Mūlagrāma
 - (C) Pravara
 - (D) Uṭṭerha
- ८५. Which abbreviation is glossed as 'root lineage or ancestral village designation'?**
- (A) Mūla
 - (B) Pravara
 - (C) IAST
 - (D) M.M. / M.M.U.
- ८६. Which term is defined as: 'a marriage eligibility certificate certifying non-relationship'?**
- (A) Documentary genealogy
 - (B) Siddhānta Patra
 - (C) Kinship algebra
 - (D) Gotra Pañjī
- ८७. Which Dooshan Panji entry or expression is associated with 'a Muslim woman named Champo recorded in Dooshan contexts'?**
- (A) Chāmpo Yavana
 - (B) Tailika
 - (C) Mata Aगत
 - (D) Kocha Rāja Patnī

८८. Which number/date is associated with digitisation period cited in the comparative table?

- (A) 19,210
- (B) 16
- (C) 2000-2009 CE
- (D) 15 sub-ranks

८९. What does the modern/professional title 'M.B.B.S. M.D.' indicate in the Panji analysis?

- (A) Executive Engineer
- (B) university professor
- (C) medical degrees recorded as genealogical identifiers
- (D) Indian Administrative Service officer

९०. Which term/site/feature is associated with 'an accessibility strategy for modern users'?

- (A) Sakkari-Sārisab-Pāhīṭol Circuit
- (B) Leo / Siṃha Rāśi sun-drying period
- (C) Maḥiṣī Pālī Circuit
- (D) transliteration into Devanagari

९१. Which number/date is associated with Yogya / Vaṃśaja Pañjī count?

- (A) 89,521
- (B) 99
- (C) 225
- (D) 153

९२. Which recorded title corresponds to 'former Vice-Chancellor'?

- (A) Ex.V.C.
- (B) bhūgabhaṃśāstrī
- (C) L.L.B.
- (D) E.E. (abhiyaṃtā)

९३. Which role or association is linked with Keshav Jha of Maṅgaraunī in the source?

- (A) figure whose lineage received the title Taskar after the bride-interception episode
- (B) the appointed genealogical authority for Kshatriyas in one account
- (C) Darbhanga ruler associated with the Śākhā Pañjī innovation
- (D) the appointed genealogical authority for Karna Kayasthas in one account

९४. In the book's terminology, what does 'Brahmagranthī binding' refer to?

- (A) a recorded lineage fault, deviation, or blemish
- (B) the cord-and-wooden-cover binding style used for palm-leaf books
- (C) families outside the original formal Pañjī inclusion or fallen out of registration
- (D) public scholarly debate held in cultural and matrimonial assembly contexts

९५. In the Dooshan Panji discussion, what is associated with 'Medha'?

- (A) washerman community
- (B) formula meaning Mother Unknown, interpreted as deliberate suppression
- (C) a Muslim woman named Champo recorded in Dooshan contexts
- (D) Gaṅgeśa's wife recorded as a Charmakarini in the ledger

१६. Which number/date is associated with number of primary Mūlas including Khanāma branch?

- (A) 81 sheets
- (B) 35
- (C) 14
- (D) over 1,550 years

१७. Which title is attached to Chapter 13 in Decoding the Panji of Mithila?

- (A) The Dooshan Pañjī: A Comprehensive Scholarly Report
- (B) Genome Mapping Vol. I: Mithilak Pañjee Prabandha
- (C) The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories
- (D) Pampilā Pañjī, Khaṇḍa 3 — Nāgarāma: Analytical Report (Volume I)

१८. In the Dooshan Panji discussion, what is associated with 'Dhīvara'?

- (A) formula meaning Mother Unknown, interpreted as deliberate suppression
- (B) marriage with the Kocha/Assam royal family
- (C) a Muslim woman named Champo recorded in Dooshan contexts
- (D) fisherman community

१९. Which term is defined as: 'kinship relatedness within prohibited degrees for marriage'?

- (A) Genetic genealogy
- (B) Sapiṇḍa
- (C) Brahmagranthī binding
- (D) Gotra

१००. In the Dooshan Panji discussion, what is associated with 'Charmakārī / Charmakārīṇī'?

- (A) Indo-Islamic/Yavana union recorded in tables 11-12
- (B) cobbler or tanner women/community entries
- (C) washerman community
- (D) arrivals from the western direction

१०१. Which recorded title corresponds to 'economic entrepreneur or businessman'?

- (A) C.P.M. (M.P.)
- (B) arthaśāstrī
- (C) ḍā. / Dr.
- (D) arthaudyamī

१०२. Which of the following belongs to the seven numerically predominant and socially organised Gotras?

- (A) Śāṇḍilya
- (B) Garga
- (C) Vasiṣṭha
- (D) Daṇḍī / Tandi

१०३. Which term is defined as: 'records preserving facts that normative genealogy might erase'?

- (A) Counter-memory
- (B) Bījī Puruṣa
- (C) Mithilākṣara / Tirhuta
- (D) Tegachchiya problem

१०४. How many records are listed for Nagram Pañjī — Khaṇḍa 3 in the data summary?

- (A) 348
- (B) 571
- (C) 30
- (D) 22,643

१०५. Consider the following statements about Gotras: 1. The text enumerates twenty Gotras. 2. All twenty are described as numerically predominant. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१०६. Consider the following statements: 1. The Pañjī system is fundamentally patrilineal in identity. 2. It incorporates maternal-side computation for marriage prohibition. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१०७. In the book's factual framework, what is associated with '1,203'?

- (A) number of formal exogamy rules listed
- (B) Madhyama Mūla count
- (C) Harisimhadeva accession year in Chapter 20
- (D) D_B_1_Marriage_Records row count

१०८. In the book's factual framework, what is associated with '17th century'?

- (A) Yogya / Vaṃśaja Pañjī count
- (B) Śrottriya Pañjī count
- (C) Queen Indravati Vashaiti temple inscription century
- (D) palm-leaf count per traditional Panji book

१०९. Which term is defined as: 'a genealogical information management system'?

- (A) Parichetā
- (B) GIMS
- (C) Jāti Shuddhi
- (D) Descent theory

११०. In the book's factual framework, what is associated with '32'?

- (A) palm-leaf count per traditional Panji book
- (B) Śrottriya Pañjī count
- (C) formal institutional founding under Harisimhadeva
- (D) paternal-side limit in the Pañcamī-Saptamī rule

१११. In the primary Mūla classification, where is 'Tilaivar / Tilwar' placed?

- (A) one of the seven predominant Gotras
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) Madhyama / intermediate primary Mūla
- (D) Dvitīya Śreṇī / second-grade primary Mūla

१११. In the book's factual framework, what is associated with 'c. 1050-1097 AD'?

- (A) oldest approximate starting point repeatedly associated with the records
- (B) Nanyadeva's Karnata dynasty foundation
- (C) D_E_2_Village_Index row count
- (D) D_B_1_Marriage_Records row count

११३. Which term is defined as: 'a status of being unrelated within prohibited degrees'?

- (A) Śākhā Pañjī
- (B) Kinship algebra
- (C) Asvajana
- (D) Counter-memory

११४. Which abbreviation is glossed as 'daughter's daughter's son'?

- (A) M.M. / M.M.U.
- (B) Ṣaṣṭhī
- (C) Gotra
- (D) Ddau (Daudauhitra)

११५. Which term is defined as: 'genealogical narrative or linear descent history'?

- (A) Gotra
- (B) Sabhagachi
- (C) Vaṃśāvalī
- (D) Pañjikāra

११६. Which association is correct for Mithila's southern boundary?

- (A) the Ganges River
- (B) sections 62-77, covering Pāhītola, Maṃgaḍapaṭṭī, Gaṅgolī, Ísahpur, and Lohanā
- (C) sections 25-40, covering Bhadu'ār, Cāpāhī, Tāranagara, Lālagan̄ja, and Gaṛhabanailī
- (D) Saharsa region and eastern Mithila

११७. What does the modern/professional title 'C.P.M. (M.P.)' indicate in the Panji analysis?

- (A) geologist
- (B) medical doctor or PhD
- (C) engineer or mechanical technician; earliest modern professional title
- (D) Communist Party of India (Marxist) Member of Parliament

११८. Which number/date is associated with number of Sabhagachis mentioned as state-supervised venues?

- (A) 840
- (B) circa 1760 CE
- (C) 14
- (D) 22,643

११९. In the book's factual framework, what is associated with '11,763'?

- (A) D_F_1_Location_Records row count
- (B) Mool-Gotra-Moolgram Genealogical Record Batches records
- (C) digitisation period cited in the comparative table
- (D) surviving Pañjī record volume

१२०. Which abbreviation is glossed as '32-ancestor kinship verification document'?

- (A) Suta / Sutā
- (B) Uṭṭherḥa
- (C) Pravara
- (D) M.M. / M.M.U.

१२१. In the book's factual framework, what is associated with '30'?

- (A) Nāgram Pañjī Khaṇḍa 3 records
- (B) ancestor positions mapped in Uṭṭherḥa
- (C) branches traced for Kāśyapa Gotra in Mithila
- (D) number of Panji types listed

१२२. Which abbreviation is glossed as 'Son / Daughter'?

- (A) M.M. / M.M.U.
- (B) Ṣaṣṭhī
- (C) sã / saṃ
- (D) Suta / Sutā

१२३. Which number/date is associated with number of scholarly reports in the volume?

- (A) 20
- (B) 35
- (C) 32 ancestors
- (D) 7

१२४. Which term is defined as: 'the 32-ancestor kinship verification document used for marriage eligibility'?

- (A) Jāti Shuddhi
- (B) Yogya
- (C) Uṭṭherḥa / Uteadh
- (D) Mārgavyaya

१२५. In the book's terminology, what does 'Bījī Puruṣa' refer to?

- (A) the seed-ancestor or earliest known male founder of a Mūla
- (B) a recorded lineage fault, deviation, or blemish
- (C) a genealogical information management system
- (D) the title permanently prefixed to Keshav Jha's lineage after the bride-interception episode

१२६. Which term/site/feature is associated with 'the Ganges River'?

- (A) Pūrvārīpāra-Digaumdh Circuit
- (B) Mithila's southern boundary
- (C) transliteration into Devanagari
- (D) Rasadh-Araria registry

१२७. In the book's factual framework, what is associated with 'over 1,550 years'?

- (A) documented duration described for the system
- (B) number of Gotras enumerated
- (C) Prācīn Pañjī Vol. II Genealogical Data records
- (D) Yogya / Vaṃśaja Pañjī count

१३८. Which recorded title corresponds to 'engineer or mechanical technician; earliest modern professional title'?

- (A) pro. / Prof.
- (B) arthaśāstrī
- (C) yaṃtrajña
- (D) ḍā. / Dr.

१३९. Who is associated with the following description: scholar named along with Ramanath Jha in the suppression discussion?

- (A) Nānyādeva
- (B) Udayanath Jha 'Ashok'
- (C) Keshav Jha of Maṅgaraunī
- (D) Tarapati Upādhyāya

१३०. Which title is attached to Chapter 14 in Decoding the Panji of Mithila?

- (A) The Dooshan Pañjī: A Comprehensive Scholarly Report
- (B) Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons
- (C) Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)
- (D) Pampilā Pañjī, Khaṇḍa 3 — Nāgarāma: Analytical Report (Volume I)

१३१. Which title is attached to Chapter 12 in Decoding the Panji of Mithila?

- (A) The Socio-Genetic Architecture of Mithila: Exhaustive Anthropological Analysis
- (B) Genome Mapping of Mithila: The Pañjī System — Genealogical Theories Study (Volume I)
- (C) Pañjī Prabandha Vol. I Section 2 (Uṭṭp): Mithila's Living Genome
- (D) The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories

१३२. Which recorded title corresponds to 'geologist'?

- (A) E.E. (abhiyaṃtā)
- (B) M.B.B.S. M.D.
- (C) jaṣṭisa
- (D) bhūgabhaṃśāstrī

१३३. In the Dooshan Panji discussion, what is associated with 'Taṃtī / Tāntī'?

- (A) weaver community
- (B) cobbler or tanner women/community entries
- (C) Indo-Islamic/Yavana union recorded in tables 11-12
- (D) arrivals from the western direction

१३४. In the book's factual framework, what is associated with '5'?

- (A) Dvitiya Śreṇī Mūla count
- (B) Nanyadeva's Karnata dynasty foundation
- (C) year when systematic digitisation is stated to have launched
- (D) number of parts in the volume

१३५. Which title is attached to Chapter 20 in Decoding the Panji of Mithila?

- (A) Panji Prabandh: A Comprehensive Briefing and Study Guide
- (B) Genome Mapping of Mithila: The Pañjī System — Genealogical Theories Study (Volume I)
- (C) Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons
- (D) Dooshan Panji: An Interdisciplinary Research Report

- १३६. How many records are listed for Master Gotra x Mula x Mula-Gram Table in the data summary?**
- (A) 840
(B) 571
(C) 20
(D) 348
- १३७. Which number/date is associated with total PDF pages?**
- (A) 502
(B) 7
(C) 5
(D) 348
- १३८. In the book's factual framework, what is associated with '89,521'?**
- (A) Madhyama Mūla count
(B) Panji Searchable Archive sheets
(C) IAST Complete Archive records
(D) number of primary Mūlas including Khanāma branch
- १३९. Which association is correct for Pūrvārīpāra-Digaṃdh Circuit?**
- (A) a preservation response to biological and handling risks
(B) Saharsa region and eastern Mithila
(C) Madhubani District and the historically preeminent Sabhagachi
(D) sections 41-51, covering Digaṃdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakhṭaurī
- १४०. In the book's terminology, what does 'Pañjībaddha / Vaṃśaja' refer to?**
- (A) a status of being unrelated within prohibited degrees
(B) the baseline rank of verified registered lineages
(C) the seed-ancestor or earliest known male founder of a Mūla
(D) the 32-ancestor kinship verification document used for marriage eligibility
- १४१. Which role or association is linked with Caitanya Mahāprabhu in the source?**
- (A) figure whose connection is traced through Tarapati Upādhyāya of Karamahā Taraunī Mūla
(B) builder associated with the Vashaiti temple inscription in Araria
(C) one of the compilers of the Panji Prabandha volumes
(D) king connected to the episode in which Keshav Jha was labeled Taskar
- १४२. Which role or association is linked with Gaṅgeśa Upādhyāya in the source?**
- (A) astronomer-mathematician whose lineage is treated as a historical data point
(B) Navya-Nyāya philosopher and author of Tattvacintāmaṇi discussed through Panji evidence
(C) Karamahā Taraunī Mūla figure connected in the text with Caitanya Mahāprabhu
(D) scholar named along with Ramanath Jha in the suppression discussion
- १४३. In the table of contents, which chapter is titled 'Pampilā-Varga Pañjikā, Khaṇḍa 3 (Nagaramī): Entries 226-358 (Volume I)'?**
- (A) Chapter 19
(B) Chapter 4
(C) Chapter 15
(D) Chapter 12

१४४. Which number/date is associated with surviving Pañjī record volume?

- (A) 13
- (B) 343
- (C) 185 Pañjīs
- (D) 15 sub-ranks

१४५. Which role or association is linked with Halāyudha of Gaṅgolī in the source?

- (A) the appointed genealogical authority for Kshatriyas in one account
- (B) author/editor associated with Decoding the Panji of Mithila and Videha Maithili eJournal
- (C) scholar named along with Ramanath Jha in the suppression discussion
- (D) historical anchor in the Khaṇḍa 1 analysis

१४६. With reference to the Pañjī system, consider the following statements: 1. It is presented as a living legal-administrative instrument. 2. It is described only as a private family history archive. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१४७. Which number/date is associated with D_B_1_Marriage_Records row count?

- (A) 1,203
- (B) 1294 CE
- (C) seven generations
- (D) 13

१४८. In the book's terminology, what does 'Tegachchiya problem' refer to?

- (A) genealogy that uses biological/DNA data to establish relationships
- (B) palm-leaf manuscript material used for Pañjī records
- (C) a verification problem involving chronological depth and documentary proof
- (D) the paternal-side requirement in rank and marriage evaluation

१४९. Which Panji type records official non-relation certificates authorizing marriages?

- (A) Patra Pañjī
- (B) Asvājanya Patra / Siddhānta Patra
- (C) Dūṣaṇa / Dooshan Pañjī
- (D) Gotra Pañjī

१५०. Which recorded title corresponds to 'Indian Administrative Service officer'?

- (A) bhūgabhaṃśāstrī
- (B) yaṃtrajñā
- (C) ḍā. / Dr.
- (D) I.A.S.

१५१. Which term is defined as: 'travel-expense or registration payment associated with Panjīkar transactions'?

- (A) Jāti Shuddhi
- (B) Piṭṛkṣa
- (C) Ashastriya
- (D) Mārgavyaya

१५२. In the book's factual framework, what is associated with '2009'?

- (A) oldest approximate starting point repeatedly associated with the records
- (B) Mool-Gotra-Moolgram Genealogical Record Batches records
- (C) Dooshan Panji public release referred to in Chapter 20
- (D) Queen Indravati Vashaiti temple inscription century

१५३. In the primary Mūla classification, where is 'Pandue / Mandua' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) one of the seven predominant Gotras
- (C) Ayānta Śreṣṭha / Elite primary Mūla
- (D) Madhyama / intermediate primary Mūla

१५४. In the primary Mūla classification, where is 'Panchobhe / Panchobh' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) Dvitiya Śreṇī / second-grade primary Mūla
- (D) one of the seven predominant Gotras

१५५. In the primary Mūla classification, where is 'Pandulvar / Tandulwar' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) one of the seven predominant Gotras
- (C) Ayānta Śreṣṭha / Elite primary Mūla
- (D) Dvitiya Śreṇī / second-grade primary Mūla

१५६. Which rule or requirement is described by: 'the bride must not be the daughter of the groom's stepmother's brother or maternal-uncle-type prohibited relation'?

- (A) Asvajana requirement
- (B) Pravara rule
- (C) Gotra rule
- (D) Vimatā / Vipiāmātā rule

१५७. In the data addendum, what does the abbreviation 'Mūlagrāma' mean?

- (A) 32-ancestor kinship verification document
- (B) specific village of residence at recording time
- (C) seed-ancestor or earliest known male founder of a Mūla
- (D) Mahāmahopādhyāya, the highest scholarly title

१५८. Which association is correct for Saurath?

- (A) a data-access crisis for the original archive
- (B) Sitamarhi District and an active historical Sabhagachi
- (C) Madhubani District and the historically preeminent Sabhagachi
- (D) a preservation response to humidity and moisture-induced rot

१५९. In the book's terminology, what does 'Mithilākṣara / Tirhuta' refer to?

- (A) the traditional script in which old Pañjī records were maintained
- (B) public scholarly debate held in cultural and matrimonial assembly contexts
- (C) genealogical narrative or linear descent history
- (D) the use of lineage records for marriage law, status, property, and succession

१६०. Which recorded title corresponds to 'university professor'?

- (A) E.E. (abhiyaṃtā)
- (B) I.A.S.
- (C) jaṣṭisa
- (D) pro. / Prof.

१६१. In the table of contents, which chapter is titled 'Pampilā Pañjī, Khaṇḍa 3 — Nāgarāma: Analytical Report (Volume I)'?

- (A) Chapter 3
- (B) Chapter 14
- (C) Chapter 13
- (D) Chapter 1

१६२. Which Dooshan Panji entry or expression is associated with 'cobbler or tanner women/community entries'?

- (A) Dhīvara
- (B) Chāṃpo Yavana
- (C) Charmakārī / Charmakārīṇī
- (D) Medha

१६३. Which number/date is associated with Ayānta Śreṣṭha Mūla count?

- (A) 32 ancestors
- (B) 13
- (C) 343
- (D) 126,079 records

१६४. In the book's terminology, what does 'Mūla' refer to?

- (A) the seed-ancestor or earliest known male founder of a Mūla
- (B) sixteen kinship positions checked for marriage eligibility
- (C) Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD
- (D) a root lineage or original ancestral village/sub-lineage unit

१६५. Which association is correct for Mithila's eastern boundary?

- (A) sections 52-55, covering Maṃgaraunī and Ujāna
- (B) sections 62-77, covering Pāhītōl, Maṃgaḍapaṭṭī, Gaṅgolī, Íśahpur, and Lohanā
- (C) the exceptional registry that explicitly records personal names of women
- (D) the Mahananda River

१६६. Which rule or requirement is described by: 'the couple must be unrelated within the prohibited degrees'?

- (A) Siddhānta requirement
- (B) Pravara rule
- (C) Sapiṇḍa rule
- (D) Asvajana requirement

१६७. In the book's factual framework, what is associated with 'circa 1760 CE'?

- (A) Madhava Singh's Śākhā Pañjī innovation
- (B) Queen Indravati Vashaiti temple inscription century
- (C) number of primary Mūlas including Khanāma branch
- (D) Mool-Gotra-Moolgram Genealogical Record Batches records

१६८. Chapter 11 belongs to which part of the book?

- (A) Part III
- (B) Part II
- (C) Part IV
- (D) Part V

१६९. Consider the following statements about Siddhānta Patra: 1. It certifies marriage eligibility. 2. Without it, a marriage may be treated as Ashastriya in the source framework. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१७०. Which role or association is linked with Jyotirishwar Thakur in the source?

- (A) astronomer-mathematician whose lineage is treated as a historical data point
- (B) one of the compilers and Pañjī specialists named in the source
- (C) the appointed genealogical authority for Karna Kayasthas in one account
- (D) author of Varna-Ratnakara cited in connection with Harisimhadeva

१७१. How many records are listed for Dooshan Pañjī Data Tables in the data summary?

- (A) 89,521
- (B) 840
- (C) 348
- (D) 571

१७२. Which statement correctly describes the Vimatā / Vipiāmātā rule?

- (A) the bride and groom must not belong to the same Gotra
- (B) a written eligibility certificate must be issued before marriage
- (C) the bride and groom must not share the same Pravara or ancestral Ṛṣi-cluster
- (D) the bride must not be the daughter of the groom's stepmother's brother or maternal-uncle-type prohibited relation

१७३. On which PDF page does Chapter 12 begin?

- (A) 403
- (B) 312
- (C) 290
- (D) 69

१७४. Consider the following statements about Panjībaddha: 1. It is the baseline rank of verified registered lineages. 2. It is identical to the highest Śrottriya rank. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१७५. Which number/date is associated with period covered by Genome Mapping / Pañjī Prabandha?

- (A) ten years
- (B) 450 AD-2009 AD
- (C) 32
- (D) 81 sheets

- १७६. Which number/date is associated with number of Panji types listed?**
- (A) 1326 CE / Śaka 1248
 (B) 7
 (C) 35
 (D) 225
- १७७. In the data addendum, what does the abbreviation 'M.M. / M.M.U.' mean?**
- (A) batch reference code within Pañjī registers
 (B) International Alphabet of Sanskrit Transliteration
 (C) 32-ancestor kinship verification document
 (D) Mahāmahopādhyāya, the highest scholarly title
- १७८. In the book's factual framework, what is associated with '2000-2009 CE'?**
- (A) D_E_1_Kula_Records row count
 (B) digitisation period cited in the comparative table
 (C) IAST Complete Archive sheets
 (D) Madhava Singh's Śākhā Pañjī innovation
- १७९. In the data addendum, what does the abbreviation 'Pr. (Praputra)' mean?**
- (A) Upaṭīp or supplementary sub-note annotation
 (B) batch reference code within Pañjī registers
 (C) great-grandson or branch/alias marker
 (D) Son / Daughter
- १८०. In the Dooshan Panji discussion, what is associated with 'Devadāsī entries'?**
- (A) washerman community
 (B) Indo-Islamic/Yavana union recorded in tables 11-12
 (C) example of full lineage normalization by the sixth generation
 (D) maternal grandmother or great-grandmother linked to temple-service women
- १८१. In the book's terminology, what does 'Tāla-patra' refer to?**
- (A) scripturally invalid, used for marriages without proper Siddhānta
 (B) a state-supervised open-air matrimonial assembly venue in mango groves
 (C) palm-leaf manuscript material used for Pañjī records
 (D) the paternal-side requirement in rank and marriage evaluation
- १८२. Which number/date is associated with Nanyadeva's Karnata dynasty foundation?**
- (A) c. 1050-1097 AD
 (B) 13
 (C) 126,079 records
 (D) 8 Chaugolā
- १८३. Which number/date is associated with Panji Searchable Archive records?**
- (A) 348
 (B) 14
 (C) 840
 (D) 89,521

१८४. Which framework is described as 'tracing descent through written records'?

- (A) Ethnographic genealogy
- (B) Documentary genealogy
- (C) Kinship Algebra
- (D) Socio-legal genealogy

१८५. Which association is correct for Sasaula?

- (A) sections 62-77, covering Pāhīṭol, Maṃgaḍapaṭṭī, Gaṅgolī, Ísahpur, and Lohanā
- (B) Sitamarhi District and an active historical Sabhagachi
- (C) Saharsa region and eastern Mithila
- (D) a data-access crisis for the original archive

१८६. Which framework is described as 'digitising records and building databases and network analyses'?

- (A) Computational genealogy
- (B) Socio-legal genealogy
- (C) Social Memory & Archival Theory
- (D) Documentary genealogy

१८७. In the book's terminology, what does 'Sapiṇḍa' refer to?

- (A) a marriage eligibility certificate certifying non-relationship
- (B) the highest genealogical and ritual rank among Maithil Brahmins
- (C) a recorded lineage fault, deviation, or blemish
- (D) kinship relatedness within prohibited degrees for marriage

१८८. Which rule or requirement is described by: 'the bride and groom must not share the same Pravara or ancestral Ṛṣi-cluster'?

- (A) Pañcamī-Saptamī rule
- (B) Pravara rule
- (C) Asvajana requirement
- (D) Vimatā / Vipiāmātā rule

१८९. Which association is correct for Sārisab Saudāpur Circuit?

- (A) sections 62-77, covering Pāhīṭol, Maṃgaḍapaṭṭī, Gaṅgolī, Ísahpur, and Lohanā
- (B) Sitamarhi District and an active historical Sabhagachi
- (C) sections 25-40, covering Bhadu'ār, Cāpāhī, Tāranagara, Lālagāñja, and Gaṛhabanailī
- (D) sections 122-124

१९०. Which Dooshan Panji entry or expression is associated with 'fisherman community'?

- (A) Taṃṭī / Tāntī
- (B) Rajak
- (C) Dhīvara
- (D) Kocha Rāja Patnī

१९१. Which term/site/feature is associated with 'sections 122-124'?

- (A) Mithila's western boundary
- (B) Sakkari-Sārisab-Pāhīṭol Circuit
- (C) Tarauni Karmaharā Circuit
- (D) Sasaula

१९३. In the book's terminology, what does 'Vaṃśāvalī' refer to?

- (A) the title permanently prefixed to Keshav Jha's lineage after the bride-interception episode
- (B) genealogical narrative or linear descent history
- (C) the paternal-side requirement in rank and marriage evaluation
- (D) a root lineage or original ancestral village/sub-lineage unit

१९३. What does the modern/professional title 'E.E. (abhiyaṃtā)' indicate in the Panji analysis?

- (A) medical doctor or PhD
- (B) geologist
- (C) Executive Engineer
- (D) High Court Justice or judge

१९४. In the book's terminology, what does 'Siddhānta Patra' refer to?

- (A) sixteen kinship positions checked for marriage eligibility
- (B) the anthropological analysis of lineal identity through descent systems
- (C) the cord-and-wooden-cover binding style used for palm-leaf books
- (D) a marriage eligibility certificate certifying non-relationship

१९५. Which Panji type records branches, migrations, titles, and social rank subdivisions?

- (A) Patra Pañjī
- (B) Śākhā Pañjī
- (C) Dūṣaṇa / Dooshan Pañjī
- (D) Asvājanya Patra / Siddhānta Patra

१९६. Which Panji type records the twenty patrilineal clans and associated Mūlas?

- (A) Uteadh Pañjī
- (B) Asvājanya Patra / Siddhānta Patra
- (C) Mūla Pañjī
- (D) Gotra Pañjī

१९७. Which term is defined as: 'collective written genealogical records maintained before formal Pañjī institutionalization'?

- (A) Dūṣaṇa / Dooshan Pañjī
- (B) Asvājanya Patra
- (C) Samūha-Lekhya
- (D) Documentary genealogy

१९८. In the book's factual framework, what is associated with '2000 CE'?

- (A) Madhyama Mūla count
- (B) oldest approximate starting point repeatedly associated with the records
- (C) kinship prohibition nodes checked as Ṣaṣṭhī / Chhapati
- (D) year when systematic digitisation is stated to have launched

१९९. Which role or association is linked with Tinayana Bhaṭṭa in the source?

- (A) Karamahā Taraunī Mūla figure connected in the text with Caitanya Mahāprabhu
- (B) historical anchor in the Khaṇḍa 1 analysis
- (C) early Mahāmahopādhyāya of Māṇḍara Mūla cited around 400 AD
- (D) figure whose lineage received the title Taskar after the bride-interception episode

२००. Which framework is described as 'using lineage records for property, succession, and marriage law'?

- (A) Computational genealogy
- (B) Kinship Algebra
- (C) Socio-legal genealogy
- (D) Descent Theory

२०१. In the book's factual framework, what is associated with 'five generations'?

- (A) data addendum total records
- (B) maternal-side limit in the Pañcamī-Saptamī rule
- (C) number of smaller Gotras after the seven predominant ones
- (D) D_E_1_Kula_Records row count

२०२. In the book's terminology, what does 'Chaugolā' refer to?

- (A) families outside the original formal Pañjī inclusion or fallen out of registration
- (B) genealogy that uses biological/DNA data to establish relationships
- (C) sub-rank or category division within Śrotiya ranking
- (D) the official non-relation certificate used to authorize marriages

२०३. What does the modern/professional title 'pro. / Prof.' indicate in the Panji analysis?

- (A) university professor
- (B) medical degrees recorded as genealogical identifiers
- (C) High Court Justice or judge
- (D) economic entrepreneur or businessman

२०४. What is the title of Part IV in the book?

- (A) Comprehensive Analytical Reports
- (B) Prācīn Pañjī: Genome Mapping Volume I
- (C) Dooshan Pañjī: The Black Book of Mithila
- (D) Genealogical Mapping: Volume II

२०५. Which term is defined as: 'palm-leaf manuscript material used for Pañjī records'?

- (A) Asvajjan
- (B) Counter-memory
- (C) Taskar
- (D) Tāla-patra

२०६. Which rule or requirement is described by: 'the bride and groom must not belong to the same Gotra'?

- (A) Siddhānta requirement
- (B) Gotra rule
- (C) Sapiṇḍa rule
- (D) Pravara rule

२०७. Which term is defined as: 'formal mathematical mapping of kinship relationships and marriage prohibitions'?

- (A) Ashastriya
- (B) Dūṣaṇa / Dooshan Pañjī
- (C) Kinship algebra
- (D) Jinoma Maipīṅga

२०८. Which function is assigned to Patra Pañjī?

- (A) tracks family migrations from original settlements to new villages
- (B) records branches, migrations, titles, and social rank subdivisions
- (C) records primary ancestral villages and Bījī Puruṣa lineages
- (D) calculates Sapiṇḍa avoidance before marriage

२०९. Which term is defined as: 'Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD'?

- (A) Jinoma Maipimṅga
- (B) Ṣaṣṭhī / Chhapati
- (C) Asvajān
- (D) Genetic genealogy

२१०. Which number/date is associated with Kumarila Bhatta's Tantravārttika reference?

- (A) 15 sub-ranks
- (B) 7th century
- (C) 502
- (D) 20

२११. Which number/date is associated with maternal-side limit in the Pañcamī-Saptamī rule?

- (A) 185 Pañjīs
- (B) 153
- (C) five generations
- (D) 2000-2009 CE

२१२. Which framework is described as 'using autosomal, Y-chromosomal, or mitochondrial data for relationships'?

- (A) Documentary genealogy
- (B) Social Memory & Archival Theory
- (C) Socio-legal genealogy
- (D) Genetic genealogy

२१३. Which role or association is linked with Nānyādeva in the source?

- (A) founder of the Karnata dynasty referenced in the historical frame
- (B) author/editor associated with Decoding the Panji of Mithila and Videha Maithili eJournal
- (C) figure whose lineage received the title Taskar after the bride-interception episode
- (D) king connected to the episode in which Keshav Jha was labeled Taskar

२१४. Which association is correct for Sukhasana?

- (A) Saharsa region and eastern Mithila
- (B) an accessibility strategy for modern users
- (C) mid-August to mid-September
- (D) the Ganges River

२१५. In the data summary, what does Section E describe?

- (A) Dooshan Pañjī Data Tables
- (B) Complete Flashcard Database
- (C) Prācīn Pañjī Vol. II — Genealogical Data
- (D) Nagram Pañjī — Khaṇḍa 3

२१६. In the book's factual framework, what is associated with '167'?

- (A) Harisimhadeva accession year in Chapter 20
- (B) IAST Complete Archive records
- (C) number of Mūlas deployed below the Gotra level
- (D) Ayānta Śreṣṭha Mūla count

२१७. In the Dooshan Panji discussion, what is associated with 'Yavana Daulatijahān'?

- (A) weaver community
- (B) Indo-Islamic/Yavana union recorded in tables 11-12
- (C) maternal grandmother or great-grandmother linked to temple-service women
- (D) washerman community

२१८. In the book's factual framework, what is associated with '35'?

- (A) Panji Searchable Archive records
- (B) digitisation period cited in the comparative table
- (C) D_D_1_Marriage_Records row count
- (D) number of primary Mūlas including Khanāma branch

२१९. Which term is defined as: 'genealogy that uses biological/DNA data to establish relationships'?

- (A) Genetic genealogy
- (B) Asvājanya Patra
- (C) Jayavāt / Jayavar
- (D) Pañjikāra

२२०. Which number/date is associated with Harisimhadeva birth year in Chapter 20?

- (A) 5
- (B) 74 branches
- (C) 1294 CE
- (D) circa 1760 CE

२२१. Which number/date is associated with duration of Dhaut Pariksha training/exam?

- (A) 450 AD-2009 AD
- (B) 502
- (C) 8 Chaugolā
- (D) ten years

२२२. Which association is correct for Mithila's northern boundary?

- (A) the Himalayas
- (B) the Gandak River
- (C) a preservation response to biological and handling risks
- (D) Madhubani District and the historically preeminent Sabhagachi

२२३. In the book's factual framework, what is associated with '450 AD-2009 AD'?

- (A) Complete Flashcard Database records
- (B) maternal-side limit in the Pañcamī-Saptamī rule
- (C) data addendum total sheets
- (D) period covered by Genome Mapping / Pañjī Prabandha

२२४. In the book's terminology, what does 'Śākhā Pañjī' refer to?

- (A) the use of lineage records for marriage law, status, property, and succession
- (B) the branch register tracking offshoots, sub-ranks, migration, titles, and social classes
- (C) public scholarly debate held in cultural and matrimonial assembly contexts
- (D) a verification problem involving chronological depth and documentary proof

२२५. Which number/date is associated with documented duration described for the system?

- (A) 35
- (B) over 1,550 years
- (C) 225
- (D) 2000-2009 CE

२२६. Who is associated with the following description: Navya-Nyāya philosopher and author of Tattvacintāmaṇi discussed through Panji evidence?

- (A) Nagendra Kumar Jha
- (B) Gajendra Thakur
- (C) Gaṅgeśa Upādhyāya
- (D) Āryabhaṭa

२२७. Which term/site/feature is associated with 'the exceptional registry that explicitly records personal names of women'?

- (A) Mithila's southern boundary
- (B) Rasadh-Araria registry
- (C) Sakkari-Sārisab-Pāhītōl Circuit
- (D) Mithila's northern boundary

२२८. In the book's factual framework, what is associated with '500-600 palm leaves'?

- (A) D_F_1_Location_Records row count
- (B) palm-leaf count per traditional Panji book
- (C) D_D_1_Marriage_Records row count
- (D) data addendum total records

२२९. In the data summary, what does Section C describe?

- (A) Mool-Gotra-Moolgram Thesaurus
- (B) Dooshan Pañjī Data Tables
- (C) Master Gotra x Mula x Mula-Gram Table
- (D) Nagram Pañjī — Khaṇḍa 3

२३०. Which association is correct for Rasadh-Araria registry?

- (A) the exceptional registry that explicitly records personal names of women
- (B) sections 122-124
- (C) the three manuscript risks named in the preservation mnemonic
- (D) Madhubani region and local record use

२३१. Which description matches Gotra-Pravara system as used in the book's framework?

- (A) Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition
- (B) formally maps kinship relationships and marriage prohibition rules
- (C) using autosomal, Y-chromosomal, or mitochondrial data for relationships
- (D) Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers

२३२. Which framework is described as 'formally maps kinship relationships and marriage prohibition rules'?

- (A) Kinship Algebra
- (B) Ethnographic genealogy
- (C) Sapiṇḍa computation
- (D) Social Memory & Archival Theory

२३३. Which recorded title corresponds to 'medical degrees recorded as genealogical identifiers'?

- (A) ḍā. / Dr.
- (B) M.B.B.S. M.D.
- (C) arthaśāstrī
- (D) bhūgabhaṃśāstrī

२३४. Which number/date is associated with D_F_1_Location_Records row count?

- (A) 27,759
- (B) 32
- (C) 500-600 palm leaves
- (D) 5,008

२३५. Which term/site/feature is associated with 'Madhubani region and local record use'?

- (A) Khanagadi
- (B) transliteration into Devanagari
- (C) Leo / Siṃha Rāśi sun-drying period
- (D) Tarauni Karmaharā Circuit

२३६. In the data addendum, what does the abbreviation 'Bījī Puruṣa' mean?

- (A) daughter's daughter's son
- (B) daughter's son; maternal grandson
- (C) seed-ancestor or earliest known male founder of a Mūla
- (D) specific village of residence at recording time

२३७. In the book's terminology, what does 'Mūla Pañjī' refer to?

- (A) the study of how genealogical knowledge is stored, transmitted, and contested
- (B) kinship relatedness within prohibited degrees for marriage
- (C) the foundational baseline register of primary ancestral villages and Bījī Puruṣa lineages
- (D) the specialized ledger for Sapiṇḍa avoidance and kinship computation

२३८. Which term is defined as: 'the intermediate eligible rank of registered families'?

- (A) Descent theory
- (B) Yogya
- (C) Matṛkṣa
- (D) Gotra Pañjī

२३९. Which term is defined as: 'a record of family migration and residence changes from original settlements'?

- (A) Taskar
- (B) Dhaut Pariksha
- (C) Mūlagrāma
- (D) Patra Pañjī

२४०. Which number/date is associated with Mool-Gotra-Moolgram Genealogical Record Batches records?

- (A) 13
- (B) c. 1050-1097 AD
- (C) 15 sub-ranks
- (D) 11,763

२४१. Which Dooshan Panji entry or expression is associated with 'oil-presser community'?

- (A) Yavana Daulatijahān
- (B) Tailika
- (C) Kocha Rāja Patnī
- (D) Charmakārī / Charmakārīṇī

२४२. How many records are listed for Mool-Gotra-Moolgram Thesaurus in the data summary?

- (A) 22,643
- (B) 343
- (C) 20
- (D) 30

२४३. How many records are listed for Mool-Gotra-Moolgram Genealogical Record Batches in the data summary?

- (A) 343
- (B) 89,521
- (C) 840
- (D) 11,763

२४४. Which association is correct for Mithila's western boundary?

- (A) sections 41-51, covering Digaumdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakhtaurī
- (B) mid-August to mid-September
- (C) the Gandak River
- (D) the Ganges River

२४५. In the primary Mūla classification, where is 'Valiyase / Baliyas' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) Dvitiya Śreṇī / second-grade primary Mūla
- (C) one of the seven predominant Gotras
- (D) Ayānta Śreṣṭha / Elite primary Mūla

२४६. Which term is defined as: 'the defect or black-book register of lineage blemishes and non-normative unions'?

- (A) Dūṣaṇa / Dooshan Pañjī
- (B) Pravara
- (C) Uṭṭerha / Uteadh
- (D) Uteadh Pañjī

२४७. In the book's factual framework, what is associated with '15 sub-ranks'?

- (A) digitisation period cited in the comparative table
- (B) oldest approximate starting point repeatedly associated with the records
- (C) Yogya sub-rank count
- (D) surviving Pañjī record volume

२४८. Who is associated with the following description: figure whose connection is traced through Tarapati Upādhyāya of Karamahā Taraunī Mūla?

- (A) Gaṅgeśa Upādhyāya
- (B) Āryabhaṭa
- (C) Caitanya Mahāprabhu
- (D) Tarapati Upādhyāya

२४९. In the book's terminology, what does 'Dūṣaṇa / Dooshan Pañjī' refer to?

- (A) records preserving facts that normative genealogy might erase
- (B) the defect or black-book register of lineage blemishes and non-normative unions
- (C) a status of being unrelated within prohibited degrees
- (D) a root lineage or original ancestral village/sub-lineage unit

२५०. Which number/date is associated with number of Mūlas deployed below the Gotra level?

- (A) 22,643
- (B) 5
- (C) 167
- (D) 35

२५१. Which function is assigned to Dūṣaṇa / Dooshan Pañjī?

- (A) records branches, migrations, titles, and social rank subdivisions
- (B) records the twenty patrilineal clans and associated Mūlas
- (C) records lineage blemishes, non-traditional marriages, and social-status issues
- (D) records primary ancestral villages and Bījī Puruṣa lineages

२५२. In the book's factual framework, what is associated with '22,643'?

- (A) Madhyama Mūla count
- (B) Complete Flashcard Database records
- (C) data addendum total records
- (D) Yogya / Vaṃśaja Pañjī count

२५३. In the primary Mūla classification, where is 'Palivar' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) one of the seven predominant Gotras
- (C) Dvītīya Śreṇī / second-grade primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

२५४. Which term is defined as: 'a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra'?

- (A) Dhaut Pariksha
- (B) Sabhagachi
- (C) Śrotriya
- (D) Pravara

२५५. Which term/site/feature is associated with 'Sitamarhi District and an active historical Sabhagachi'?

- (A) Rasadh-Araria registry
- (B) Sakkari-Sārisab-Pāhīṭol Circuit
- (C) Mithila's southern boundary
- (D) Sasaula

- २५६. Consider the following statements about Mūla classification: 1. The source identifies 167 Mūlas. 2. It highlights 35 primary Mūlas in three tiers. Which of the statements given above is/are correct?**
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
- २५७. In the primary Mūla classification, where is 'Khandauray / Kharaure' placed?**
- (A) Ayānta Śreṣṭha / Elite primary Mūla
(B) Madhyama / intermediate primary Mūla
(C) Dvitiya Śreṇī / second-grade primary Mūla
(D) one of the seven predominant Gotras
- २५८. In the book's factual framework, what is associated with '32 ancestors'?**
- (A) ancestor positions mapped in Uṭṭerha
(B) number of primary Mūlas including Khanāma branch
(C) Ayānta Śreṣṭha Mūla count
(D) Yogya sub-rank count
- २५९. Which description matches Ethnographic genealogy as used in the book's framework?**
- (A) Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition
(B) studying kinship rules, exogamy, and clan identity within communities
(C) using autosomal, Y-chromosomal, or mitochondrial data for relationships
(D) linear royal and Brahminic genealogies from Purāṇic/cosmogonic ancestors
- २६०. In the book's factual framework, what is associated with '4'?**
- (A) number of smaller Gotras after the seven predominant ones
(B) Nanyadeva's Karnata dynasty foundation
(C) number of Sabhagachis mentioned as state-supervised venues
(D) number of formal exogamy rules listed
- २६१. Which association is correct for Kanhauli Saudāpur Circuit?**
- (A) the Ganges River
(B) sections 52-55, covering Maṅgaraunī and Ujāna
(C) the Himalayas
(D) mid-August to mid-September
- २६२. In the data addendum, what does the abbreviation 'Mūla' mean?**
- (A) seed-ancestor or earliest known male founder of a Mūla
(B) 32-ancestor kinship verification document
(C) root lineage or ancestral village designation
(D) patrilineal clan traced to a Vedic sage
- २६३. On which PDF page does Chapter 15 begin?**
- (A) 445
(B) 359
(C) 312
(D) 290

२६४. Which term is defined as: 'the specific village of residence or ancestral home attached to a lineage record'?

- (A) Mūlagrāma
- (B) Gotra Pañjī
- (C) Siddhānta Patra
- (D) Uṭṭerha / Uteadh

२६५. Which term/site/feature is associated with 'mid-August to mid-September'?

- (A) Mithila's western boundary
- (B) Leo / Simha Rāśi sun-drying period
- (C) climate-controlled digital storage
- (D) Tarauni Karmaharā Circuit

२६६. Which number/date is associated with year when systematic digitisation is stated to have launched?

- (A) 74 branches
- (B) 2000 CE
- (C) 17th century
- (D) 500-600 palm leaves

२६७. Which number/date is associated with Madhava Singh's Śākhā Pañjī innovation?

- (A) 74 branches
- (B) 2009
- (C) 2000-2009 CE
- (D) circa 1760 CE

२६८. In the book's factual framework, what is associated with '1294 CE'?

- (A) digitisation period cited in the comparative table
- (B) Harisimhadeva birth year in Chapter 20
- (C) Prācīn Pañjī Vol. II Genealogical Data records
- (D) IAST Complete Archive sheets

२६९. Who is associated with the following description: Karnata ruler under whom the Pañjī was formally institutionalized?

- (A) Nānyādeva
- (B) Tarapati Upādhyāya
- (C) Maharaja Harisimhadeva
- (D) Ramanath Jha

२७०. In the book's terminology, what does 'Matṛkṣa' refer to?

- (A) the branch register tracking offshoots, sub-ranks, migration, titles, and social classes
- (B) genealogy based on written documentary records
- (C) the maternal-side requirement in rank and marriage evaluation
- (D) the anthropological analysis of lineal identity through descent systems

२७१. Which framework is described as 'Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition'?

- (A) Socio-legal genealogy
- (B) Sapiṇḍa computation
- (C) Descent Theory
- (D) Vaṃśāvalī

२७२. Which of the following is one of the twenty Gotras enumerated in the book?

- (A) Vabhaniyaamay / Bhaniam
- (B) Uteadh Pañjī
- (C) Śāṇḍilya
- (D) Kujaulivar

२७३. In the book's terminology, what does 'Jīnoma Maipīṅga' refer to?

- (A) Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD
- (B) the institutional genealogical record system of Mithila
- (C) a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra
- (D) the baseline rank of verified registered lineages

२७४. What does the modern/professional title 'jaṣṭisa' indicate in the Panji analysis?

- (A) former Vice-Chancellor
- (B) High Court Justice or judge
- (C) economist as academic designation
- (D) Executive Engineer

२७५. Which Dooshan Panji entry or expression is associated with 'marriage with the Kocha/Assam royal family'?

- (A) Kocha Rāja Patnī
- (B) Medha
- (C) Chāṁpo Yavana
- (D) Tailika

२७६. Which framework is described as 'linear royal and Brahminic genealogies from Purāṇic/cosmogonic ancestors'?

- (A) Documentary genealogy
- (B) Social Memory & Archival Theory
- (C) Kinship Algebra
- (D) Vaṁśāvalī

२७७. Which term/site/feature is associated with 'a preservation response to biological and handling risks'?

- (A) Sasaula
- (B) Leo / Siṁha Rāśi sun-drying period
- (C) high-resolution non-contact digitization
- (D) Tarauni Karmaharā Circuit

२७८. Chapter 18 belongs to which part of the book?

- (A) Part IV
- (B) Part II
- (C) Part I
- (D) Part V

२७९. Who is associated with the following description: Darbhanga ruler associated with the Śākhā Pañjī innovation?

- (A) Āryabhata
- (B) Vidyapati
- (C) Maharaja Mādhava Siṁha
- (D) Queen Indravati

२८०. Which term is defined as: 'purity of lineage maintained through verified marriage rules'?

- (A) Śākhā Pañjī
- (B) Maṭṭkṣa
- (C) Jāti Shuddhi
- (D) Counter-memory

२८१. In the book's terminology, what does 'Jāti Shuddhi' refer to?

- (A) a verification problem involving chronological depth and documentary proof
- (B) a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra
- (C) purity of lineage maintained through verified marriage rules
- (D) the professional hereditary genealogist authorized to verify lineages

२८२. In the primary Mūla classification, where is 'Alevar' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) Dvitiya Śreṇī / second-grade primary Mūla
- (C) one of the seven predominant Gotras
- (D) Ayānta Śreṣṭha / Elite primary Mūla

२८३. In the primary Mūla classification, where is 'Ekhare / Ekaharay' placed?

- (A) Ayānta Śreṣṭha / Elite primary Mūla
- (B) one of the seven predominant Gotras
- (C) Madhyama / intermediate primary Mūla
- (D) Dvitiya Śreṇī / second-grade primary Mūla

२८४. Consider the following statements about Sabhagachis: 1. They were open-air matrimonial assembly venues. 2. They are described as mango-grove campuses where Panjikars issued Siddhānta. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२८५. Which term is defined as: 'the baseline rank of verified registered lineages'?

- (A) Gotra Pañjī
- (B) Pañjībaddha / Vaṃśaja
- (C) Gotra
- (D) Dhaut Pariksha

२८६. Chapter 20 belongs to which part of the book?

- (A) Part I
- (B) Part V
- (C) Part III
- (D) Part IV

२८७. In the book's terminology, what does 'Patra Pañjī' refer to?

- (A) a record of family migration and residence changes from original settlements
- (B) the foundational baseline register of primary ancestral villages and Bījī Puruṣa lineages
- (C) a genealogical information management system
- (D) the study of kinship systems and clan identities within communities

२८८. In the book's terminology, what does 'Asvajan' refer to?

- (A) genealogical narrative or linear descent history
- (B) families outside the original formal Pañjī inclusion or fallen out of registration
- (C) a status of being unrelated within prohibited degrees
- (D) sixteen kinship positions checked for marriage eligibility

२८९. In the book's terminology, what does 'Computational genealogy' refer to?

- (A) digitization, database construction, and network analysis of genealogical information
- (B) the official non-relation certificate used to authorize marriages
- (C) the anthropological analysis of lineal identity through descent systems
- (D) a record of family migration and residence changes from original settlements

२९०. Which Dooshan Panji entry or expression is associated with 'maternal grandmother or great-grandmother linked to temple-service women'?

- (A) Tailika
- (B) Devadāsī entries
- (C) Dhīvara
- (D) Taṃtī / Tāntī

२९१. Which association is correct for climate-controlled digital storage?

- (A) a preservation response to humidity and moisture-induced rot
- (B) the Gandak River
- (C) the Ganges River
- (D) the three manuscript risks named in the preservation mnemonic

२९२. In the primary Mūla classification, where is 'Visevar / Bisewar' placed?

- (A) Ayānta Śreṣṭha / Elite primary Mūla
- (B) Dvītiya Śreṇī / second-grade primary Mūla
- (C) one of the seven predominant Gotras
- (D) Madhyama / intermediate primary Mūla

२९३. Which term is defined as: 'the seed-ancestor or earliest known male founder of a Mūla'?

- (A) Bījī Puruṣa
- (B) Dūṣaṇa / Dooshan Pañjī
- (C) Socio-legal genealogy
- (D) Pañjī / Pañjī-Prabandha

२९४. Which framework is described as 'studies how genealogical knowledge is produced, stored, contested, and transmitted'?

- (A) Sapiṇḍa computation
- (B) Social Memory & Archival Theory
- (C) Genetic genealogy
- (D) Computational genealogy

२९५. In the primary Mūla classification, where is 'Uchitvar' placed?

- (A) one of the seven predominant Gotras
- (B) Dvītiya Śreṇī / second-grade primary Mūla
- (C) Madhyama / intermediate primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

३९६. In the primary Mūla classification, where is 'Ghusautay / Ghusaut' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) Madhyama / intermediate primary Mūla
- (D) one of the seven predominant Gotras

३९७. Which rule or requirement is described by: 'five maternal and seven paternal generations are checked for prohibited kinship'?

- (A) Asvajana requirement
- (B) Gotra rule
- (C) Pañcamī-Saptamī rule
- (D) Sapiṇḍa rule

३९८. Which term is defined as: 'the official non-relation certificate used to authorize marriages'?

- (A) Dūṣaṇa / Dooshan Pañjī
- (B) Taskar
- (C) Asvājanya Patra
- (D) Matr̥kṣa

३९९. On which PDF page does Chapter 13 begin?

- (A) 271
- (B) 229
- (C) 69
- (D) 312

३००. Which framework is described as 'constructs and deploys lineal identity through patrilineal, matrilineal, or cognatic descent'?

- (A) Gotra-Pravara system
- (B) Descent Theory
- (C) Documentary genealogy
- (D) Social Memory & Archival Theory

३०१. Consider the following statements about the Dooshan Panji: 1. It preserves records of transgressive unions. 2. It is presented as a counter-archive or counter-memory. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०२. In the data summary, what does Section D archive describe?

- (A) Mool-Gotra-Moolgram Thesaurus
- (B) Prācīn Pañjī Vol. II — Genealogical Data
- (C) Panji Searchable Archive
- (D) IAST Complete Archive

३०३. Which association is correct for transliteration into Devanagari?

- (A) a preservation response to biological and handling risks
- (B) the exceptional registry that explicitly records personal names of women
- (C) sections 62-77, covering Pāhītola, Maṃgaḍapaṭṭī, Gaṅgolī, Íśahpur, and Lohanā
- (D) an accessibility strategy for modern users

३०४. Which number/date is associated with Śrottriya Pañjī count?

- (A) 185 Pañjīs
- (B) 30
- (C) 7th century
- (D) 32

३०५. Consider the following statements about Pravara: 1. It is linked with Ṛgvedic Ṛṣi-clusters. 2. It has no role in marriage prohibition. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०६. In the data addendum, what does the abbreviation 'Suta / Sutā' mean?

- (A) International Alphabet of Sanskrit Transliteration
- (B) specific village of residence at recording time
- (C) seed-ancestor or earliest known male founder of a Mūla
- (D) Son / Daughter

३०७. In the data addendum, what does the abbreviation 'Śaṣṭhī' mean?

- (A) 32-ancestor kinship verification document
- (B) root lineage or ancestral village designation
- (C) 16 kinship positions checked for marriage eligibility
- (D) specific village of residence at recording time

३०८. Which term is defined as: 'sub-rank or category division within Śrottriya ranking'?

- (A) Śākhā Pañjī
- (B) Yogya
- (C) Jayavāt / Jayavar
- (D) Chaugolā

३०९. Which term is defined as: 'the branch register tracking offshoots, sub-ranks, migration, titles, and social classes'?

- (A) Śākhā Pañjī
- (B) Mūla Pañjī
- (C) Matṛkṣa
- (D) Ethnographic genealogy

३१०. Which term is defined as: 'families outside the original formal Pañjī inclusion or fallen out of registration'?

- (A) Jayavāt / Jayavar
- (B) Siddhānta Patra
- (C) Chaugolā
- (D) Genetic genealogy

३११. Which number/date is associated with D_D_1_Marriage_Records row count?

- (A) 27,759
- (B) 7th century
- (C) 99
- (D) 1307 CE

३१३. Which term/site/feature is associated with 'the three manuscript risks named in the preservation mnemonic'?

- (A) Mithila's western boundary
- (B) water, oil, and loose binding
- (C) Mithila's eastern boundary
- (D) Tirhuta literacy decline

३१३. Who is associated with the following description: 20th-century scholar named in the discussion of suppression of Dooshan Panji information?

- (A) Maharaja Harisimhadeva
- (B) Ramanath Jha
- (C) Tarapati Upādhyāya
- (D) Jyotirishwar Thakur

३१४. In the primary Mūla classification, where is 'Budhbaaray / Budhabaray' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) one of the seven predominant Gotras
- (C) Ayānta Śreṣṭha / Elite primary Mūla
- (D) Dvitiya Śreṇī / second-grade primary Mūla

३१५. In the book's terminology, what does 'Jayavāt / Jayavar' refer to?

- (A) families outside the original formal Pañjī inclusion or fallen out of registration
- (B) the study of how genealogical knowledge is stored, transmitted, and contested
- (C) Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD
- (D) formal mathematical mapping of kinship relationships and marriage prohibitions

३१६. Which description matches Social Memory & Archival Theory as used in the book's framework?

- (A) digitising records and building databases and network analyses
- (B) using autosomal, Y-chromosomal, or mitochondrial data for relationships
- (C) Dharmasāstra-based calculation of shared bodily substance for marriage prohibition
- (D) studies how genealogical knowledge is produced, stored, contested, and transmitted

३१७. Chapter 16 belongs to which part of the book?

- (A) Part III
- (B) Part IV
- (C) Part II
- (D) Part V

३१८. Which role or association is linked with Ramanath Jha in the source?

- (A) 20th-century scholar named in the discussion of suppression of Dooshan Panji information
- (B) builder associated with the Vashaiti temple inscription in Araria
- (C) founder of the Karnata dynasty referenced in the historical frame
- (D) poet whose lineage is listed among historical lineages in the Panji discussion

३१९. Which description matches Descent Theory as used in the book's framework?

- (A) constructs and deploys lineal identity through patrilineal, matrilineal, or cognatic descent
- (B) Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers
- (C) linear royal and Brahminic genealogies from Purāṇic/cosmogonic ancestors
- (D) tracing descent through written records

३२०. Which statement correctly describes the Asvajana requirement?

- (A) the bride must not be the daughter of the groom's stepmother's brother or maternal-uncle-type prohibited relation
- (B) the bride and groom must not share the same Pravara or ancestral Ṛṣi-cluster
- (C) the bride and groom must not belong to the same Gotra
- (D) the couple must be unrelated within the prohibited degrees

३२१. Which term is defined as: 'the register of the twenty patrilineal clans and associated ancestral villages'?

- (A) Pravara
- (B) Parichetā
- (C) Gotra Pañjī
- (D) Pañjikāra

३२२. Which recorded title corresponds to 'Executive Engineer'?

- (A) E.E. (abhiyāntā)
- (B) L.L.B.
- (C) I.A.S.
- (D) M.B.B.S. M.D.

३२३. In the data addendum, what does the abbreviation 'IAST' mean?

- (A) seed-ancestor or earliest known male founder of a Mūla
- (B) specific village of residence at recording time
- (C) International Alphabet of Sanskrit Transliteration
- (D) Son / Daughter

३२४. Which role or association is linked with Nagendra Kumar Jha in the source?

- (A) astronomer-mathematician whose lineage is treated as a historical data point
- (B) one of the compilers of the Panji Prabandha volumes
- (C) figure whose connection is traced through Tarapati Upādhyāya of Karamahā Taraunī Mūla
- (D) the appointed genealogical authority for Karna Kayasthas in one account

३२५. In the primary Mūla classification, where is 'Fanevar / Fanwar' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) one of the seven predominant Gotras
- (C) Madhyama / intermediate primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

३२६. Who is associated with the following description: poet whose lineage is listed among historical lineages in the Panji discussion?

- (A) Sudupādhyāya Guṇākara Jhā
- (B) Vidyapati
- (C) King Lakshmishwar Singh
- (D) Kumārila Bhaṭṭa

३२७. Which number/date is associated with D_E_1_Kula_Records row count?

- (A) 39
- (B) 99
- (C) 348
- (D) 7th century

३२८. Which term/site/feature is associated with 'Darbhanga region and Darbhanga Raj patronage'?

- (A) Khanagadi
- (B) Partapur
- (C) Rasadh-Araria registry
- (D) Mithila's southern boundary

३२९. In the primary Mūla classification, where is 'Karamhay / Karmuha' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) one of the seven predominant Gotras
- (C) Madhyama / intermediate primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

३३०. Which number/date is associated with data addendum total records?

- (A) 39
- (B) c. 1050-1097 AD
- (C) 126,079 records
- (D) ten years

३३१. Which number/date is associated with Yogya sub-rank count?

- (A) 5
- (B) 5,008
- (C) 15 sub-ranks
- (D) 74 branches

३३२. In the primary Mūla classification, where is 'Gangolivar / Gangwalwar' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) Madhyama / intermediate primary Mūla
- (D) one of the seven predominant Gotras

३३३. In the book's factual framework, what is associated with '74 branches'?

- (A) D_D_1_Marriage_Records row count
- (B) Yogya sub-rank count
- (C) oldest approximate starting point repeatedly associated with the records
- (D) branches traced for Kāśyapa Gotra in Mithila

३३४. Which term is defined as: 'the rigorous ten-year examination for Pañjikāras at the Darbhanga Raj court'?

- (A) Dhaut Pariksha
- (B) Patra Pañjī
- (C) Mūlagrāma
- (D) Ethnographic genealogy

३३५. In the table of contents, which chapter is titled 'Dūṣaṇa Pañjī: A Complete Study from Genealogical Theories'?

- (A) Chapter 9
- (B) Chapter 12
- (C) Chapter 16
- (D) Chapter 19

३३६. Which statement correctly describes the Gotra rule?

- (A) the bride and groom must not share the prohibited Ṣaṣṭhī / Chhapati ancestors
- (B) the bride and groom must not belong to the same Gotra
- (C) the bride must not be the daughter of the groom's stepmother's brother or maternal-uncle-type prohibited relation
- (D) the bride and groom must not share the same Pravara or ancestral Ṛṣi-cluster

३३७. In the book's factual framework, what is associated with '126,079 records'?

- (A) paternal-side limit in the Pañcamī-Saptamī rule
- (B) data addendum total records
- (C) D_D_1_Marriage_Records row count
- (D) documented duration described for the system

३३८. In the book's factual framework, what is associated with '5,008'?

- (A) D_F_1_Location_Records row count
- (B) number of Panji types listed
- (C) formal institutional founding under Harisimhadeva
- (D) D_B_1_Marriage_Records row count

३३९. Which title is attached to Chapter 18 in Decoding the Panji of Mithila?

- (A) The Dooshan Pañjī: A Comprehensive Scholarly Report
- (B) Pañjī Prabandha Vol. I Section 2 (Uṭṭp): Mithila's Living Genome
- (C) Panji Prabandh: A Comprehensive Briefing and Study Guide
- (D) Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)

३४०. Which abbreviation is glossed as 'conjugal alliance marker meaning married to or alliance with'?

- (A) M.M. / M.M.U.
- (B) Bījī Puruṣa
- (C) sã / saṃ
- (D) Suta / Sutā

३४१. Which term/site/feature is associated with 'a data-access crisis for the original archive'?

- (A) Rasadh-Araria registry
- (B) Mithila's eastern boundary
- (C) Tirhuta literacy decline
- (D) water, oil, and loose binding

३४२. In the primary Mūla classification, where is 'Sakaridvar / Sakaraywar' placed?

- (A) Dvitīya Śreṇī / second-grade primary Mūla
- (B) Madhyama / intermediate primary Mūla
- (C) Ayānta Śreṣṭha / Elite primary Mūla
- (D) one of the seven predominant Gotras

३४३. Which role or association is linked with Sudupādhyāya Guṇākara Jhā in the source?

- (A) first chief Pañjikāra named for the Brahmin records
- (B) figure whose lineage received the title Taskar after the bride-interception episode
- (C) king connected to the episode in which Keshav Jha was labeled Taskar
- (D) Karnata ruler under whom the Pañjī was formally institutionalized

३४४. Which term/site/feature is associated with 'sections 62-77, covering Pāhīṭol, Maṃgaḍapaṭṭī, Gaṅgolī, Íśahpur, and Lohanā'?

- (A) Mahiṣī Pālī Circuit
- (B) Rasadh-Araria registry
- (C) Partapur
- (D) Sasaula

३४५. Which term/site/feature is associated with 'sections 25-40, covering Bhadu'ār, Cāpāhī, Tāranagara, Lālagañja, and Gaṛhabanailī'?

- (A) Pūrvārīpāra-Digaumdh Circuit
- (B) Sasaula
- (C) Mithila's eastern boundary
- (D) Sārisab Saudāpur Circuit

३४६. On which PDF page does Chapter 14 begin?

- (A) 312
- (B) 7
- (C) 336
- (D) 382

३४७. Which number/date is associated with data addendum total sheets?

- (A) 8 Chaugolā
- (B) 5,008
- (C) 81 sheets
- (D) 343

३४८. Which abbreviation is glossed as 'batch reference code within Pañjī registers'?

- (A) U.T.
- (B) B //n
- (C) Pr. (Prapautra)
- (D) sã / sam

३४९. Which recorded title corresponds to 'High Court Justice or judge'?

- (A) bhūgabhaṃśāstrī
- (B) I.A.S.
- (C) Ex.V.C.
- (D) jaṣṭisa

३५०. Who is associated with the following description: early Mahāmahopādhyāya of Māṇḍara Mūla cited around 400 AD?

- (A) Queen Indravati
- (B) Vijaydatta
- (C) Halāyudha of Gaṅgolī
- (D) Tinayana Bhaṭṭa

३५१. In the book's factual framework, what is associated with '19,210'?

- (A) period covered by Genome Mapping / Pañjī Prabandha
- (B) formal institutional founding under Harisimhadeva
- (C) D_C_1_Marriage_Records row count
- (D) Prācīn Pañjī Vol. II Genealogical Data records

३५३. On which PDF page does Chapter 20 begin?

- (A) 27
- (B) 312
- (C) 271
- (D) 463

३५३. Who is associated with the following description: figure whose lineage received the title Taskar after the bride-interception episode?

- (A) Keshav Jha of Maṅgaraunī
- (B) Shankardatta
- (C) Udayanath Jha 'Ashok'
- (D) Caitanya Mahāprabhu

३५४. Which title is attached to Chapter 17 in Decoding the Panji of Mithila?

- (A) Khaṇḍa 2 (Pages 348-690): Royal Records, Scholarly Titles, and Modernity
- (B) Pampilā Pañjī, Khaṇḍa 3 — Nāgarāma: Analytical Report (Volume I)
- (C) Analytico-Genetic Report on the Mithila Panji Prabandh
- (D) Panji Prabandha: Genealogical Mapping (450 AD-2009 AD), Comprehensive Research Report

३५५. Which recorded title corresponds to 'Communist Party of India (Marxist) Member of Parliament'?

- (A) L.L.B.
- (B) jaṣṭisa
- (C) C.P.M. (M.P.)
- (D) Ex.V.C.

३५६. Which association is correct for Tarauni Karmaharā Circuit?

- (A) sections 1-14, covering Sārisab, Khāmgaṛ, Joṃkī, and adjacent hamlets
- (B) the Mahananda River
- (C) sections 122-124
- (D) the Gandak River

३५७. Which function is assigned to Uteadh Pañjī?

- (A) calculates Sapiṇḍa avoidance before marriage
- (B) tracks family migrations from original settlements to new villages
- (C) records branches, migrations, titles, and social rank subdivisions
- (D) records primary ancestral villages and Bījī Puruṣa lineages

३५८. What does the modern/professional title 'bhūgabhaṃśāstrī' indicate in the Panji analysis?

- (A) geologist
- (B) Executive Engineer
- (C) High Court Justice or judge
- (D) medical doctor or PhD

३५९. In the primary Mūla classification, where is 'Vabhaniyaamay / Bhaniam' placed?

- (A) Ayānta Śreṣṭha / Elite primary Mūla
- (B) Madhyama / intermediate primary Mūla
- (C) Dvitiya Śreṇī / second-grade primary Mūla
- (D) one of the seven predominant Gotras

३६०. What does the modern/professional title 'ḍā. / Dr.' indicate in the Panji analysis?

- (A) law degree
- (B) medical doctor or PhD
- (C) medical degrees recorded as genealogical identifiers
- (D) economist as academic designation

३६१. In the book's factual framework, what is associated with '13'?

- (A) number of smaller Gotras after the seven predominant ones
- (B) D_E_2_Village_Index row count
- (C) period covered by Genome Mapping / Pañjī Prabandha
- (D) paternal-side limit in the Pañcamī-Saptamī rule

३६२. Which description matches Kinship Algebra as used in the book's framework?

- (A) studies how genealogical knowledge is produced, stored, contested, and transmitted
- (B) using autosomal, Y-chromosomal, or mitochondrial data for relationships
- (C) tracing descent through written records
- (D) formally maps kinship relationships and marriage prohibition rules

३६३. How many records are listed for Prācīn Pañjī Vol. II — Genealogical Data in the data summary?

- (A) 343
- (B) 11,763
- (C) 20
- (D) 348

३६४. Which term/site/feature is associated with 'sections 41-51, covering Digaṃdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakhṭaurī'?

- (A) Khanagadi
- (B) Mithila's western boundary
- (C) Pūrvārīpāra-Digaṃdh Circuit
- (D) Sasaula

३६५. Which term/site/feature is associated with 'the Himalayas'?

- (A) Tarauni Karmaharā Circuit
- (B) Mithila's northern boundary
- (C) Sakkari-Sārisab-Pāhītōl Circuit
- (D) Mahiṣī Pālī Circuit

३६६. Which term is defined as: 'genealogy based on written documentary records'?

- (A) GIMS
- (B) Documentary genealogy
- (C) Asvajān
- (D) Parichetā

३६७. Who is associated with the following description: first chief Pañjikāra named for the Brahmin records?

- (A) King Lakshmishwar Singh
- (B) Tinayana Bhaṭṭa
- (C) Halāyudha of Gaṅgolī
- (D) Sudupādhyāya Guṇākara Jhā

३६८. In the book's terminology, what does 'Descent theory' refer to?

- (A) the anthropological analysis of lineal identity through descent systems
- (B) a field collector who gathered genealogical data during the founding survey
- (C) a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra
- (D) the specialized ledger for Sapiṇḍa avoidance and kinship computation

३६९. In the data addendum, what does the abbreviation 'Dau (Dauhitra)' mean?

- (A) Ṛgvedic sage sub-lineage within a Gotra
- (B) daughter's daughter's son
- (C) daughter's son; maternal grandson
- (D) Upaṭīp or supplementary sub-note annotation

३७०. In the book's terminology, what does 'Uteadh Pañjī' refer to?

- (A) the intermediate eligible rank of registered families
- (B) the specialized ledger for Sapiṇḍa avoidance and kinship computation
- (C) a state-supervised open-air matrimonial assembly venue in mango groves
- (D) a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra

३७१. Which number/date is associated with Prācīn Pañjī Vol. II Genealogical Data records?

- (A) ten years
- (B) 20
- (C) c. 1050-1097 AD
- (D) 1307 CE

३७२. In the book's terminology, what does 'Mārgavyaya' refer to?

- (A) the branch register tracking offshoots, sub-ranks, migration, titles, and social classes
- (B) a patrilineal clan traced to a Vedic sage or ancient ancestor
- (C) travel-expense or registration payment associated with Panjikar transactions
- (D) sub-rank or category division within Śrotriya ranking

३७३. In the book's terminology, what does 'Social memory theory' refer to?

- (A) travel-expense or registration payment associated with Panjikar transactions
- (B) public scholarly debate held in cultural and matrimonial assembly contexts
- (C) the study of how genealogical knowledge is stored, transmitted, and contested
- (D) the defect or black-book register of lineage blemishes and non-normative unions

३७४. Which association is correct for digital rebinding into Uteh-Panji formats?

- (A) a preservation response to biological and handling risks
- (B) sections 25-40, covering Bhadu'ār, Cāpāhī, Tāranagara, Lālagañja, and Gaṛhabanailī
- (C) a preservation response to humidity and moisture-induced rot
- (D) a response to structural damage from binding and threads

३७५. In the table of contents, which chapter is titled 'Dooshan Panji: An Interdisciplinary Research Report'?

- (A) Chapter 20
- (B) Chapter 6
- (C) Chapter 7
- (D) Chapter 3

३७६. Consider the following statements about Gaṅgeśa Upādhyāya: 1. He is connected with Navya-Nyāya. 2. The Dooshan Panji discussion records a paternity anomaly. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७७. How many records are listed for Complete Flashcard Database in the data summary?

- (A) 840
- (B) 22,643
- (C) 30
- (D) 343

३७८. Which role or association is linked with Maharaja Mādhava Siṃha in the source?

- (A) Darbhanga ruler associated with the Śākhā Pañjī innovation
- (B) Karnata ruler under whom the Pañjī was formally institutionalized
- (C) poet whose lineage is listed among historical lineages in the Panji discussion
- (D) scholar named along with Ramanath Jha in the suppression discussion

३७९. Which term is defined as: 'the specialized ledger for Sapiṇḍa avoidance and kinship computation'?

- (A) GIMS
- (B) Uteadh Pañjī
- (C) Mūla Pañjī
- (D) Bījī Puruṣa

३८०. Which number/date is associated with Panji Searchable Archive sheets?

- (A) 81 sheets
- (B) 30
- (C) 35
- (D) 39

३८१. Which number/date is associated with number of parts in the volume?

- (A) 32 ancestors
- (B) 7
- (C) 343
- (D) 5

३८२. Which description matches Socio-legal genealogy as used in the book's framework?

- (A) digitising records and building databases and network analyses
- (B) formally maps kinship relationships and marriage prohibition rules
- (C) Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers
- (D) using lineage records for property, succession, and marriage law

३८३. Which term is defined as: 'the title permanently prefixed to Keshav Jha's lineage after the bride-interception episode'?

- (A) Uṭṭerha / Uteadh
- (B) Tāla-patra
- (C) Taskar
- (D) Uteadh Pañjī

३८४. In the book's factual framework, what is associated with '39'?

- (A) IAST Complete Archive sheets
- (B) Dvitiya Śreṇī Mūla count
- (C) Ayānta Śreṣṭha Mūla count
- (D) oldest approximate starting point repeatedly associated with the records

३८५. Which number/date is associated with paternal-side limit in the Pañcamī-Saptamī rule?

- (A) 81 sheets
- (B) 1294 CE
- (C) seven generations
- (D) circa 1760 CE

३८६. Which Panji type records primary ancestral villages and Bījī Puruṣa lineages?

- (A) Patra Pañjī
- (B) Dūṣaṇa / Dooshan Pañjī
- (C) Mūla Pañjī
- (D) Śākhā Pañjī

३८७. What does the modern/professional title 'arthaśāstrī' indicate in the Panji analysis?

- (A) economic entrepreneur or businessman
- (B) geologist
- (C) law degree
- (D) economist as academic designation

३८८. Which term is defined as: 'public scholarly debate held in cultural and matrimonial assembly contexts'?

- (A) Shastrartha
- (B) Siddhānta Patra
- (C) Sabhagachi
- (D) Matṛkṣa

३८९. Which function is assigned to Gotra Pañjī?

- (A) records lineage blemishes, non-traditional marriages, and social-status issues
- (B) records official non-relation certificates authorizing marriages
- (C) records primary ancestral villages and Bījī Puruṣa lineages
- (D) records the twenty patrilineal clans and associated Mūlas

३९०. Which role or association is linked with Queen Indravati in the source?

- (A) builder associated with the Vashaiti temple inscription in Araria
- (B) first chief Pañjīkāra named for the Brahmin records
- (C) the appointed genealogical authority for Kshatriyas in one account
- (D) scholar named along with Ramanath Jha in the suppression discussion

३९१. Which statement correctly describes the Siddhānta requirement?

- (A) a written eligibility certificate must be issued before marriage
- (B) the couple must be unrelated within the prohibited degrees
- (C) five maternal and seven paternal generations are checked for prohibited kinship
- (D) the bride and groom must not belong to the same Gotra

३९२. Which Dooshan Panji entry or expression is associated with 'weaver community'?

- (A) Pashchim Desh se Aagat
- (B) Chāṃpo Yavana
- (C) Tailika
- (D) Taṃtī / Tāntī

३९३. Which recorded title corresponds to 'economist as academic designation'?

- (A) bhūgabhaṃśāstrī
- (B) L.L.B.
- (C) C.P.M. (M.P.)
- (D) arthaśāstrī

३९४. Which term is defined as: 'the foundational baseline register of primary ancestral villages and Bījī Puruṣa lineages'?

- (A) Mūla Pañjī
- (B) GIMS
- (C) Kinship algebra
- (D) Brahmagranthī binding

३९५. Chapter 17 belongs to which part of the book?

- (A) Part V
- (B) Part II
- (C) Part III
- (D) Part IV

३९६. Which abbreviation is glossed as 'daughter's son; maternal grandson'?

- (A) Dau (Dauhitra)
- (B) Suta / Sutā
- (C) Uṭṭerha
- (D) U.T.

३९७. Who is associated with the following description: one of the compilers and Pañjī specialists named in the source?

- (A) Panjīkar Vidyanand Jha
- (B) Gajendra Thakur
- (C) Halāyudha of Gaṅgolī
- (D) Queen Indravati

३९८. Consider the following statements about manuscripts: 1. Old Panji records were maintained in Tirhuta/Mithilakshara. 2. The source recommends protection from water, oil, and poor binding. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३९९. In the book's terminology, what does 'Documentary genealogy' refer to?

- (A) genealogy based on written documentary records
- (B) the use of lineage records for marriage law, status, property, and succession
- (C) the foundational baseline register of primary ancestral villages and Bījī Puruṣa lineages
- (D) a root lineage or original ancestral village/sub-lineage unit

४००. Consider the following statements about Uṭṭerha: 1. It maps 32 ancestors. 2. It is irrelevant to marriage eligibility.

Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

४०१. Which Dooshan Panji entry or expression is associated with 'arrivals from the western direction'?

- (A) Pashchim Desh se Aagat
- (B) Medha
- (C) Chāṃpo Yavana
- (D) Yavana Daulatijahān

४०२. In the book's factual framework, what is associated with '7'?

- (A) D_B_1_Marriage_Records row count
- (B) Dooshan Pañjī Data Tables records
- (C) number of numerically predominant/socially organised Gotras
- (D) Panji Searchable Archive sheets

४०३. In the data addendum, what does the abbreviation 'U.T.' mean?

- (A) Ṛgvedic sage sub-lineage within a Gotra
- (B) patrilineal clan traced to a Vedic sage
- (C) daughter's son; maternal grandson
- (D) Upaṭīp or supplementary sub-note annotation

४०४. In the table of contents, which chapter is titled 'Pañjī Prabandha, Khaṇḍa 3 (Nāgramā): Blocks 359-466 (Volume D)'?

- (A) Chapter 12
- (B) Chapter 19
- (C) Chapter 8
- (D) Chapter 16

४०५. In the book's factual framework, what is associated with '840'?

- (A) Panji Searchable Archive records
- (B) branches traced for Kāśyapa Gotra in Mithila
- (C) digitisation period cited in the comparative table
- (D) surviving Pañjī record volume

४०६. Which abbreviation is glossed as 'specific village of residence at recording time'?

- (A) Mūlagrāma
- (B) sā / saṃ
- (C) M.M. / M.M.U.
- (D) Gotra

४०७. In the book's factual framework, what is associated with '1307 CE'?

- (A) D_D_1_Marriage_Records row count
- (B) formal institutional founding under Harisimhadeva
- (C) number of Sabhagachis mentioned as state-supervised venues
- (D) Harisimhadeva accession year in Chapter 20

४०८. Which association is correct for water, oil, and loose binding?

- (A) Sitamarhi District and an active historical Sabhagachi
- (B) the three manuscript risks named in the preservation mnemonic
- (C) an accessibility strategy for modern users
- (D) the Mahananda River

४०९. Which term is defined as: 'the use of lineage records for marriage law, status, property, and succession'?

- (A) Counter-memory
- (B) Parichetā
- (C) Gotra
- (D) Socio-legal genealogy

४१०. In the book's terminology, what does 'Ethnographic genealogy' refer to?

- (A) the study of kinship systems and clan identities within communities
- (B) the title permanently prefixed to Keshav Jha's lineage after the bride-interception episode
- (C) the intermediate eligible rank of registered families
- (D) the study of how genealogical knowledge is stored, transmitted, and contested

४११. Which term is defined as: 'the institutional genealogical record system of Mithila'?

- (A) Documentary genealogy
- (B) Gotra
- (C) Pañjī / Pañjī-Prabandha
- (D) Parichetā

४१२. In the primary Mūla classification, where is 'Kataivar' placed?

- (A) one of the seven predominant Gotras
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) Madhyama / intermediate primary Mūla
- (D) Dvītiya Śreṇī / second-grade primary Mūla

४१३. Which term is defined as: 'a field collector who gathered genealogical data during the founding survey'?

- (A) Parichetā
- (B) Mūla
- (C) Chaugolā
- (D) Śākhā Pañjī

४१४. Consider the following statements about Rasadh-Araria registry: 1. It is identified as an exceptional registry recording personal names of women. 2. It is described as the only registry with no maternal-line information. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

४१५. What is the title of Part II in the book?

- (A) Dooshan Pañjī: The Black Book of Mithila
- (B) Comprehensive Analytical Reports
- (C) Theoretical Foundations
- (D) Genealogical Mapping: Volume II

४१६. In the book's terminology, what does 'Yogya' refer to?

- (A) the intermediate eligible rank of registered families
- (B) the institutional genealogical record system of Mithila
- (C) the professional hereditary genealogist authorized to verify lineages
- (D) digitization, database construction, and network analysis of genealogical information

४१७. Which term/site/feature is associated with 'the Mahananda River'?

- (A) Sakkari-Sārisab-Pāhīṭol Circuit
- (B) Mahiṣī Pālī Circuit
- (C) Mithila's eastern boundary
- (D) Saurath

४१८. In the book's terminology, what does 'Pañjī / Pañjī-Prabandha' refer to?

- (A) kinship relatedness within prohibited degrees for marriage
- (B) the institutional genealogical record system of Mithila
- (C) the cord-and-wooden-cover binding style used for palm-leaf books
- (D) purity of lineage maintained through verified marriage rules

४१९. Which term is defined as: 'the highest genealogical and ritual rank among Maithil Brahmins'?

- (A) Gotra
- (B) Parichetā
- (C) Śrotriya
- (D) Mūla Pañjī

४२०. In the book's terminology, what does 'Taskar' refer to?

- (A) a state-supervised open-air matrimonial assembly venue in mango groves
- (B) the title permanently prefixed to Keshav Jha's lineage after the bride-interception episode
- (C) a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra
- (D) digitization, database construction, and network analysis of genealogical information

४२१. In the book's terminology, what does 'Gotra' refer to?

- (A) formal mathematical mapping of kinship relationships and marriage prohibitions
- (B) a patrilineal clan traced to a Vedic sage or ancient ancestor
- (C) a recorded lineage fault, deviation, or blemish
- (D) a genealogical information management system

४२२. Which number/date is associated with Harisimhadeva accession year in Chapter 20?

- (A) 4
- (B) 1307 CE
- (C) 185 Pañjīs
- (D) 74 branches

४२३. In the book's factual framework, what is associated with '185 Pañjīs'?

- (A) Mool-Gotra-Moolgram Genealogical Record Batches records
- (B) documented duration described for the system
- (C) D_D_1_Marriage_Records row count
- (D) surviving Pañjī record volume

४२४. Which role or association is linked with Vidyapati in the source?

- (A) historical anchor in the Khaṇḍa 1 analysis
- (B) poet whose lineage is listed among historical lineages in the Panji discussion
- (C) founder of the Karnata dynasty referenced in the historical frame
- (D) 20th-century scholar named in the discussion of suppression of Dooshan Panji information

४२५. In the Dooshan Panji discussion, what is associated with 'Chāṃpo Yavana'?

- (A) formula meaning Mother Unknown, interpreted as deliberate suppression
- (B) a Muslim woman named Champo recorded in Dooshan contexts
- (C) fisherman community
- (D) oil-presser community

४२६. Which role or association is linked with Tarapati Upādhyāya in the source?

- (A) builder associated with the Vashaiti temple inscription in Araria
- (B) astronomer-mathematician whose lineage is treated as a historical data point
- (C) figure whose lineage received the title Taskar after the bride-interception episode
- (D) Karamahā Taraunī Mūla figure connected in the text with Caitanya Mahāprabhu

४२७. In the book's terminology, what does 'Ṣaṣṭhī / Chhapati' refer to?

- (A) the specialized ledger for Sapiṇḍa avoidance and kinship computation
- (B) the traditional script in which old Pañjī records were maintained
- (C) the intermediate eligible rank of registered families
- (D) sixteen kinship positions checked for marriage eligibility

४२८. In the data summary, what does Section C archive describe?

- (A) Master Gotra x Mula x Mula-Gram Table
- (B) Panji Searchable Archive
- (C) Prācīn Pañjī Vol. II — Genealogical Data
- (D) Mool-Gotra-Moolgram Genealogical Record Batches

४२९. Which number/date is associated with Mool-Gotra-Moolgram Thesaurus records?

- (A) 22,643
- (B) 500-600 palm leaves
- (C) 14
- (D) 343

४३०. Which statement correctly describes the Pañcamī-Saptamī rule?

- (A) the bride and groom must not share the prohibited Ṣaṣṭhī / Chhapati ancestors
- (B) a written eligibility certificate must be issued before marriage
- (C) five maternal and seven paternal generations are checked for prohibited kinship
- (D) the couple must be unrelated within the prohibited degrees

४३१. Which number/date is associated with Śrottriya sub-rank count?

- (A) 8 Chaugolā
- (B) 167
- (C) 27,759
- (D) 7

४३३. Which number/date is associated with oldest approximate starting point repeatedly associated with the records?

- (A) 1307 CE
- (B) 81 sheets
- (C) 450 AD
- (D) ten years

४३३. Chapter 12 belongs to which part of the book?

- (A) Part V
- (B) Part III
- (C) Part II
- (D) Part IV

४३४. In the book's terminology, what does 'Shastrartha' refer to?

- (A) public scholarly debate held in cultural and matrimonial assembly contexts
- (B) the specialized ledger for Sapiṇḍa avoidance and kinship computation
- (C) the rigorous ten-year examination for Pañjikāras at the Darbhanga Raj court
- (D) the official non-relation certificate used to authorize marriages

४३५. What does the modern/professional title 'arthaudyamī' indicate in the Panji analysis?

- (A) Indian Administrative Service officer
- (B) economic entrepreneur or businessman
- (C) economist as academic designation
- (D) medical doctor or PhD

४३६. Which of the following pairs is correctly matched?

- (A) Mūlagrāma - the institutional genealogical record system of Mithila
- (B) Halāyudha of Gaṅgolī - the institutional genealogical record system of Mithila
- (C) Pañjī / Pañjī-Prabandha - the institutional genealogical record system of Mithila
- (D) Gajendra Thakur - the institutional genealogical record system of Mithila

४३७. Which rule or requirement is described by: 'the bride and groom must not share the prohibited Ṣaṣṭhī / Chhapati ancestors'?

- (A) Siddhānta requirement
- (B) Gotra rule
- (C) Sapiṇḍa rule
- (D) Vimatā / Vipiāmātā rule

४३८. Which number/date is associated with Queen Indravati Vashaiti temple inscription century?

- (A) five generations
- (B) 17th century
- (C) 7
- (D) 13

४३९. In the table of contents, which chapter is titled 'Pañjī Prabandha Vol. I Section 2 (Uṭṭp): Mithila's Living Genome'?

- (A) Chapter 12
- (B) Chapter 16
- (C) Chapter 8
- (D) Chapter 2

४४०. Which term/site/feature is associated with 'a response to structural damage from binding and threads'?

- (A) Mithila's western boundary
- (B) digital rebinding into Uteh-Panji formats
- (C) Sasaula
- (D) transliteration into Devanagari

४४१. Which number/date is associated with Dooshan Panji public release referred to in Chapter 20?

- (A) 2009
- (B) 348
- (C) 4
- (D) 22,643

४४२. Consider the following statements about Śākhā Pañjī: 1. It is associated with Madhava Singh's innovation. 2. It is described as a branch-register innovation that added social stratification. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

४४३. Which number/date is associated with formal institutional founding under Harisimhadeva?

- (A) 502
- (B) 1326 CE / Śaka 1248
- (C) 7
- (D) 4

४४४. In the book's terminology, what does 'Socio-legal genealogy' refer to?

- (A) sub-rank or category division within Śrotiya ranking
- (B) the use of lineage records for marriage law, status, property, and succession
- (C) the professional hereditary genealogist authorized to verify lineages
- (D) families outside the original formal Pañjī inclusion or fallen out of registration

४४५. In the book's factual framework, what is associated with '8 Chaugolā'?

- (A) Śrotiya sub-rank count
- (B) Mool-Gotra-Moolgram Thesaurus records
- (C) number of Panji types listed
- (D) digitisation period cited in the comparative table

४४६. In the data addendum, what does the abbreviation 'sā / saṃ' mean?

- (A) batch reference code within Pañjī registers
- (B) seed-ancestor or earliest known male founder of a Mūla
- (C) conjugal alliance marker meaning married to or alliance with
- (D) Mahāmahopādhyāya, the highest scholarly title

४४७. What is the title of Part V in the book?

- (A) Prācīn Pañjī: Genome Mapping Volume I
- (B) Comprehensive Analytical Reports
- (C) Genealogical Mapping: Volume II
- (D) Dooshan Pañjī: The Black Book of Mithila

४४८. Which title is attached to Chapter 19 in Decoding the Panji of Mithila?

- (A) Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)
- (B) Special Studies: Q&A; Women in the Pañjī; Dooshan Pañjī and the Political Economy of Status
- (C) Genome Mapping Vol. I: Mithilak Pañjee Prabandha
- (D) Dūṣaṇa Pañjī: A Complete Study from Genealogical Theories

४४९. Which number/date is associated with palm-leaf count per traditional Panji book?

- (A) 14
- (B) 13
- (C) 8 Chaugolā
- (D) 500-600 palm leaves

४५०. Which association is correct for Sakkari-Sārisab-Pāhīṭol Circuit?

- (A) sections 52-55, covering Maṃgaraunī and Ujāna
- (B) sections 1-14, covering Sārisab, Khāṃgaṛ, Jomkī, and adjacent hamlets
- (C) the Ganges River
- (D) mid-August to mid-September

४५१. In the primary Mūla classification, where is 'Hariammay' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) one of the seven predominant Gotras
- (D) Madhyama / intermediate primary Mūla

४५२. In the book's factual framework, what is associated with '99'?

- (A) number of scholarly reports in the volume
- (B) Yogya sub-rank count
- (C) D_E_1_Kula_Records row count
- (D) Mool-Gotra-Moolgram Genealogical Record Batches records

४५३. In the book's factual framework, what is associated with 'seven generations'?

- (A) D_E_2_Village_Index row count
- (B) D_E_1_Kula_Records row count
- (C) paternal-side limit in the Pañcamī-Saptamī rule
- (D) data addendum total records

४५४. Which number/date is associated with IAST Complete Archive records?

- (A) 1307 CE
- (B) 27,759
- (C) 13
- (D) 89,521

४५५. In the primary Mūla classification, where is 'Tisautay / Bisauti' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) Dvitiya Śreṇī / second-grade primary Mūla
- (D) one of the seven predominant Gotras

४५६. In the book's factual framework, what is associated with '20'?

- (A) maternal-side limit in the Pañcamī-Saptamī rule
- (B) Ayānta Śreṣṭha Mūla count
- (C) number of Gotras enumerated
- (D) number of Mūlas deployed below the Gotra level

४५७. Which role or association is linked with Panjikar Vidyanand Jha in the source?

- (A) one of the compilers and Pañjī specialists named in the source
- (B) builder associated with the Vashaiti temple inscription in Araria
- (C) founder of the Karnata dynasty referenced in the historical frame
- (D) figure whose connection is traced through Tarapati Upādhyāya of Karamahā Taraunī Mūla

४५८. Which role or association is linked with Udayanath Jha 'Ashok' in the source?

- (A) scholar named along with Ramanath Jha in the suppression discussion
- (B) first chief Pañjīkāra named for the Brahmin records
- (C) author of Varna-Ratnakara cited in connection with Harisimhadeva
- (D) Darbhanga ruler associated with the Śākhā Pañjī innovation

४५९. Consider the following statements about the data addendum: 1. Complete Flashcard Database has 22,643 records.

2. Dooshan Pañjī Data Tables have 348 records. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

४६०. Which association is correct for Mahiṣī Pālī Circuit?

- (A) an accessibility strategy for modern users
- (B) sections 62-77, covering Pāhīṭol, Maṅgaḍapaṭṭī, Gaṅgolī, Íśahpur, and Lohanā
- (C) sections 41-51, covering Digaumdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakhṭaurī
- (D) the Himalayas

४६१. Which term is defined as: 'a patrilineal clan traced to a Vedic sage or ancient ancestor'?

- (A) Genetic genealogy
- (B) Gotra
- (C) Mūla
- (D) Bījī Puruṣa

४६२. What is the title of Part III in the book?

- (A) Theoretical Foundations
- (B) Genealogical Mapping: Volume II
- (C) Prācīn Pañjī: Genome Mapping Volume I
- (D) Comprehensive Analytical Reports

४६३. Which Dooshan Panji entry or expression is associated with 'example of full lineage normalization by the sixth generation'?

- (A) Medha
- (B) Devadhar lineage
- (C) Charmakārī / Charmakāriṇī
- (D) Dhīvara

४६४. Which framework is described as 'studying kinship rules, exogamy, and clan identity within communities'?

- (A) Social Memory & Archival Theory
- (B) Sapiṇḍa computation
- (C) Descent Theory
- (D) Ethnographic genealogy

४६५. Which term is defined as: 'the study of kinship systems and clan identities within communities'?

- (A) Ethnographic genealogy
- (B) Counter-memory
- (C) Descent theory
- (D) Śākhā Pañjī

४६६. Which number/date is associated with branches traced for Kāśyapa Gotra in Mithila?

- (A) seven generations
- (B) 167
- (C) 74 branches
- (D) 2000-2009 CE

४६७. In the primary Mūla classification, where is 'Naraunay / Narauna' placed?

- (A) Ayānta Śreṣṭha / Elite primary Mūla
- (B) Dvītīya Śreṇī / second-grade primary Mūla
- (C) one of the seven predominant Gotras
- (D) Madhyama / intermediate primary Mūla

४६८. In the book's factual framework, what is associated with '502'?

- (A) Dvītīya Śreṇī Mūla count
- (B) Mool-Gotra-Moolgram Genealogical Record Batches records
- (C) total PDF pages
- (D) digitisation period cited in the comparative table

४६९. Which statement correctly describes the Pravara rule?

- (A) the bride and groom must not share the same Pravara or ancestral Ṛṣi-cluster
- (B) the couple must be unrelated within the prohibited degrees
- (C) the bride and groom must not belong to the same Gotra
- (D) five maternal and seven paternal generations are checked for prohibited kinship

४७०. Chapter 15 belongs to which part of the book?

- (A) Part II
- (B) Part IV
- (C) Part I
- (D) Part III

४७१. Which abbreviation is glossed as 'Ṛgvedic sage sub-lineage within a Gotra'?

- (A) IAST
- (B) U.T.
- (C) Pr. (Prapautra)
- (D) Pravara

४७२. In the book's terminology, what does 'Uṭṭerha / Uteadh' refer to?

- (A) palm-leaf manuscript material used for Pañjī records
- (B) the 32-ancestor kinship verification document used for marriage eligibility
- (C) the specialized ledger for Sapiṇḍa avoidance and kinship computation
- (D) the institutional genealogical record system of Mithila

४७३. In the book's terminology, what does 'Dhaut Pariksha' refer to?

- (A) the rigorous ten-year examination for Pañjikāras at the Darbhanga Raj court
- (B) public scholarly debate held in cultural and matrimonial assembly contexts
- (C) the professional hereditary genealogist authorized to verify lineages
- (D) collective written genealogical records maintained before formal Pañjī institutionalization

४७४. Chapter 14 belongs to which part of the book?

- (A) Part IV
- (B) Part III
- (C) Part V
- (D) Part I

४७५. Which term/site/feature is associated with 'sections 1-14, covering Sārisab, Khāmgar, Jomkī, and adjacent hamlets'?

- (A) Sakkari-Sārisab-Pāhītōl Circuit
- (B) Pūrvārīpāra-Digaumdh Circuit
- (C) Partapur
- (D) Mithila's eastern boundary

४७६. In the data summary, what does Section F describe?

- (A) Mool-Gotra-Moolgram Thesaurus
- (B) Nagram Pañjī — Khaṇḍa 3
- (C) Prācīn Pañjī Vol. II — Genealogical Data
- (D) Dooshan Pañjī Data Tables

४७७. Which role or association is linked with King Lakshmishwar Singh in the source?

- (A) Karamahā Taraunī Mūla figure connected in the text with Caitanya Mahāprabhu
- (B) Karnata ruler under whom the Pañjī was formally institutionalized
- (C) author/editor associated with Decoding the Panji of Mithila and Videha Maithili eJournal
- (D) king connected to the episode in which Keshav Jha was labeled Taskar

४७८. Which term is defined as: 'the cord-and-wooden-cover binding style used for palm-leaf books'?

- (A) Brahmagranthī binding
- (B) Chaugolā
- (C) Computational genealogy
- (D) Shastrartha

४७९. Which term is defined as: 'a recorded lineage fault, deviation, or blemish'?

- (A) Patra Pañjī
- (B) Jayavāt / Jayavar
- (C) Samūha-Lekhya
- (D) Doṣa

४८०. In the data summary, what does Section D describe?

- (A) Nagram Pañjī — Khaṇḍa 3
- (B) Master Gotra x Mula x Mula-Gram Table
- (C) Complete Flashcard Database
- (D) Dooshan Pañjī Data Tables

४८१. In the Dooshan Panji discussion, what is associated with 'Rajak'?

- (A) washerman community
- (B) oil-presser community
- (C) example of full lineage normalization by the sixth generation
- (D) marriage with the Kocha/Assam royal family

४८२. In the book's factual framework, what is associated with '343'?

- (A) Dooshan Panji public release referred to in Chapter 20
- (B) Mool-Gotra-Moolgram Thesaurus records
- (C) duration of Dhaut Pariksha training/exam
- (D) Dooshan Pañjī Data Tables records

४८३. Which term is defined as: 'scripturally invalid, used for marriages without proper Siddhānta'?

- (A) Pravara
- (B) Śrottriya
- (C) Tāla-patra
- (D) Ashastriya

४८४. Consider the following statements about data summary: 1. The addendum totals 81 sheets. 2. The addendum totals 126,079 records. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

४८५. In the primary Mūla classification, where is 'Pavaulivar / Raiwar' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) Madhyama / intermediate primary Mūla
- (C) Ayānta Śreṣṭha / Elite primary Mūla
- (D) one of the seven predominant Gotras

४८६. Which number/date is associated with D_E_2_Village_Index row count?

- (A) c. 1050-1097 AD
- (B) 99
- (C) 1326 CE / Śaka 1248
- (D) 225

४८७. Who is associated with the following description: Karamahā Taraunī Mūla figure connected in the text with Caitanya Mahāprabhu?

- (A) Maharaja Mādhava Siṃha
- (B) Gaṅgeśa Upādhyāya
- (C) Tarapati Upādhyāya
- (D) King Lakshmishwar Singh

४८८. Which term/site/feature is associated with 'a preservation response to humidity and moisture-induced rot'?

- (A) climate-controlled digital storage
- (B) Mithila's eastern boundary
- (C) Mithila's southern boundary
- (D) Leo / Siṃha Rāśi sun-drying period

४८९. Which description matches Genetic genealogy as used in the book's framework?

- (A) Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers
- (B) digitising records and building databases and network analyses
- (C) Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition
- (D) using autosomal, Y-chromosomal, or mitochondrial data for relationships

४९०. Which abbreviation is glossed as 'patrilineal clan traced to a Vedic sage'?

- (A) M.M. / M.M.U.
- (B) Pr. (Praputra)
- (C) sã / saṃ
- (D) Gotra

४९१. Which term is defined as: 'a state-supervised open-air matrimonial assembly venue in mango groves'?

- (A) Sabhagachi
- (B) Vaṃśāvalī
- (C) Doṣa
- (D) Śākhā Pañjī

४९२. Who is associated with the following description: historical anchor in the Khaṇḍa 1 analysis?

- (A) Halāyudha of Gaṅgolī
- (B) Kumārila Bhaṭṭa
- (C) Jyotirishwar Thakur
- (D) Vijaydatta

४९३. Who is associated with the following description: author/editor associated with Decoding the Panji of Mithila and Videha Maithili eJournal?

- (A) Gajendra Thakur
- (B) Sudupādhyāya Guṇākara Jhā
- (C) Udayanath Jha 'Ashok'
- (D) King Lakshmishwar Singh

४९४. In the book's terminology, what does 'Counter-memory' refer to?

- (A) records preserving facts that normative genealogy might erase
- (B) the register of the twenty patrilineal clans and associated ancestral villages
- (C) a root lineage or original ancestral village/sub-lineage unit
- (D) a verification problem involving chronological depth and documentary proof

४९५. Which term/site/feature is associated with 'Madhubani District and the historically preeminent Sabhagachi'?

- (A) Partapur
- (B) Saurath
- (C) transliteration into Devanagari
- (D) water, oil, and loose binding

४९६. Which Panji type records lineage blemishes, non-traditional marriages, and social-status issues?

- (A) Mūla Pañjī
- (B) Asvājanya Patra / Siddhānta Patra
- (C) Patra Pañjī
- (D) Dūṣaṇa / Dooshan Pañjī

४९७. Which term/site/feature is associated with 'the Gandak River'?

- (A) Mithila's western boundary
- (B) Mahiṣī Pālī Circuit
- (C) transliteration into Devanagari
- (D) Tirhuta literacy decline

४९८. On which PDF page does Chapter 18 begin?

- (A) 463
- (B) 421
- (C) 336
- (D) 249

४९९. In the data addendum, what does the abbreviation 'Gotra' mean?

- (A) Son / Daughter
- (B) patrilineal clan traced to a Vedic sage
- (C) conjugal alliance marker meaning married to or alliance with
- (D) Mahāmahopādhyāya, the highest scholarly title

५००. Which term is defined as: 'the maternal-side requirement in rank and marriage evaluation'?

- (A) Ethnographic genealogy
- (B) Tegachchiya problem
- (C) Matr̥kṣa
- (D) Kinship algebra

५०१. In the data addendum, what does the abbreviation 'Ddau (Daudauhitra)' mean?

- (A) Mahāmahopādhyāya, the highest scholarly title
- (B) Son / Daughter
- (C) daughter's daughter's son
- (D) 32-ancestor kinship verification document

५०२. Which function is assigned to Śākhā Pañjī?

- (A) records official non-relation certificates authorizing marriages
- (B) records the twenty patrilineal clans and associated Mūlas
- (C) records primary ancestral villages and Bījī Puruṣa lineages
- (D) records branches, migrations, titles, and social rank subdivisions

५०३. Who is associated with the following description: one of the compilers of the Panji Prabandha volumes?

- (A) Shankardatta
- (B) Nagendra Kumar Jha
- (C) Queen Indravati
- (D) Halāyudha of Gaṅgolī

५०४. In the primary Mūla classification, where is 'Kujaulivar' placed?

- (A) one of the seven predominant Gotras
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) Madhyama / intermediate primary Mūla
- (D) Dvitiya Śreṇī / second-grade primary Mūla

५०५. In the primary Mūla classification, where is 'Sarisavay' placed?

- (A) Madhyama / intermediate primary Mūla
- (B) one of the seven predominant Gotras
- (C) Dvitiya Śreṇī / second-grade primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

५०६. Which description matches Sapiṇḍa computation as used in the book's framework?

- (A) using autosomal, Y-chromosomal, or mitochondrial data for relationships
- (B) Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition
- (C) tracing descent through written records
- (D) studies how genealogical knowledge is produced, stored, contested, and transmitted

५०७. In the book's factual framework, what is associated with '27,759'?

- (A) Dvitiya Śreṇī Mūla count
- (B) IAST Complete Archive sheets
- (C) D_D_1_Marriage_Records row count
- (D) data addendum total records

५०८. In the book's terminology, what does 'Pañjikāra' refer to?

- (A) a state-supervised open-air matrimonial assembly venue in mango groves
- (B) the professional hereditary genealogist authorized to verify lineages
- (C) the study of how genealogical knowledge is stored, transmitted, and contested
- (D) the intermediate eligible rank of registered families

५०९. What does the modern/professional title 'L.L.B.' indicate in the Panji analysis?

- (A) Executive Engineer
- (B) law degree
- (C) medical degrees recorded as genealogical identifiers
- (D) engineer or mechanical technician; earliest modern professional title

५१०. Which term is defined as: 'the study of how genealogical knowledge is stored, transmitted, and contested'?

- (A) Dhaut Pariksha
- (B) Gotra Pañjī
- (C) Social memory theory
- (D) Computational genealogy

५११. In the book's factual framework, what is associated with '8'?

- (A) IAST Complete Archive sheets
- (B) Madhyama Mūla count
- (C) total PDF pages
- (D) Nagram Pañjī Khaṇḍa 3 records

५१३. On which PDF page does Chapter 16 begin?

- (A) 359
- (B) 382
- (C) 336
- (D) 445

५१३. Which title is attached to Chapter 15 in Decoding the Panji of Mithila?

- (A) Special Studies: Q&A; Women in the Pañjī; Dooshan Pañjī and the Political Economy of Status
- (B) Analytico-Genetic Report on the Mithila Panji Prabandh
- (C) Pampilā-Varga Pañjikā, Khaṇḍa 3 (Nāgramī): Entries 226-358 (Volume I)
- (D) Dooshan Panji: An Interdisciplinary Research Report

५१४. Which recorded title corresponds to 'medical doctor or PhD'?

- (A) E.E. (abhiyaṃtā)
- (B) arthaśāstrī
- (C) pro. / Prof.
- (D) ḍā. / Dr.

५१५. In the primary Mūla classification, where is 'Dariharay / Darihar' placed?

- (A) Dvitiya Śreṇī / second-grade primary Mūla
- (B) Ayānta Śreṣṭha / Elite primary Mūla
- (C) one of the seven predominant Gotras
- (D) Madhyama / intermediate primary Mūla

५१६. Which term is defined as: 'a verification problem involving chronological depth and documentary proof'?

- (A) GIMS
- (B) Mārgavyaya
- (C) Śākhā Pañjī
- (D) Tegachchiya problem

५१७. Which term is defined as: 'digitization, database construction, and network analysis of genealogical information'?

- (A) Brahmagranthī binding
- (B) Yogya
- (C) Computational genealogy
- (D) Sapiṇḍa

५१८. Which term is defined as: 'sixteen kinship positions checked for marriage eligibility'?

- (A) Ṣaṣṭhī / Chhapati
- (B) Gotra Pañjī
- (C) Parichetā
- (D) Ethnographic genealogy

५१९. Which abbreviation is glossed as 'seed-ancestor or earliest known male founder of a Mūla'?

- (A) sã / saṃ
- (B) Uṭṭeṛha
- (C) Bījī Puruṣa
- (D) Pr. (Prapautra)

५२०. In the primary Mūla classification, where is 'Maraaray / Mandar' placed?

- (A) Ayānta Śreṣṭha / Elite primary Mūla
- (B) Madhyama / intermediate primary Mūla
- (C) one of the seven predominant Gotras
- (D) Dvitiya Śreṇī / second-grade primary Mūla

५२१. In the primary Mūla classification, where is 'Sodarpuriyay' placed?

- (A) one of the seven predominant Gotras
- (B) Madhyama / intermediate primary Mūla
- (C) Dvitiya Śreṇī / second-grade primary Mūla
- (D) Ayānta Śreṣṭha / Elite primary Mūla

५२२. In the book's terminology, what does 'Genetic genealogy' refer to?

- (A) the branch register tracking offshoots, sub-ranks, migration, titles, and social classes
- (B) genealogy that uses biological/DNA data to establish relationships
- (C) a field collector who gathered genealogical data during the founding survey
- (D) a patrilineal clan traced to a Vedic sage or ancient ancestor

५२३. Consider the following statements about the seven Pañji types: 1. Mūla Pañjī records primary ancestral villages. 2.

Dooshan Pañjī records only modern professional titles. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

५२४. Which term is defined as: 'the anthropological analysis of lineal identity through descent systems'?

- (A) Śaṣṭhī / Chhapati
- (B) Asvajan
- (C) Descent theory
- (D) Ethnographic genealogy

५२५. Which term/site/feature is associated with 'sections 52-55, covering Maṅgaraunī and Ujāna'?

- (A) Saurath
- (B) Sukhasana
- (C) Mithila's western boundary
- (D) Kanhauli Saudāpur Circuit

५२६. Which number/date is associated with Nagram Pañjī Khaṇḍa 3 records?

- (A) 30
- (B) 2009
- (C) 20
- (D) 16

५२७. Consider the following statements about social ranks: 1. Śrotriya is the highest rank. 2. Yogya is the intermediate rank. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

५२८. Which number/date is associated with kinship prohibition nodes checked as Śaṣṭhī / Chhapati?

- (A) 5,008
- (B) 8
- (C) 16
- (D) 11,763

५२९. In the data addendum, what does the abbreviation 'Uṭṭerha' mean?

- (A) Upaṭīp or supplementary sub-note annotation
- (B) Ṛgvedic sage sub-lineage within a Gotra
- (C) 32-ancestor kinship verification document
- (D) patrilineal clan traced to a Vedic sage

५३०. Who is associated with the following description: the appointed genealogical authority for Kshatriyas in one account?

- (A) Nagendra Kumar Jha
- (B) Kumārila Bhaṭṭa
- (C) Keshav Jha of Maṅgaraunī
- (D) Vijaydatta

५३१. Who is associated with the following description: the appointed genealogical authority for Karna Kayasthas in one account?

- (A) Jyotirishwar Thakur
- (B) Kumārila Bhaṭṭa
- (C) Shankardatta
- (D) Queen Indravati

५३२. Which number/date is associated with Dvītiya Śreṇī Mūla count?

- (A) 348
- (B) seven generations
- (C) 13
- (D) 8 Chaugolā

५३३. Who is associated with the following description: author of Varna-Ratnakara cited in connection with Harisimhadeva?

- (A) Udayanath Jha 'Ashok'
- (B) Jyotirishwar Thakur
- (C) Caitanya Mahāprabhu
- (D) Halāyudha of Gaṅgolī

५३४. Which abbreviation is glossed as 'great-grandson or branch/alias marker'?

- (A) Pravara
- (B) Pr. (Prapautra)
- (C) Ddau (Daudauhitra)
- (D) Śaṣṭhī

५३५. Which Dooshan Panji entry or expression is associated with 'Gaṅgeśa's wife recorded as a Charmakarini in the ledger'?

- (A) Devadhar lineage
- (B) Kocha Rāja Patnī
- (C) Medha
- (D) Chāṃpo Yavana

५३६. In the book's terminology, what does 'Pitr̥kṣa' refer to?

- (A) the paternal-side requirement in rank and marriage evaluation
- (B) a state-supervised open-air matrimonial assembly venue in mango groves
- (C) the study of how genealogical knowledge is stored, transmitted, and contested
- (D) Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD

५३७. In the book's terminology, what does 'Doṣa' refer to?

- (A) a recorded lineage fault, deviation, or blemish
- (B) the defect or black-book register of lineage blemishes and non-normative unions
- (C) the study of how genealogical knowledge is stored, transmitted, and contested
- (D) a verification problem involving chronological depth and documentary proof

५३८. In the book's factual framework, what is associated with '16'?

- (A) Yogya sub-rank count
- (B) D_E_1_Kula_Records row count
- (C) Dvitiya Śreṇī Mūla count
- (D) kinship prohibition nodes checked as Ṣaṣṭhī / Chhapati

५३९. In the book's factual framework, what is associated with '81 sheets'?

- (A) D_E_2_Village_Index row count
- (B) oldest approximate starting point repeatedly associated with the records
- (C) data addendum total sheets
- (D) Kumarila Bhatta's Tantravārttika reference

५४०. In the book's terminology, what does 'GIMS' refer to?

- (A) a record of family migration and residence changes from original settlements
- (B) the institutional genealogical record system of Mithila
- (C) the register of the twenty patrilineal clans and associated ancestral villages
- (D) a genealogical information management system

५४१. In the table of contents, which chapter is titled 'Genome Mapping Vol. I: Mithilak Pañjee Prabandha'?

- (A) Chapter 13
- (B) Chapter 4
- (C) Chapter 19
- (D) Chapter 6

५४२. Which role or association is linked with Shankardatta in the source?

- (A) astronomer-mathematician whose lineage is treated as a historical data point
- (B) the appointed genealogical authority for Karna Kayasthas in one account
- (C) one of the compilers of the Panji Prabandha volumes
- (D) first chief Pañjikāra named for the Brahmin records

५४३. In the table of contents, which chapter is titled 'The Dooshan Pañjī: A Comprehensive Scholarly Report'?

- (A) Chapter 10
- (B) Chapter 2
- (C) Chapter 18
- (D) Chapter 3

५४४. Which abbreviation is glossed as '16 kinship positions checked for marriage eligibility'?

- (A) Dau (Dauhitra)
- (B) Pr. (Prapautra)
- (C) Ṣaṣṭhī
- (D) Pravara

५४५. Which association is correct for Leo / Siṃha Rāśi sun-drying period?

- (A) Saharsa region and eastern Mithila
- (B) mid-August to mid-September
- (C) an accessibility strategy for modern users
- (D) the three manuscript risks named in the preservation mnemonic

५४६. In the table of contents, which chapter is titled 'Panji Prabandha: Genealogical Mapping (450 AD-2009 AD), Comprehensive Research Report'?

- (A) Chapter 2
- (B) Chapter 14
- (C) Chapter 11
- (D) Chapter 17

५४७. Which abbreviation is glossed as 'International Alphabet of Sanskrit Transliteration'?

- (A) M.M. / M.M.U.
- (B) Mūla
- (C) Suta / Sutā
- (D) IAST

५४८. In the book's factual framework, what is associated with '225'?

- (A) Nagam Pañji Khaṇḍa 3 records
- (B) Panji Searchable Archive sheets
- (C) year when systematic digitisation is stated to have launched
- (D) D_E_2_Village_Index row count

५४९. Who is associated with the following description: 7th-century Mimamsa thinker whose Tantravārttika mentions Samūha-Lekhya?

- (A) Vijaydatta
- (B) Panjikar Vidyānand Jha
- (C) Kumārila Bhaṭṭa
- (D) Shankardatta

५५०. Which recorded title corresponds to 'law degree'?

- (A) ḍā. / Dr.
- (B) L.L.B.
- (C) pro. / Prof.
- (D) arthaudyamī

५५१. In the primary Mūla classification, where is 'Takval' placed?

- (A) Dvītiya Śreṇī / second-grade primary Mūla
- (B) Madhyama / intermediate primary Mūla
- (C) one of the seven predominant Gotras
- (D) Ayānta Śreṣṭha / Elite primary Mūla

५५२. Which role or association is linked with Gajendra Thakur in the source?

- (A) author of Varna-Ratnakara cited in connection with Harisimhadeva
- (B) author/editor associated with Decoding the Panji of Mithila and Videha Maithili eJournal
- (C) Karnata ruler under whom the Pañjī was formally institutionalized
- (D) astronomer-mathematician whose lineage is treated as a historical data point

५५३. How many records are listed for Panji Searchable Archive in the data summary?

- (A) 22,643
- (B) 840
- (C) 20
- (D) 89,521

५५४. Who is associated with the following description: astronomer-mathematician whose lineage is treated as a historical data point?

- (A) Kumārila Bhaṭṭa
- (B) Āryabhaṭa
- (C) Vijaydatta
- (D) Keshav Jha of Maṅgaraunī

५५५. In the book's factual framework, what is associated with '7th century'?

- (A) Kumarila Bhatta's Tantravārttika reference
- (B) oldest approximate starting point repeatedly associated with the records
- (C) D_E_1_Kula_Records row count
- (D) duration of Dhaut Pariksha training/exam

५५६. In the book's terminology, what does 'Mūlagrāma' refer to?

- (A) Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD
- (B) the specific village of residence or ancestral home attached to a lineage record
- (C) genealogy that uses biological/DNA data to establish relationships
- (D) the study of kinship systems and clan identities within communities

५५७. Which function is assigned to Asvājanya Patra / Siddhānta Patra?

- (A) records official non-relation certificates authorizing marriages
- (B) records branches, migrations, titles, and social rank subdivisions
- (C) records lineage blemishes, non-traditional marriages, and social-status issues
- (D) records the twenty patrilineal clans and associated Mūlas

५५८. Which Panji type calculates Sapiṇḍa avoidance before marriage?

- (A) Uteadh Pañjī
- (B) Asvājanya Patra / Siddhānta Patra
- (C) Śākhā Pañjī
- (D) Gotra Pañjī

५५९. Which role or association is linked with Maharaja Harisimhadeva in the source?

- (A) astronomer-mathematician whose lineage is treated as a historical data point
- (B) historical anchor in the Khaṇḍa 1 analysis
- (C) Karnata ruler under whom the Pañjī was formally institutionalized
- (D) scholar named along with Ramanath Jha in the suppression discussion

५६०. In the data addendum, what does the abbreviation 'Pravara' mean?

- (A) Son / Daughter
- (B) Ṛgvedic sage sub-lineage within a Gotra
- (C) seed-ancestor or earliest known male founder of a Mūla
- (D) great-grandson or branch/alias marker

५६१. How many records are listed for IAST Complete Archive in the data summary?

- (A) 30
- (B) 11,763
- (C) 348
- (D) 89,521

५६२. Chapter 19 belongs to which part of the book?

- (A) Part III
- (B) Part IV
- (C) Part II
- (D) Part V

५६३. Which Dooshan Panji entry or expression is associated with 'Indo-Islamic/Yavana union recorded in tables 11-12'?

- (A) Rajak
- (B) Tailika
- (C) Yavana Daulatijahān
- (D) Medha

५६४. Consider the following statements about the Pañcamī-Saptamī rule: 1. It checks five generations on the mother's side. 2. It checks seven generations on the father's side. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

५६५. In the Dooshan Panji discussion, what is associated with 'Devadhar lineage'?

- (A) fisherman community
- (B) weaver community
- (C) oil-presser community
- (D) example of full lineage normalization by the sixth generation

५६६. In the Dooshan Panji discussion, what is associated with 'Pashchim Desh se Aagat'?

- (A) arrivals from the western direction
- (B) cobbler or tanner women/community entries
- (C) oil-presser community
- (D) example of full lineage normalization by the sixth generation

५६७. In the primary Mūla classification, where is 'Valaunche / Balaincha' placed?

- (A) Ayānta Śreṣṭha / Elite primary Mūla
- (B) Dvitiya Śreṇī / second-grade primary Mūla
- (C) one of the seven predominant Gotras
- (D) Madhyama / intermediate primary Mūla

୫୧୮. Which number/date is associated with D_C_1_Marriage_Records row count?

- (A) 19,210
- (B) 502
- (C) 7th century
- (D) 8

୫୧୯. In the book's terminology, what does 'Asvājanya Patra' refer to?

- (A) a record of family migration and residence changes from original settlements
- (B) digitization, database construction, and network analysis of genealogical information
- (C) sub-rank or category division within Śrotriya ranking
- (D) the official non-relation certificate used to authorize marriages

୫୨୦. Which term is defined as: 'the paternal-side requirement in rank and marriage evaluation'?

- (A) Mārgavyaya
- (B) Śākhā Pañjī
- (C) Pitṛkṣa
- (D) Gotra Pañjī

୫୨୧. On which PDF page does Chapter 11 begin?

- (A) 445
- (B) 271
- (C) 106
- (D) 27

୫୨୨. Which number/date is associated with number of smaller Gotras after the seven predominant ones?

- (A) 17th century
- (B) 81 sheets
- (C) 13
- (D) 30

୫୨୩. Which role or association is linked with Vijaydatta in the source?

- (A) Karnata ruler under whom the Pañjī was formally institutionalized
- (B) historical anchor in the Khaṇḍa 1 analysis
- (C) the appointed genealogical authority for Kshatriyas in one account
- (D) 7th-century Mimamsa thinker whose Tantravārttika mentions Samūha-Lekhya

୫୨୪. In the book's factual framework, what is associated with '1326 CE / Śaka 1248'?

- (A) formal institutional founding under Harisimhadeva
- (B) number of Gotras enumerated
- (C) Yogya / Vaṃśaja Pañjī count
- (D) D_F_1_Location_Records row count

୫୨୫. In the Dooshan Panji discussion, what is associated with 'Gaṅgeśa paternity note'?

- (A) fisherman community
- (B) example of full lineage normalization by the sixth generation
- (C) born five years after the recorded death of his father
- (D) Indo-Islamic/Yavana union recorded in tables 11-12

५७६. Who is associated with the following description: founder of the Karnata dynasty referenced in the historical frame?
- (A) Ramanath Jha
 - (B) Nānyādeva
 - (C) Gaṅgeśa Upādhyāya
 - (D) Tarapati Upādhyāya
५७७. On which PDF page does Chapter 17 begin?
- (A) 382
 - (B) 421
 - (C) 7
 - (D) 403
५७८. In the Dooshan Panji discussion, what is associated with 'Mata Agyat'?
- (A) born five years after the recorded death of his father
 - (B) formula meaning Mother Unknown, interpreted as deliberate suppression
 - (C) a Muslim woman named Champo recorded in Dooshan contexts
 - (D) arrivals from the western direction
५७९. In the primary Mūla classification, where is 'Khauaray / Khauwal' placed?
- (A) one of the seven predominant Gotras
 - (B) Madhyama / intermediate primary Mūla
 - (C) Ayānta Śreṣṭha / Elite primary Mūla
 - (D) Dvitiya Śreṇī / second-grade primary Mūla
५८०. Which function is assigned to Mūla Pañjī?
- (A) calculates Sapiṇḍa avoidance before marriage
 - (B) records primary ancestral villages and Bījī Puruṣa lineages
 - (C) tracks family migrations from original settlements to new villages
 - (D) records the twenty patrilineal clans and associated Mūlas
५८१. In the data addendum, what does the abbreviation 'B //n' mean?
- (A) batch reference code within Pañjī registers
 - (B) Mahāmahopādhyāya, the highest scholarly title
 - (C) Ṛgvedic sage sub-lineage within a Gotra
 - (D) great-grandson or branch/alias marker
५८२. Which Dooshan Panji entry or expression is associated with 'born five years after the recorded death of his father'?
- (A) Gaṅgeśa paternity note
 - (B) Charmakārī / Charmakārīṇī
 - (C) Mata Agyat
 - (D) Chāṃpo Yavana
५८३. In the book's factual framework, what is associated with 'ten years'?
- (A) Panji Searchable Archive sheets
 - (B) number of numerically predominant/socially organised Gotras
 - (C) duration of Dhaut Pariksha training/exam
 - (D) number of Gotras enumerated

५८४. Which association is correct for Tirhuta literacy decline?

- (A) a data-access crisis for the original archive
- (B) sections 41-51, covering Digaumdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakhṭaurī
- (C) a response to structural damage from binding and threads
- (D) sections 25-40, covering Bhadu'ār, Cāpāhī, Tāranagara, Lālagañja, and Gaṛhabanailī

५८५. In the book's factual framework, what is associated with '450 AD'?

- (A) year when systematic digitisation is stated to have launched
- (B) oldest approximate starting point repeatedly associated with the records
- (C) D_D_1_Marriage_Records row count
- (D) period covered by Genome Mapping / Pañjī Prabandha

५८६. Consider the following statements about the Panjikar: 1. The role is presented as a professional genealogist. 2. The source warns against fee extraction and fabrication. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

५८७. Which term is defined as: 'the professional hereditary genealogist authorized to verify lineages'?

- (A) Bījī Puruṣa
- (B) Shastrartha
- (C) Pañjikāra
- (D) Samūha-Lekhya

५८८. Which abbreviation is glossed as 'Mahāmahopādhyāya, the highest scholarly title'?

- (A) Mūla
- (B) M.M. / M.M.U.
- (C) B //n
- (D) Dau (Dauhitra)

५८९. What does the modern/professional title 'Ex.V.C.' indicate in the Panji analysis?

- (A) former Vice-Chancellor
- (B) medical doctor or PhD
- (C) medical degrees recorded as genealogical identifiers
- (D) High Court Justice or judge

५९०. What is the title of Part I in the book?

- (A) Comprehensive Analytical Reports
- (B) Genealogical Mapping: Volume II
- (C) Theoretical Foundations
- (D) Dooshan Pañjī: The Black Book of Mithila

५९१. What does the modern/professional title 'I.A.S.' indicate in the Panji analysis?

- (A) law degree
- (B) economic entrepreneur or businessman
- (C) Indian Administrative Service officer
- (D) Executive Engineer

५९२. Which role or association is linked with Āryabhaṭa in the source?

- (A) astronomer-mathematician whose lineage is treated as a historical data point
- (B) early Mahāmahopādhyāya of Māṇḍara Mūla cited around 400 AD
- (C) one of the compilers and Pañjī specialists named in the source
- (D) king connected to the episode in which Keshav Jha was labeled Taskar

५९३. In the book's terminology, what does 'Śrotriya' refer to?

- (A) a marriage eligibility certificate certifying non-relationship
- (B) the highest genealogical and ritual rank among Maithil Brahmins
- (C) the register of the twenty patrilineal clans and associated ancestral villages
- (D) the professional hereditary genealogist authorized to verify lineages

५९४. In the data summary, what does Section G describe?

- (A) Mool-Gotra-Moolgram Genealogical Record Batches
- (B) Panji Searchable Archive
- (C) Complete Flashcard Database
- (D) Prācīn Pañjī Vol. II — Genealogical Data

५९५. Which number/date is associated with Dooshan Pañjī Data Tables records?

- (A) seven generations
- (B) 14
- (C) 4
- (D) 348

५९६. Which term is defined as: 'a root lineage or original ancestral village/sub-lineage unit'?

- (A) Mūla
- (B) Ethnographic genealogy
- (C) Parichetā
- (D) Documentary genealogy

५९७. What does the modern/professional title 'yaṁtrajñā' indicate in the Panji analysis?

- (A) geologist
- (B) Communist Party of India (Marxist) Member of Parliament
- (C) economist as academic designation
- (D) engineer or mechanical technician; earliest modern professional title

५९८. Which term/site/feature is associated with 'Saharsa region and eastern Mithila'?

- (A) climate-controlled digital storage
- (B) Rasadh-Araria registry
- (C) Sukhasana
- (D) Mithila's western boundary

उत्तरमाला — अध्याय ४ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (A) Chapter 1 — The table of contents assigns this title to Chapter 1.

२. (B) Genome Mapping of Mithila: The Pañjī System — Genealogical Theories Study (Volume I) — Chapter 1 is listed with the title 'Genome Mapping of Mithila: The Pañjī System — Genealogical Theories Study (Volume I)'.

३. (D) Part I — Chapter 1 appears under Part I — Theoretical Foundations.

४. (B) Chapter 2 — The table of contents assigns this title to Chapter 2.

५. (A) **Mithila's Pañjī-Prabandha: Genealogical Theories Study (Volume II)** — Chapter 2 is listed with the title 'Mithila's Pañjī-Prabandha: Genealogical Theories Study (Volume II)'.
६. (B) **Part I** — Chapter 2 appears under Part I — Theoretical Foundations.
७. (C) **27** — The parsed PDF shows Chapter 2 beginning on page 27.
८. (D) **Chapter 3** — The table of contents assigns this title to Chapter 3.
९. (B) **The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories** — Chapter 3 is listed with the title 'The Panji Prabandh of Mithila: Genomic Mapping, Theoretical Frameworks, and Socio-Historical Trajectories'.
१०. (B) **Part I** — Chapter 3 appears under Part I — Theoretical Foundations.
११. (A) **51** — The parsed PDF shows Chapter 3 beginning on page 51.
१२. (D) **Chapter 4** — The table of contents assigns this title to Chapter 4.
१३. (A) **Analytico-Genetic Report on the Mithila Panji Prabandh** — Chapter 4 is listed with the title 'Analytico-Genetic Report on the Mithila Panji Prabandh'.
१४. (A) **Part II** — Chapter 4 appears under Part II — Comprehensive Analytical Reports.
१५. (D) **69** — The parsed PDF shows Chapter 4 beginning on page 69.
१६. (C) **Chapter 5** — The table of contents assigns this title to Chapter 5.
१७. (C) **The Socio-Genetic Architecture of Mithila: Exhaustive Anthropological Analysis** — Chapter 5 is listed with the title 'The Socio-Genetic Architecture of Mithila: Exhaustive Anthropological Analysis'.
१८. (C) **Part II** — Chapter 5 appears under Part II — Comprehensive Analytical Reports.
१९. (A) **84** — The parsed PDF shows Chapter 5 beginning on page 84.
२०. (B) **Chapter 6** — The table of contents assigns this title to Chapter 6.
२१. (B) **The Mithila Panji Prabandha: Anthropological, Legal, Socio-Historical Analysis** — Chapter 6 is listed with the title 'The Mithila Panji Prabandha: Anthropological, Legal, Socio-Historical Analysis'.
२२. (C) **Part II** — Chapter 6 appears under Part II — Comprehensive Analytical Reports.
२३. (D) **106** — The parsed PDF shows Chapter 6 beginning on page 106.
२४. (B) **Chapter 7** — The table of contents assigns this title to Chapter 7.
२५. (A) **Panji Prabandh: A Comprehensive Briefing and Study Guide** — Chapter 7 is listed with the title 'Panji Prabandh: A Comprehensive Briefing and Study Guide'.
२६. (A) **Part II** — Chapter 7 appears under Part II — Comprehensive Analytical Reports.
२७. (C) **120** — The parsed PDF shows Chapter 7 beginning on page 120.
२८. (B) **Chapter 8** — The table of contents assigns this title to Chapter 8.
२९. (A) **Special Studies: Q&A; Women in the Pañjī; Dooshan Pañjī and the Political Economy of Status** — Chapter 8 is listed with the title 'Special Studies: Q&A; Women in the Pañjī; Dooshan Pañjī and the Political Economy of Status'.
३०. (C) **Part II** — Chapter 8 appears under Part II — Comprehensive Analytical Reports.
३१. (D) **163** — The parsed PDF shows Chapter 8 beginning on page 163.
३२. (B) **Chapter 9** — The table of contents assigns this title to Chapter 9.
३३. (A) **Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)** — Chapter 9 is listed with the title 'Khaṇḍa 1: Villages, Families, Lineages, and Gotras (Pages 1-65)'.

३४. (B) **Part III** — Chapter 9 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
३५. (B) **229** — The parsed PDF shows Chapter 9 beginning on page 229.
३६. (A) **Chapter 10** — The table of contents assigns this title to Chapter 10.
३७. (D) **Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons** — Chapter 10 is listed with the title 'Khaṇḍa 1 Continued (Pages 66-347): Villages, Lineages, Marriage Colophons'.
३८. (A) **Part III** — Chapter 10 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
३९. (A) **Chapter 11** — The table of contents assigns this title to Chapter 11.
४०. (B) **Khaṇḍa 2 (Pages 348-690): Royal Records, Scholarly Titles, and Modernity** — Chapter 11 is listed with the title 'Khaṇḍa 2 (Pages 348-690): Royal Records, Scholarly Titles, and Modernity'.
४१. (B) **7** — The source associates number of numerically predominant/socially organised Gotras with 7.
४२. (A) **39** — The source associates IAST Complete Archive sheets with 39.
४३. (D) **Dooshan Pañjī Data Tables records** — '348' is associated with Dooshan Pañjī Data Tables records.
४४. (A) **the register of the twenty patrilineal clans and associated ancestral villages** — 'Gotra Pañjī' is used for the register of the twenty patrilineal clans and associated ancestral villages.
४५. (B) **Madhyama / intermediate primary Mūla** — 'Jajival / Japjwal' is listed under Madhyama / intermediate primary Mūla.
४६. (B) **Rajak** — The associated entry/expression is Rajak.
४७. (D) **a preservation response to biological and handling risks** — high-resolution non-contact digitization is associated with a preservation response to biological and handling risks.
४८. (C) **Dvitiya Śreṇī / second-grade primary Mūla** — 'Vahidvar / Pahiwar' is listed under Dvitiya Śreṇī / second-grade primary Mūla.
४९. (C) **marriage with the Kocha/Assam royal family** — 'Kocha Rāja Patnī' is associated with marriage with the Kocha/Assam royal family.
५०. (C) **formal mathematical mapping of kinship relationships and marriage prohibitions** — 'Kinship algebra' is used for formal mathematical mapping of kinship relationships and marriage prohibitions.
५१. (C) **Patra Pañjī** — The Panji type is Patra Pañjī.
५२. (D) **a state-supervised open-air matrimonial assembly venue in mango groves** — 'Sabhagachi' is used for a state-supervised open-air matrimonial assembly venue in mango groves.
५३. (A) **digitising records and building databases and network analyses** — Computational genealogy is described as digitising records and building databases and network analyses.
५४. (B) **Yogya / Vaṃśaja Pañjī count** — '153' is associated with Yogya / Vaṃśaja Pañjī count.
५५. (B) **Mithilākṣara / Tirhuta** — The corresponding term is 'Mithilākṣara / Tirhuta'.
५६. (B) **Gotra-Pravara system** — The framework is Gotra-Pravara system.
५७. (A) **a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra** — 'Pravara' is used for a Ṛgvedic sage sub-lineage or sage-cluster within a Gotra.
५८. (D) **Garga** — Garga is in the remaining thirteen Gotras.
५९. (D) **Darbhangā region and Darbhanga Raj patronage** — Partapur is associated with Darbhanga region and Darbhanga Raj patronage.
६०. (C) **20** — The source associates number of Gotras enumerated with 20.

୧୧. (D) **Queen Indravati** — The description points to Queen Indravati.
୧୨. (B) **oil-presser community** — 'Tailika' is associated with oil-presser community.
୧୩. (C) **Madhubani region and local record use** — Khanagadi is associated with Madhubani region and local record use.
୧୪. (A) **32 ancestors** — The source associates ancestor positions mapped in Uṭṭerha with 32 ancestors.
୧୫. (B) **Pañjī Prabandha, Khaṇḍa 3 (Nāgramā): Blocks 359-466 (Volume I)** — Chapter 16 is listed with the title 'Pañjī Prabandha, Khaṇḍa 3 (Nāgramā): Blocks 359-466 (Volume I)'.
୧୬. (C) **22,643** — The source associates Complete Flashcard Database records with 22,643.
୧୭. (C) **Siddhānta requirement** — This describes the Siddhānta requirement.
୧୮. (A) **a field collector who gathered genealogical data during the founding survey** — 'Parichetā' is used for a field collector who gathered genealogical data during the founding survey.
୧୯. (B) **collective written genealogical records maintained before formal Pañjī institutionalization** — 'Samūha-Lekhya' is used for collective written genealogical records maintained before formal Pañjī institutionalization.
୨୦. (D) **Complete Flashcard Database** — Section B is described as Complete Flashcard Database.
୨୧. (C) **4** — The source associates number of formal exogamy rules listed with 4.
୨୨. (A) **8** — The source associates Madhyama Mūla count with 8.
୨୩. (D) **tracing descent through written records** — Documentary genealogy is described as tracing descent through written records.
୨୪. (B) **the bride and groom must not share the prohibited Śaṣṭhī / Chhapati ancestors** — The Sapiṇḍa rule states that the bride and groom must not share the prohibited Śaṣṭhī / Chhapati ancestors.
୨୫. (A) **Part III** — Chapter 13 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
୨୬. (A) **Master Gotra x Mula x Mula-Gram Table** — Section A is described as Master Gotra x Mula x Mula-Gram Table.
୨୭. (A) **linear royal and Brahminic genealogies from Purāṇic/cosmogonic ancestors** — Vamśāvalī is described as linear royal and Brahminic genealogies from Purāṇic/cosmogonic ancestors.
୨୮. (C) **Madhyama / intermediate primary Mūla** — 'Dighave / Digho' is listed under Madhyama / intermediate primary Mūla.
୨୯. (D) **King Lakshmishwar Singh** — The description points to King Lakshmishwar Singh.
୩୦. (D) **Mata Agyat** — The associated entry/expression is Mata Agyat.
୩୧. (C) **number of Sabhagachis mentioned as state-supervised venues** — '14' is associated with number of Sabhagachis mentioned as state-supervised venues.
୩୨. (C) **scripturally invalid, used for marriages without proper Siddhānta** — 'Ashastriya' is used for scripturally invalid, used for marriages without proper Siddhānta.
୩୩. (D) **7th-century Mimamsa thinker whose Tantravārttika mentions Samūha-Lekhya** — Kumārila Bhaṭṭa is associated with 7th-century Mimamsa thinker whose Tantravārttika mentions Samūha-Lekhya.
୩୪. (A) **U.T.** — The abbreviation is U.T..
୩୫. (A) **Mūla** — The abbreviation is Mūla.
୩୬. (B) **Siddhānta Patra** — The corresponding term is 'Siddhānta Patra'.
୩୭. (A) **Chāmpo Yavana** — The associated entry/expression is Chāmpo Yavana.
୩୮. (C) **2000-2009 CE** — The source associates digitisation period cited in the comparative table with 2000-2009 CE.

१९. (C) **medical degrees recorded as genealogical identifiers** — 'M.B.B.S. M.D.' is identified as medical degrees recorded as genealogical identifiers.
१०. (D) **transliteration into Devanagari** — The association is with transliteration into Devanagari.
११. (D) **153** — The source associates Yogya / Vaṃśaja Pañjī count with 153.
१२. (A) **Ex.V.C.** — The recorded title is Ex.V.C..
१३. (A) **figure whose lineage received the title Taskar after the bride-interception episode** — Keshav Jha of Maṅgaraunī is associated with figure whose lineage received the title Taskar after the bride-interception episode.
१४. (B) **the cord-and-wooden-cover binding style used for palm-leaf books** — 'Brahmagranthī binding' is used for the cord-and-wooden-cover binding style used for palm-leaf books.
१५. (D) **Gaṅgeśa's wife recorded as a Charmakarini in the ledger** — 'Medha' is associated with Gaṅgeśa's wife recorded as a Charmakarini in the ledger.
१६. (B) **35** — The source associates number of primary Mūlas including Khanāma branch with 35.
१७. (B) **Genome Mapping Vol. I: Mithilak Pañjee Prabandha** — Chapter 13 is listed with the title 'Genome Mapping Vol. I: Mithilak Pañjee Prabandha'.
१८. (D) **fisherman community** — 'Dhīvara' is associated with fisherman community.
१९. (B) **Sapiṇḍa** — The corresponding term is 'Sapiṇḍa'.
१००. (B) **cobbler or tanner women/community entries** — 'Charmakārī / Charmakārīṇī' is associated with cobbler or tanner women/community entries.
१०१. (D) **arthaudyamī** — The recorded title is arthaudyamī.
१०२. (A) **Śāṇḍilya** — Śāṇḍilya is one of the seven predominant Gotras.
१०३. (A) **Counter-memory** — The corresponding term is 'Counter-memory'.
१०४. (C) **30** — The data summary lists 30 records for Nagram Pañjī — Khaṇḍa 3.
१०५. (A) **1 only** — Only seven are described as numerically predominant; the rest are smaller.
१०६. (C) **Both 1 and 2** — The source presents a patrilineal identity system plus bilateral prohibition computation.
१०७. (D) **D_B_1_Marriage_Records row count** — '1,203' is associated with D_B_1_Marriage_Records row count.
१०८. (C) **Queen Indravati Vashaiti temple inscription century** — '17th century' is associated with Queen Indravati Vashaiti temple inscription century.
१०९. (B) **GIMS** — The corresponding term is 'GIMS'.
११०. (B) **Śrotriya Pañjī count** — '32' is associated with Śrotriya Pañjī count.
१११. (D) **Dvitiya Śreṇī / second-grade primary Mūla** — 'Tilaivar / Tilwar' is listed under Dvitiya Śreṇī / second-grade primary Mūla.
११२. (B) **Nanyadeva's Karnata dynasty foundation** — 'c. 1050-1097 AD' is associated with Nanyadeva's Karnata dynasty foundation.
११३. (C) **Asvajan** — The corresponding term is 'Asvajan'.
११४. (D) **Ddau (Daudauhitra)** — The abbreviation is Ddau (Daudauhitra).
११५. (C) **Vaṃśāvalī** — The corresponding term is 'Vaṃśāvalī'.
११६. (A) **the Ganges River** — Mithila's southern boundary is associated with the Ganges River.

- ११७. (D) Communist Party of India (Marxist) Member of Parliament** — 'C.P.M. (M.P.)' is identified as Communist Party of India (Marxist) Member of Parliament.
- ११८. (C) 14** — The source associates number of Sabhagachis mentioned as state-supervised venues with 14.
- ११९. (B) Mool-Gotra-Moolgram Genealogical Record Batches records** — '11,763' is associated with Mool-Gotra-Moolgram Genealogical Record Batches records.
- १२०. (B) Uṭheṛha** — The abbreviation is Uṭheṛha.
- १२१. (A) Nagram Pañjī Khaṇḍa 3 records** — '30' is associated with Nagram Pañjī Khaṇḍa 3 records.
- १२२. (D) Suta / Sutā** — The abbreviation is Suta / Sutā.
- १२३. (A) 20** — The source associates number of scholarly reports in the volume with 20.
- १२४. (C) Uṭheṛha / Uteadh** — The corresponding term is 'Uṭheṛha / Uteadh'.
- १२५. (A) the seed-ancestor or earliest known male founder of a Mūla** — 'Bījī Puruṣa' is used for the seed-ancestor or earliest known male founder of a Mūla.
- १२६. (B) Mithila's southern boundary** — The association is with Mithila's southern boundary.
- १२७. (A) documented duration described for the system** — 'over 1,550 years' is associated with documented duration described for the system.
- १२८. (C) yaṃtrajña** — The recorded title is yaṃtrajña.
- १२९. (B) Udayanath Jha 'Ashok'** — The description points to Udayanath Jha 'Ashok'.
- १३०. (D) Pampilā Pañjī, Khaṇḍa 3 — Nāgarāma: Analytical Report (Volume I)** — Chapter 14 is listed with the title 'Pampilā Pañjī, Khaṇḍa 3 — Nāgarāma: Analytical Report (Volume I)'.
- १३१. (C) Pañjī Prabandha Vol. I Section 2 (Uṭīp): Mithila's Living Genome** — Chapter 12 is listed with the title 'Pañjī Prabandha Vol. I Section 2 (Uṭīp): Mithila's Living Genome'.
- १३२. (D) bhūgabhaṃśāstrī** — The recorded title is bhūgabhaṃśāstrī.
- १३३. (A) weaver community** — 'Taṃtī / Tāntī' is associated with weaver community.
- १३४. (D) number of parts in the volume** — '5' is associated with number of parts in the volume.
- १३५. (D) Dooshan Panji: An Interdisciplinary Research Report** — Chapter 20 is listed with the title 'Dooshan Panji: An Interdisciplinary Research Report'.
- १३६. (B) 571** — The data summary lists 571 records for Master Gotra x Mula x Mula-Gram Table.
- १३७. (A) 502** — The source associates total PDF pages with 502.
- १३८. (C) IAST Complete Archive records** — '89,521' is associated with IAST Complete Archive records.
- १३९. (D) sections 41-51, covering Digaṃdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakḥṭaurī** — Pūrvārīpāra-Digaṃdh Circuit is associated with sections 41-51, covering Digaṃdh Saudāpur, Navatola, Bhaṭṭapurā, and Bakḥṭaurī.
- १४०. (B) the baseline rank of verified registered lineages** — 'Pañjībaddha / Vaṃśaja' is used for the baseline rank of verified registered lineages.
- १४१. (A) figure whose connection is traced through Tarapati Upādhyāya of Karamahā Taraunī Mūla** — Caitanya Mahāprabhu is associated with figure whose connection is traced through Tarapati Upādhyāya of Karamahā Taraunī Mūla.
- १४२. (B) Navya-Nyāya philosopher and author of Tattvacintāmaṇi discussed through Panji evidence** — Gaṅgeśa Upādhyāya is associated with Navya-Nyāya philosopher and author of Tattvacintāmaṇi discussed through Panji evidence.
- १४३. (C) Chapter 15** — The table of contents assigns this title to Chapter 15.

१४४. (C) **185 Pañjīs** — The source associates surviving Pañjī record volume with 185 Pañjīs.
१४५. (D) **historical anchor in the Khaṇḍa 1 analysis** — Halāyudha of Gaṅgolī is associated with historical anchor in the Khaṇḍa 1 analysis.
१४६. (A) **1 only** — The source emphasizes that Pañjī is more than family history: it is also legal-administrative, computational, and social-memory infrastructure.
१४७. (A) **1,203** — The source associates D_B_1_Marriage_Records row count with 1,203.
१४८. (C) **a verification problem involving chronological depth and documentary proof** — 'Tegachchiya problem' is used for a verification problem involving chronological depth and documentary proof.
१४९. (B) **Asvājanya Patra / Siddhānta Patra** — The Panji type is Asvājanya Patra / Siddhānta Patra.
१५०. (D) **I.A.S.** — The recorded title is I.A.S..
१५१. (D) **Mārgavyaya** — The corresponding term is 'Mārgavyaya'.
१५२. (C) **Dooshan Panji public release referred to in Chapter 20** — '2009' is associated with Dooshan Panji public release referred to in Chapter 20.
१५३. (D) **Madhyama / intermediate primary Mūla** — 'Pandue / Mandua' is listed under Madhyama / intermediate primary Mūla.
१५४. (A) **Madhyama / intermediate primary Mūla** — 'Panchobhe / Panchobh' is listed under Madhyama / intermediate primary Mūla.
१५५. (D) **Dvitiya Śreṇī / second-grade primary Mūla** — 'Pandulvar / Tandulwar' is listed under Dvitiya Śreṇī / second-grade primary Mūla.
१५६. (D) **Vimatā / Vipāmātā rule** — This describes the Vimatā / Vipāmātā rule.
१५७. (B) **specific village of residence at recording time** — 'Mūlagrāma' is glossed as specific village of residence at recording time.
१५८. (C) **Madhubani District and the historically preeminent Sabhagachi** — Saurath is associated with Madhubani District and the historically preeminent Sabhagachi.
१५९. (A) **the traditional script in which old Pañjī records were maintained** — 'Mithilākṣara / Tīrhuta' is used for the traditional script in which old Pañjī records were maintained.
१६०. (D) **pro. / Prof.** — The recorded title is pro. / Prof..
१६१. (B) **Chapter 14** — The table of contents assigns this title to Chapter 14.
१६२. (C) **Charmakārī / Charmakārīṇī** — The associated entry/expression is Charmakārī / Charmakārīṇī.
१६३. (B) **13** — The source associates Ayānta Śreṣṭha Mūla count with 13.
१६४. (D) **a root lineage or original ancestral village/sub-lineage unit** — 'Mūla' is used for a root lineage or original ancestral village/sub-lineage unit.
१६५. (D) **the Mahananda River** — Mithila's eastern boundary is associated with the Mahananda River.
१६६. (D) **Asvajan requirement** — This describes the Asvajan requirement.
१६७. (A) **Madhava Singh's Śākhā Pañjī innovation** — 'circa 1760 CE' is associated with Madhava Singh's Śākhā Pañjī innovation.
१६८. (A) **Part III** — Chapter 11 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
१६९. (C) **Both 1 and 2** — Siddhānta is the eligibility certificate required before marriage.

१७०. (D) **author of Varna-Ratnakara cited in connection with Harisimhadeva** — Jyotirishwar Thakur is associated with author of Varna-Ratnakara cited in connection with Harisimhadeva.
१७१. (C) **348** — The data summary lists 348 records for Dooshan Pañjī Data Tables.
१७२. (D) **the bride must not be the daughter of the groom's stepmother's brother or maternal-uncle-type prohibited relation** — The Vimatā / Vipiāmātā rule states that the bride must not be the daughter of the groom's stepmother's brother or maternal-uncle-type prohibited relation.
१७३. (C) **290** — The parsed PDF shows Chapter 12 beginning on page 290.
१७४. (A) **1 only** — Panjībaddha is the baseline of registered lineages, not the highest rank.
१७५. (B) **450 AD-2009 AD** — The source associates period covered by Genome Mapping / Pañjī Prabandha with 450 AD-2009 AD.
१७६. (B) **7** — The source associates number of Panji types listed with 7.
१७७. (D) **Mahāmahopādhyāya, the highest scholarly title** — 'M.M. / M.M.U.' is glossed as Mahāmahopādhyāya, the highest scholarly title.
१७८. (B) **digitisation period cited in the comparative table** — '2000-2009 CE' is associated with digitisation period cited in the comparative table.
१७९. (C) **great-grandson or branch/alias marker** — 'Pr. (Prapautra)' is glossed as great-grandson or branch/alias marker.
१८०. (D) **maternal grandmother or great-grandmother linked to temple-service women** — 'Devadāsī entries' is associated with maternal grandmother or great-grandmother linked to temple-service women.
१८१. (C) **palm-leaf manuscript material used for Pañjī records** — 'Tāla-patra' is used for palm-leaf manuscript material used for Pañjī records.
१८२. (A) **c. 1050-1097 AD** — The source associates Nanyadeva's Karnata dynasty foundation with c. 1050-1097 AD.
१८३. (C) **840** — The source associates Panji Searchable Archive records with 840.
१८४. (B) **Documentary genealogy** — The framework is Documentary genealogy.
१८५. (B) **Sitamarhi District and an active historical Sabhagachi** — Sasaula is associated with Sitamarhi District and an active historical Sabhagachi.
१८६. (A) **Computational genealogy** — The framework is Computational genealogy.
१८७. (D) **kinship relatedness within prohibited degrees for marriage** — 'Sapiṇḍa' is used for kinship relatedness within prohibited degrees for marriage.
१८८. (B) **Pravara rule** — This describes the Pravara rule.
१८९. (C) **sections 25-40, covering Bhadu'ār, Cāpāhī, Tāranagara, Lālagañja, and Gaṛhabanailī** — Sārisab Saudāpur Circuit is associated with sections 25-40, covering Bhadu'ār, Cāpāhī, Tāranagara, Lālagañja, and Gaṛhabanailī.
१९०. (C) **Dhīvara** — The associated entry/expression is Dhīvara.
१९१. (C) **Tarauni Karmaharā Circuit** — The association is with Tarauni Karmaharā Circuit.
१९२. (B) **genealogical narrative or linear descent history** — 'Vaṃśāvalī' is used for genealogical narrative or linear descent history.
१९३. (C) **Executive Engineer** — 'E.E. (abhiyaṃtā)' is identified as Executive Engineer.
१९४. (D) **a marriage eligibility certificate certifying non-relationship** — 'Siddhānta Patra' is used for a marriage eligibility certificate certifying non-relationship.
१९५. (B) **Śākhā Pañjī** — The Panji type is Śākhā Pañjī.

१९६. (D) **Gotra Pañjī** — The Pañjī type is Gotra Pañjī.
१९७. (C) **Samūha-Lekhya** — The corresponding term is 'Samūha-Lekhya'.
१९८. (D) **year when systematic digitisation is stated to have launched** — '2000 CE' is associated with year when systematic digitisation is stated to have launched.
१९९. (C) **early Mahāmahopādhyāya of Māṇḍara Mūla cited around 400 AD** — Tinayana Bhaṭṭa is associated with early Mahāmahopādhyāya of Māṇḍara Mūla cited around 400 AD.
२००. (C) **Socio-legal genealogy** — The framework is Socio-legal genealogy.
२०१. (B) **maternal-side limit in the Pañcamī-Saptamī rule** — 'five generations' is associated with maternal-side limit in the Pañcamī-Saptamī rule.
२०२. (C) **sub-rank or category division within Śrottriya ranking** — 'Chaugolā' is used for sub-rank or category division within Śrottriya ranking.
२०३. (A) **university professor** — 'pro. / Prof.' is identified as university professor.
२०४. (D) **Genealogical Mapping: Volume II** — Part IV is titled 'Genealogical Mapping: Volume II'.
२०५. (D) **Tāla-patra** — The corresponding term is 'Tāla-patra'.
२०६. (B) **Gotra rule** — This describes the Gotra rule.
२०७. (C) **Kinship algebra** — The corresponding term is 'Kinship algebra'.
२०८. (A) **tracks family migrations from original settlements to new villages** — Patra Pañjī is described as the register that tracks family migrations from original settlements to new villages.
२०९. (A) **Jinoma Maipimṅga** — The corresponding term is 'Jinoma Maipimṅga'.
२१०. (B) **7th century** — The source associates Kumarila Bhaṭṭa's Tantravārttika reference with 7th century.
२११. (C) **five generations** — The source associates maternal-side limit in the Pañcamī-Saptamī rule with five generations.
२१२. (D) **Genetic genealogy** — The framework is Genetic genealogy.
२१३. (A) **founder of the Karnata dynasty referenced in the historical frame** — Nānyādeva is associated with founder of the Karnata dynasty referenced in the historical frame.
२१४. (A) **Saharsa region and eastern Mithila** — Sukhasana is associated with Saharsa region and eastern Mithila.
२१५. (C) **Prācīn Pañjī Vol. II — Genealogical Data** — Section E is described as Prācīn Pañjī Vol. II — Genealogical Data.
२१६. (C) **number of Mūlas deployed below the Gotra level** — '167' is associated with number of Mūlas deployed below the Gotra level.
२१७. (B) **Indo-Islamic/Yavana union recorded in tables 11-12** — 'Yavana Daulatijahān' is associated with Indo-Islamic/Yavana union recorded in tables 11-12.
२१८. (D) **number of primary Mūlas including Khanāma branch** — '35' is associated with number of primary Mūlas including Khanāma branch.
२१९. (A) **Genetic genealogy** — The corresponding term is 'Genetic genealogy'.
२२०. (C) **1294 CE** — The source associates Harisimhadeva birth year in Chapter 20 with 1294 CE.
२२१. (D) **ten years** — The source associates duration of Dhaut Pariksha training/exam with ten years.
२२२. (A) **the Himalayas** — Mithila's northern boundary is associated with the Himalayas.
२२३. (D) **period covered by Genome Mapping / Pañjī Prabandha** — '450 AD-2009 AD' is associated with period covered by Genome Mapping / Pañjī Prabandha.

- २२४. (B) the branch register tracking offshoots, sub-ranks, migration, titles, and social classes** — 'Śākhā Pañjī' is used for the branch register tracking offshoots, sub-ranks, migration, titles, and social classes.
- २२५. (B) over 1,550 years** — The source associates documented duration described for the system with over 1,550 years.
- २२६. (C) Gaṅgeśa Upādhyāya** — The description points to Gaṅgeśa Upādhyāya.
- २२७. (B) Rasadh-Araria registry** — The association is with Rasadh-Araria registry.
- २२८. (B) palm-leaf count per traditional Panji book** — '500-600 palm leaves' is associated with palm-leaf count per traditional Panji book.
- २२९. (B) Dooshan Pañjī Data Tables** — Section C is described as Dooshan Pañjī Data Tables.
- २३०. (A) the exceptional registry that explicitly records personal names of women** — Rasadh-Araria registry is associated with the exceptional registry that explicitly records personal names of women.
- २३१. (D) Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers** — Gotra-Pravara system is described as Vedic attribution of Ṛgvedic Ṛṣis as ancestral identity markers.
- २३२. (A) Kinship Algebra** — The framework is Kinship Algebra.
- २३३. (B) M.B.B.S. M.D.** — The recorded title is M.B.B.S. M.D..
- २३४. (D) 5,008** — The source associates D_F_1_Location_Records row count with 5,008.
- २३५. (A) Khanagadi** — The association is with Khanagadi.
- २३६. (C) seed-ancestor or earliest known male founder of a Mūla** — 'Bījī Puruṣa' is glossed as seed-ancestor or earliest known male founder of a Mūla.
- २३७. (C) the foundational baseline register of primary ancestral villages and Bījī Puruṣa lineages** — 'Mūla Pañjī' is used for the foundational baseline register of primary ancestral villages and Bījī Puruṣa lineages.
- २३८. (B) Yogya** — The corresponding term is 'Yogya'.
- २३९. (D) Patra Pañjī** — The corresponding term is 'Patra Pañjī'.
- २४०. (D) 11,763** — The source associates Mool-Gotra-Moolgram Genealogical Record Batches records with 11,763.
- २४१. (B) Tailika** — The associated entry/expression is Tailika.
- २४२. (B) 343** — The data summary lists 343 records for Mool-Gotra-Moolgram Thesaurus.
- २४३. (D) 11,763** — The data summary lists 11,763 records for Mool-Gotra-Moolgram Genealogical Record Batches.
- २४४. (C) the Gandak River** — Mithila's western boundary is associated with the Gandak River.
- २४५. (A) Madhyama / intermediate primary Mūla** — 'Valiyase / Baliyas' is listed under Madhyama / intermediate primary Mūla.
- २४६. (A) Dūṣaṇa / Dooshan Pañjī** — The corresponding term is 'Dūṣaṇa / Dooshan Pañjī'.
- २४७. (C) Yogya sub-rank count** — '15 sub-ranks' is associated with Yogya sub-rank count.
- २४८. (C) Caitanya Mahāprabhu** — The description points to Caitanya Mahāprabhu.
- २४९. (B) the defect or black-book register of lineage blemishes and non-normative unions** — 'Dūṣaṇa / Dooshan Pañjī' is used for the defect or black-book register of lineage blemishes and non-normative unions.
- २५०. (C) 167** — The source associates number of Mūlas deployed below the Gotra level with 167.
- २५१. (C) records lineage blemishes, non-traditional marriages, and social-status issues** — Dūṣaṇa / Dooshan Pañjī is described as the register that records lineage blemishes, non-traditional marriages, and social-status issues.
- २५२. (B) Complete Flashcard Database records** — '22,643' is associated with Complete Flashcard Database records.

२५३. (C) **Dvītiya Śreṇī / second-grade primary Mūla** — 'Palivar' is listed under Dvītiya Śreṇī / second-grade primary Mūla.
२५४. (D) **Pravara** — The corresponding term is 'Pravara'.
२५५. (D) **Sasaula** — The association is with Sasaula.
२५६. (C) **Both 1 and 2** — The source gives 167 Mūlas and 35 primary Mūlas classified into three tiers.
२५७. (A) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Khandaury / Kharaure' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
२५८. (A) **ancestor positions mapped in Uṭṭerha** — '32 ancestors' is associated with ancestor positions mapped in Uṭṭerha.
२५९. (B) **studying kinship rules, exogamy, and clan identity within communities** — Ethnographic genealogy is described as studying kinship rules, exogamy, and clan identity within communities.
२६०. (D) **number of formal exogamy rules listed** — '4' is associated with number of formal exogamy rules listed.
२६१. (B) **sections 52-55, covering Maṃgaraunī and Ujāna** — Kanhauli Saudāpur Circuit is associated with sections 52-55, covering Maṃgaraunī and Ujāna.
२६२. (C) **root lineage or ancestral village designation** — 'Mūla' is glossed as root lineage or ancestral village designation.
२६३. (B) **359** — The parsed PDF shows Chapter 15 beginning on page 359.
२६४. (A) **Mūlagrāma** — The corresponding term is 'Mūlagrāma'.
२६५. (B) **Leo / Siṃha Rāśi sun-drying period** — The association is with Leo / Siṃha Rāśi sun-drying period.
२६६. (B) **2000 CE** — The source associates year when systematic digitisation is stated to have launched with 2000 CE.
२६७. (D) **circa 1760 CE** — The source associates Madhava Singh's Śākhā Pañjī innovation with circa 1760 CE.
२६८. (B) **Harisimhadeva birth year in Chapter 20** — '1294 CE' is associated with Harisimhadeva birth year in Chapter 20.
२६९. (C) **Maharaja Harisimhadeva** — The description points to Maharaja Harisimhadeva.
२७०. (C) **the maternal-side requirement in rank and marriage evaluation** — 'Matṛkṣa' is used for the maternal-side requirement in rank and marriage evaluation.
२७१. (B) **Sapiṇḍa computation** — The framework is Sapiṇḍa computation.
२७२. (C) **Śāṇḍilya** — Śāṇḍilya is part of the enumerated list of twenty Gotras.
२७३. (A) **Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD** — 'Jīnoma Maipiṅga' is used for Genome Mapping, the framing of Mithila's genealogical mapping from 450 AD to 2009 AD.
२७४. (B) **High Court Justice or judge** — 'jaṭṭisa' is identified as High Court Justice or judge.
२७५. (A) **Kocha Rāja Patnī** — The associated entry/expression is Kocha Rāja Patnī.
२७६. (D) **Vaṃśāvalī** — The framework is Vaṃśāvalī.
२७७. (C) **high-resolution non-contact digitization** — The association is with high-resolution non-contact digitization.
२७८. (D) **Part V** — Chapter 18 appears under Part V — Dooshan Pañjī: The Black Book of Mithila.
२७९. (C) **Maharaja Mādhava Siṃha** — The description points to Maharaja Mādhava Siṃha.
२८०. (C) **Jāti Shuddhi** — The corresponding term is 'Jāti Shuddhi'.
२८१. (C) **purity of lineage maintained through verified marriage rules** — 'Jāti Shuddhi' is used for purity of lineage maintained through verified marriage rules.
२८२. (B) **Dvītiya Śreṇī / second-grade primary Mūla** — 'Alevar' is listed under Dvītiya Śreṇī / second-grade primary Mūla.

- २८३. (C) Madhyama / intermediate primary Mūla** — 'Ekhare / Ekaharay' is listed under Madhyama / intermediate primary Mūla.
- २८४. (C) Both 1 and 2** — Sabhagachis are described as state-supervised matrimonial sites in sacred mango groves.
- २८५. (B) Pañjībaddha / Vaṃśaja** — The corresponding term is 'Pañjībaddha / Vaṃśaja'.
- २८६. (B) Part V** — Chapter 20 appears under Part V — Dooshan Pañjī: The Black Book of Mithila.
- २८७. (A) a record of family migration and residence changes from original settlements** — 'Patra Pañjī' is used for a record of family migration and residence changes from original settlements.
- २८८. (C) a status of being unrelated within prohibited degrees** — 'Asvajan' is used for a status of being unrelated within prohibited degrees.
- २८९. (A) digitization, database construction, and network analysis of genealogical information** — 'Computational genealogy' is used for digitization, database construction, and network analysis of genealogical information.
- २९०. (B) Devadāsī entries** — The associated entry/expression is Devadāsī entries.
- २९१. (A) a preservation response to humidity and moisture-induced rot** — climate-controlled digital storage is associated with a preservation response to humidity and moisture-induced rot.
- २९२. (B) Dvītiya Śreṇī / second-grade primary Mūla** — 'Visevar / Bisewar' is listed under Dvītiya Śreṇī / second-grade primary Mūla.
- २९३. (A) Bījī Puruṣa** — The corresponding term is 'Bījī Puruṣa'.
- २९४. (B) Social Memory & Archival Theory** — The framework is Social Memory & Archival Theory.
- २९५. (B) Dvītiya Śreṇī / second-grade primary Mūla** — 'Uchitvar' is listed under Dvītiya Śreṇī / second-grade primary Mūla.
- २९६. (B) Ayānta Śreṣṭha / Elite primary Mūla** — 'Ghusautay / Ghusaut' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
- २९७. (C) Pañcamī-Saptamī rule** — This describes the Pañcamī-Saptamī rule.
- २९८. (C) Asvājanya Patra** — The corresponding term is 'Asvājanya Patra'.
- २९९. (D) 312** — The parsed PDF shows Chapter 13 beginning on page 312.
- ३००. (B) Descent Theory** — The framework is Descent Theory.
- ३०१. (C) Both 1 and 2** — The source treats Dooshan Panji as a counter-archive preserving otherwise erased data.
- ३०२. (D) IAST Complete Archive** — Section D archive is described as IAST Complete Archive.
- ३०३. (D) an accessibility strategy for modern users** — transliteration into Devanagari is associated with an accessibility strategy for modern users.
- ३०४. (D) 32** — The source associates Śrottriya Pañjī count with 32.
- ३०५. (A) 1 only** — Pravara is a sage-cluster marker and is explicitly part of prohibition logic.
- ३०६. (D) Son / Daughter** — 'Suta / Sutā' is glossed as Son / Daughter.
- ३०७. (C) 16 kinship positions checked for marriage eligibility** — 'Ṣaṣṭhī' is glossed as 16 kinship positions checked for marriage eligibility.
- ३०८. (D) Chaugolā** — The corresponding term is 'Chaugolā'.
- ३०९. (A) Śākhā Pañjī** — The corresponding term is 'Śākhā Pañjī'.
- ३१०. (A) Jayavāt / Jayavar** — The corresponding term is 'Jayavāt / Jayavar'.
- ३११. (A) 27,759** — The source associates D_D_1_Marriage_Records row count with 27,759.

३१२. (B) **water, oil, and loose binding** — The association is with water, oil, and loose binding.
३१३. (B) **Ramanath Jha** — The description points to Ramanath Jha.
३१४. (C) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Budhbaaray / Budhabaray' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
३१५. (A) **families outside the original formal Pañjī inclusion or fallen out of registration** — 'Jayavāt / Jayavar' is used for families outside the original formal Pañjī inclusion or fallen out of registration.
३१६. (D) **studies how genealogical knowledge is produced, stored, contested, and transmitted** — Social Memory & Archival Theory is described as studies how genealogical knowledge is produced, stored, contested, and transmitted.
३१७. (A) **Part III** — Chapter 16 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
३१८. (A) **20th-century scholar named in the discussion of suppression of Dooshan Panji information** — Ramanath Jha is associated with 20th-century scholar named in the discussion of suppression of Dooshan Panji information.
३१९. (A) **constructs and deploys lineal identity through patrilineal, matrilineal, or cognatic descent** — Descent Theory is described as constructs and deploys lineal identity through patrilineal, matrilineal, or cognatic descent.
३२०. (D) **the couple must be unrelated within the prohibited degrees** — The Asvajan requirement states that the couple must be unrelated within the prohibited degrees.
३२१. (C) **Gotra Pañjī** — The corresponding term is 'Gotra Pañjī'.
३२२. (A) **E.E. (abhiyaṃtā)** — The recorded title is E.E. (abhiyaṃtā).
३२३. (C) **International Alphabet of Sanskrit Transliteration** — 'IAST' is glossed as International Alphabet of Sanskrit Transliteration.
३२४. (B) **one of the compilers of the Panji Prabandha volumes** — Nagendra Kumar Jha is associated with one of the compilers of the Panji Prabandha volumes.
३२५. (A) **Dvītīya Śreṇī / second-grade primary Mūla** — 'Fanevar / Fanwar' is listed under Dvītīya Śreṇī / second-grade primary Mūla.
३२६. (B) **Vidyapati** — The description points to Vidyapati.
३२७. (B) **99** — The source associates D_E_1_Kula_Records row count with 99.
३२८. (B) **Partapur** — The association is with Partapur.
३२९. (D) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Karamhay / Karmuha' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
३३०. (C) **126,079 records** — The source associates data addendum total records with 126,079 records.
३३१. (C) **15 sub-ranks** — The source associates Yogya sub-rank count with 15 sub-ranks.
३३२. (A) **Dvītīya Śreṇī / second-grade primary Mūla** — 'Gangolivar / Gangwalwar' is listed under Dvītīya Śreṇī / second-grade primary Mūla.
३३३. (D) **branches traced for Kāśyapa Gotra in Mithila** — '74 branches' is associated with branches traced for Kāśyapa Gotra in Mithila.
३३४. (A) **Dhaut Pariksha** — The corresponding term is 'Dhaut Pariksha'.
३३५. (D) **Chapter 19** — The table of contents assigns this title to Chapter 19.
३३६. (B) **the bride and groom must not belong to the same Gotra** — The Gotra rule states that the bride and groom must not belong to the same Gotra.
३३७. (B) **data addendum total records** — '126,079 records' is associated with data addendum total records.

३३८. (A) **D_F_1_Location_Records row count** — '5,008' is associated with D_F_1_Location_Records row count.
३३९. (A) **The Dooshan Pañjī: A Comprehensive Scholarly Report** — Chapter 18 is listed with the title 'The Dooshan Pañjī: A Comprehensive Scholarly Report'.
३४०. (C) **sã / saṃ** — The abbreviation is sã / saṃ.
३४१. (C) **Tirhuta literacy decline** — The association is with Tirhuta literacy decline.
३४२. (A) **Dvitīya Śreṇī / second-grade primary Mūla** — 'Sakaridvar / Sakaraywar' is listed under Dvitīya Śreṇī / second-grade primary Mūla.
३४३. (A) **first chief Pañjikāra named for the Brahmin records** — Sudupādhyāya Guṇākara Jhā is associated with first chief Pañjikāra named for the Brahmin records.
३४४. (A) **Mahiṣī Pālī Circuit** — The association is with Mahiṣī Pālī Circuit.
३४५. (D) **Sārisab Saudāpur Circuit** — The association is with Sārisab Saudāpur Circuit.
३४६. (C) **336** — The parsed PDF shows Chapter 14 beginning on page 336.
३४७. (C) **81 sheets** — The source associates data addendum total sheets with 81 sheets.
३४८. (B) **B //n** — The abbreviation is B //n.
३४९. (D) **jaṣṭisa** — The recorded title is jaṣṭisa.
३५०. (D) **Tinayana Bhaṭṭa** — The description points to Tinayana Bhaṭṭa.
३५१. (C) **D_C_1_Marriage_Records row count** — '19,210' is associated with D_C_1_Marriage_Records row count.
३५२. (D) **463** — The parsed PDF shows Chapter 20 beginning on page 463.
३५३. (A) **Keshav Jha of Maṅgaraunī** — The description points to Keshav Jha of Maṅgaraunī.
३५४. (D) **Panji Prabandha: Genealogical Mapping (450 AD-2009 AD), Comprehensive Research Report** — Chapter 17 is listed with the title 'Panji Prabandha: Genealogical Mapping (450 AD-2009 AD), Comprehensive Research Report'.
३५५. (C) **C.P.M. (M.P.)** — The recorded title is C.P.M. (M.P.).
३५६. (C) **sections 122-124** — Tarauni Karmaharā Circuit is associated with sections 122-124.
३५७. (A) **calculates Sapiṇḍa avoidance before marriage** — Uteadh Pañjī is described as the register that calculates Sapiṇḍa avoidance before marriage.
३५८. (A) **geologist** — 'bhūgabhaṃśāstrī' is identified as geologist.
३५९. (A) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Vabhaniyaamay / Bhaniam' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
३६०. (B) **medical doctor or PhD** — 'ḍā. / Dr.' is identified as medical doctor or PhD.
३६१. (A) **number of smaller Gotras after the seven predominant ones** — '13' is associated with number of smaller Gotras after the seven predominant ones.
३६२. (D) **formally maps kinship relationships and marriage prohibition rules** — Kinship Algebra is described as formally maps kinship relationships and marriage prohibition rules.
३६३. (C) **20** — The data summary lists 20 records for Prācīn Pañjī Vol. II — Genealogical Data.
३६४. (C) **Pūrvārīpāra-Digaṃdh Circuit** — The association is with Pūrvārīpāra-Digaṃdh Circuit.
३६५. (B) **Mithila's northern boundary** — The association is with Mithila's northern boundary.
३६६. (B) **Documentary genealogy** — The corresponding term is 'Documentary genealogy'.
३६७. (D) **Sudupādhyāya Guṇākara Jhā** — The description points to Sudupādhyāya Guṇākara Jhā.

३६८. (A) **the anthropological analysis of lineal identity through descent systems** — 'Descent theory' is used for the anthropological analysis of lineal identity through descent systems.
३६९. (C) **daughter's son; maternal grandson** — 'Dau (Dauhitra)' is glossed as daughter's son; maternal grandson.
३७०. (B) **the specialized ledger for Sapiṇḍa avoidance and kinship computation** — 'Uteadh Pañjī' is used for the specialized ledger for Sapiṇḍa avoidance and kinship computation.
३७१. (B) **20** — The source associates Prācīn Pañjī Vol. II Genealogical Data records with 20.
३७२. (C) **travel-expense or registration payment associated with Panjikar transactions** — 'Mārgavyaya' is used for travel-expense or registration payment associated with Panjikar transactions.
३७३. (C) **the study of how genealogical knowledge is stored, transmitted, and contested** — 'Social memory theory' is used for the study of how genealogical knowledge is stored, transmitted, and contested.
३७४. (D) **a response to structural damage from binding and threads** — digital rebinding into Uteh-Panji formats is associated with a response to structural damage from binding and threads.
३७५. (A) **Chapter 20** — The table of contents assigns this title to Chapter 20.
३७६. (C) **Both 1 and 2** — The book treats Gaṅgeśa as the Navya-Nyāya figure and discusses the five-year paternity note.
३७७. (B) **22,643** — The data summary lists 22,643 records for Complete Flashcard Database.
३७८. (A) **Darbhangā ruler associated with the Śākhā Pañjī innovation** — Maharaja Mādhava Siṃha is associated with Darbhanga ruler associated with the Śākhā Pañjī innovation.
३७९. (B) **Uteadh Pañjī** — The corresponding term is 'Uteadh Pañjī'.
३८०. (C) **35** — The source associates Panji Searchable Archive sheets with 35.
३८१. (D) **5** — The source associates number of parts in the volume with 5.
३८२. (D) **using lineage records for property, succession, and marriage law** — Socio-legal genealogy is described as using lineage records for property, succession, and marriage law.
३८३. (C) **Taskar** — The corresponding term is 'Taskar'.
३८४. (A) **IAST Complete Archive sheets** — '39' is associated with IAST Complete Archive sheets.
३८५. (C) **seven generations** — The source associates paternal-side limit in the Pañcamī-Saptamī rule with seven generations.
३८६. (C) **Mūla Pañjī** — The Panji type is Mūla Pañjī.
३८७. (D) **economist as academic designation** — 'arthaśāstrī' is identified as economist as academic designation.
३८८. (A) **Shastrartha** — The corresponding term is 'Shastrartha'.
३८९. (D) **records the twenty patrilineal clans and associated Mūlas** — Gotra Pañjī is described as the register that records the twenty patrilineal clans and associated Mūlas.
३९०. (A) **builder associated with the Vashaiti temple inscription in Araria** — Queen Indravati is associated with builder associated with the Vashaiti temple inscription in Araria.
३९१. (A) **a written eligibility certificate must be issued before marriage** — The Siddhānta requirement states that a written eligibility certificate must be issued before marriage.
३९२. (D) **Taṃtī / Tāntī** — The associated entry/expression is Taṃtī / Tāntī.
३९३. (D) **arthaśāstrī** — The recorded title is arthaśāstrī.
३९४. (A) **Mūla Pañjī** — The corresponding term is 'Mūla Pañjī'.
३९५. (D) **Part IV** — Chapter 17 appears under Part IV — Genealogical Mapping: Volume II.

३९६. (A) **Dau (Dauhitra)** — The abbreviation is Dau (Dauhitra).
३९७. (A) **Panjikar Vidyanand Jha** — The description points to Panjikar Vidyanand Jha.
३९८. (C) **Both 1 and 2** — The source describes Tirhuta manuscripts and the preservation mnemonic against water, oil, and loose binding.
३९९. (A) **genealogy based on written documentary records** — 'Documentary genealogy' is used for genealogy based on written documentary records.
४००. (A) **1 only** — Uṭṭerḥa is the 32-ancestor working document for eligibility computation.
४०१. (A) **Pashchim Desh se Aagat** — The associated entry/expression is Pashchim Desh se Aagat.
४०२. (C) **number of numerically predominant/socially organised Gotras** — '7' is associated with number of numerically predominant/socially organised Gotras.
४०३. (D) **Upaṭīp or supplementary sub-note annotation** — 'U.T.' is glossed as Upaṭīp or supplementary sub-note annotation.
४०४. (D) **Chapter 16** — The table of contents assigns this title to Chapter 16.
४०५. (A) **Panji Searchable Archive records** — '840' is associated with Panji Searchable Archive records.
४०६. (A) **Mūlagrāma** — The abbreviation is Mūlagrāma.
४०७. (D) **Harisimhadeva accession year in Chapter 20** — '1307 CE' is associated with Harisimhadeva accession year in Chapter 20.
४०८. (B) **the three manuscript risks named in the preservation mnemonic** — water, oil, and loose binding is associated with the three manuscript risks named in the preservation mnemonic.
४०९. (D) **Socio-legal genealogy** — The corresponding term is 'Socio-legal genealogy'.
४१०. (A) **the study of kinship systems and clan identities within communities** — 'Ethnographic genealogy' is used for the study of kinship systems and clan identities within communities.
४११. (C) **Pañjī / Pañjī-Prabandha** — The corresponding term is 'Pañjī / Pañjī-Prabandha'.
४१२. (D) **Dvitiya Śreṇī / second-grade primary Mūla** — 'Kataivar' is listed under Dvitiya Śreṇī / second-grade primary Mūla.
४१३. (A) **Parichetā** — The corresponding term is 'Parichetā'.
४१४. (A) **1 only** — Rasadh-Araria is singled out for recording women's personal names.
४१५. (B) **Comprehensive Analytical Reports** — Part II is titled 'Comprehensive Analytical Reports'.
४१६. (A) **the intermediate eligible rank of registered families** — 'Yogya' is used for the intermediate eligible rank of registered families.
४१७. (C) **Mithila's eastern boundary** — The association is with Mithila's eastern boundary.
४१८. (B) **the institutional genealogical record system of Mithila** — 'Pañjī / Pañjī-Prabandha' is used for the institutional genealogical record system of Mithila.
४१९. (C) **Śrotriya** — The corresponding term is 'Śrotriya'.
४२०. (B) **the title permanently prefixed to Keshav Jha's lineage after the bride-interception episode** — 'Taskar' is used for the title permanently prefixed to Keshav Jha's lineage after the bride-interception episode.
४२१. (B) **a patrilineal clan traced to a Vedic sage or ancient ancestor** — 'Gotra' is used for a patrilineal clan traced to a Vedic sage or ancient ancestor.
४२२. (B) **1307 CE** — The source associates Harisimhadeva accession year in Chapter 20 with 1307 CE.

४२३. (D) **surviving Pañjī record volume** — '185 Pañjīs' is associated with surviving Pañjī record volume.
४२४. (B) **poet whose lineage is listed among historical lineages in the Panji discussion** — Vidyapati is associated with poet whose lineage is listed among historical lineages in the Panji discussion.
४२५. (B) **a Muslim woman named Champo recorded in Dooshan contexts** — 'Chāmpo Yavana' is associated with a Muslim woman named Champo recorded in Dooshan contexts.
४२६. (D) **Karamahā Taraunī Mūla figure connected in the text with Caitanya Mahāprabhu** — Tarapati Upādhyāya is associated with Karamahā Taraunī Mūla figure connected in the text with Caitanya Mahāprabhu.
४२७. (D) **sixteen kinship positions checked for marriage eligibility** — 'Ṣaṣṭhī / Chhapati' is used for sixteen kinship positions checked for marriage eligibility.
४२८. (B) **Panji Searchable Archive** — Section C archive is described as Panji Searchable Archive.
४२९. (D) **343** — The source associates Mool-Gotra-Moolgram Thesaurus records with 343.
४३०. (C) **five maternal and seven paternal generations are checked for prohibited kinship** — The Pañcamī-Saptamī rule states that five maternal and seven paternal generations are checked for prohibited kinship.
४३१. (A) **8 Chaugolā** — The source associates Śrotiya sub-rank count with 8 Chaugolā.
४३२. (C) **450 AD** — The source associates oldest approximate starting point repeatedly associated with the records with 450 AD.
४३३. (B) **Part III** — Chapter 12 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
४३४. (A) **public scholarly debate held in cultural and matrimonial assembly contexts** — 'Shastrartha' is used for public scholarly debate held in cultural and matrimonial assembly contexts.
४३५. (B) **economic entrepreneur or businessman** — 'arthaudyamī' is identified as economic entrepreneur or businessman.
४३६. (C) **Pañjī / Pañjī-Prabandha - the institutional genealogical record system of Mithila** — The correct pair is Pañjī / Pañjī-Prabandha - the institutional genealogical record system of Mithila.
४३७. (C) **Sapiṇḍa rule** — This describes the Sapiṇḍa rule.
४३८. (B) **17th century** — The source associates Queen Indravati Vashaiti temple inscription century with 17th century.
४३९. (A) **Chapter 12** — The table of contents assigns this title to Chapter 12.
४४०. (B) **digital rebinding into Uteh-Panji formats** — The association is with digital rebinding into Uteh-Panji formats.
४४१. (A) **2009** — The source associates Dooshan Panji public release referred to in Chapter 20 with 2009.
४४२. (C) **Both 1 and 2** — The text connects the Śākhā Pañjī with Madhava Singh and critiques its stratifying effects.
४४३. (B) **1326 CE / Śaka 1248** — The source associates formal institutional founding under Harisimhadeva with 1326 CE / Śaka 1248.
४४४. (B) **the use of lineage records for marriage law, status, property, and succession** — 'Socio-legal genealogy' is used for the use of lineage records for marriage law, status, property, and succession.
४४५. (A) **Śrotiya sub-rank count** — '8 Chaugolā' is associated with Śrotiya sub-rank count.
४४६. (C) **conjugal alliance marker meaning married to or alliance with** — 'sā / saṃ' is glossed as conjugal alliance marker meaning married to or alliance with.
४४७. (D) **Dooshan Pañjī: The Black Book of Mithila** — Part V is titled 'Dooshan Pañjī: The Black Book of Mithila'.
४४८. (D) **Dūṣaṇa Pañjī: A Complete Study from Genealogical Theories** — Chapter 19 is listed with the title 'Dūṣaṇa Pañjī: A Complete Study from Genealogical Theories'.
४४९. (D) **500-600 palm leaves** — The source associates palm-leaf count per traditional Panji book with 500-600 palm leaves.

४५०. (B) **sections 1-14, covering Sārisab, Khāṃgaṛ, Joṃkī, and adjacent hamlets** — Sakkari-Sārisab-Pāhīṭol Circuit is associated with sections 1-14, covering Sārisab, Khāṃgaṛ, Joṃkī, and adjacent hamlets.
४५१. (B) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Hariammay' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
४५२. (C) **D_E_1_Kula_Records row count** — '99' is associated with D_E_1_Kula_Records row count.
४५३. (C) **paternal-side limit in the Pañcamī-Saptamī rule** — 'seven generations' is associated with paternal-side limit in the Pañcamī-Saptamī rule.
४५४. (D) **89,521** — The source associates IAST Complete Archive records with 89,521.
४५५. (B) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Tisautay / Bisauti' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
४५६. (C) **number of Gotras enumerated** — '20' is associated with number of Gotras enumerated.
४५७. (A) **one of the compilers and Pañjī specialists named in the source** — Panjīkar Vidyānand Jha is associated with one of the compilers and Pañjī specialists named in the source.
४५८. (A) **scholar named along with Ramanath Jha in the suppression discussion** — Udayanath Jha 'Ashok' is associated with scholar named along with Ramanath Jha in the suppression discussion.
४५९. (C) **Both 1 and 2** — Both figures occur in the data summary.
४६०. (B) **sections 62-77, covering Pāhīṭol, Maṃgaḍapaṭṭī, Gañgolī, Íśahpur, and Lohanā** — Mahiṣī Pālī Circuit is associated with sections 62-77, covering Pāhīṭol, Maṃgaḍapaṭṭī, Gañgolī, Íśahpur, and Lohanā.
४६१. (B) **Gotra** — The corresponding term is 'Gotra'.
४६२. (C) **Prācīn Pañjī: Genome Mapping Volume I** — Part III is titled 'Prācīn Pañjī: Genome Mapping Volume I'.
४६३. (B) **Devadhar lineage** — The associated entry/expression is Devadhar lineage.
४६४. (D) **Ethnographic genealogy** — The framework is Ethnographic genealogy.
४६५. (A) **Ethnographic genealogy** — The corresponding term is 'Ethnographic genealogy'.
४६६. (C) **74 branches** — The source associates branches traced for Kāśyapa Gotra in Mithila with 74 branches.
४६७. (A) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Naraunay / Narauna' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
४६८. (C) **total PDF pages** — '502' is associated with total PDF pages.
४६९. (A) **the bride and groom must not share the same Pravara or ancestral Ṛṣi-cluster** — The Pravara rule states that the bride and groom must not share the same Pravara or ancestral Ṛṣi-cluster.
४७०. (D) **Part III** — Chapter 15 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
४७१. (D) **Pravara** — The abbreviation is Pravara.
४७२. (B) **the 32-ancestor kinship verification document used for marriage eligibility** — 'Uṭṭeṛḥa / Uteadh' is used for the 32-ancestor kinship verification document used for marriage eligibility.
४७३. (A) **the rigorous ten-year examination for Pañjīkāras at the Darbhanga Raj court** — 'Dhaut Pariksha' is used for the rigorous ten-year examination for Pañjīkāras at the Darbhanga Raj court.
४७४. (B) **Part III** — Chapter 14 appears under Part III — Prācīn Pañjī: Genome Mapping Volume I.
४७५. (A) **Sakkari-Sārisab-Pāhīṭol Circuit** — The association is with Sakkari-Sārisab-Pāhīṭol Circuit.
४७६. (A) **Mool-Gotra-Moolgram Thesaurus** — Section F is described as Mool-Gotra-Moolgram Thesaurus.
४७७. (D) **king connected to the episode in which Keshav Jha was labeled Taskar** — King Lakshmishwar Singh is associated with king connected to the episode in which Keshav Jha was labeled Taskar.
४७८. (A) **Brahmagranthī binding** — The corresponding term is 'Brahmagranthī binding'.

४७९. (D) **Doṣa** — The corresponding term is 'Doṣa'.
४८०. (A) **Nāgram Pañjī — Khaṇḍa 3** — Section D is described as Nāgram Pañjī — Khaṇḍa 3.
४८१. (A) **washerman community** — 'Rajak' is associated with washerman community.
४८२. (B) **Mool-Gotra-Moolgram Thesaurus records** — '343' is associated with Mool-Gotra-Moolgram Thesaurus records.
४८३. (D) **Ashastriya** — The corresponding term is 'Ashastriya'.
४८४. (C) **Both 1 and 2** — The data summary gives total: 81 sheets and 126,079 records.
४८५. (A) **Dvītīya Śreṇī / second-grade primary Mūla** — 'Pavaulivar / Raiwar' is listed under Dvītīya Śreṇī / second-grade primary Mūla.
४८६. (D) **225** — The source associates D_E_2_Village_Index row count with 225.
४८७. (C) **Tarapati Upādhyāya** — The description points to Tarapati Upādhyāya.
४८८. (A) **climate-controlled digital storage** — The association is with climate-controlled digital storage.
४८९. (D) **using autosomal, Y-chromosomal, or mitochondrial data for relationships** — Genetic genealogy is described as using autosomal, Y-chromosomal, or mitochondrial data for relationships.
४९०. (D) **Gotra** — The abbreviation is Gotra.
४९१. (A) **Sabhagachi** — The corresponding term is 'Sabhagachi'.
४९२. (A) **Halāyudha of Gaṅgolī** — The description points to Halāyudha of Gaṅgolī.
४९३. (A) **Gajendra Thakur** — The description points to Gajendra Thakur.
४९४. (A) **records preserving facts that normative genealogy might erase** — 'Counter-memory' is used for records preserving facts that normative genealogy might erase.
४९५. (B) **Saurath** — The association is with Saurath.
४९६. (D) **Dūṣaṇa / Dooshan Pañjī** — The Panji type is Dūṣaṇa / Dooshan Pañjī.
४९७. (A) **Mithila's western boundary** — The association is with Mithila's western boundary.
४९८. (B) **421** — The parsed PDF shows Chapter 18 beginning on page 421.
४९९. (B) **patrilineal clan traced to a Vedic sage** — 'Gotra' is glossed as patrilineal clan traced to a Vedic sage.
५००. (C) **Matṛkṣa** — The corresponding term is 'Matṛkṣa'.
५०१. (C) **daughter's daughter's son** — 'Ddau (Daudauhitra)' is glossed as daughter's daughter's son.
५०२. (D) **records branches, migrations, titles, and social rank subdivisions** — Śākhā Pañjī is described as the register that records branches, migrations, titles, and social rank subdivisions.
५०३. (B) **Nagendra Kumar Jha** — The description points to Nagendra Kumar Jha.
५०४. (D) **Dvītīya Śreṇī / second-grade primary Mūla** — 'Kujaulivar' is listed under Dvītīya Śreṇī / second-grade primary Mūla.
५०५. (D) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Sarisavay' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
५०६. (B) **Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition** — Sapiṇḍa computation is described as Dharmaśāstra-based calculation of shared bodily substance for marriage prohibition.
५०७. (C) **D_D_1_Marriage_Records row count** — '27,759' is associated with D_D_1_Marriage_Records row count.
५०८. (B) **the professional hereditary genealogist authorized to verify lineages** — 'Pañjikāra' is used for the professional hereditary genealogist authorized to verify lineages.

५०९. (B) **law degree** — 'L.L.B.' is identified as law degree.
५१०. (C) **Social memory theory** — The corresponding term is 'Social memory theory'.
५११. (B) **Madhyama Mūla count** — '8' is associated with Madhyama Mūla count.
५१२. (B) **382** — The parsed PDF shows Chapter 16 beginning on page 382.
५१३. (C) **Pampilā-Varga Pañjikā, Khaṇḍa 3 (Nāgramī): Entries 226-358 (Volume I)** — Chapter 15 is listed with the title 'Pampilā-Varga Pañjikā, Khaṇḍa 3 (Nāgramī): Entries 226-358 (Volume I)'.
५१४. (D) **ḍā. / Dr.** — The recorded title is ḍā. / Dr..
५१५. (B) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Dariharay / Darihar' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
५१६. (D) **Tegachchiya problem** — The corresponding term is 'Tegachchiya problem'.
५१७. (C) **Computational genealogy** — The corresponding term is 'Computational genealogy'.
५१८. (A) **Ṣaṣṭhī / Chhapati** — The corresponding term is 'Ṣaṣṭhī / Chhapati'.
५१९. (C) **Bījī Puruṣa** — The abbreviation is Bījī Puruṣa.
५२०. (A) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Maraaray / Mandar' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
५२१. (D) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Sodarपुरिय' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
५२२. (B) **genealogy that uses biological/DNA data to establish relationships** — 'Genetic genealogy' is used for genealogy that uses biological/DNA data to establish relationships.
५२३. (A) **1 only** — Dooshan Pañjī records blemishes and non-normative unions, not merely professional titles.
५२४. (C) **Descent theory** — The corresponding term is 'Descent theory'.
५२५. (D) **Kanhauli Saudāpur Circuit** — The association is with Kanhauli Saudāpur Circuit.
५२६. (A) **30** — The source associates Nāgram Pañjī Khaṇḍa 3 records with 30.
५२७. (C) **Both 1 and 2** — The source places Śrotriya at the top and Yogya in the middle tier.
५२८. (C) **16** — The source associates kinship prohibition nodes checked as Ṣaṣṭhī / Chhapati with 16.
५२९. (C) **32-ancestor kinship verification document** — 'Uṭṭeṛha' is glossed as 32-ancestor kinship verification document.
५३०. (D) **Vijaydatta** — The description points to Vijaydatta.
५३१. (C) **Shankardatta** — The description points to Shankardatta.
५३२. (C) **13** — The source associates Dvitiya Śreṇī Mūla count with 13.
५३३. (B) **Jyotirishwar Thakur** — The description points to Jyotirishwar Thakur.
५३४. (B) **Pr. (Prapautra)** — The abbreviation is Pr. (Prapautra).
५३५. (C) **Medha** — The associated entry/expression is Medha.
५३६. (A) **the paternal-side requirement in rank and marriage evaluation** — 'Pitṛkṣa' is used for the paternal-side requirement in rank and marriage evaluation.
५३७. (A) **a recorded lineage fault, deviation, or blemish** — 'Doṣa' is used for a recorded lineage fault, deviation, or blemish.
५३८. (D) **kinship prohibition nodes checked as Ṣaṣṭhī / Chhapati** — '16' is associated with kinship prohibition nodes checked as Ṣaṣṭhī / Chhapati.
५३९. (C) **data addendum total sheets** — '81 sheets' is associated with data addendum total sheets.
५४०. (D) **a genealogical information management system** — 'GIMS' is used for a genealogical information management system.

५४१. (A) **Chapter 13** — The table of contents assigns this title to Chapter 13.
५४२. (B) **the appointed genealogical authority for Karna Kayasthas in one account** — Shankardatta is associated with the appointed genealogical authority for Karna Kayasthas in one account.
५४३. (C) **Chapter 18** — The table of contents assigns this title to Chapter 18.
५४४. (C) **Ṣaṣṭhī** — The abbreviation is Ṣaṣṭhī.
५४५. (B) **mid-August to mid-September** — Leo / Siṃha Rāśi sun-drying period is associated with mid-August to mid-September.
५४६. (D) **Chapter 17** — The table of contents assigns this title to Chapter 17.
५४७. (D) **IAST** — The abbreviation is IAST.
५४८. (D) **D_E_2_Village_Index row count** — '225' is associated with D_E_2_Village_Index row count.
५४९. (C) **Kumārila Bhaṭṭa** — The description points to Kumārila Bhaṭṭa.
५५०. (B) **L.L.B.** — The recorded title is L.L.B..
५५१. (B) **Madhyama / intermediate primary Mūla** — 'Takval' is listed under Madhyama / intermediate primary Mūla.
५५२. (B) **author/editor associated with Decoding the Panji of Mithila and Videha Maithili eJournal** — Gajendra Thakur is associated with author/editor associated with Decoding the Panji of Mithila and Videha Maithili eJournal.
५५३. (B) **840** — The data summary lists 840 records for Panji Searchable Archive.
५५४. (B) **Āryabhaṭa** — The description points to Āryabhaṭa.
५५५. (A) **Kumarila Bhatta's Tantravārttika reference** — '7th century' is associated with Kumarila Bhatta's Tantravārttika reference.
५५६. (B) **the specific village of residence or ancestral home attached to a lineage record** — 'Mūlagrāma' is used for the specific village of residence or ancestral home attached to a lineage record.
५५७. (A) **records official non-relation certificates authorizing marriages** — Asvājanya Patra / Siddhānta Patra is described as the register that records official non-relation certificates authorizing marriages.
५५८. (A) **Uteadh Pañjī** — The Panji type is Uteadh Pañjī.
५५९. (C) **Karnata ruler under whom the Pañjī was formally institutionalized** — Maharaja Harisimhadeva is associated with Karnata ruler under whom the Pañjī was formally institutionalized.
५६०. (B) **Ṛgvedic sage sub-lineage within a Gotra** — 'Pravara' is glossed as Ṛgvedic sage sub-lineage within a Gotra.
५६१. (D) **89,521** — The data summary lists 89,521 records for IAST Complete Archive.
५६२. (D) **Part V** — Chapter 19 appears under Part V — Dooshan Pañjī: The Black Book of Mithila.
५६३. (C) **Yavana Daulatijahān** — The associated entry/expression is Yavana Daulatijahān.
५६४. (C) **Both 1 and 2** — The rule is described as five maternal and seven paternal generations.
५६५. (D) **example of full lineage normalization by the sixth generation** — 'Devadhar lineage' is associated with example of full lineage normalization by the sixth generation.
५६६. (A) **arrivals from the western direction** — 'Pashchim Desh se Aagat' is associated with arrivals from the western direction.
५६७. (D) **Madhyama / intermediate primary Mūla** — 'Valaunche / Balaincha' is listed under Madhyama / intermediate primary Mūla.
५६८. (A) **19,210** — The source associates D_C_1_Marriage_Records row count with 19,210.

५६९. (D) **the official non-relation certificate used to authorize marriages** — 'Asvājanya Patra' is used for the official non-relation certificate used to authorize marriages.
५७०. (C) **Pitṛkṣa** — The corresponding term is 'Pitṛkṣa'.
५७१. (B) **271** — The parsed PDF shows Chapter 11 beginning on page 271.
५७२. (C) **13** — The source associates number of smaller Gotras after the seven predominant ones with 13.
५७३. (C) **the appointed genealogical authority for Kshatriyas in one account** — Vijaydatta is associated with the appointed genealogical authority for Kshatriyas in one account.
५७४. (A) **formal institutional founding under Harisimhadeva** — '1326 CE / Śaka 1248' is associated with formal institutional founding under Harisimhadeva.
५७५. (C) **born five years after the recorded death of his father** — 'Gaṅgeśa paternity note' is associated with born five years after the recorded death of his father.
५७६. (B) **Nānyādeva** — The description points to Nānyādeva.
५७७. (D) **403** — The parsed PDF shows Chapter 17 beginning on page 403.
५७८. (B) **formula meaning Mother Unknown, interpreted as deliberate suppression** — 'Mata Agyat' is associated with formula meaning Mother Unknown, interpreted as deliberate suppression.
५७९. (C) **Ayānta Śreṣṭha / Elite primary Mūla** — 'Khauaray / Khauwal' is listed under Ayānta Śreṣṭha / Elite primary Mūla.
५८०. (B) **records primary ancestral villages and Biji Puruṣa lineages** — Mūla Pañjī is described as the register that records primary ancestral villages and Biji Puruṣa lineages.
५८१. (A) **batch reference code within Pañjī registers** — 'B // n' is glossed as batch reference code within Pañjī registers.
५८२. (A) **Gaṅgeśa paternity note** — The associated entry/expression is Gaṅgeśa paternity note.
५८३. (C) **duration of Dhaut Pariksha training/exam** — 'ten years' is associated with duration of Dhaut Pariksha training/exam.
५८४. (A) **a data-access crisis for the original archive** — Tirhuta literacy decline is associated with a data-access crisis for the original archive.
५८५. (B) **oldest approximate starting point repeatedly associated with the records** — '450 AD' is associated with oldest approximate starting point repeatedly associated with the records.
५८६. (C) **Both 1 and 2** — The source frames the Panjikar as a professional custodian with ethical duties.
५८७. (C) **Pañjikāra** — The corresponding term is 'Pañjikāra'.
५८८. (B) **M.M. / M.M.U.** — The abbreviation is M.M. / M.M.U..
५८९. (A) **former Vice-Chancellor** — 'Ex.V.C.' is identified as former Vice-Chancellor.
५९०. (C) **Theoretical Foundations** — Part I is titled 'Theoretical Foundations'.
५९१. (C) **Indian Administrative Service officer** — 'I.A.S.' is identified as Indian Administrative Service officer.
५९२. (A) **astronomer-mathematician whose lineage is treated as a historical data point** — Āryabhaṭa is associated with astronomer-mathematician whose lineage is treated as a historical data point.
५९३. (B) **the highest genealogical and ritual rank among Maithil Brahmins** — 'Śrotriya' is used for the highest genealogical and ritual rank among Maithil Brahmins.
५९४. (A) **Mool-Gotra-Moolgram Genealogical Record Batches** — Section G is described as Mool-Gotra-Moolgram Genealogical Record Batches.
५९५. (D) **348** — The source associates Dooshan Pañjī Data Tables records with 348.

५९६. (A) **Mūla** — The corresponding term is 'Mūla'.

५९७. (D) **engineer or mechanical technician; earliest modern professional title** — 'yaṃtrajña' is identified as engineer or mechanical technician; earliest modern professional title.

५९८. (C) **Sukhasana** — The association is with Sukhasana.

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

१. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “Opening frame”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) This is the first obstacle in decoding the Panji of Mithila.

२. Which rule best follows from the section “Opening frame” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It is not written like a government record either.
- (D) It replaces the source wording with a polished story before analysis begins.

३. Which rule best follows from the section “Opening frame” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) Therefore the Panji must be read slowly.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats abbreviations as ornaments rather than evidence.

४. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “2. What the Panji Preserves”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The Panji preserves memory at several levels.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It merges repeated names into one person without supporting markers.

५. Which rule best follows from the section “2. What the Panji Preserves” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) The purpose was not only to celebrate ancestry but also to regulate alliances, avoid prohibited unions, identify suitable houses, and preserve social order.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

६. Which rule best follows from the section “2. What the Panji Preserves” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It is a record of remembered legitimacy.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “3. The Panji Is Not a Simple Family Tree”?

- (A) A common mistake is to imagine the Panji as a straight family tree.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

८. Which rule best follows from the section “3. The Panji Is Not a Simple Family Tree” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) At times the same person or name may appear again in another context, because the record is not simply chronological.

९. Which rule best follows from the section “3. The Panji Is Not a Simple Family Tree” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) Therefore, the Panji should be seen as a network.
- (D) It replaces the source wording with a polished story before analysis begins.

१०. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “4. The Panji as a Map of Mithila”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It assumes that every compact formula can be translated word for word.
- (D) But it is not a map drawn with rivers, roads, and borders.

११. Which rule best follows from the section “4. The Panji as a Map of Mithila” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) This is why a village name in the Panji must not be read casually.
- (B) It converts every name into a fixed surname without checking context.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats abbreviations as ornaments rather than evidence.

१२. Which rule best follows from the section “4. The Panji as a Map of Mithila” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It merges repeated names into one person without supporting markers.
- (B) A decoder of the Panji must therefore keep a village index.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१३. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “5. The Panji as Marriage Discipline”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It converts every name into a fixed surname without checking context.
- (C) It assumes that every compact formula can be translated word for word.
- (D) The Panji was not preserved only for pride.

१४. Which rule best follows from the section “5. The Panji as Marriage Discipline” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It is a record of how a line is connected through mothers and marriages.

१५. Which rule best follows from the section “5. The Panji as Marriage Discipline” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It merges repeated names into one person without supporting markers.
- (B) Such entries must be read carefully.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१६. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “6. The Panji as Intellectual Archive”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Mithila’s Panji does not only tell us who begot whom.

१७. Which rule best follows from the section “6. The Panji as Intellectual Archive” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) A modern reader, however, must pause.

१८. Which rule best follows from the section “6. The Panji as Intellectual Archive” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) The reader must learn to hear the significance of that title.

१९. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “7. The Panji as a Record of Movement”?

- (A) The Panji shows that lineages did not remain fixed in one place forever.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It replaces the source wording with a polished story before analysis begins.

२०. Which rule best follows from the section “7. The Panji as a Record of Movement” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It merges repeated names into one person without supporting markers.
- (B) Some entries preserve an original village, a later residence, and a marriage connection in one compressed passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२१. Which rule best follows from the section “7. The Panji as a Record of Movement” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Without careful reading, a reader may mistake one person for another or combine separate branches into one.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२२. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “8. The Language of Compression”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) The Panji’s language is compressed because it belongs to a register tradition.

२३. Which rule best follows from the section “8. The Language of Compression” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) The reader must expand the formula.

२४. Which rule best follows from the section “8. The Language of Compression” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) For example, “सुत” should often be expanded as “son of.” “सुता” may indicate sons or descendants depending on context and grammar.
- (D) It reads village names only as decorative locations with no genealogical function.

२५. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “9. Why Numbers Matter”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The numbers in parentheses are among the most difficult features of the Panji.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

२६. Which rule best follows from the section “9. Why Numbers Matter” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It merges repeated names into one person without supporting markers.
- (B) A responsible decoder must not pretend certainty where the record is unclear.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२७. Which rule best follows from the section “9. Why Numbers Matter” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Numbers should be preserved, compared, and explained cautiously.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

३८. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “10. Why Names Repeat”?

- (A) Another major challenge is repetition of names.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It merges repeated names into one person without supporting markers.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

३९. Which rule best follows from the section “10. Why Names Repeat” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It assumes that every compact formula can be translated word for word.
- (B) 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.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats abbreviations as ornaments rather than evidence.

३०. Which rule best follows from the section “10. Why Names Repeat” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) Only when several markers agree should two references be treated as the same individual.

३१. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “11. The Panji as Social Authority”?

- (A) The Panji carried authority because it governed memory.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats abbreviations as ornaments rather than evidence.

३२. Which rule best follows from the section “11. The Panji as Social Authority” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It could confirm descent, identify branches, and help determine marriage eligibility.

३३. Which rule best follows from the section “11. The Panji as Social Authority” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) This does not mean that every entry should be treated without question.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३४. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “12. Reading the Panji with Respect and Method”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) A reader should approach the Panji with two qualities: respect and method.
- (C) It merges repeated names into one person without supporting markers.
- (D) It assumes that every compact formula can be translated word for word.

३५. Which rule best follows from the section “12. Reading the Panji with Respect and Method” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) A reader should approach the Panji with two qualities: respect and method.

३६. Which rule best follows from the section “12. Reading the Panji with Respect and Method” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) 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...
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats abbreviations as ornaments rather than evidence.

३७. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “13. The Panji as a Civilizational Archive of Mithila”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) When read fully, the Panji becomes one of Mithila’s great civilizational archives.
- (D) It converts every name into a fixed surname without checking context.

३८. In Chapter 1. The Panji as Memory, Record, and Social Map, what is the main point of the section “14. What This Book Will Do Next”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) This first chapter has introduced the Panji as memory, record, and social map.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

३९. Which rule best follows from the section “14. What This Book Will Do Next” in Chapter 1. The Panji as Memory, Record, and Social Map?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The reader should not be discouraged by the density of the source.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

४०. Which statement best summarizes the role of Chapter 1. The Panji as Memory, Record, and Social Map in the overall decoding method?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It uses The Panji as Memory, Record, and Social Map to strengthen source-preserving, evidence-based interpretation of the Panji.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

Chapter 2. What “Prachin Panji” Contains

४१. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “1. The Visible Beginning of the Source”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) The source before us begins under the heading “खण्ड १” and “प्राचीन पञ्जी.” This opening is important.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It merges repeated names into one person without supporting markers.

४२. Which rule best follows from the section “1. The Visible Beginning of the Source” in Chapter 2. What “Prachin Panji” Contains?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It does not say, “This is how you should read me.” It simply begins.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It converts every name into a fixed surname without checking context.

४३. Which rule best follows from the section “1. The Visible Beginning of the Source” in Chapter 2. What “Prachin Panji” Contains?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) A reader who studies the village frame will begin to understand how the record is built.
- (D) It merges repeated names into one person without supporting markers.

४४. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “2. The Opening Pattern: Village, Ancestor, Branch”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) At the beginning, the source names a village and then gives a chain of persons and branches attached to it.

४५. Which rule best follows from the section “2. The Opening Pattern: Village, Ancestor, Branch” in Chapter 2. What “Prachin Panji” Contains?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) The reader must therefore learn to recognize the sequence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It reads village names only as decorative locations with no genealogical function.

४६. Which rule best follows from the section “2. The Opening Pattern: Village, Ancestor, Branch” in Chapter 2. What “Prachin Panji” Contains?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) A place after a dash or after the relationship marker may identify where that branch is known.

४७. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “3. Letter and Section Markers”?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

४८. Which rule best follows from the section “3. Letter and Section Markers” in Chapter 2. What “Prachin Panji” Contains?

- (A) It merges repeated names into one person without supporting markers.
- (B) It converts every name into a fixed surname without checking context.
- (C) A modern editor should preserve such markers.
- (D) It treats abbreviations as ornaments rather than evidence.

४९. Which rule best follows from the section “3. Letter and Section Markers” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) All these features must be preserved during decoding because they may later help align one passage with another.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

५०. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “4. The Village Clusters”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It converts every name into a fixed surname without checking context.
- (C) The most visible structural unit in the early part of Prachin Panji is the village cluster.
- (D) It assumes that every compact formula can be translated word for word.

५१. Which rule best follows from the section “4. The Village Clusters” in Chapter 2. What “Prachin Panji” Contains?

- (A) It is a record of houses associated with a place.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

५२. Which rule best follows from the section “4. The Village Clusters” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) A reader should treat each village cluster as a file folder.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

५३. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “5. “सन्तति” and “अपत्य” as Structural Words”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) Two of the most important words in the source are “सन्तति” and “अपत्य.” “सन्तति” means progeny, descendants, or continuation of a line.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

५४. Which rule best follows from the section “5. “सन्तति” and “अपत्य” as Structural Words” in Chapter 2. What “Prachin Panji” Contains?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

५५. Which rule best follows from the section “5. “सन्तति” and “अपत्य” as Structural Words” in Chapter 2. What “Prachin Panji” Contains?

- (A) A name followed by “अपत्य” may identify a branch descended from that named person.
- (B) It merges repeated names into one person without supporting markers.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

५६. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “6. “सुत,” “सुता,” and the Genealogical Chain”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) As the source progresses, entries increasingly show father-son chains.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५७. Which rule best follows from the section “6. “सुत,” “सुता,” and the Genealogical Chain” in Chapter 2. What “Prachin Panji” Contains?

- (A) In Sanskrit usage, it may indicate sons or offspring in plural contexts; in Panji register practice, it must be read from context.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

५८. Which rule best follows from the section “6. “सुत,” “सुता,” and the Genealogical Chain” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) The reader must expand the equation into complete prose.
- (D) It replaces the source wording with a polished story before analysis begins.

५९. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “7. The Function of “सँ””?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) The small word “सँ” is one of the most powerful words in the Panji.

६०. Which rule best follows from the section “7. The Function of “सँ”” in Chapter 2. What “Prachin Panji” Contains?

- (A) Therefore “सँ” must be decoded, not merely translated.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

६१. Which rule best follows from the section “7. The Function of “सँ”” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) For example, when the source says that a person or branch is connected “माण्डर सँ,” the reader must ask: Is Mandar the origin?
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

६२. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “8. “अथ,” “अपरा,” “एवं,” and “एते””?

- (A) It merges repeated names into one person without supporting markers.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) Several small words organize the flow of the record.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६३. Which rule best follows from the section “8. “अथ,” “अपरा,” “एवं,” and “एते”” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) It should never be ignored.
- (D) It reads village names only as decorative locations with no genealogical function.

६४. Which rule best follows from the section “8. “अथ,” “अपरा,” “एवं,” and “एते”” in Chapter 2. What “Prachin Panji” Contains?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) If “अपरा” appears, the reader must ask: another what?
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

६५. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “9. Punctuation and Separator Marks”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It merges repeated names into one person without supporting markers.
- (D) The Panji uses marks such as “||”, dashes, colons, and occasional punctuation-like spacing to separate units.

६६. Which rule best follows from the section “9. Punctuation and Separator Marks” in Chapter 2. What “Prachin Panji” Contains?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It converts every name into a fixed surname without checking context.
- (C) It merges repeated names into one person without supporting markers.
- (D) The Panji uses marks such as “||”, dashes, colons, and occasional punctuation-like spacing to separate units.

६७. Which rule best follows from the section “9. Punctuation and Separator Marks” in Chapter 2. What “Prachin Panji” Contains?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) The decoder must use punctuation but not depend on punctuation alone.

६८. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “10. The Role of Numbers”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) 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.

६९. Which rule best follows from the section “10. The Role of Numbers” in Chapter 2. What “Prachin Panji” Contains?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It merges repeated names into one person without supporting markers.
- (C) It assumes that every compact formula can be translated word for word.
- (D) In other cases, the number must simply be preserved.

७०. Which rule best follows from the section “10. The Role of Numbers” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) 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 “टीप” indicates a comment or note;...
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

७१. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “11. Titles and Learned Identities”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) Prachin Panji contains titles and learned identities.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७२. Which rule best follows from the section “11. Titles and Learned Identities” in Chapter 2. What “Prachin Panji” Contains?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) These titles must be indexed.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

७३. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “12. मातृक चक्र”?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats abbreviations as ornaments rather than evidence.

७४. Which rule best follows from the section “12. मातृक चक्र” in Chapter 2. What “Prachin Panji” Contains?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) 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.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७५. Which rule best follows from the section “12. मातृक चक्र” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It converts every name into a fixed surname without checking context.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) This is why the Panji must be read as a marriage network as well as a genealogy.

७६. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “13. विवाह Entries”?

- (A) The later part of the source contains explicit marriage entries marked with “विवाह.” Some entries mention first, second, or later marriage.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७७. Which rule best follows from the section “13. विवाह Entries” in Chapter 2. What “Prachin Panji” Contains?

- (A) It assumes that every compact formula can be translated word for word.
- (B) 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...
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It merges repeated names into one person without supporting markers.

७८. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “14. दौहित्र and the Daughter’s Line”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The word “दौहित्र” means daughter’s son, maternal grandson.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

७९. Which rule best follows from the section “14. दौहित्र and the Daughter’s Line” in Chapter 2. What “Prachin Panji” Contains?

- (A) When a passage marks someone as “दौहित्र,” the reader must not treat him as a simple son in the paternal line.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८०. Which rule best follows from the section “14. दौहित्र and the Daughter’s Line” in Chapter 2. What “Prachin Panji” Contains?

- (A) His presence in the record tells us that the maternal link mattered enough to be preserved.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It converts every name into a fixed surname without checking context.

८१. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “15. टीप and Notes”?

- (A) The word “टीप” indicates a note, annotation, or reference.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

८२. Which rule best follows from the section “15. टीप and Notes” in Chapter 2. What “Prachin Panji” Contains?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It converts every name into a fixed surname without checking context.
- (C) It merges repeated names into one person without supporting markers.
- (D) When it appears beside a number or entry, it should be preserved carefully.

८३. Which rule best follows from the section “15. दीप and Notes” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) 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.
- (D) It converts every name into a fixed surname without checking context.

८४. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “16. The Three Source Segments”?

- (A) The present working source is divided into three document segments.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८५. Which rule best follows from the section “16. The Three Source Segments” in Chapter 2. What “Prachin Panji” Contains?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) These three segments should be treated as parts of one continuous working source, not as three unrelated books.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It assumes that every compact formula can be translated word for word.

८६. Which rule best follows from the section “16. The Three Source Segments” in Chapter 2. What “Prachin Panji” Contains?

- (A) Therefore the index must be cumulative.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८७. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “17. What the Source Does Not Give Us”?

- (A) Prachin Panji does not give modern chapter explanations.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

८८. Which rule best follows from the section “17. What the Source Does Not Give Us” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It does not always separate paternal, maternal, and marital links in modern prose.

८९. Which rule best follows from the section “17. What the Source Does Not Give Us” in Chapter 2. What “Prachin Panji” Contains?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) The modern reader must recover that training.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “18. What Must Be Built from the Source”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) 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;

११. Which rule best follows from the section “18. What Must Be Built from the Source” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) It assumes that every compact formula can be translated word for word.
- (D) 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...

१२. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “19. Editorial Caution”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) The source contains old forms, variant spellings, joined words, broken words, OCR complications, and possible scribal variations.
- (D) It assumes that every compact formula can be translated word for word.

१३. Which rule best follows from the section “19. Editorial Caution” in Chapter 2. What “Prachin Panji” Contains?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) A modern editor must not over-correct too quickly.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It merges repeated names into one person without supporting markers.

१४. Which rule best follows from the section “19. Editorial Caution” in Chapter 2. What “Prachin Panji” Contains?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) These differences should be recorded first and regularized only after comparison.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१५. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “20. Rules for Reading Prachin Panji”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) may be summarized in the following rules:
- (D) It treats abbreviations as ornaments rather than evidence.

१६. In Chapter 2. What “Prachin Panji” Contains, what is the main point of the section “12. Remember that the Panji is a network, not a simple list.”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Prachin Panji contains more than genealogy.

१७. Which statement best summarizes the role of Chapter 2. What “Prachin Panji” Contains in the overall decoding method?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It uses What “Prachin Panji” Contains to strengthen source-preserving, evidence-based interpretation of the Panji.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It converts every name into a fixed surname without checking context.

Chapter 3. Why the Panji Is Difficult to Read

१८. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “1. Difficulty Is Built into the Form”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It converts every name into a fixed surname without checking context.
- (C) The Panji is difficult not because it is careless, but because it belongs to a compact archival form.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१९. Which rule best follows from the section “1. Difficulty Is Built into the Form” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) The reader must learn that order before attempting interpretation.
- (D) It treats abbreviations as ornaments rather than evidence.

१००. Which rule best follows from the section “1. Difficulty Is Built into the Form” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The first principle of decoding is therefore this: do not expect the Panji to explain itself in modern prose.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०१. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “2. The Problem of Compression”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) Compression is the central difficulty.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१०२. Which rule best follows from the section “2. The Problem of Compression” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) 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...
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१०३. Which rule best follows from the section “2. The Problem of Compression” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It converts every name into a fixed surname without checking context.
- (B) It merges repeated names into one person without supporting markers.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) First separate the signs.

१०४. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “3. The Problem of Joined Words”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Many Panji passages contain joined forms.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१०५. Which rule best follows from the section “3. The Problem of Joined Words” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) Words that a modern editor would separate are often written together or appear together because of manuscript transmission, print style, or OCR processing.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१०६. Which rule best follows from the section “3. The Problem of Joined Words” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) Or the reader may separate one personal name into two persons.

१०७. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “4. The Problem of Repeated Names”?

- (A) The Panji uses a traditional name-world.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०८. Which rule best follows from the section “4. The Problem of Repeated Names” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) 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.

१०९. Which rule best follows from the section “4. The Problem of Repeated Names” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Only when several markers agree should two occurrences be joined.

११०. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “5. The Problem of Village Names”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Village names are not always stable in spelling.
- (D) It merges repeated names into one person without supporting markers.

१११. Which rule best follows from the section “5. The Problem of Village Names” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) A village name must therefore be treated as evidence, not decoration.
- (D) It treats abbreviations as ornaments rather than evidence.

११२. Which rule best follows from the section “5. The Problem of Village Names” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It converts every name into a fixed surname without checking context.
- (D) It must be indexed exactly as found.

११३. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “6. The Problem of “सँ””?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) The word “सँ” is small but highly flexible.
- (D) It treats abbreviations as ornaments rather than evidence.

११४. Which rule best follows from the section “6. The Problem of “सँ”” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It converts every name into a fixed surname without checking context.
- (B) It assumes that every compact formula can be translated word for word.
- (C) If the entry concerns a title-bearing person, the place may identify where that person was known.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

११५. Which rule best follows from the section “6. The Problem of “सँ”” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) The interpreter must ask what kind of entry is being read before translating it.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It assumes that every compact formula can be translated word for word.

११६. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “7. The Problem of Register Grammar”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It merges repeated names into one person without supporting markers.
- (C) The Panji follows register grammar, not conversational grammar.
- (D) It replaces the source wording with a polished story before analysis begins.

११७. Which rule best follows from the section “7. The Problem of Register Grammar” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) The decoder must therefore read it like a technical document.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

११८. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “8. The Problem of Sanskrit and Maithili Mixture”?

- (A) The Panji belongs to Mithila’s Sanskrit-Maithili learned environment.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It converts every name into a fixed surname without checking context.
- (D) It assumes that every compact formula can be translated word for word.

११९. Which rule best follows from the section “8. The Problem of Sanskrit and Maithili Mixture” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It converts every name into a fixed surname without checking context.
- (B) One must not force the whole text into only Sanskrit grammar or only modern Maithili grammar.
- (C) It merges repeated names into one person without supporting markers.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१२०. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “9. The Problem of Titles and Abbreviations”?

- (A) Titles and abbreviations are often small, but they carry large meaning.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१२१. Which rule best follows from the section “9. The Problem of Titles and Abbreviations” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The modern reader must reconstruct them through repetition and comparison.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१२२. Which rule best follows from the section “9. The Problem of Titles and Abbreviations” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) An abbreviation should never be guessed once and then applied everywhere mechanically.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१२३. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “10. The Problem of Numbers”?

- (A) The numbers in parentheses are among the hardest elements of the source.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१२४. Which rule best follows from the section “10. The Problem of Numbers” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It assumes that every compact formula can be translated word for word.
- (B) The better method is to preserve first.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१२५. Which rule best follows from the section “10. The Problem of Numbers” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Each number should be copied exactly.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१२६. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “11. The Problem of मातृक चक्र”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) A simple father-son genealogy is easier to read than a maternal cycle.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१२७. Which rule best follows from the section “11. The Problem of मातृक चक्र” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) It assumes that every compact formula can be translated word for word.
- (D) 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...

१२८. Which rule best follows from the section “11. The Problem of मातृक चक्र” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) This is why “मातृक चक्र” must be marked before decoding begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

१२९. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “12. The Problem of Marriage Entries”?

- (A) Marriage entries may contain names, villages, dates, numbers, and branch-links in compressed form.
- (B) It merges repeated names into one person without supporting markers.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats abbreviations as ornaments rather than evidence.

१३०. Which rule best follows from the section “12. The Problem of Marriage Entries” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) 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.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१३१. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “13. The Problem of दौहित्र”?

- (A) The word “दौहित्र” marks a daughter’s son.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It reads village names only as decorative locations with no genealogical function.

१३२. Which rule best follows from the section “13. The Problem of दौहित्र” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Whenever “दौहित्र” appears, the reader must stop and change the frame.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It converts every name into a fixed surname without checking context.

१३३. Which rule best follows from the section “13. The Problem of दौहित्र” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It merges repeated names into one person without supporting markers.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) He must be recorded as an affinal or maternal descendant link.
- (D) It converts every name into a fixed surname without checking context.

१३४. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “14. The Problem of Notes and टीप”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) “टीप” indicates that the source contains or points toward an annotation.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१३५. Which rule best follows from the section “14. The Problem of Notes and टीप” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) The note may clarify a reading, correct a branch, preserve an alternate form, or refer to another register position.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१३६. Which rule best follows from the section “14. The Problem of Notes and टीप” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It merges repeated names into one person without supporting markers.
- (D) A responsible edition should never delete the marker.

१३७. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “15. The Problem of OCR and Modern Transcription”?

- (A) The files used for the present work show the further difficulty of modern transmission.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

१३८. Which rule best follows from the section “15. The Problem of OCR and Modern Transcription” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It must be checked against context, repeated patterns, and, when possible, page images or manuscript evidence.
- (D) It converts every name into a fixed surname without checking context.

१३९. Which rule best follows from the section “15. The Problem of OCR and Modern Transcription” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) If a reading is uncertain, the uncertainty should be marked rather than hidden.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१४०. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “16. The Problem of Modern Expectations”?

- (A) Perhaps the deepest difficulty is that modern readers expect modern books.
- (B) It merges repeated names into one person without supporting markers.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

१४१. Which rule best follows from the section “16. The Problem of Modern Expectations” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) The modern decoder must therefore change expectations.
- (B) It converts every name into a fixed surname without checking context.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It replaces the source wording with a polished story before analysis begins.

१४२. Which rule best follows from the section “16. The Problem of Modern Expectations” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) The goal is not to make the Panji into something it never was.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

१४३. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “17. Turning Difficulty into Method”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Every difficulty in the Panji can become a method.
- (D) It merges repeated names into one person without supporting markers.

१४४. Which rule best follows from the section “17. Turning Difficulty into Method” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) Numbers teach us to preserve evidence before interpretation.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It reads village names only as decorative locations with no genealogical function.

१४५. Which rule best follows from the section “17. Turning Difficulty into Method” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It converts every name into a fixed surname without checking context.
- (B) It merges repeated names into one person without supporting markers.
- (C) It assumes that every compact formula can be translated word for word.
- (D) दीप teaches us to preserve annotations.

१४६. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “18. The Working Rules for Decoding Difficult Passages”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) When a passage is difficult, the following procedure should be followed:

१४७. Which rule best follows from the section “18. The Working Rules for Decoding Difficult Passages” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) When a passage is difficult, the following procedure should be followed:
- (D) It converts every name into a fixed surname without checking context.

१४८. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “12. Compare the passage with later and earlier entries.”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) This method is slower than ordinary reading, but it prevents serious mistakes.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

१४९. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “19. The Ethical Duty of Decoding”?

- (A) The Panji contains names of families, ancestors, villages, teachers, daughters, sons, and marriage connections.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१५०. Which rule best follows from the section “19. The Ethical Duty of Decoding” in Chapter 3. Why the Panji Is Difficult to Read?

- (A) 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...
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It converts every name into a fixed surname without checking context.

१५१. In Chapter 3. Why the Panji Is Difficult to Read, what is the main point of the section “20. Conclusion: Difficulty as the Doorway”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) The difficulty of the Panji is the doorway into its value.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१५२. Which statement best summarizes the role of Chapter 3. Why the Panji Is Difficult to Read in the overall decoding method?

- (A) It uses Why the Panji Is Difficult to Read to strengthen source-preserving, evidence-based interpretation of the Panji.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

Chapter 4. The Basic Unit of a Panji Entry

१५३. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “1. Why the Entry Unit Matters”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) The first practical skill in decoding Prachin Panji is learning to see the entry unit.

१५४. Which rule best follows from the section “1. Why the Entry Unit Matters” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) 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.

१५५. Which rule best follows from the section “1. Why the Entry Unit Matters” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It also adds an editorial rule that will govern the whole book: the data must be enshrined before it is interpreted.

१५६. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “2. The Minimum Entry”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) The minimum Panji entry contains three elements: 1.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१५७. Which rule best follows from the section “2. The Minimum Entry” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) 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.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१५८. Which rule best follows from the section “2. The Minimum Entry” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The exact relationship between the two ancestor names must be preserved for later comparison, not over-simplified.
- (D) It converts every name into a fixed surname without checking context.

१५९. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “3. The Full Entry Model”?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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,...
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

१६०. Which rule best follows from the section “3. The Full Entry Model” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) The decoder must ask what is present and what is absent.

१६१. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “4. Frame Before Name”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Modern readers often begin by looking for personal names.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It reads village names only as decorative locations with no genealogical function.

१६२. Which rule best follows from the section “4. Frame Before Name” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) In Panji reading, the frame must be identified first.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१६३. Which rule best follows from the section “4. Frame Before Name” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) Every following entry must be read under that frame until another frame appears.
- (D) It assumes that every compact formula can be translated word for word.

१६४. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “5. Names Are Not Enough”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It converts every name into a fixed surname without checking context.
- (D) A name alone is not a data point.

१६५. Which rule best follows from the section “5. Names Are Not Enough” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) The data point must be recorded as: name; father or ancestor; relation word; place; title; number; surrounding branch; source position.

१६६. Which rule best follows from the section “5. Names Are Not Enough” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It merges repeated names into one person without supporting markers.
- (C) It will preserve the relational unit.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१६७. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “6. Relationship Markers as the Backbone”?

- (A) The backbone of an entry is the relationship marker.
- (B) It merges repeated names into one person without supporting markers.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१६८. Which rule best follows from the section “6. Relationship Markers as the Backbone” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) The most important markers are: सुतः son; सुतोः son of, or register form introducing son/descendant; सुताः offspring or sons in many contexts, but must be read carefully; सन्ततिः descent-line or continuation...

१६९. Which rule best follows from the section “6. Relationship Markers as the Backbone” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The decoder should mark these words before doing anything else.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१७०. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “7. The Place Link”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) The place link is the second backbone of the entry.

१७१. Which rule best follows from the section “7. The Place Link” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It merges repeated names into one person without supporting markers.
- (C) A Panji record without place is often incomplete, because place is how the lineage is located in Mithila.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१७२. Which rule best follows from the section “7. The Place Link” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Each form must be recorded differently.

१७३. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “8. Titles as Data, Not Ornament”?

- (A) Titles are part of the entry unit.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१७४. Which rule best follows from the section “8. Titles as Data, Not Ornament” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) They should be treated as data, not decorative respect.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१७५. Which rule best follows from the section “8. Titles as Data, Not Ornament” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) Even when the abbreviation is uncertain in full expansion, the title must be preserved.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

१७६. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “9. Numbers as Anchors”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Numbers in parentheses must remain attached to the entry.

१७७. Which rule best follows from the section “9. Numbers as Anchors” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) Numbers in parentheses must remain attached to the entry.

१७८. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “10. Closure Signs”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It merges repeated names into one person without supporting markers.
- (C) An entry often closes with punctuation or formula.
- (D) It reads village names only as decorative locations with no genealogical function.

१७९. Which rule best follows from the section “10. Closure Signs” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It merges repeated names into one person without supporting markers.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It converts every name into a fixed surname without checking context.
- (D) The safest rule is: identify closure by both punctuation and formula.

१८०. Which rule best follows from the section “10. Closure Signs” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It converts every name into a fixed surname without checking context.
- (C) The two must be compared.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१८१. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “11. A Worked Micro-Example”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Consider the compact pattern: Source example: सोने सन्तति-कटमा ओ सकुरी॥
- (C) It converts every name into a fixed surname without checking context.
- (D) It assumes that every compact formula can be translated word for word.

१८२. Which rule best follows from the section “11. A Worked Micro-Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It merges repeated names into one person without supporting markers.
- (D) Do not assume that Sone personally lived in both places.

१८३. Which rule best follows from the section “11. A Worked Micro-Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It merges repeated names into one person without supporting markers.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) Also preserve the conjunction “ओ,” because it shows that the two place names belong together in the entry.

१८४. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “12. A Worked Cluster Example”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) A cluster may contain several entries under one frame: Source example: अथ जजिबाल ग्राम-भासे सन्तति वलिया।।
- (D) It converts every name into a fixed surname without checking context.

१८५. Which rule best follows from the section “12. A Worked Cluster Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) This should not be read as one long sentence about one person.

१८६. Which rule best follows from the section “12. A Worked Cluster Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) A decoder must not invent a direct family chain unless the relationship markers indicate it.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It reads village names only as decorative locations with no genealogical function.

१८७. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “13. A Worked Maternal-Cycle Example”?

- (A) A maternal-cycle passage has different logic.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It replaces the source wording with a polished story before analysis begins.

१८८. Which rule best follows from the section “13. A Worked Maternal-Cycle Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The decoder must therefore not turn the entire preceding passage into a simple paternal descent.
- (D) It assumes that every compact formula can be translated word for word.

१८९. Which rule best follows from the section “13. A Worked Maternal-Cycle Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) 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.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

१९०. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “14. A Worked Marriage Entry Example”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) A marriage entry may be explicit: Source example: एवं ठ.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१९१. Which rule best follows from the section “14. A Worked Marriage Entry Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) The date must be preserved exactly.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१९२. Which rule best follows from the section “14. A Worked Marriage Entry Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It should not be converted into a modern date unless a full calendrical calculation is possible and evidence supports it.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It converts every name into a fixed surname without checking context.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१९३. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “15. A Worked दौहित्र Example”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) A daughter’s-son entry must be treated differently from a paternal entry.
- (D) It converts every name into a fixed surname without checking context.

१९४. Which rule best follows from the section “15. A Worked दौहित्र Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) A daughter’s-son entry must be treated differently from a paternal entry.
- (D) It converts every name into a fixed surname without checking context.

१९५. Which rule best follows from the section “15. A Worked दौहित्र Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) 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.

१९६. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “16. A Worked दीप Example”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) A note marker appears in forms such as: Source example: (११०/०७ दीप) This should be preserved as a note-marked number.

१९७. Which rule best follows from the section “16. A Worked दीप Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) A note marker appears in forms such as: Source example: (११०/०७ दीप) This should be preserved as a note-marked number.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१९८. Which rule best follows from the section “16. A Worked दीप Example” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It assumes that every compact formula can be translated word for word.
- (C) The editor should not remove “दीप” or silently convert it into an ordinary number.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१९९. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “17. The Data-Enshrinement Protocol”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) To ensure that all data are enshrined, each Panji unit should be entered into four layers.

२००. Which rule best follows from the section “17. The Data-Enshrinement Protocol” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) To ensure that all data are enshrined, each Panji unit should be entered into four layers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

२०१. Which rule best follows from the section “17. The Data-Enshrinement Protocol” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) Normalization is useful for indexes, but it must never replace the original transcription.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

२०२. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “18. The Standard Panji Data Table”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Every entry should ideally be entered into a standard table with the following columns:

२०३. Which rule best follows from the section “18. The Standard Panji Data Table” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) Every entry should ideally be entered into a standard table with the following columns:
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

२०४. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “9. Number exactly as written.”?

- (A) Connector: dash, सँ, वासी, समेत, तत्रैव, etc.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२०५. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “19. Critical Analysis of the Entry Unit”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) The Panji entry is not neutral data in the modern sense.
- (D) It converts every name into a fixed surname without checking context.

२०६. Which rule best follows from the section “19. Critical Analysis of the Entry Unit” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The record chooses what to preserve: a lineage, a place, a marriage, a title, a note, a number.
- (D) It assumes that every compact formula can be translated word for word.

२०७. Which rule best follows from the section “19. Critical Analysis of the Entry Unit” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Critical analysis must therefore ask: Why is this person remembered here?
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२०८. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “20. What Must Never Be Lost”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) 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;
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२०९. Which rule best follows from the section “20. What Must Never Be Lost” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) It merges repeated names into one person without supporting markers.
- (B) 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...
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

२१०. Which rule best follows from the section “20. What Must Never Be Lost” in Chapter 4. The Basic Unit of a Panji Entry?

- (A) The book may explain and analyze, but it must not erase the register.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats abbreviations as ornaments rather than evidence.

२११. In Chapter 4. The Basic Unit of a Panji Entry, what is the main point of the section “21. Conclusion: From Unit to System”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) The basic Panji entry is a small system.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It assumes that every compact formula can be translated word for word.

२१२. Which statement best summarizes the role of Chapter 4. The Basic Unit of a Panji Entry in the overall decoding method?

- (A) It uses The Basic Unit of a Panji Entry to strengthen source-preserving, evidence-based interpretation of the Panji.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

Chapter 5. Key Relationship Words

२१३. In Chapter 5. Key Relationship Words, what is the main point of the section “1. Why Relationship Words Are the Grammar of the Panji”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It converts every name into a fixed surname without checking context.
- (D) The Panji is built from relationship words.

२१४. Which rule best follows from the section “1. Why Relationship Words Are the Grammar of the Panji” in Chapter 5. Key Relationship Words?

- (A) It converts every name into a fixed surname without checking context.
- (B) Without them the record is only a sequence of persons and places.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

२१५. Which rule best follows from the section “1. Why Relationship Words Are the Grammar of the Panji” in Chapter 5. Key Relationship Words?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) They do not merely define biological relation.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It assumes that every compact formula can be translated word for word.

२१६. In Chapter 5. Key Relationship Words, what is the main point of the section “2. The Principle of Relational Reading”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) A person in the Panji is never isolated.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

२१७. Which rule best follows from the section “2. The Principle of Relational Reading” in Chapter 5. Key Relationship Words?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) A person in the Panji is never isolated.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

२१८. Which rule best follows from the section “2. The Principle of Relational Reading” in Chapter 5. Key Relationship Words?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) If the entry uses पौत्र or प्रपौत्र, the reader must count generational distance.
- (D) It merges repeated names into one person without supporting markers.

२१९. In Chapter 5. Key Relationship Words, what is the main point of the section “3. सुत”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) The word सुत generally means son.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२२०. Which rule best follows from the section “3. सुत” in Chapter 5. Key Relationship Words?

- (A) However, सुत must be read in context.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

२२१. Which rule best follows from the section “3. सुत” in Chapter 5. Key Relationship Words?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Sometimes it appears after a village frame, and the village relation must be read together with the father-son relation.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२२२. In Chapter 5. Key Relationship Words, what is the main point of the section “4. सुतो”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) The form सुतो appears very frequently in the source.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It reads village names only as decorative locations with no genealogical function.

२२३. Which rule best follows from the section “4. सुतो” in Chapter 5. Key Relationship Words?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The decoder must decide whether the village belongs to the father, the son, or the marriage/settlement link created by the phrase.
- (D) It merges repeated names into one person without supporting markers.

२२४. Which rule best follows from the section “4. सुतो” in Chapter 5. Key Relationship Words?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) Data rule: record सुतो exactly as written, not silently converting it to सुत in the transcription layer.
- (D) It reads village names only as decorative locations with no genealogical function.

२२५. In Chapter 5. Key Relationship Words, what is the main point of the section “5. सुता”?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

२२६. Which rule best follows from the section “5. सुता” in Chapter 5. Key Relationship Words?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) The reader must not automatically translate it as “daughter” or “sons” without testing the context.

२२७. Which rule best follows from the section “5. सुता” in Chapter 5. Key Relationship Words?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) 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.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It converts every name into a fixed surname without checking context.

२२८. In Chapter 5. Key Relationship Words, what is the main point of the section “6. पुत्र”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The word पुत्र is less frequent than सुत in the compact register but is conceptually important.
- (D) It merges repeated names into one person without supporting markers.

२२९. Which rule best follows from the section “6. पुत्र” in Chapter 5. Key Relationship Words?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) Where पुत्र appears, it should usually be treated as a clear son-marker unless the surrounding phrase shows otherwise.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२३०. Which rule best follows from the section “6. पुत्र” in Chapter 5. Key Relationship Words?

- (A) Data rule: पुत्र should be indexed together with सुत and सुतो as a son-marker but preserved as a separate original term.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats abbreviations as ornaments rather than evidence.

२३१. In Chapter 5. Key Relationship Words, what is the main point of the section “7. सन्तति”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) सन्तति is one of the main structural words of the Panji.

२३२. Which rule best follows from the section “7. सन्तति” in Chapter 5. Key Relationship Words?

- (A) Data rule: record the ancestor or branch-name before सन्तति, the village or place after it, and any inclusion marker such as समेत.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It reads village names only as decorative locations with no genealogical function.

२३३. Which rule best follows from the section “7. सन्तति” in Chapter 5. Key Relationship Words?

- (A) It merges repeated names into one person without supporting markers.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) The entry should be tagged as a descent-line, not automatically as a single-person biography.

२३४. In Chapter 5. Key Relationship Words, what is the main point of the section “8. अपत्य”?

- (A) अपत्य means offspring or descendant, but in the Panji it often functions as a lineage-attachment marker.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२३५. Which rule best follows from the section “8. अपत्य” in Chapter 5. Key Relationship Words?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) A name followed by अपत्य may identify a branch descended from or attached to that ancestor.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२३६. Which rule best follows from the section “8. अपत्य” in Chapter 5. Key Relationship Words?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) 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.

२३७. In Chapter 5. Key Relationship Words, what is the main point of the section “9. पौत्र”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) When this word appears, the reader must count one generation below the son.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

२३८. Which rule best follows from the section “9. पौत्र” in Chapter 5. Key Relationship Words?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) When this word appears, the reader must count one generation below the son.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

२३९. Which rule best follows from the section “9. पौत्र” in Chapter 5. Key Relationship Words?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It is a generational marker and must not be ignored.

२४०. In Chapter 5. Key Relationship Words, what is the main point of the section “10. प्रपौत्र”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) प्रपौत्र means great-grandson.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

२४१. Which rule best follows from the section “10. प्रपौत्र” in Chapter 5. Key Relationship Words?

- (A) It merges repeated names into one person without supporting markers.
- (B) It converts every name into a fixed surname without checking context.
- (C) A phrase may identify a person as the great-grandson of one person, grandson of another, and son of another.
- (D) It reads village names only as decorative locations with no genealogical function.

२४२. Which rule best follows from the section “10. प्रपौत्र” in Chapter 5. Key Relationship Words?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It must be preserved exactly.
- (D) It replaces the source wording with a polished story before analysis begins.

२४३. In Chapter 5. Key Relationship Words, what is the main point of the section “11. वृद्ध प्रपौत्र”?

- (A) The phrase वृद्ध प्रपौत्र or joined forms such as वीरवृद्ध प्रपौत्र create special difficulty.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

२४४. Which rule best follows from the section “11. वृद्ध प्रपौत्र” in Chapter 5. Key Relationship Words?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) This term should be handled conservatively.
- (C) It merges repeated names into one person without supporting markers.
- (D) It reads village names only as decorative locations with no genealogical function.

२४५. Which rule best follows from the section “11. वृद्ध प्रपौत्र” in Chapter 5. Key Relationship Words?

- (A) The qualifier may distinguish a senior line from a junior one, or it may preserve an older branch identity.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

२४६. In Chapter 5. Key Relationship Words, what is the main point of the section “12. दौहित्र”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) दौहित्र means daughter’s son, maternal grandson.
- (D) It assumes that every compact formula can be translated word for word.

२४७. Which rule best follows from the section “12. दौहित्र” in Chapter 5. Key Relationship Words?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It converts every name into a fixed surname without checking context.
- (C) If a person is marked as दौहित्र, he should not be placed as a direct son in the paternal line currently being described.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

२४८. Which rule best follows from the section “12. दौहित्र” in Chapter 5. Key Relationship Words?

- (A) He must be placed across a maternal connection.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

२४९. In Chapter 5. Key Relationship Words, what is the main point of the section “13. मातृक”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) मातृक points to the maternal side.

२५०. Which rule best follows from the section “13. मातृक” in Chapter 5. Key Relationship Words?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Data rule: मातृक should always trigger a change of table type.
- (D) It replaces the source wording with a polished story before analysis begins.

२५१. Which rule best follows from the section “13. मातृक” in Chapter 5. Key Relationship Words?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) The entry should be tagged as maternal, not only paternal.

२५२. In Chapter 5. Key Relationship Words, what is the main point of the section “14. चक्र”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It converts every name into a fixed surname without checking context.
- (D) चक्र means cycle, circle, or circuit.

२५३. Which rule best follows from the section “14. चक्र” in Chapter 5. Key Relationship Words?

- (A) It merges repeated names into one person without supporting markers.
- (B) Data rule: when चक्र closes a passage, the preceding lines should be reviewed backward to identify the beginning of the cycle.
- (C) It converts every name into a fixed surname without checking context.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२५४. Which rule best follows from the section “14. चक्र” in Chapter 5. Key Relationship Words?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) The table should include all names that belong to the cycle, not only the last name before the closing phrase.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२५५. In Chapter 5. Key Relationship Words, what is the main point of the section “15. भ्राता and Brother Markers”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Words for brother or sibling connection, including भ्राता and related forms, may appear less systematically than सुत or सन्तति but remain important.
- (C) It converts every name into a fixed surname without checking context.
- (D) It assumes that every compact formula can be translated word for word.

२५६. Which rule best follows from the section “15. भ्राता and Brother Markers” in Chapter 5. Key Relationship Words?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) It converts every name into a fixed surname without checking context.
- (D) They help distinguish siblings from descendants.

२५७. Which rule best follows from the section “15. भ्राता and Brother Markers” in Chapter 5. Key Relationship Words?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) If two persons are brothers, one should not be made father of the other.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

२५८. In Chapter 5. Key Relationship Words, what is the main point of the section “16. अपरा”?

- (A) अपरा does not name a biological relation by itself, but it is crucial for branch reading.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It converts every name into a fixed surname without checking context.
- (D) It replaces the source wording with a polished story before analysis begins.

२५९. Which rule best follows from the section “16. अपरा” in Chapter 5. Key Relationship Words?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) When अपरा appears, the reader must ask: another what?

२६०. Which rule best follows from the section “16. अपरा” in Chapter 5. Key Relationship Words?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The table should not merge the following data with the previous line unless the relation is clear.
- (D) It assumes that every compact formula can be translated word for word.

२६१. In Chapter 5. Key Relationship Words, what is the main point of the section “17. प्र., गो, and Identity Qualification”?

- (A) Forms such as प्र., गो, or joined “प्र” appear frequently and are not simple relationship words, but they affect identification.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२६२. Which rule best follows from the section “17. प्र., गो, and Identity Qualification” in Chapter 5. Key Relationship Words?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It converts every name into a fixed surname without checking context.
- (C) Because the expansion is not always certain, the exact form must be preserved.
- (D) It merges repeated names into one person without supporting markers.

२६३. Which rule best follows from the section “17. प्र., गो, and Identity Qualification” in Chapter 5. Key Relationship Words?

- (A) It may distinguish one individual from another or introduce an alternate name.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२६४. In Chapter 5. Key Relationship Words, what is the main point of the section “18. भगिनेय and Sister’s-Son Type Relations”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) The source may contain terms related to nephew or sister’s-son relations, such as भगिनेय.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It assumes that every compact formula can be translated word for word.

२६५. Which rule best follows from the section “18. भगिनेय and Sister’s-Son Type Relations” in Chapter 5. Key Relationship Words?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) The table should ask whose sister or daughter creates the relation.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It assumes that every compact formula can be translated word for word.

२६६. In Chapter 5. Key Relationship Words, what is the main point of the section “19. Reading Relationship Chains”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) Many Panji passages contain several relationship words in one line.

२६७. Which rule best follows from the section “19. Reading Relationship Chains” in Chapter 5. Key Relationship Words?

- (A) Such passages should be handled as chains.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It assumes that every compact formula can be translated word for word.

२६८. Which rule best follows from the section “19. Reading Relationship Chains” in Chapter 5. Key Relationship Words?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It merges repeated names into one person without supporting markers.
- (D) Only after this ladder is built should the passage be translated into prose.

२६९. In Chapter 5. Key Relationship Words, what is the main point of the section “20. Relationship Words and Village Links Together”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) Relationship words are never isolated from place.

२७०. Which rule best follows from the section “20. Relationship Words and Village Links Together” in Chapter 5. Key Relationship Words?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Relationship words are never isolated from place.
- (C) It merges repeated names into one person without supporting markers.
- (D) It converts every name into a fixed surname without checking context.

२७१. Which rule best follows from the section “20. Relationship Words and Village Links Together” in Chapter 5. Key Relationship Words?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Therefore every relationship table must have a place column.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It replaces the source wording with a polished story before analysis begins.

२७२. In Chapter 5. Key Relationship Words, what is the main point of the section “21. Relationship Words and Marriage Eligibility”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) These words are not merely descriptive.

२७३. Which rule best follows from the section “21. Relationship Words and Marriage Eligibility” in Chapter 5. Key Relationship Words?

- (A) They preserve the memory needed to judge alliance.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

२७४. Which rule best follows from the section “21. Relationship Words and Marriage Eligibility” in Chapter 5. Key Relationship Words?

- (A) Critical caution: modern readers should not treat these words only as family-history vocabulary.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२७५. In Chapter 5. Key Relationship Words, what is the main point of the section “22. Source-Preserving Relationship Table”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) For every relationship occurrence, the following fields should be created: • Original phrase.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It assumes that every compact formula can be translated word for word.

२७६. Which rule best follows from the section “22. Source-Preserving Relationship Table” in Chapter 5. Key Relationship Words?

- (A) For every relationship occurrence, the following fields should be created: • Original phrase.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

२७७. In Chapter 5. Key Relationship Words, what is the main point of the section “23. Common Errors in Reading Relationship Words”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) The most common errors are as follows.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२७८. Which rule best follows from the section “23. Common Errors in Reading Relationship Words” in Chapter 5. Key Relationship Words?

- (A) It merges repeated names into one person without supporting markers.
- (B) Seventh, ignoring अपरा and merging separate branches.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२७९. In Chapter 5. Key Relationship Words, what is the main point of the section “24. Critical Analysis: What the Relationship Vocabulary Reveals”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It converts every name into a fixed surname without checking context.
- (D) The relationship vocabulary of the Panji reveals the priorities of Mithila’s genealogical culture.

२८०. Which rule best follows from the section “24. Critical Analysis: What the Relationship Vocabulary Reveals” in Chapter 5. Key Relationship Words?

- (A) The record is not satisfied with naming persons.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

२८१. Which rule best follows from the section “24. Critical Analysis: What the Relationship Vocabulary Reveals” in Chapter 5. Key Relationship Words?

- (A) The use of अपरा shows the need to preserve alternate or additional branches.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२८२. In Chapter 5. Key Relationship Words, what is the main point of the section “25. Rules for Chapter 5”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) The rules from this chapter may be summarized as follows.
- (C) It merges repeated names into one person without supporting markers.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

२८३. Which rule best follows from the section “25. Rules for Chapter 5” in Chapter 5. Key Relationship Words?

- (A) • Preserve every relationship word exactly as written.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It assumes that every compact formula can be translated word for word.

२८४. Which rule best follows from the section “25. Rules for Chapter 5” in Chapter 5. Key Relationship Words?

- (A) It converts every name into a fixed surname without checking context.
- (B) It merges repeated names into one person without supporting markers.
- (C) • Do not translate before segmenting.
- (D) It treats abbreviations as ornaments rather than evidence.

२८५. In Chapter 5. Key Relationship Words, what is the main point of the section “26. Conclusion: The Panji Opens Through Relations”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The Panji is not opened by names alone.
- (D) It treats abbreviations as ornaments rather than evidence.

२८६. Which rule best follows from the section “26. Conclusion: The Panji Opens Through Relations” in Chapter 5. Key Relationship Words?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) 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.
- (D) It converts every name into a fixed surname without checking context.

२८७. Which statement best summarizes the role of Chapter 5. Key Relationship Words in the overall decoding method?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It uses Key Relationship Words to strengthen source-preserving, evidence-based interpretation of the Panji.

Chapter 6. Village Formulae and Settlement Markers

२८८. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “1. Why Village Formulae Matter”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) The Panji cannot be decoded through personal names alone.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

२८९. Which rule best follows from the section “1. Why Village Formulae Matter” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) This arrangement tells us that the record sees genealogy through place.

२९०. Which rule best follows from the section “1. Why Village Formulae Matter” in Chapter 6. Village Formulae and Settlement Markers?

- (A) These words must be preserved exactly because each one marks a different kind of geographical relation.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It assumes that every compact formula can be translated word for word.

२९१. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “2. ग्राम”?

- (A) ग्राम means village, but in the Panji it is also a register frame.
- (B) It converts every name into a fixed surname without checking context.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

२९२. Which rule best follows from the section “2. ग्राम” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) A village frame should be treated like a heading in a data table.
- (D) It converts every name into a fixed surname without checking context.

२९३. Which rule best follows from the section “2. ग्राम” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) Do not record names without their governing ग्राम when the source supplies one.

२९४. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “3. अथ as a Village Opener”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) अथ is one of the most important transition words.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

२९५. Which rule best follows from the section “3. अथ as a Village Opener” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) The preceding cluster has ended or shifted, and the following entries must be read under the newly named village.

२९६. Which rule best follows from the section “3. अथ as a Village Opener” in Chapter 6. Village Formulae and Settlement Markers?

- (A) Data rule: whenever अथ appears before a place, mark it as a new frame unless the surrounding text clearly shows otherwise.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

२९७. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “4. एते as a Cluster Closure”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It assumes that every compact formula can be translated word for word.
- (C) एते means “these.” In the Panji it often closes a group by indicating that the preceding entries belong to the named village cluster.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

२९८. Which rule best follows from the section “4. एते as a Cluster Closure” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It merges repeated names into one person without supporting markers.
- (B) It converts every name into a fixed surname without checking context.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) A phrase such as “एते गंगोली ग्राम” should be read as a closure: these are the entries of the Gangoli village group.

२९९. Which rule best follows from the section “4. एते as a Cluster Closure” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It merges repeated names into one person without supporting markers.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) Data rule: record एते as a closure marker and review the preceding entries to determine the boundary of the cluster.

३००. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “5. वासी”?

- (A) वासी means resident or inhabitant.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३०१. Which rule best follows from the section “5. वासी” in Chapter 6. Village Formulae and Settlement Markers?

- (A) 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.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

३०२. Which rule best follows from the section “5. वासी” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It merges repeated names into one person without supporting markers.
- (D) Data rule: record वासी in a separate place-function column.

३०३. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “6. डीह”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) डीह is a crucial settlement word.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

३०४. Which rule best follows from the section “6. डीह” in Chapter 6. Village Formulae and Settlement Markers?

- (A) Where the Panji uses डीह, the reader should not treat it as an ordinary village name only.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

३०५. Which rule best follows from the section “6. डीह” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It may identify the specific settlement base of a branch.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It converts every name into a fixed surname without checking context.

३०६. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “7. मूलग्राम”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) मूलग्राम means original village or root village.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It merges repeated names into one person without supporting markers.

३०७. Which rule best follows from the section “7. मूलग्राम” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It merges repeated names into one person without supporting markers.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) 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.
- (D) It treats abbreviations as ornaments rather than evidence.

- ३०८. Which rule best follows from the section “7. मूलग्राम” in Chapter 6. Village Formulae and Settlement Markers?**
- (A) It should be preserved as source evidence, not automatically converted into modern administrative geography.
 - (B) It converts every name into a fixed surname without checking context.
 - (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (D) It replaces the source wording with a polished story before analysis begins.
- ३०९. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “8. तत्रैव and तत्र”?**
- (A) It merges repeated names into one person without supporting markers.
 - (B) It assumes that every compact formula can be translated word for word.
 - (C) तत्रैव means “there itself” or “in that very place.” तत्र means “there.” These words prevent unnecessary repetition of a place already mentioned.
 - (D) It converts every name into a fixed surname without checking context.
- ३१०. Which rule best follows from the section “8. तत्रैव and तत्र” in Chapter 6. Village Formulae and Settlement Markers?**
- (A) 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...
 - (B) It reads village names only as decorative locations with no genealogical function.
 - (C) It treats the Panji as a modern government census and ignores relational evidence.
 - (D) It replaces the source wording with a polished story before analysis begins.
- ३११. Which rule best follows from the section “8. तत्रैव and तत्र” in Chapter 6. Village Formulae and Settlement Markers?**
- (A) If more than one place appears before it, do not guess without noting uncertainty.
 - (B) It treats the Panji as a modern government census and ignores relational evidence.
 - (C) It replaces the source wording with a polished story before analysis begins.
 - (D) It converts every name into a fixed surname without checking context.
- ३१२. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “9. समेत”?**
- (A) It treats marriage links as irrelevant to lineage reconstruction.
 - (B) समेत means “including,” “together with,” or “along with.” It expands a place or branch.
 - (C) It assumes that every compact formula can be translated word for word.
 - (D) It ignores मातृक चक्र and keeps only the paternal line.
- ३१३. Which rule best follows from the section “9. समेत” in Chapter 6. Village Formulae and Settlement Markers?**
- (A) 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.
 - (B) It assumes that every compact formula can be translated word for word.
 - (C) It treats marriage links as irrelevant to lineage reconstruction.
 - (D) It ignores मातृक चक्र and keeps only the paternal line.
- ३१४. Which rule best follows from the section “9. समेत” in Chapter 6. Village Formulae and Settlement Markers?**
- (A) It treats marriage links as irrelevant to lineage reconstruction.
 - (B) It converts every name into a fixed surname without checking context.
 - (C) It merges repeated names into one person without supporting markers.
 - (D) Critical caution: do not drop secondary places introduced by समेत.

३१५. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “10. The Dash as Place Attachment”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) Many entries use a dash-like structure between a lineage marker and a place: ancestor or branch-name, relation word, dash, village.

३१६. Which rule best follows from the section “10. The Dash as Place Attachment” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) 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.
- (D) It reads village names only as decorative locations with no genealogical function.

३१७. Which rule best follows from the section “10. The Dash as Place Attachment” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) Data rule: record the dash as a connector.

३१८. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “11. सँ as a Place Connector”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) The word सँ is the most flexible place connector in the Panji.
- (D) It treats abbreviations as ornaments rather than evidence.

३१९. Which rule best follows from the section “11. सँ as a Place Connector” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) If it follows a title-bearing person, it may identify the place where that scholar or branch was known.
- (C) It merges repeated names into one person without supporting markers.
- (D) It reads village names only as decorative locations with no genealogical function.

३२०. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “12. पाली as a Settlement and Social Marker”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) पाली appears frequently in the source, sometimes attached to villages or as part of a settlement identity.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३२१. Which rule best follows from the section “12. पाली as a Settlement and Social Marker” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It should be preserved exactly.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

३२२. Which rule best follows from the section “12. पाली as a Settlement and Social Marker” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) In some passages, a place name followed by पाली may identify the specific locality of a branch.

३२३. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “13. आग्नेय and Directional Markers”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) Occasionally, the source may include directional or locational qualifiers such as आग्नेय.
- (D) It reads village names only as decorative locations with no genealogical function.

३२४. Which rule best follows from the section “13. आग्नेय and Directional Markers” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) A directional marker may distinguish one settlement from another with the same or similar name.

३२५. Which rule best follows from the section “13. आग्नेय and Directional Markers” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It may also preserve local orientation known to the original community.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३२६. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “14. समेत, ओ, and Multiple Place Lists”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It assumes that every compact formula can be translated word for word.
- (D) The Panji often links more than one place in a single entry.

३२७. Which rule best follows from the section “14. समेत, ओ, and Multiple Place Lists” in Chapter 6. Village Formulae and Settlement Markers?

- (A) Such lists must be preserved as lists.
- (B) It converts every name into a fixed surname without checking context.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३२८. Which rule best follows from the section “14. समेत, ओ, and Multiple Place Lists” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) 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.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३३९. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “15. Village Clusters and Migration”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) The repeated appearance of the same village or family across different sections suggests movement, branching, or marriage linkage.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३३०. Which rule best follows from the section “15. Village Clusters and Migration” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Migration should not be assumed in every multi-place entry, but it should be considered.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats abbreviations as ornaments rather than evidence.

३३१. Which rule best follows from the section “15. Village Clusters and Migration” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It merges repeated names into one person without supporting markers.
- (B) 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.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It assumes that every compact formula can be translated word for word.

३३२. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “16. Village Names and Variant Spellings”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Village names may appear in variant spellings because of older orthography, local pronunciation, scribal practice, print transmission, or OCR distortion.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

३३३. Which rule best follows from the section “16. Village Names and Variant Spellings” in Chapter 6. Village Formulae and Settlement Markers?

- (A) The editor must therefore build a variant list.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

३३४. Which rule best follows from the section “16. Village Names and Variant Spellings” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The original form must be preserved, while the normalized form is created only for indexing.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It reads village names only as decorative locations with no genealogical function.

३३५. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “17. Village as Origin, Residence, Marriage House, or Branch Seat”?

- (A) A single place reference may perform different functions.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३३६. Which rule best follows from the section “17. Village as Origin, Residence, Marriage House, or Branch Seat” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It converts every name into a fixed surname without checking context.
- (D) Data rule: never use one generic “village” column only.

३३७. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “18. Critical Analysis: What the Village Formulae Reveal”?

- (A) It merges repeated names into one person without supporting markers.
- (B) The village formulae show that Mithila remembered lineage geographically.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

३३८. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “19. The Village Gazetteer Protocol”?

- (A) It merges repeated names into one person without supporting markers.
- (B) To enshrine the geographical data, a village gazetteer must be created alongside the person index.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

३३९. Which rule best follows from the section “19. The Village Gazetteer Protocol” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It converts every name into a fixed surname without checking context.
- (C) To enshrine the geographical data, a village gazetteer must be created alongside the person index.
- (D) It merges repeated names into one person without supporting markers.

३४०. Which rule best follows from the section “19. The Village Gazetteer Protocol” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) The gazetteer should include:
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

३४१. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “10. Critical note.”?

- (A) This gazetteer will later allow the reader to see not only where a place occurs but what role it plays in the genealogical system.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३४२. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “20. Rules for Reading Village Formulae”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The rules of this chapter may be summarized as follows.
- (D) It reads village names only as decorative locations with no genealogical function.

३४३. Which rule best follows from the section “20. Rules for Reading Village Formulae” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) First, identify the village frame before reading the names.

३४४. Which rule best follows from the section “20. Rules for Reading Village Formulae” in Chapter 6. Village Formulae and Settlement Markers?

- (A) It merges repeated names into one person without supporting markers.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Second, preserve ग्राम, वासी, डीह, मूलग्राम, तत्रैव, समेत, एते, and अथ exactly.

३४५. In Chapter 6. Village Formulae and Settlement Markers, what is the main point of the section “21. Conclusion: Place as Genealogical Evidence”?

- (A) It merges repeated names into one person without supporting markers.
- (B) The Panji cannot be decoded without geography.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

३४६. Which statement best summarizes the role of Chapter 6. Village Formulae and Settlement Markers in the overall decoding method?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It uses Village Formulae and Settlement Markers to strengthen source-preserving, evidence-based interpretation of the Panji.

Chapter 7. Reading “सन्तति” and “अपत्य”

३४७. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “1. Why These Two Words Need a Separate Chapter”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) Among the key relationship words of Prachin Panji, सन्तति and अपत्य require separate treatment because they are not ordinary one-generation terms.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३४८. Which rule best follows from the section “1. Why These Two Words Need a Separate Chapter” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Among the key relationship words of Prachin Panji, सन्तति and अपत्य require separate treatment because they are not ordinary one-generation terms.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३४९. Which rule best follows from the section “1. Why These Two Words Need a Separate Chapter” in Chapter 7.

Reading “सन्तति” and “अपत्य”?

- (A) They do not always behave like सुत, पुत्र, पौत्र, or प्रपौत्र.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

३५०. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “2. सन्तति: Continuity, Descent, and Branch”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) सन्तति broadly means continuity, progeny, descendants, or lineage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

३५१. Which rule best follows from the section “2. सन्तति: Continuity, Descent, and Branch” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The word should not be flattened into “children.” Children are one generation.
- (D) It assumes that every compact formula can be translated word for word.

३५२. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “3. अपत्य: Offspring-Line and Ancestor Attachment”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It converts every name into a fixed surname without checking context.
- (D) अपत्य also means offspring, progeny, or descendant.

३५३. Which rule best follows from the section “3. अपत्य: Offspring-Line and Ancestor Attachment” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) 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.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३५४. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “4. The Difference Between सन्तति and अपत्य”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) The difference between सन्तति and अपत्य should be understood as a difference of emphasis, not a rigid wall.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३५५. Which rule best follows from the section “4. The Difference Between सन्तति and अपत्य” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It assumes that every compact formula can be translated word for word.
- (C) The difference between सन्तति and अपत्य should be understood as a difference of emphasis, not a rigid wall.
- (D) It reads village names only as decorative locations with no genealogical function.

३५६. Which rule best follows from the section “4. The Difference Between सन्तति and अपत्य” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The decoder should therefore avoid forcing an artificial distinction.
- (D) It treats abbreviations as ornaments rather than evidence.

३५७. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “5. Why They Are Not Always Direct Descent Statements”?

- (A) The most serious error is to treat every सन्तति or अपत्य entry as a direct father-son statement.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

३५८. Which rule best follows from the section “5. Why They Are Not Always Direct Descent Statements” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) The most serious error is to treat every सन्तति or अपत्य entry as a direct father-son statement.
- (B) It merges repeated names into one person without supporting markers.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It assumes that every compact formula can be translated word for word.

३५९. Which rule best follows from the section “5. Why They Are Not Always Direct Descent Statements” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) 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.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

३६०. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “6. How to Enter सन्तति in a Data Table”?

- (A) 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,...
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३६१. Which rule best follows from the section “6. How to Enter सन्तति in a Data Table” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) 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,...

३६२. Which rule best follows from the section “6. How to Enter सन्तति in a Data Table” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) 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...
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

३६३. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “7. How to Enter अपत्य in a Data Table”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Every occurrence of अपत्य should be entered with equal care.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It merges repeated names into one person without supporting markers.

३६४. Which rule best follows from the section “7. How to Enter अपत्य in a Data Table” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) Every occurrence of अपत्य should be entered with equal care.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

३६५. Which rule best follows from the section “7. How to Enter अपत्य in a Data Table” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It converts every name into a fixed surname without checking context.
- (D) 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.

३६६. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “8. The Dash After सन्तति or अपत्य”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It converts every name into a fixed surname without checking context.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) Many entries attach a place after a dash or dash-like break.

३६७. Which rule best follows from the section “8. The Dash After सन्तति or अपत्य” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) 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...
- (B) It assumes that every compact formula can be translated word for word.
- (C) It converts every name into a fixed surname without checking context.
- (D) It reads village names only as decorative locations with no genealogical function.

३६८. Which rule best follows from the section “8. The Dash After सन्तति or अपत्य” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It converts every name into a fixed surname without checking context.
- (D) The explanation must be supplied only after the entry has been segmented.

३६१. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “9. सन्तति and Village Frames”?

- (A) सन्तति frequently appears under village frames.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It replaces the source wording with a polished story before analysis begins.

३७०. Which rule best follows from the section “9. सन्तति and Village Frames” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) ग्राम,” the governing village frame must be recorded before the branch place.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It merges repeated names into one person without supporting markers.

३७१. Which rule best follows from the section “9. सन्तति and Village Frames” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It assumes that every compact formula can be translated word for word.
- (C) A decoder must therefore distinguish “frame village” from “attached place.” The frame may be the larger cluster.
- (D) It merges repeated names into one person without supporting markers.

३७२. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “10. अपत्य and Ancestral Prestige”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) अपत्य entries often preserve the remembered importance of an ancestor.
- (D) It reads village names only as decorative locations with no genealogical function.

३७३. Which rule best follows from the section “10. अपत्य and Ancestral Prestige” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) अपत्य entries often preserve the remembered importance of an ancestor.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३७४. Which rule best follows from the section “10. अपत्य and Ancestral Prestige” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) This is why अपत्य should be indexed by ancestor-name.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३७५. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “11. सन्तति, अपत्य, and Titles”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Sometimes a descent or offspring marker appears beside a title-bearing person.
- (D) It merges repeated names into one person without supporting markers.

३७६. Which rule best follows from the section “11. सन्तति, अपत्य, and Titles” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) If a branch is attached to a महामहोपाध्याय, कवि, वैयाकरण, ज्योतिर्विद, or पण्डित, the entry may preserve not only descent but intellectual prestige.

३७७. Which rule best follows from the section “11. सन्तति, अपत्य, and Titles” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The title must therefore remain attached to the entry.

३७८. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “12. सन्तति, अपत्य, and Numbers”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Numbers attached to सन्तति or अपत्य entries are important.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

३७९. Which rule best follows from the section “12. सन्तति, अपत्य, and Numbers” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) Their meaning should not be guessed, but their placement must be preserved.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

३८०. Which rule best follows from the section “12. सन्तति, अपत्य, and Numbers” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) 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.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३८१. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “13. When सन्तति and अपत्य Overlap”?

- (A) In some clusters, सन्तति and अपत्य appear near each other.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It merges repeated names into one person without supporting markers.

३८२. Which rule best follows from the section “13. When सन्तति and अपत्य Overlap” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The decoder should not try to standardize all such entries into one term.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

३८३. Which rule best follows from the section “13. When सन्तति and अपत्य Overlap” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) If the source uses सन्तति, preserve सन्तति.
- (D) It replaces the source wording with a polished story before analysis begins.

३८४. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “14. False Direct Genealogy: A Warning”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Suppose a modern editor sees “X सन्तति - Y” and draws X as father of Y.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It reads village names only as decorative locations with no genealogical function.

३८५. Why is “X सन्तति - Y” important in the section “14. False Direct Genealogy: A Warning” of Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) Suppose a modern editor sees “X सन्तति - Y” and draws X as father of Y.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३८६. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “15. How to Represent These Terms in Charts”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) In a genealogical chart, सुत or पुत्र can usually be drawn as a solid vertical line from father to son.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

३८७. Which rule best follows from the section “15. How to Represent These Terms in Charts” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) But सन्तति and अपत्य should often be drawn differently.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It reads village names only as decorative locations with no genealogical function.

३८८. Which rule best follows from the section “15. How to Represent These Terms in Charts” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Until then, the chart should show that the descent is real but the intermediate generations are not fully specified in that entry.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३८९. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “16. Critical Analysis: What These Words Reveal”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) The use of सन्तति and अपत्य reveals that the Panji is interested in continuity more than biography.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

३९०. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “17. Source-Enshrinement Protocol for सन्तति and अपत्य”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It assumes that every compact formula can be translated word for word.
- (D) 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;...

३९१. Which rule best follows from the section “17. Source-Enshrinement Protocol for सन्तति and अपत्य” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) 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;...
- (D) It reads village names only as decorative locations with no genealogical function.

३९२. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “18. Rules for Reading सन्तति and अपत्य”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It converts every name into a fixed surname without checking context.
- (C) First, preserve the exact word used by the source.
- (D) It reads village names only as decorative locations with no genealogical function.

३९३. Which rule best follows from the section “18. Rules for Reading सन्तति and अपत्य” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It merges repeated names into one person without supporting markers.
- (D) First, preserve the exact word used by the source.

३९४. Which rule best follows from the section “18. Rules for Reading सन्तति and अपत्य” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) Fourth, do not turn either word into direct sonship without additional evidence.

३९५. In Chapter 7. Reading “सन्तति” and “अपत्य”, what is the main point of the section “19. Conclusion: Continuity as Record”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It converts every name into a fixed surname without checking context.
- (C) सन्तति and अपत्य show that the Panji is not merely a list of immediate fathers and sons.
- (D) It replaces the source wording with a polished story before analysis begins.

३९६. Which rule best follows from the section “19. Conclusion: Continuity as Record” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) It is a record of continuity.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३९७. Which rule best follows from the section “19. Conclusion: Continuity as Record” in Chapter 7. Reading “सन्तति” and “अपत्य”?

- (A) The record does not always give a modern family tree, but it gives the evidence from which responsible family trees can later be built.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

३९८. Which statement best summarizes the role of Chapter 7. Reading “सन्तति” and “अपत्य” in the overall decoding method?

- (A) It uses Reading “सन्तति” and “अपत्य” to strengthen source-preserving, evidence-based interpretation of the Panji.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

Chapter 8. Reading “सँ” in the Panji

३९९. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “1. The Small Word That Opens Many Doors”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) Among all the compact signs of Prachin Panji, the word “सँ” is one of the most powerful.

४००. Which rule best follows from the section “1. The Small Word That Opens Many Doors” in Chapter 8. Reading “सँ” in the Panji?

- (A) The decoder must first preserve it, then classify it, and only after that translate it.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

४०१. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “2. Why “सँ” Cannot Be Translated Too Early”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) The most common error is to translate every “सँ” as “from.” Sometimes that is correct.

४०२. Which rule best follows from the section “2. Why “सँ” Cannot Be Translated Too Early” in Chapter 8. Reading “सँ” in the Panji?

- (A) It converts every name into a fixed surname without checking context.
- (B) For this reason, the first-pass translation of “सँ” should be “linked with.” This neutral phrase keeps the relation open.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It replaces the source wording with a polished story before analysis begins.

४०३. Which rule best follows from the section “2. Why “सँ” Cannot Be Translated Too Early” in Chapter 8. Reading “सँ” in the Panji?

- (A) Data rule: in the transcription layer, preserve “सँ” exactly.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

४०४. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “3. “सँ” as Origin”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) In some entries, “सँ” does appear to indicate origin.
- (D) It converts every name into a fixed surname without checking context.

४०५. Which rule best follows from the section “3. “सँ” as Origin” in Chapter 8. Reading “सँ” in the Panji?

- (A) However, origin should not be assumed merely because a place follows “सँ.” The Panji often preserves more than one kind of place relation.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It merges repeated names into one person without supporting markers.
- (D) It replaces the source wording with a polished story before analysis begins.

४०६. Which rule best follows from the section “3. “सँ” as Origin” in Chapter 8. Reading “सँ” in the Panji?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Therefore the origin reading must be supported by surrounding evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It reads village names only as decorative locations with no genealogical function.

४०७. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “4. “सँ” as Residence or Settlement Association”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Many entries use “सँ” to show that a person or branch is associated with a place.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

४०८. Which rule best follows from the section “4. “सँ” as Residence or Settlement Association” in Chapter 8. Reading “सँ” in the Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) The reader should ask: is the place acting as the present location of the branch?
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It assumes that every compact formula can be translated word for word.

४०९. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “5. “सँ” as Marriage Connection”?

- (A) In marriage entries, “सँ” often links one house with another.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It replaces the source wording with a polished story before analysis begins.

४१०. Which rule best follows from the section “5. “सँ” as Marriage Connection” in Chapter 8. Reading “सँ” in the Panji?

- (A) 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.
- (B) It merges repeated names into one person without supporting markers.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

४११. Which rule best follows from the section “5. “सँ” as Marriage Connection” in Chapter 8. Reading “सँ” in the Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) A place following “सँ” in such a passage may identify the affinal house rather than the person’s own ancestral village.

४१२. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “6. “सँ” in मातृक चक्र”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) When a passage belongs to a मातृक चक्र, “सँ” becomes even more delicate.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

४१३. Which rule best follows from the section “6. “सँ” in मातृक चक्र” in Chapter 8. Reading “सँ” in the Panji?

- (A) It merges repeated names into one person without supporting markers.
- (B) The decoder must therefore change the table type.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

४१४. Which rule best follows from the section “6. “सँ” in मातृक चक्र” in Chapter 8. Reading “सँ” in the Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) 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...
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

४१५. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “7. “सँ” with दौहित्र”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) When “सँ” appears near दौहित्र, the entry is not a simple paternal settlement statement.

४१६. Which rule best follows from the section “7. “सँ” with दौहित्र” in Chapter 8. Reading “सँ” in the Panji?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) दौहित्र” entry should be tagged as a daughter-line or maternal-bridge entry.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

४१७. Which rule best follows from the section “7. “सँ” with दौहित्र” in Chapter 8. Reading “सँ” in the Panji?

- (A) The table should ask: whose daughter’s son is he, and which village is the maternal or affinal connector?
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It converts every name into a fixed surname without checking context.

४१८. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “8. “सँ” with सुत and सुतो”?

- (A) 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.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It converts every name into a fixed surname without checking context.

४१९. Which rule best follows from the section “8. “सँ” with सुत and सुतो” in Chapter 8. Reading “सँ” in the Panji?

- (A) It merges repeated names into one person without supporting markers.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The reader must map the chain before assigning the place.
- (D) It reads village names only as decorative locations with no genealogical function.

४२०. Which rule best follows from the section “8. “सँ” with सुत and सुतो” in Chapter 8. Reading “सँ” in the Panji?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) 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...
- (C) It merges repeated names into one person without supporting markers.
- (D) It replaces the source wording with a polished story before analysis begins.

४२१. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “9. “सँ” with सन्तति and अपत्य”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) When “सँ” appears near सन्तति or अपत्य, it often connects a branch or ancestor-attached line with a place.
- (D) It replaces the source wording with a polished story before analysis begins.

४२२. Which rule best follows from the section “9. “सँ” with सन्तति and अपत्य” in Chapter 8. Reading “सँ” in the Panji?

- (A) Record the ancestor-name, the relation word, the place after “सँ,” and the governing village frame.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It converts every name into a fixed surname without checking context.

४२३. Which rule best follows from the section “9. “सँ” with सन्तति and अपत्य” in Chapter 8. Reading “सँ” in the Panji?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It converts every name into a fixed surname without checking context.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) Critical caution: do not turn a branch-place link into a direct biography.

४२४. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “10. “सँ” and Multiple Places”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) Some entries contain more than one place.

४२५. Which rule best follows from the section “10. “सँ” and Multiple Places” in Chapter 8. Reading “सँ” in the Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) The decoder must preserve all places and their connectors.
- (C) It merges repeated names into one person without supporting markers.
- (D) It converts every name into a fixed surname without checking context.

४२६. Which rule best follows from the section “10. “सँ” and Multiple Places” in Chapter 8. Reading “सँ” in the Panji?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Data rule: do not use one undifferentiated place field.
- (D) It replaces the source wording with a polished story before analysis begins.

४२७. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “11. “सँ” and Numbers”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) Numbers often appear near “सँ” links.

४२८. Which rule best follows from the section “11. “सँ” and Numbers” in Chapter 8. Reading “सँ” in the Panji?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Its relationship to the “सँ” phrase must be preserved.

४२९. Which rule best follows from the section “11. “सँ” and Numbers” in Chapter 8. Reading “सँ” in the Panji?

- (A) For example, if a number appears immediately before or after a “सँ” place, the table should record that position exactly.
- (B) It converts every name into a fixed surname without checking context.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४३०. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “12. “सँ” and Titles”?

- (A) When a titled person is linked with a place through “सँ,” the entry may preserve both intellectual status and geographical identity.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats abbreviations as ornaments rather than evidence.

४३१. Which rule best follows from the section “12. “सँ” and Titles” in Chapter 8. Reading “सँ” in the Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) When a titled person is linked with a place through “सँ,” the entry may preserve both intellectual status and geographical identity.
- (D) It replaces the source wording with a polished story before analysis begins.

४३२. Which rule best follows from the section “12. “सँ” and Titles” in Chapter 8. Reading “सँ” in the Panji?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) Therefore the “सँ” place should be entered not only in the person index but also in the title index.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

४३३. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “13. “सँ” and अपरा”?

- (A) When अपरा introduces another branch or case, “सँ” in the following phrase may belong to the new branch, not to the previous one.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

४३४. Why is “सँ” important in the section “13. “सँ” and अपरा” of Chapter 8. Reading “सँ” in the Panji?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) When अपरा introduces another branch or case, “सँ” in the following phrase may belong to the new branch, not to the previous one.
- (D) It replaces the source wording with a polished story before analysis begins.

- ४३५. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “14. “सँ” and OCR Difficulty”?**
- (A) It treats abbreviations as ornaments rather than evidence.
 - (B) It replaces the source wording with a polished story before analysis begins.
 - (C) In the digital files, “सँ” is sometimes joined to the preceding or following word.
 - (D) It reads village names only as decorative locations with no genealogical function.
- ४३६. Which rule best follows from the section “14. “सँ” and OCR Difficulty” in Chapter 8. Reading “सँ” in the Panji?**
- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (B) The editor must therefore search for forms both with and without spaces.
 - (C) It treats marriage links as irrelevant to lineage reconstruction.
 - (D) It ignores मातृक चक्र and keeps only the paternal line.
- ४३७. Which rule best follows from the section “14. “सँ” and OCR Difficulty” in Chapter 8. Reading “सँ” in the Panji?**
- (A) It merges repeated names into one person without supporting markers.
 - (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (C) Data rule: preserve the original joined form in transcription, but create a segmented reading in the analysis layer.
 - (D) It treats marriage links as irrelevant to lineage reconstruction.
- ४३८. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “15. A Four-Step Method for “सँ””?**
- (A) Every “सँ” entry should be decoded in four steps.
 - (B) It treats marriage links as irrelevant to lineage reconstruction.
 - (C) It merges repeated names into one person without supporting markers.
 - (D) It removes numbers, titles, and uncertainty in order to simplify the passage.
- ४३९. Which rule best follows from the section “15. A Four-Step Method for “सँ”” in Chapter 8. Reading “सँ” in the Panji?**
- (A) It treats the Panji as a modern government census and ignores relational evidence.
 - (B) It treats marriage links as irrelevant to lineage reconstruction.
 - (C) Every “सँ” entry should be decoded in four steps.
 - (D) It reads village names only as decorative locations with no genealogical function.
- ४४०. Which rule best follows from the section “15. A Four-Step Method for “सँ”” in Chapter 8. Reading “सँ” in the Panji?**
- (A) It ignores मातृक चक्र and keeps only the paternal line.
 - (B) First, preserve the original phrase exactly as written.
 - (C) It treats the Panji as a modern government census and ignores relational evidence.
 - (D) It treats abbreviations as ornaments rather than evidence.
- ४४१. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “16. Example of Neutral First-Pass Reading”?**
- (A) It replaces the source wording with a polished story before analysis begins.
 - (B) It assumes that every compact formula can be translated word for word.
 - (C) 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...”
 - (D) It treats abbreviations as ornaments rather than evidence.

४४२. Which rule best follows from the section “16. Example of Neutral First-Pass Reading” in Chapter 8. Reading “सँ” in the Panji?

- (A) 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...”
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४४३. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “17. Critical Analysis: What “सँ” Reveals”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) The frequent use of “सँ” reveals that the Panji thinks relationally.
- (D) It assumes that every compact formula can be translated word for word.

४४४. Which rule best follows from the section “17. Critical Analysis: What “सँ” Reveals” in Chapter 8. Reading “सँ” in the Panji?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It must connect them: to villages, branches, mothers, daughters, marriages, titles, and houses.

४४५. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “18. The “सँ” Data Table”?

- (A) 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;...
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

४४६. Which rule best follows from the section “18. The “सँ” Data Table” in Chapter 8. Reading “सँ” in the Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) 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;...
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

४४७. Which rule best follows from the section “18. The “सँ” Data Table” in Chapter 8. Reading “सँ” in the Panji?

- (A) The entry type should be one of the following: paternal, branch, village cluster, marriage, maternal cycle, दौहित्र, title-bearing, note-linked, or uncertain.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

४४८. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “19. Rules for Reading “सँ””?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) First, never translate “सँ” automatically as “from.” Second, preserve the original phrase exactly.
- (D) It merges repeated names into one person without supporting markers.

४४९. Which rule best follows from the section “19. Rules for Reading “सँ” in Chapter 8. Reading “सँ” in the Panji?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) First, never translate “सँ” automatically as “from.” Second, preserve the original phrase exactly.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४५०. Which rule best follows from the section “19. Rules for Reading “सँ” in Chapter 8. Reading “सँ” in the Panji?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) Third, identify the entry type before deciding the meaning.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

४५१. In Chapter 8. Reading “सँ” in the Panji, what is the main point of the section “20. Conclusion: The Connector as Evidence”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) The word “सँ” is small, but it carries major evidence.

४५२. Which rule best follows from the section “20. Conclusion: The Connector as Evidence” in Chapter 8. Reading “सँ” in the Panji?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Like “सँ,” they must be preserved before they can be explained.
- (D) It merges repeated names into one person without supporting markers.

४५३. Which statement best summarizes the role of Chapter 8. Reading “सँ” in the Panji in the overall decoding method?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It uses Reading “सँ” in the Panji to strengthen source-preserving, evidence-based interpretation of the Panji.
- (D) It treats abbreviations as ornaments rather than evidence.

Chapter 9. Reading Numbers in Parentheses

४५४. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “1. Why the Numbers Need Their Own Method”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The numbers in Prachin Panji are among the most difficult features of the source.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४५५. Which rule best follows from the section “1. Why the Numbers Need Their Own Method” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) A number must not be deleted because it is unexplained.
- (D) It converts every name into a fixed surname without checking context.

४५६. Which rule best follows from the section “1. Why the Numbers Need Their Own Method” in Chapter 9. Reading Numbers in Parentheses?

- (A) It merges repeated names into one person without supporting markers.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It must not be silently corrected because it looks irregular.

४५७. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “2. The Main Forms of Numbering”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It assumes that every compact formula can be translated word for word.
- (D) The source shows several kinds of numerical forms.

४५८. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “3. Preserve the Number Exactly”?

- (A) The first rule is exact preservation.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४५९. Which rule best follows from the section “3. Preserve the Number Exactly” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) If the source writes (२२७/०४), the editor must preserve the double slash.
- (C) It merges repeated names into one person without supporting markers.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

४६०. Which rule best follows from the section “3. Preserve the Number Exactly” in Chapter 9. Reading Numbers in Parentheses?

- (A) If the source writes (८७/०), the zero must remain.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४६१. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “4. Simple Parenthetical Numbers”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) Simple parenthetical numbers such as (१३१), (१८०), or (३७६) may appear as large sequence markers, page-linked markers, entry numbers, or register references.

४६२. Which rule best follows from the section “4. Simple Parenthetical Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) Their exact function must be determined by location and repetition.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

୪୬୩. Which rule best follows from the section “4. Simple Parenthetical Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) The editor must record them separately rather than combining them.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

୪୬୪. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “5. Single-Slash Numbers”?

- (A) Single-slash forms such as (୮୭/୦), (୧୧୦/୦୭), (୧୪୩/୦୯), and (୨୫/୦୫) are frequent in the source.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It merges repeated names into one person without supporting markers.

୪୬୫. Which rule best follows from the section “5. Single-Slash Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) The first element and second element should be recorded separately, but only after the whole original form is preserved.
- (B) It converts every name into a fixed surname without checking context.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

୪୬୬. Which rule best follows from the section “5. Single-Slash Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) A number after a named person may identify that person or entry.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

୪୬୭. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “6. Double-Slash Numbers”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Double-slash forms such as (୨୨୭//୦୪), (୧୭//୦୮), (୫୪//୦୩), and (୩୩୨//୧୦) require special care.
- (D) It assumes that every compact formula can be translated word for word.

୪୬୮. Which rule best follows from the section “6. Double-Slash Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) The double slash must be preserved in all layers.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats abbreviations as ornaments rather than evidence.

୪୬୯. Which rule best follows from the section “6. Double-Slash Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) It converts every name into a fixed surname without checking context.
- (D) In the normalized search layer, the editor may also create a searchable form without slashes, but that must not replace the original.

४७०. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “7. Numbers with Zero”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Forms containing zero, such as (८७/०) or (५८/०), are especially important.
- (D) It converts every name into a fixed surname without checking context.

४७१. Which rule best follows from the section “7. Numbers with Zero” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It should never be dropped.
- (D) It converts every name into a fixed surname without checking context.

४७२. Which rule best follows from the section “7. Numbers with Zero” in Chapter 9. Reading Numbers in Parentheses?

- (A) Critical caution: do not treat zero as OCR dirt.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

४७३. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “8. Paired Parenthetical Numbers”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Sometimes two parenthetical numbers appear close together.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It assumes that every compact formula can be translated word for word.

४७४. Which rule best follows from the section “8. Paired Parenthetical Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) The editor should not combine paired numbers into one.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

४७५. Which rule best follows from the section “8. Paired Parenthetical Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) If the source has (१८०) (३७६), the data table should record two numbers with their relative order and spacing.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

४७६. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “9. Numbers Beside Names”?

- (A) Many numbers appear immediately after personal names.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It reads village names only as decorative locations with no genealogical function.

४७७. Which rule best follows from the section “9. Numbers Beside Names” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It converts every name into a fixed surname without checking context.
- (D) These may identify the person, the entry, a branch, or a cross-reference.

४७८. Which rule best follows from the section “9. Numbers Beside Names” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The number should remain attached to the person in the data table, but the interpretation should remain cautious.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

४७९. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “10. Numbers Beside Relationship Words”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It merges repeated names into one person without supporting markers.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) Numbers may appear beside सुत, सुतो, सुता, पौत्र, प्रपौत्र, सन्तति, अपत्य, or दौहित्र phrases.

४८०. Which rule best follows from the section “10. Numbers Beside Relationship Words” in Chapter 9. Reading Numbers in Parentheses?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) These numbers may identify a generational link, entry reference, branch, or note.

४८१. Which rule best follows from the section “10. Numbers Beside Relationship Words” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) Critical caution: when attachment is uncertain, do not force it.
- (D) It converts every name into a fixed surname without checking context.

४८२. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “11. Numbers Beside Village Links”?

- (A) When numbers appear near village links, they may identify a branch associated with that village.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

४८३. Which rule best follows from the section “11. Numbers Beside Village Links” in Chapter 9. Reading Numbers in Parentheses?

- (A) When numbers appear near village links, they may identify a branch associated with that village.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It assumes that every compact formula can be translated word for word.

४८४. Which rule best follows from the section “11. Numbers Beside Village Links” in Chapter 9. Reading Numbers in Parentheses?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) They can help distinguish one branch of a village from another.
- (D) It treats abbreviations as ornaments rather than evidence.

४८५. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “12. Numbers Beside Titles”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) A number beside a title-bearing person may help identify that scholar or official more precisely.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats abbreviations as ornaments rather than evidence.

४८६. Which rule best follows from the section “12. Numbers Beside Titles” in Chapter 9. Reading Numbers in Parentheses?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) A number beside a title-bearing person may help identify that scholar or official more precisely.

४८७. Which rule best follows from the section “12. Numbers Beside Titles” in Chapter 9. Reading Numbers in Parentheses?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) 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.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

४८८. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “13. Numbers Beside विवाह”?

- (A) Marriage entries sometimes contain numbers, dates, or both.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

४८९. Which rule best follows from the section “13. Numbers Beside विवाह” in Chapter 9. Reading Numbers in Parentheses?

- (A) The number must be separated from the date.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

४९०. Which rule best follows from the section “13. Numbers Beside विवाह” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) In a विवाह entry, the number may identify the marriage record, the person, the branch, or a note.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

४९१. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “14. Numbers Beside दौहित्र”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) A दौहित्र entry marks a daughter’s-son relation.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४९२. Which rule best follows from the section “14. Numbers Beside दौहित्र” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) If a number appears near such an entry, it may identify a maternal or affinal connection rather than a paternal descent-line.

४९३. Which rule best follows from the section “14. Numbers Beside दौहित्र” in Chapter 9. Reading Numbers in Parentheses?

- (A) The number should therefore be entered into the maternal-link table as well as the person index.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats abbreviations as ornaments rather than evidence.

४९४. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “15. Numbers with दीप”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) When a number appears with दीप, the source is pointing toward a note, annotation, or reference layer.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

४९५. Which rule best follows from the section “15. Numbers with दीप” in Chapter 9. Reading Numbers in Parentheses?

- (A) The word दीप must remain attached to the number.
- (B) It converts every name into a fixed surname without checking context.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It reads village names only as decorative locations with no genealogical function.

४९६. Which rule best follows from the section “15. Numbers with दीप” in Chapter 9. Reading Numbers in Parentheses?

- (A) Such entries should be treated separately from ordinary numbered entries.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It assumes that every compact formula can be translated word for word.

४९७. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “16. Numbers and Page-Like Headings”?

- (A) Some numbers appear in positions that look like page, section, or printed-register headings.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

४९८. Which rule best follows from the section “16. Numbers and Page-Like Headings” in Chapter 9. Reading Numbers in Parentheses?

- (A) These must still be preserved, but they should be classified differently.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It assumes that every compact formula can be translated word for word.

४९९. Which rule best follows from the section “16. Numbers and Page-Like Headings” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) A page-like heading should not be attached to the nearest person unless the source clearly does so.
- (D) It reads village names only as decorative locations with no genealogical function.

५००. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “17. Numbers and OCR Risk”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It converts every name into a fixed surname without checking context.
- (D) Numbers are vulnerable to OCR error.

५०१. Which rule best follows from the section “17. Numbers and OCR Risk” in Chapter 9. Reading Numbers in Parentheses?

- (A) Therefore number readings should be verified where possible against page images, repeated forms, and context.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It reads village names only as decorative locations with no genealogical function.

५०२. Which rule best follows from the section “17. Numbers and OCR Risk” in Chapter 9. Reading Numbers in Parentheses?

- (A) If the source has a suspicious number, the editor should preserve it with an uncertainty mark rather than silently correcting it.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५०३. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “18. The Number Table”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) To enshrine the numerical data, the book should maintain a number table with the following columns:
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५०४. Which rule best follows from the section “18. The Number Table” in Chapter 9. Reading Numbers in Parentheses?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) To enshrine the numerical data, the book should maintain a number table with the following columns:
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

५०५. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “14. Critical note.”?

- (A) This table will later allow the numerical system to be studied across the entire source.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It reads village names only as decorative locations with no genealogical function.

५०६. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “19. How Numbers Help Critical Analysis”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) Numbers are not merely technical clutter.
- (D) It reads village names only as decorative locations with no genealogical function.

५०७. Which rule best follows from the section “19. How Numbers Help Critical Analysis” in Chapter 9. Reading Numbers in Parentheses?

- (A) They may distinguish persons, branches, titles, marriages, notes, and source layers.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It merges repeated names into one person without supporting markers.

५०८. Which rule best follows from the section “19. How Numbers Help Critical Analysis” in Chapter 9. Reading Numbers in Parentheses?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) They may also show that the record was not casual memory but disciplined registration.
- (D) It replaces the source wording with a polished story before analysis begins.

५०९. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “20. Common Errors in Reading Numbers”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The most common errors are: First, deleting numbers because they are unexplained.

५१०. Which rule best follows from the section “20. Common Errors in Reading Numbers” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It merges repeated names into one person without supporting markers.
- (D) Ninth, failing to record numbers in the village and title indexes.

५११. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “21. Rules for Reading Numbers in Parentheses”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) First, preserve every number exactly as written.

५१३. Which rule best follows from the section “21. Rules for Reading Numbers in Parentheses” in Chapter 9. Reading Numbers in Parentheses?

- (A) First, preserve every number exactly as written.
- (B) It merges repeated names into one person without supporting markers.
- (C) It converts every name into a fixed surname without checking context.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५१३. Which rule best follows from the section “21. Rules for Reading Numbers in Parentheses” in Chapter 9. Reading Numbers in Parentheses?

- (A) Third, record the words immediately before and after the number.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

५१४. In Chapter 9. Reading Numbers in Parentheses, what is the main point of the section “22. Conclusion: Numbers as Archival Memory”?

- (A) The numbers in Prachin Panji are difficult because they belong to the internal discipline of the register.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

५१५. Which rule best follows from the section “22. Conclusion: Numbers as Archival Memory” in Chapter 9. Reading Numbers in Parentheses?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It is a reason to preserve them more carefully.

५१६. Which rule best follows from the section “22. Conclusion: Numbers as Archival Memory” in Chapter 9. Reading Numbers in Parentheses?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) A number may tell us how the record itself organized that memory.

५१७. Which statement best summarizes the role of Chapter 9. Reading Numbers in Parentheses in the overall decoding method?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It uses Reading Numbers in Parentheses to strengthen source-preserving, evidence-based interpretation of the Panji.

Chapter 10. Abbreviations and Titles

५१८. In Chapter 10. Abbreviations and Titles, what is the main point of the section “1. Why Abbreviations and Titles Matter”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It assumes that every compact formula can be translated word for word.
- (D) Abbreviations and titles are small signs with large consequences.

५१९. Which rule best follows from the section “1. Why Abbreviations and Titles Matter” in Chapter 10. Abbreviations and Titles?

- (A) 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...
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats abbreviations as ornaments rather than evidence.

५२०. Which rule best follows from the section “1. Why Abbreviations and Titles Matter” in Chapter 10. Abbreviations and Titles?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It may distinguish one Raghunath from another Raghunath, one Ganga from another Ganga, or one Harinath from another Harinath.

५२१. In Chapter 10. Abbreviations and Titles, what is the main point of the section “2. Title as Identity, Not Ornament”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) In ordinary reading, one may skip an honorific because it appears decorative.

५२२. Which rule best follows from the section “2. Title as Identity, Not Ornament” in Chapter 10. Abbreviations and Titles?

- (A) Data rule: every title must be transcribed exactly, indexed separately, and attached to the person and village where it appears.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It merges repeated names into one person without supporting markers.

५२३. Which rule best follows from the section “2. Title as Identity, Not Ornament” in Chapter 10. Abbreviations and Titles?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It assumes that every compact formula can be translated word for word.
- (C) Critical caution: do not translate away a title.
- (D) It merges repeated names into one person without supporting markers.

५२४. In Chapter 10. Abbreviations and Titles, what is the main point of the section “3. Abbreviations as Compressed Authority”?

- (A) The Panji frequently uses abbreviated forms.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

५२५. Which rule best follows from the section “3. Abbreviations as Compressed Authority” in Chapter 10. Abbreviations and Titles?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) The modern editor must reconstruct them through repeated examples.

५२६. Which rule best follows from the section “3. Abbreviations as Compressed Authority” in Chapter 10.

Abbreviations and Titles?

- (A) Critical caution: an abbreviation should not be expanded once and then applied everywhere mechanically.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

५२७. In Chapter 10. Abbreviations and Titles, what is the main point of the section “4. महामहोपाध्याय and महामहो”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) महामहोपाध्याय is one of the most important learned titles in the Panji.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५२८. Which rule best follows from the section “4. महामहोपाध्याय and महामहो” in Chapter 10. Abbreviations and Titles?

- (A) When such a title appears beside a person, it should be treated as intellectual evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५२९. Which rule best follows from the section “4. महामहोपाध्याय and महामहो” in Chapter 10. Abbreviations and Titles?

- (A) Data rule: all महामहोपाध्याय-related forms should be indexed under one normalized title category while preserving the original form in each entry.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

५३०. In Chapter 10. Abbreviations and Titles, what is the main point of the section “5. म. म. and म.म.उ.”?

- (A) occur in title-bearing passages.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats abbreviations as ornaments rather than evidence.

५३१. Which rule best follows from the section “5. म. म. and म.म.उ.” in Chapter 10. Abbreviations and Titles?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) They likely belong to the same learned-title environment as महामहोपाध्याय, but each occurrence must be preserved as written.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

५३२. Which rule best follows from the section “5. म. म. and म.म.उ.” in Chapter 10. Abbreviations and Titles?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) The editor should not silently reduce it to म.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

५३३. In Chapter 10. Abbreviations and Titles, what is the main point of the section “6. ठ. and ठाकुर”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) likely abbreviates ठाकुर in many contexts, but it must still be handled carefully.
- (D) It treats abbreviations as ornaments rather than evidence.

५३४. Which rule best follows from the section “6. ठ. and ठाकुर” in Chapter 10. Abbreviations and Titles?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It likely abbreviates ठाकुर in many contexts, but it must still be handled carefully.

५३५. Which rule best follows from the section “6. ठ. and ठाकुर” in Chapter 10. Abbreviations and Titles?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) 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.
- (C) It merges repeated names into one person without supporting markers.
- (D) It converts every name into a fixed surname without checking context.

५३६. In Chapter 10. Abbreviations and Titles, what is the main point of the section “7. प्र. and प्रो”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The forms प्र., प्रो, and joined प्र appear frequently and are among the most difficult abbreviations.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५३७. Which rule best follows from the section “7. प्र. and प्रो” in Chapter 10. Abbreviations and Titles?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) Because of this uncertainty, they should be preserved rather than prematurely expanded.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It assumes that every compact formula can be translated word for word.

५३८. Which rule best follows from the section “7. प्र. and प्रो” in Chapter 10. Abbreviations and Titles?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It assumes that every compact formula can be translated word for word.
- (D) The safest method is to create a separate “qualifier” column.

५३९. In Chapter 10. Abbreviations and Titles, what is the main point of the section “8. ब., बाबू, and Later Social Titles”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) or बाबू may appear in later portions of the source.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

५४०. Which rule best follows from the section “8. ब., बाबू, and Later Social Titles” in Chapter 10. Abbreviations and Titles?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) They should be preserved because they help locate persons in status, time, and social usage.

५४१. Which rule best follows from the section “8. ब., बाबू, and Later Social Titles” in Chapter 10. Abbreviations and Titles?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) A title like बाबू may distinguish later elite or administrative families from older scholastic title patterns.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

५४२. In Chapter 10. Abbreviations and Titles, what is the main point of the section “9. पं., पण्डित, and Learned Identity”?

- (A) पण्डित and its abbreviated forms indicate learned identity.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५४३. Which rule best follows from the section “9. पं., पण्डित, and Learned Identity” in Chapter 10. Abbreviations and Titles?

- (A) When पण्डित appears beside a village and lineage, the entry may help identify a learned house.
- (B) It converts every name into a fixed surname without checking context.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats abbreviations as ornaments rather than evidence.

५४४. Which rule best follows from the section “9. पं., पण्डित, and Learned Identity” in Chapter 10. Abbreviations and Titles?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It assumes that every compact formula can be translated word for word.
- (D) Data rule: every पण्डित entry should be indexed by person, village, title, and number.

५४५. In Chapter 10. Abbreviations and Titles, what is the main point of the section “10. कवि and कविराज”?

- (A) The titles कवि and कविराज preserve literary identity.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It reads village names only as decorative locations with no genealogical function.

५४६. Which rule best follows from the section “10. कवि and कविराज” in Chapter 10. Abbreviations and Titles?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) The titles कवि and कविराज preserve literary identity.

५४७. Which rule best follows from the section “10. कवि and कविराज” in Chapter 10. Abbreviations and Titles?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) When such a title appears in a village cluster, it should be connected to the literary history of Mithila.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It assumes that every compact formula can be translated word for word.

५४८. In Chapter 10. Abbreviations and Titles, what is the main point of the section “11. वैयाकरण”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) वैयाकरण means grammarian.
- (C) It merges repeated names into one person without supporting markers.
- (D) It reads village names only as decorative locations with no genealogical function.

५४९. Which rule best follows from the section “11. वैयाकरण” in Chapter 10. Abbreviations and Titles?

- (A) A person marked as वैयाकरण should therefore be treated as a learned specialist.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

५५०. Which rule best follows from the section “11. वैयाकरण” in Chapter 10. Abbreviations and Titles?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It converts every name into a fixed surname without checking context.
- (D) It may identify the person’s intellectual field, distinguish him from others, and connect his branch to scholastic prestige.

५५१. In Chapter 10. Abbreviations and Titles, what is the main point of the section “12. ज्योतिर्विद, ज्यो., and Related Forms”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It converts every name into a fixed surname without checking context.
- (C) It assumes that every compact formula can be translated word for word.
- (D) Titles related to ज्योतिष or ज्योतिर्विद identify persons associated with astrology, astronomy, calendrical calculation, or ritual time-knowledge.

५५२. Which rule best follows from the section “12. ज्योतिर्विद, ज्यो., and Related Forms” in Chapter 10. Abbreviations and Titles?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) Titles related to ज्योतिष or ज्योतिर्विद identify persons associated with astrology, astronomy, calendrical calculation, or ritual time-knowledge.

५५३. Which rule best follows from the section “12. ज्योतिर्विद, ज्यो., and Related Forms” in Chapter 10. Abbreviations and Titles?

- (A) appear, they should be preserved exactly.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५५४. In Chapter 10. Abbreviations and Titles, what is the main point of the section “13. धर्माधिकारी and Legal-Ritual Authority”?

- (A) A title such as धर्माधिकारी or धर्माधिकारणिक points toward authority in dharma, social regulation, legal-ritual judgment, or learned office.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It merges repeated names into one person without supporting markers.

५५५. Which rule best follows from the section “13. धर्माधिकारी and Legal-Ritual Authority” in Chapter 10. Abbreviations and Titles?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) Data rule: such titles should be indexed under ritual-legal authority and cross-linked with villages and numbers.
- (D) It merges repeated names into one person without supporting markers.

५५६. Which rule best follows from the section “13. धर्माधिकारी and Legal-Ritual Authority” in Chapter 10. Abbreviations and Titles?

- (A) Critical caution: do not reduce dharma-authority titles to vague honorifics.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

५५७. In Chapter 10. Abbreviations and Titles, what is the main point of the section “14. पौराणिक, मीमांसक, अग्निहोत्रिक, and Specialist Titles”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) The Panji also preserves specialist titles connected with textual, ritual, and philosophical traditions.

५५८. Which rule best follows from the section “14. पौराणिक, मीमांसक, अग्निहोत्रिक, and Specialist Titles” in Chapter 10. Abbreviations and Titles?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) They should be treated as evidence of specialization, not merely as adjectives.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

५५९. Which rule best follows from the section “14. पौराणिक, मीमांसक, अग्निहोत्रिक, and Specialist Titles” in Chapter 10. Abbreviations and Titles?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Data rule: create separate specialist-title categories and do not merge all learned titles into one generic “scholar” label.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

५६०. In Chapter 10. Abbreviations and Titles, what is the main point of the section “15. चौधरी, ठाकुर, महाराज कुमार, and Status Titles”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Some titles indicate social or political status rather than scholastic specialization.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

५६१. Which rule best follows from the section “15. चौधरी, ठाकुर, महाराज कुमार, and Status Titles” in Chapter 10. Abbreviations and Titles?

- (A) It merges repeated names into one person without supporting markers.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) 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.

५६२. Which rule best follows from the section “15. चौधरी, ठाकुर, महाराज कुमार, and Status Titles” in Chapter 10. Abbreviations and Titles?

- (A) Scholastic titles and later status titles may appear in different historical strata, though this must be proven from the data rather than assumed.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

५६३. In Chapter 10. Abbreviations and Titles, what is the main point of the section “16. Titles with Numbers”?

- (A) It converts every name into a fixed surname without checking context.
- (B) A title beside a number is especially valuable.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

५६४. Which rule best follows from the section “16. Titles with Numbers” in Chapter 10. Abbreviations and Titles?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It converts every name into a fixed surname without checking context.
- (D) The number may help identify the titled person or connect him to another entry.

५६५. Which rule best follows from the section “16. Titles with Numbers” in Chapter 10. Abbreviations and Titles?

- (A) If a वैयाकरण, कविराज, महामहोपाध्याय, or ठाकुर appears with a parenthetical number, that number must remain attached in the table.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

५६६. In Chapter 10. Abbreviations and Titles, what is the main point of the section “17. Titles with Villages”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It merges repeated names into one person without supporting markers.
- (C) A title with a village is also important.
- (D) It converts every name into a fixed surname without checking context.

५६७. Which rule best follows from the section “17. Titles with Villages” in Chapter 10. Abbreviations and Titles?

- (A) It merges repeated names into one person without supporting markers.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It may identify a learned village, a scholarly branch, a marriage-linked house, or a place where a title-bearing person was remembered.

५६८. Which rule best follows from the section “17. Titles with Villages” in Chapter 10. Abbreviations and Titles?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) Data rule: every title-bearing entry must be entered in the village gazetteer as well as the title index.

५६९. In Chapter 10. Abbreviations and Titles, what is the main point of the section “18. Titles with Relationship Words”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) Titles also interact with relationship words.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

५७०. Which rule best follows from the section “18. Titles with Relationship Words” in Chapter 10. Abbreviations and Titles?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) The title’s attachment must be determined carefully.
- (D) It replaces the source wording with a polished story before analysis begins.

५७१. Which rule best follows from the section “18. Titles with Relationship Words” in Chapter 10. Abbreviations and Titles?

- (A) It merges repeated names into one person without supporting markers.
- (B) If it appears in a dense chain, the full chain must be segmented before the title is assigned.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

५७२. In Chapter 10. Abbreviations and Titles, what is the main point of the section “19. Abbreviation Expansion Protocol”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Every abbreviation should be handled in four layers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It reads village names only as decorative locations with no genealogical function.

५७३. Which rule best follows from the section “19. Abbreviation Expansion Protocol” in Chapter 10. Abbreviations and Titles?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) Every abbreviation should be handled in four layers.

५७४. Which rule best follows from the section “19. Abbreviation Expansion Protocol” in Chapter 10. Abbreviations and Titles?

- (A) It converts every name into a fixed surname without checking context.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) Preserve spelling, dots, spacing, and joined form.

५७५. In Chapter 10. Abbreviations and Titles, what is the main point of the section “20. The Title Index”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It merges repeated names into one person without supporting markers.
- (C) 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...
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

५७६. Which rule best follows from the section “20. The Title Index” in Chapter 10. Abbreviations and Titles?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) 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...
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

५७७. Which rule best follows from the section “20. The Title Index” in Chapter 10. Abbreviations and Titles?

- (A) The title index should be searchable by both original form and normalized category.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

५७८. In Chapter 10. Abbreviations and Titles, what is the main point of the section “21. Critical Analysis: What Titles Reveal”?

- (A) The titles in Prachin Panji reveal that Mithila’s genealogical memory was also intellectual memory.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It merges repeated names into one person without supporting markers.

५७९. Which rule best follows from the section “21. Critical Analysis: What Titles Reveal” in Chapter 10. Abbreviations and Titles?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) The society did not preserve only biological descent.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

५८०. Which rule best follows from the section “21. Critical Analysis: What Titles Reveal” in Chapter 10. Abbreviations and Titles?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) The appearance of administrative or status titles suggests that the record continued to absorb later social realities.
- (D) It replaces the source wording with a polished story before analysis begins.

५८१. In Chapter 10. Abbreviations and Titles, what is the main point of the section “22. Common Errors in Reading Titles and Abbreviations”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It merges repeated names into one person without supporting markers.
- (C) The most common errors are: First, ignoring abbreviations because they are short.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

५८२. Which rule best follows from the section “22. Common Errors in Reading Titles and Abbreviations” in Chapter 10. Abbreviations and Titles?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) Seventh, failing to distinguish learned titles from status titles.

५८३. In Chapter 10. Abbreviations and Titles, what is the main point of the section “23. Rules for Reading Abbreviations and Titles”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) First, preserve every title and abbreviation exactly as written.

५८४. Which rule best follows from the section “23. Rules for Reading Abbreviations and Titles” in Chapter 10. Abbreviations and Titles?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) First, preserve every title and abbreviation exactly as written.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It replaces the source wording with a polished story before analysis begins.

444. Which rule best follows from the section “23. Rules for Reading Abbreviations and Titles” in Chapter 10.

Abbreviations and Titles?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) Fourth, distinguish learned, literary, ritual, administrative, and status titles.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

445. In Chapter 10. Abbreviations and Titles, what is the main point of the section “24. Conclusion: Titles as Social Memory”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Abbreviations and titles show that the Panji remembers more than descent.
- (D) It reads village names only as decorative locations with no genealogical function.

446. What function or working meaning is assigned to “Part III” in Chapter 10. Abbreviations and Titles?

- (A) Genealogy, Marriage, and Maternal Networks.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It merges repeated names into one person without supporting markers.

447. Which rule best follows from the section “24. Conclusion: Titles as Social Memory” in Chapter 10. Abbreviations and Titles?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) These small signs help distinguish persons, trace scholarly houses, identify learned villages, and reconstruct Mithila’s intellectual landscape.
- (D) It merges repeated names into one person without supporting markers.

448. Which statement best summarizes the role of Chapter 10. Abbreviations and Titles in the overall decoding method?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It merges repeated names into one person without supporting markers.
- (D) It uses Abbreviations and Titles to strengthen source-preserving, evidence-based interpretation of the Panji.

Chapter 11. The Paternal Line

449. In Chapter 11. The Paternal Line, what is the main point of the section “1. Why the Paternal Line Must Be Reconstructed Carefully”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) The paternal line is the most visible line in the Panji, but it is not always the simplest line to reconstruct.

450. Which rule best follows from the section “1. Why the Paternal Line Must Be Reconstructed Carefully” in Chapter 11. The Paternal Line?

- (A) It must be reconstructed from relationship markers.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

- ५९३. Which rule best follows from the section “1. Why the Paternal Line Must Be Reconstructed Carefully” in Chapter 11. The Paternal Line?**
- (A) It converts every name into a fixed surname without checking context.
 - (B) It reads village names only as decorative locations with no genealogical function.
 - (C) These must be distinguished from सन्तति and अपत्य, which often mark branch continuity rather than direct one-generation descent.
 - (D) It treats the Panji as a modern government census and ignores relational evidence.
- ५९३. In Chapter 11. The Paternal Line, what is the main point of the section “2. The Direct Descent Markers”?**
- (A) The strongest direct paternal markers are सुत, सुतो, and पुत्र.
 - (B) It treats abbreviations as ornaments rather than evidence.
 - (C) It treats the Panji as a modern government census and ignores relational evidence.
 - (D) It assumes that every compact formula can be translated word for word.
- ५९४. Which rule best follows from the section “2. The Direct Descent Markers” in Chapter 11. The Paternal Line?**
- (A) It ignores मातृक चक्र and keeps only the paternal line.
 - (B) They do not merely indicate vague descent.
 - (C) It treats abbreviations as ornaments rather than evidence.
 - (D) It reads village names only as decorative locations with no genealogical function.
- ५९५. Which rule best follows from the section “2. The Direct Descent Markers” in Chapter 11. The Paternal Line?**
- (A) It treats marriage links as irrelevant to lineage reconstruction.
 - (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (C) If it does not, the chart must show the distance while marking missing links.
 - (D) It replaces the source wording with a polished story before analysis begins.
- ५९६. In Chapter 11. The Paternal Line, what is the main point of the section “3. सुत as Father-Son Evidence”?**
- (A) It treats marriage links as irrelevant to lineage reconstruction.
 - (B) सुत is the most basic paternal marker.
 - (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (D) It replaces the source wording with a polished story before analysis begins.
- ५९७. Which rule best follows from the section “3. सुत as Father-Son Evidence” in Chapter 11. The Paternal Line?**
- (A) It treats abbreviations as ornaments rather than evidence.
 - (B) It ignores मातृक चक्र and keeps only the paternal line.
 - (C) It treats marriage links as irrelevant to lineage reconstruction.
 - (D) But the reader must still determine whose son he is.
- ५९८. Which rule best follows from the section “3. सुत as Father-Son Evidence” in Chapter 11. The Paternal Line?**
- (A) It merges repeated names into one person without supporting markers.
 - (B) It treats the Panji as a modern government census and ignores relational evidence.
 - (C) It assumes that every compact formula can be translated word for word.
 - (D) A careful editor should first separate the phrase.
- ५९९. In Chapter 11. The Paternal Line, what is the main point of the section “4. सुतो as Chain Marker”?**
- (A) It treats the Panji as a modern government census and ignores relational evidence.
 - (B) सुतो often appears in running genealogical chains.
 - (C) It treats abbreviations as ornaments rather than evidence.
 - (D) It assumes that every compact formula can be translated word for word.

६००. Which rule best follows from the section “4. सुतो as Chain Marker” in Chapter 11. The Paternal Line?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Because it frequently appears in dense passages, it must be read in relation to the entire chain rather than one word at a time.

६०१. Which rule best follows from the section “4. सुतो as Chain Marker” in Chapter 11. The Paternal Line?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Critical caution: do not normalize सुतो into सुत in the source layer.
- (D) It replaces the source wording with a polished story before analysis begins.

६०२. In Chapter 11. The Paternal Line, what is the main point of the section “5. पुत्र as Formal Sonship”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) पुत्र is a formal Sanskrit son-marker.
- (D) It reads village names only as decorative locations with no genealogical function.

६०३. Which rule best follows from the section “5. पुत्र as Formal Sonship” in Chapter 11. The Paternal Line?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) However, it may occur inside longer generational phrases with पौत्र and प्रपौत्र, and therefore it must not be isolated from the full ladder.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

६०४. Which rule best follows from the section “5. पुत्र as Formal Sonship” in Chapter 11. The Paternal Line?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) In such a case, पुत्र identifies the immediate father-son link closest to the named person, while पौत्र and प्रपौत्र identify higher generational levels.

६०५. In Chapter 11. The Paternal Line, what is the main point of the section “6. पौत्र and the Grandson Level”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) If the text says that a person is the पौत्र of another, there is one generation between them.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

६०६. Which rule best follows from the section “6. पौत्र and the Grandson Level” in Chapter 11. The Paternal Line?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) If he is not named, the chart should show an unknown intermediate generation.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It converts every name into a fixed surname without checking context.

६०७. Which rule best follows from the section “6. पौत्र and the Grandson Level” in Chapter 11. The Paternal Line?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) 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.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

६०८. In Chapter 11. The Paternal Line, what is the main point of the section “7. प्रपौत्र and the Great-Grandson Level”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) प्रपौत्र means great-grandson.
- (D) It treats abbreviations as ornaments rather than evidence.

६०९. Which rule best follows from the section “7. प्रपौत्र and the Great-Grandson Level” in Chapter 11. The Paternal Line?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) When it does not, the chart must preserve the distance without inventing missing names.

६१०. Which rule best follows from the section “7. प्रपौत्र and the Great-Grandson Level” in Chapter 11. The Paternal Line?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It should be copied, segmented, tabled, and only then explained.

६११. In Chapter 11. The Paternal Line, what is the main point of the section “8. वृद्ध प्रपौत्र and Qualified Generational Terms”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Sometimes the source includes qualified forms such as वृद्ध प्रपौत्र.
- (D) It assumes that every compact formula can be translated word for word.

६१२. Which rule best follows from the section “8. वृद्ध प्रपौत्र and Qualified Generational Terms” in Chapter 11. The Paternal Line?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It should not be translated casually as “old great-grandson” in a modern biographical sense.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

६१३. Which rule best follows from the section “8. वृद्ध प्रपौत्र and Qualified Generational Terms” in Chapter 11. The Paternal Line?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) Such phrases may distinguish senior and junior branches.
- (D) It reads village names only as decorative locations with no genealogical function.

६१४. In Chapter 11. The Paternal Line, what is the main point of the section “9. सुता in Paternal Reconstruction”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) सुता appears frequently and may introduce issue or offspring.

६१५. Which rule best follows from the section “9. सुता in Paternal Reconstruction” in Chapter 11. The Paternal Line?

- (A) It merges repeated names into one person without supporting markers.
- (B) But the editor must still check whether the passage belongs to a paternal line, a maternal cycle, a marriage entry, or a branch list.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

६१६. Which rule best follows from the section “9. सुता in Paternal Reconstruction” in Chapter 11. The Paternal Line?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) Critical caution: never translate सुता mechanically without context.
- (D) It reads village names only as decorative locations with no genealogical function.

६१७. In Chapter 11. The Paternal Line, what is the main point of the section “10. Distinguishing Direct Line from Branch Line”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The most important distinction in paternal reconstruction is between direct line and branch line.
- (D) It merges repeated names into one person without supporting markers.

६१८. Which rule best follows from the section “10. Distinguishing Direct Line from Branch Line” in Chapter 11. The Paternal Line?

- (A) A branch line should often be drawn as a branch box or dotted descent link until intermediate generations are known.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It reads village names only as decorative locations with no genealogical function.

६१९. Which rule best follows from the section “10. Distinguishing Direct Line from Branch Line” in Chapter 11. The Paternal Line?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) 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.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६२०. In Chapter 11. The Paternal Line, what is the main point of the section “11. Paternal Line and Village Attachment”?

- (A) The paternal line in the Panji is almost always tied to place.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६२१. Which rule best follows from the section “11. Paternal Line and Village Attachment” in Chapter 11. The Paternal Line?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Therefore the paternal chart should not be drawn separately from the village gazetteer.
- (D) It converts every name into a fixed surname without checking context.

- ६२३. Which rule best follows from the section “11. Paternal Line and Village Attachment” in Chapter 11. The Paternal Line?**
- (A) Each person in the paternal line should have a place field.
 - (B) It treats abbreviations as ornaments rather than evidence.
 - (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (D) It converts every name into a fixed surname without checking context.
- ६२३. In Chapter 11. The Paternal Line, what is the main point of the section “12. Paternal Line and Numbers”?**
- (A) It assumes that every compact formula can be translated word for word.
 - (B) It merges repeated names into one person without supporting markers.
 - (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (D) Numbers appear frequently in paternal chains.
- ६२४. Which rule best follows from the section “12. Paternal Line and Numbers” in Chapter 11. The Paternal Line?**
- (A) It reads village names only as decorative locations with no genealogical function.
 - (B) It may identify the entry, branch, person, or register location.
 - (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (D) It replaces the source wording with a polished story before analysis begins.
- ६२५. Which rule best follows from the section “12. Paternal Line and Numbers” in Chapter 11. The Paternal Line?**
- (A) The number should remain attached to its exact position in the chain.
 - (B) It merges repeated names into one person without supporting markers.
 - (C) It ignores मातृक चक्र and keeps only the paternal line.
 - (D) It treats abbreviations as ornaments rather than evidence.
- ६२६. In Chapter 11. The Paternal Line, what is the main point of the section “13. Paternal Line and Titles”?**
- (A) It merges repeated names into one person without supporting markers.
 - (B) It reads village names only as decorative locations with no genealogical function.
 - (C) It treats the Panji as a modern government census and ignores relational evidence.
 - (D) Titles can help identify persons in the paternal chain.
- ६२७. Which rule best follows from the section “13. Paternal Line and Titles” in Chapter 11. The Paternal Line?**
- (A) It reads village names only as decorative locations with no genealogical function.
 - (B) It assumes that every compact formula can be translated word for word.
 - (C) Titles can help identify persons in the paternal chain.
 - (D) It removes numbers, titles, and uncertainty in order to simplify the passage.
- ६२८. Which rule best follows from the section “13. Paternal Line and Titles” in Chapter 11. The Paternal Line?**
- (A) It assumes that every compact formula can be translated word for word.
 - (B) It merges repeated names into one person without supporting markers.
 - (C) Every titled person in the paternal line should have the title preserved beside the name.
 - (D) It removes numbers, titles, and uncertainty in order to simplify the passage.
- ६२९. In Chapter 11. The Paternal Line, what is the main point of the section “14. Paternal Line and Maternal Interruption”?**
- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
 - (B) A paternal passage may be interrupted by maternal or marriage information.
 - (C) It replaces the source wording with a polished story before analysis begins.
 - (D) It treats marriage links as irrelevant to lineage reconstruction.

६३०. Which rule best follows from the section “14. Paternal Line and Maternal Interruption” in Chapter 11. The Paternal Line?

- (A) 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.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It reads village names only as decorative locations with no genealogical function.

६३१. Which rule best follows from the section “14. Paternal Line and Maternal Interruption” in Chapter 11. The Paternal Line?

- (A) Data rule: do not force maternal material into the paternal chart.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

६३२. In Chapter 11. The Paternal Line, what is the main point of the section “15. Repeated Names in the Paternal Line”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Repeated names are a constant difficulty.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

६३३. Which rule best follows from the section “15. Repeated Names in the Paternal Line” in Chapter 11. The Paternal Line?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) The name alone is never enough.

६३४. Which rule best follows from the section “15. Repeated Names in the Paternal Line” in Chapter 11. The Paternal Line?

- (A) When the same name appears repeatedly, create separate provisional identities: Ganga-1, Ganga-2, Ganga-3, or similar working labels.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It reads village names only as decorative locations with no genealogical function.

६३५. In Chapter 11. The Paternal Line, what is the main point of the section “16. Paternal Line and Chronology”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) The paternal line can suggest chronology, but it does not automatically provide dates.

६३६. Which rule best follows from the section “16. Paternal Line and Chronology” in Chapter 11. The Paternal Line?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It merges repeated names into one person without supporting markers.
- (D) But the paternal line alone should not be converted into exact dates without support.

६३७. Which rule best follows from the section “16. Paternal Line and Chronology” in Chapter 11. The Paternal Line?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Data rule: distinguish generational order from calendar date.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

६३८. In Chapter 11. The Paternal Line, what is the main point of the section “17. Building the Paternal Table”?

- (A) It converts every name into a fixed surname without checking context.
- (B) A paternal-line table should include the following fields:
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

६३९. Which rule best follows from the section “17. Building the Paternal Table” in Chapter 11. The Paternal Line?

- (A) It converts every name into a fixed surname without checking context.
- (B) It assumes that every compact formula can be translated word for word.
- (C) A paternal-line table should include the following fields:
- (D) It treats the Panji as a modern government census and ignores relational evidence.

६४०. In Chapter 11. The Paternal Line, what is the main point of the section “15. Critical note.”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) Such a table is more reliable than immediate chart-making.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६४१. Which rule best follows from the section “15. Critical note.” in Chapter 11. The Paternal Line?

- (A) It assumes that every compact formula can be translated word for word.
- (B) The chart should come after the table.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It converts every name into a fixed surname without checking context.

६४२. In Chapter 11. The Paternal Line, what is the main point of the section “18. Charting the Paternal Line”?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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;...
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It assumes that every compact formula can be translated word for word.

६४३. Which rule best follows from the section “18. Charting the Paternal Line” in Chapter 11. The Paternal Line?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) 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;...
- (D) It merges repeated names into one person without supporting markers.

६४४. In Chapter 11. The Paternal Line, what is the main point of the section “19. Critical Analysis: What the Paternal Line Reveals”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The paternal line reveals continuity, inheritance of name, branch formation, scholarly houses, and village affiliation.
- (D) It converts every name into a fixed surname without checking context.

६४५. Which rule best follows from the section “19. Critical Analysis: What the Paternal Line Reveals” in Chapter 11.

The Paternal Line?

- (A) To study it properly, we must reconstruct it with precision while keeping its links to other strands visible.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It converts every name into a fixed surname without checking context.
- (D) It reads village names only as decorative locations with no genealogical function.

६४६. In Chapter 11. The Paternal Line, what is the main point of the section “20. Common Errors in Reconstructing the Paternal Line”?

- (A) The common errors are: First, treating every male name as part of one direct chain.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

६४७. In Chapter 11. The Paternal Line, what is the main point of the section “21. Rules for Reconstructing the Paternal Line”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) First, build the data table before drawing the chart.

६४८. Which rule best follows from the section “21. Rules for Reconstructing the Paternal Line” in Chapter 11. The Paternal Line?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Third, preserve generational distance for पौत्र and प्रपौत्र.
- (D) It assumes that every compact formula can be translated word for word.

६४९. Which rule best follows from the section “21. Rules for Reconstructing the Paternal Line” in Chapter 11. The Paternal Line?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Fourth, treat सन्तति and अपत्य as branch markers unless further evidence supplies direct links.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६५०. In Chapter 11. The Paternal Line, what is the main point of the section “22. Conclusion: The Paternal Line as the Spine, Not the Whole Body”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The paternal line is the spine of the Panji, but it is not the whole body.
- (D) It reads village names only as decorative locations with no genealogical function.

६५१. Which rule best follows from the section “22. Conclusion: The Paternal Line as the Spine, Not the Whole Body” in Chapter 11. The Paternal Line?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) 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.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It merges repeated names into one person without supporting markers.

६५२. Which rule best follows from the section “22. Conclusion: The Paternal Line as the Spine, Not the Whole Body” in Chapter 11. The Paternal Line?

- (A) That chapter will show why the Panji cannot be understood through paternal descent alone and how maternal circuits preserve the marriage memory of Mithila.
- (B) It converts every name into a fixed surname without checking context.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It reads village names only as decorative locations with no genealogical function.

६५३. Which statement best summarizes the role of Chapter 11. The Paternal Line in the overall decoding method?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It uses The Paternal Line to strengthen source-preserving, evidence-based interpretation of the Panji.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

Chapter 12. The Maternal Line: मातृक चक्र

६५४. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “1. Why the Maternal Line Needs Its Own Method”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It converts every name into a fixed surname without checking context.
- (D) The Panji cannot be understood through paternal descent alone.

६५५. Which rule best follows from the section “1. Why the Maternal Line Needs Its Own Method” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) 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?”

६५६. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “2. What “मातृक” Means in the Panji”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) मातृक means maternal, mother-related, or connected with the mother’s side.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

६५७. Which rule best follows from the section “2. What “मातृक” Means in the Panji” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) Data rule: every occurrence of मातृक must be tagged as maternal evidence and separated from ordinary paternal descent.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

६५८. Which rule best follows from the section “2. What “मातृक” Means in the Panji” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) Critical caution: do not read मातृक as an ornamental word.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It replaces the source wording with a polished story before analysis begins.

६५९. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “3. What “चक्र” Means”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) चक्र means circle, cycle, circuit, or connected round.

६६०. Which rule best follows from the section “3. What “चक्र” Means” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) 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...
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

६६१. Which rule best follows from the section “3. What “चक्र” Means” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) The passage must be mapped as a network.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

६६२. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “4. The Closing Formula “एवं ... मातृक चक्र””?

- (A) 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...
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

६६३. Which rule best follows from the section “4. The Closing Formula “एवं ... मातृक चक्र”” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) For example, a passage ending “एवं कमलापति मातृक चक्र” 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...
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

६६४. Which rule best follows from the section “4. The Closing Formula “एवं ... मातृक चक्र”” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) Data rule: treat “एवं ... मातृक चक्र” as a closure formula.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६६५. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “5. मातृक चक्र and सुता”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The word सुता frequently appears before or inside maternal-cycle passages.

६६६. Which rule best follows from the section “5. मातृक चक्र and सुता” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It converts every name into a fixed surname without checking context.
- (C) The exact function must be tested carefully.
- (D) It reads village names only as decorative locations with no genealogical function.

६६७. Which rule best follows from the section “5. मातृक चक्र and सुता” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It should not be treated as a simple list of sons without examining the maternal closure.
- (D) It merges repeated names into one person without supporting markers.

६६८. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “6. मातृक चक्र and “सँ””?

- (A) The connector “सँ” becomes especially important in maternal-cycle passages.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६६९. Which rule best follows from the section “6. मातृक चक्र and “सँ”” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) 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...
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६७०. Which rule best follows from the section “6. मातृक चक्र and “सँ”” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) Data rule: in मातृक चक्र entries, every “सँ” place should be entered in a maternal-place column, not only in the general village column.

६७१. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “7. मातृक चक्र and दौहित्र”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) दौहित्र means daughter’s son.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

६७२. Which rule best follows from the section “7. मातृक चक्र and दौहित्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) When दौहित्र appears near a village connector, the passage must be read as a maternal bridge.
- (D) It reads village names only as decorative locations with no genealogical function.

६७३. Which rule best follows from the section “7. मातृक चक्र and दौहित्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It merges repeated names into one person without supporting markers.
- (B) The village may identify the maternal house, the daughter’s married house, or the location through which the daughter’s-son relation is remembered.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

६७४. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “8. मातृक चक्र and Marriage Memory”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The Panji preserved maternal cycles because marriage memory mattered.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

६७५. Which rule best follows from the section “8. मातृक चक्र and Marriage Memory” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It helps preserve which houses have already been joined and through whom.

६७६. Which rule best follows from the section “8. मातृक चक्र and Marriage Memory” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) Data rule: the maternal-cycle table should be linked to the marriage table.

६७७. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “9. Women in the Panji: Presence Through Structure”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) A modern reader may notice that women are not always named in the same way as men.

६७८. Which rule best follows from the section “9. Women in the Panji: Presence Through Structure” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats abbreviations as ornaments rather than evidence.

६७९. Which rule best follows from the section “9. Women in the Panji: Presence Through Structure” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Critical analysis must therefore read the maternal line as a record of women’s structural role in Mithila’s social order.
- (D) It replaces the source wording with a polished story before analysis begins.

६८०. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “10. Boundaries of a मातृक चक्र”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) One of the hardest tasks is identifying where a maternal cycle begins.

६८१. Which rule best follows from the section “10. Boundaries of a मातृक चक्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) The decoder should work backward from the closure.
- (B) It merges repeated names into one person without supporting markers.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६८२. Which rule best follows from the section “10. Boundaries of a मातृक चक्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It converts every name into a fixed surname without checking context.
- (B) Look for the last clear paternal chain, then identify where the maternal or affinal links begin.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

६८३. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “11. मातृक चक्र and अपरा”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) The word अपरा often introduces another branch or case.

६८४. Which rule best follows from the section “11. मातृक चक्र and अपरा” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It converts every name into a fixed surname without checking context.
- (D) This must be decided from structure.

६८५. Which rule best follows from the section “11. मातृक चक्र and अपरा” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Critical caution: do not merge अपरा material into the preceding line without analysis.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

६८६. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “12. मातृक चक्र and Numbers”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) Maternal cycles often contain many parenthetical numbers.

६८७. Which rule best follows from the section “12. मातृक चक्र and Numbers” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) They must remain in the maternal table.

६८८. Which rule best follows from the section “12. मातृक चक्र and Numbers” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) If a number appears beside a person inside a maternal cycle, it may later help identify the same person elsewhere in a paternal line.

६८९. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “13. मातृक चक्र and Titles”?

- (A) Titles also appear inside or near maternal-cycle passages.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

६९०. Which rule best follows from the section “13. मातृक चक्र and Titles” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) This means that the maternal line can preserve intellectual and social prestige as well as marriage relation.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It merges repeated names into one person without supporting markers.

६९१. Which rule best follows from the section “13. मातृक चक्र and Titles” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) 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.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It assumes that every compact formula can be translated word for word.

६९२. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “14. How to Chart a मातृक चक्र”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) A मातृक चक्र should not be charted as a simple vertical tree.
- (C) It merges repeated names into one person without supporting markers.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६९३. Which rule best follows from the section “14. How to Chart a मातृक चक्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) A मातृक चक्र should not be charted as a simple vertical tree.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

६९४. Which rule best follows from the section “14. How to Chart a मातृक चक्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It assumes that every compact formula can be translated word for word.
- (C) Data rule: maternal charts should include unnamed structural women where the relation requires them.
- (D) It treats abbreviations as ornaments rather than evidence.

६९५. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “15. मातृक चक्र and Marriage Eligibility”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) The practical value of the मातृक चक्र lies partly in marriage regulation.
- (D) It treats abbreviations as ornaments rather than evidence.

६९६. Which rule best follows from the section “15. मातृक चक्र and Marriage Eligibility” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Critical analysis should therefore read मातृक चक्र as part of the legal-social function of the Panji, not merely as family memory.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

६९७. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “16. The Maternal-Cycle Data Table”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) A full मातृक चक्र table should include: 1.

६९८. Which rule best follows from the section “16. The Maternal-Cycle Data Table” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) A full मातृक चक्र table should include: 1.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

६९९. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “17. Critical Analysis: What Maternal Cycles Reveal”?

- (A) The repeated use of मातृक चक्र reveals that Mithila’s genealogical culture did not depend on paternal descent alone.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It merges repeated names into one person without supporting markers.
- (D) It assumes that every compact formula can be translated word for word.

७००. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “18. Common Errors in Reading मातृक चक्र”?

- (A) It merges repeated names into one person without supporting markers.
- (B) The common errors are: First, treating मातृक चक्र as a decorative phrase.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

७०१. Why is “सँ” important in the section “18. Common Errors in Reading मातृक चक्र” of Chapter 12. The Maternal Line: मातृक चक्र?

- (A) Fourth, translating “सँ” as origin without considering marriage or maternal link.
- (B) It converts every name into a fixed surname without checking context.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats abbreviations as ornaments rather than evidence.

७०२. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “19. Rules for Reading मातृक चक्र”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) First, treat मातृक चक्र as a structural category.
- (C) It merges repeated names into one person without supporting markers.
- (D) It replaces the source wording with a polished story before analysis begins.

७०३. Which rule best follows from the section “19. Rules for Reading मातृक चक्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) First, treat मातृक चक्र as a structural category.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It converts every name into a fixed surname without checking context.

७०४. Which rule best follows from the section “19. Rules for Reading मातृक चक्र” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) Third, identify the strict and possible wider boundaries.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७०५. In Chapter 12. The Maternal Line: मातृक चक्र, what is the main point of the section “20. Conclusion: The Maternal Line as the Social Web”?

- (A) The paternal line gives the Panji its spine, but the maternal line gives it a web.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It converts every name into a fixed surname without checking context.

७०६. Which rule best follows from the section “20. Conclusion: The Maternal Line as the Social Web” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) 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.

७०७. Which rule best follows from the section “20. Conclusion: The Maternal Line as the Social Web” in Chapter 12. The Maternal Line: मातृक चक्र?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) To decode the Panji responsibly, one must read the maternal line with the same seriousness as the paternal line.
- (C) It merges repeated names into one person without supporting markers.
- (D) It assumes that every compact formula can be translated word for word.

७०८. Which statement best summarizes the role of Chapter 12. The Maternal Line: मातृक चक्र in the overall decoding method?

- (A) It uses The Maternal Line: मातृक चक्र to strengthen source-preserving, evidence-based interpretation of the Panji.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

Chapter 13. Marriage Records

७०९. In Chapter 13. Marriage Records, what is the main point of the section “1. Why Marriage Records Are Central to the Panji”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Marriage records are not incidental notes in the Panji.
- (C) It converts every name into a fixed surname without checking context.
- (D) It reads village names only as decorative locations with no genealogical function.

७१०. Which rule best follows from the section “1. Why Marriage Records Are Central to the Panji” in Chapter 13. Marriage Records?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) These entries do not merely announce that a marriage took place.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

७११. Which rule best follows from the section “1. Why Marriage Records Are Central to the Panji” in Chapter 13. Marriage Records?

- (A) It may also distinguish first, second, or later marriages.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It merges repeated names into one person without supporting markers.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७१२. In Chapter 13. Marriage Records, what is the main point of the section “2. The Word विवाह”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) In the Panji, the word usually marks a formal marriage record, not a casual biographical detail.
- (D) It replaces the source wording with a polished story before analysis begins.

७१३. Which rule best follows from the section “2. The Word विवाह” in Chapter 13. Marriage Records?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) The surrounding names and villages must be checked to determine the two houses being connected.

७१४. Which rule best follows from the section “2. The Word विवाह” in Chapter 13. Marriage Records?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) The phrase before विवाह may identify the principal person.

७१५. In Chapter 13. Marriage Records, what is the main point of the section “3. Marriage as Bridge Between Houses”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) A marriage entry joins two houses.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

७१६. Which rule best follows from the section “3. Marriage as Bridge Between Houses” in Chapter 13. Marriage Records?

- (A) It merges repeated names into one person without supporting markers.
- (B) The decoder must identify which elements belong to the principal side and which belong to the affinal side.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It assumes that every compact formula can be translated word for word.

७१७. Which rule best follows from the section “3. Marriage as Bridge Between Houses” in Chapter 13. Marriage Records?

- (A) Data rule: the marriage table should contain two separate house columns: principal house and affinal house.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It converts every name into a fixed surname without checking context.

७१८. In Chapter 13. Marriage Records, what is the main point of the section “4. विवाह and सँ”?

- (A) The connector सँ becomes especially important in marriage entries.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It converts every name into a fixed surname without checking context.

७१९. Which rule best follows from the section “4. विवाह and सँ” in Chapter 13. Marriage Records?

- (A) For this reason, all सँ-phrases near विवाह must be classified carefully.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७२०. In Chapter 13. Marriage Records, what is the main point of the section “5. विवाह and Date Phrases”?

- (A) It merges repeated names into one person without supporting markers.
- (B) Some marriage entries include date phrases.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

७२१. Which rule best follows from the section “5. विवाह and Date Phrases” in Chapter 13. Marriage Records?

- (A) It merges repeated names into one person without supporting markers.
- (B) It assumes that every compact formula can be translated word for word.
- (C) Such phrases are extremely valuable and must be preserved exactly.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७२२. Which rule best follows from the section “5. विवाह and Date Phrases” in Chapter 13. Marriage Records?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) 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.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

७२३. In Chapter 13. Marriage Records, what is the main point of the section “6. विवाह and Parenthetical Numbers”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Marriage entries often contain parenthetical numbers.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

७२४. Which rule best follows from the section “6. विवाह and Parenthetical Numbers” in Chapter 13. Marriage Records?

- (A) The number may identify the marriage record, the person, the branch, the note, or a related register position.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It merges repeated names into one person without supporting markers.
- (D) It assumes that every compact formula can be translated word for word.

७२५. Which rule best follows from the section “6. विवाह and Parenthetical Numbers” in Chapter 13. Marriage Records?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It merges repeated names into one person without supporting markers.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) The number must be preserved exactly, including slash, double slash, zero, and spacing.

७२६. In Chapter 13. Marriage Records, what is the main point of the section “7. प्रथम विवाह and द्वितीय विवाह”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) The source contains entries marked as first marriage or second marriage.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats abbreviations as ornaments rather than evidence.

७२७. Which rule best follows from the section “7. प्रथम विवाह and द्वितीय विवाह” in Chapter 13. Marriage Records?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) When द्वितीय विवाह appears, the decoder must not treat it as a repetition of the first marriage.

७२८. Which rule best follows from the section “7. प्रथम विवाह and द्वितीय विवाह” in Chapter 13. Marriage Records?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It is a separate marriage event.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७२९. In Chapter 13. Marriage Records, what is the main point of the section “8. Marriage Entries and अपरा”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) अपरा often appears near marriage entries.

७३०. Which rule best follows from the section “8. Marriage Entries and अपरा” in Chapter 13. Marriage Records?

- (A) It converts every name into a fixed surname without checking context.
- (B) It may also distinguish children of another wife, another house, or another version of the record.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats abbreviations as ornaments rather than evidence.

७३१. Which rule best follows from the section “8. Marriage Entries and अपरा” in Chapter 13. Marriage Records?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Data rule: in marriage tables, अपरा should open a new provisional marriage sub-unit.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

७३२. In Chapter 13. Marriage Records, what is the main point of the section “9. विवाह and सुता”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The word सुता appears frequently after or near marriage entries.
- (D) It converts every name into a fixed surname without checking context.

७३३. Which rule best follows from the section “9. विवाह and सुता” in Chapter 13. Marriage Records?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) A passage may record a marriage and then list सुता.

७३४. Which rule best follows from the section “9. विवाह and सुता” in Chapter 13. Marriage Records?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) The reader must ask: are these the issue of the marriage?

७३५. In Chapter 13. Marriage Records, what is the main point of the section “10. विवाह and मातृक चक्र”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Marriage entries and मातृक चक्र are closely connected.
- (D) It assumes that every compact formula can be translated word for word.

७३६. Which rule best follows from the section “10. विवाह and मातृक चक्र” in Chapter 13. Marriage Records?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) Data rule: every विवाह entry should be cross-linked to nearby मातृक चक्र passages.

७३७. Which rule best follows from the section “10. विवाह and मातृक चक्र” in Chapter 13. Marriage Records?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) Critical caution: do not analyze marriage entries in isolation.

७३८. In Chapter 13. Marriage Records, what is the main point of the section “11. विवाह and दौहित्र”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It converts every name into a fixed surname without checking context.
- (D) दौहित्र means daughter’s son.

७३९. Which rule best follows from the section “11. विवाह and दौहित्र” in Chapter 13. Marriage Records?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) If a marriage entry is followed by or associated with a दौहित्र entry, the two should be studied together.

७४०. Which rule best follows from the section “11. विवाह and दौहित्र” in Chapter 13. Marriage Records?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It merges repeated names into one person without supporting markers.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) The daughter’s son may preserve the later memory of that marriage connection.

७४१. In Chapter 13. Marriage Records, what is the main point of the section “12. विवाह and Titles”?

- (A) Many marriage entries involve titled persons: ठो, महाराज, बाबू, वैयाकरण, कवि, पण्डित, or other learned and status designations.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It merges repeated names into one person without supporting markers.

७४२. Which rule best follows from the section “12. विवाह and Titles” in Chapter 13. Marriage Records?

- (A) The title must remain attached to the marriage record.
- (B) It merges repeated names into one person without supporting markers.
- (C) It converts every name into a fixed surname without checking context.
- (D) It assumes that every compact formula can be translated word for word.

७४३. Which rule best follows from the section “12. विवाह and Titles” in Chapter 13. Marriage Records?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It assumes that every compact formula can be translated word for word.
- (D) 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.

७४४. In Chapter 13. Marriage Records, what is the main point of the section “13. विवाह and Village Networks”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Marriage entries often contain several villages.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

७४५. Which rule best follows from the section “13. विवाह and Village Networks” in Chapter 13. Marriage Records?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) The marriage table must therefore be joined to the village gazetteer.

७४६. Which rule best follows from the section “13. विवाह and Village Networks” in Chapter 13. Marriage Records?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) A village mentioned in a marriage entry should be tagged by function: principal house, spouse house, affinal village, issue residence, maternal link, or uncertain.
- (D) It converts every name into a fixed surname without checking context.

७४७. In Chapter 13. Marriage Records, what is the main point of the section “14. Marriage and Chronology”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) Marriage entries can sometimes give chronological evidence.

७४८. Which rule best follows from the section “14. Marriage and Chronology” in Chapter 13. Marriage Records?

- (A) These should be preserved in a separate chronological field.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It assumes that every compact formula can be translated word for word.

७४९. Which rule best follows from the section “14. Marriage and Chronology” in Chapter 13. Marriage Records?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Data rule: distinguish traditional date phrase, explicit year, modern date, and inferred chronology.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It assumes that every compact formula can be translated word for word.

७५०. In Chapter 13. Marriage Records, what is the main point of the section “15. Marriage-Order and Issue Assignment”?

- (A) When multiple marriages are recorded, issue assignment becomes one of the most difficult tasks.
- (B) It converts every name into a fixed surname without checking context.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७५१. Which rule best follows from the section “15. Marriage-Order and Issue Assignment” in Chapter 13. Marriage Records?

- (A) The data table should therefore mark each child or issue-list with an attachment level: certain, probable, possible, or uncertain.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It converts every name into a fixed surname without checking context.
- (D) It merges repeated names into one person without supporting markers.

७५२. In Chapter 13. Marriage Records, what is the main point of the section “16. Marriage Entry Table”?

- (A) A full marriage-entry table should include:
- (B) It merges repeated names into one person without supporting markers.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७५३. Which rule best follows from the section “16. Marriage Entry Table” in Chapter 13. Marriage Records?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It merges repeated names into one person without supporting markers.
- (D) A full marriage-entry table should include:

७५४. In Chapter 13. Marriage Records, what is the main point of the section “20. Critical note.”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) This table will later become one of the most important appendices of the book.
- (D) It treats abbreviations as ornaments rather than evidence.

७५५. In Chapter 13. Marriage Records, what is the main point of the section “17. Critical Analysis: What Marriage Records Reveal”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) The marriage records reveal the Panji’s social purpose.

७५६. Which rule best follows from the section “17. Critical Analysis: What Marriage Records Reveal” in Chapter 13. Marriage Records?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The record is not merely preserving descent for memory.

७५७. Which rule best follows from the section “17. Critical Analysis: What Marriage Records Reveal” in Chapter 13. Marriage Records?

- (A) It converts every name into a fixed surname without checking context.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The presence of first and second marriage entries shows that the record could handle complexity.

७५८. In Chapter 13. Marriage Records, what is the main point of the section “18. Common Errors in Reading Marriage Records”?

- (A) The common errors are: First, treating विवाह as a casual note.
- (B) It converts every name into a fixed surname without checking context.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It assumes that every compact formula can be translated word for word.

७५९. Which rule best follows from the section “18. Common Errors in Reading Marriage Records” in Chapter 13. Marriage Records?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Second, failing to open a separate marriage table.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It converts every name into a fixed surname without checking context.

७६०. Which rule best follows from the section “18. Common Errors in Reading Marriage Records” in Chapter 13. Marriage Records?

- (A) Sixth, merging issue from separate marriages.
- (B) It converts every name into a fixed surname without checking context.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

७६१. In Chapter 13. Marriage Records, what is the main point of the section “19. Rules for Reading विवाह Entries”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) First, treat every विवाह marker as a structural event.
- (D) It assumes that every compact formula can be translated word for word.

७६२. Which rule best follows from the section “19. Rules for Reading विवाह Entries” in Chapter 13. Marriage Records?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) First, treat every विवाह marker as a structural event.
- (D) It merges repeated names into one person without supporting markers.

७६३. Which rule best follows from the section “19. Rules for Reading विवाह Entries” in Chapter 13. Marriage Records?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Third, identify principal house and affinal house separately.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats abbreviations as ornaments rather than evidence.

७६४. In Chapter 13. Marriage Records, what is the main point of the section “20. Conclusion: Marriage as the Engine of the Social Map”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It assumes that every compact formula can be translated word for word.
- (D) Marriage is the engine that turns genealogy into social map.

७६५. Which rule best follows from the section “20. Conclusion: Marriage as the Engine of the Social Map” in Chapter 13. Marriage Records?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It will show how दौहित्र, भगिनेय, marriage houses, and related terms preserve the crossings between families.
- (D) It replaces the source wording with a polished story before analysis begins.

७६६. Which statement best summarizes the role of Chapter 13. Marriage Records in the overall decoding method?

- (A) It uses Marriage Records to strengthen source-preserving, evidence-based interpretation of the Panji.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It reads village names only as decorative locations with no genealogical function.

Chapter 14. Daughter’s-Son and Affinal Links

७६७. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “1. Why Daughter’s-Son and Affinal Links Matter”?

- (A) The Panji cannot be decoded by following only fathers and sons.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It reads village names only as decorative locations with no genealogical function.

७६८. Which rule best follows from the section “1. Why Daughter’s-Son and Affinal Links Matter” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) This distinction must be protected carefully.
- (D) It merges repeated names into one person without supporting markers.

७६९. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “2. The Meaning of दौहित्र”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It merges repeated names into one person without supporting markers.
- (C) दौहित्र means daughter’s son, or maternal grandson.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७७०. Which rule best follows from the section “2. The Meaning of दौहित्र” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It converts every name into a fixed surname without checking context.
- (D) It does not mean ordinary son, and it should not be reduced to vague descendant.

७७१. Which rule best follows from the section “2. The Meaning of दौहित्र” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Data rule: every दौहित्र entry must be entered in both the person index and the maternal-affinal index.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It replaces the source wording with a polished story before analysis begins.

७७२. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “3. The Structural Position of a Daughter’s Son”?

- (A) A daughter’s son stands between two houses.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

७७३. Which rule best follows from the section “3. The Structural Position of a Daughter’s Son” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) The decoder must not decide too quickly.

७७४. Which rule best follows from the section “3. The Structural Position of a Daughter’s Son” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) A correct chart should show the daughter’s son as a bridge-person.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

७७५. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “4. दौहित्र and “सँ”?”

- (A) It merges repeated names into one person without supporting markers.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Many daughter’s-son entries appear with सँ.

७७६. Which rule best follows from the section “4. दौहित्र and “सँ”” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) This small connector must be read with special caution.
- (D) It converts every name into a fixed surname without checking context.

७७७. Which rule best follows from the section “4. दौहित्र and “सँ” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It converts every name into a fixed surname without checking context.
- (C) 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...
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७७८. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “5. दौहित्र and विवाह”?

- (A) A daughter’s-son relation is often the later consequence of a marriage.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७७९. Which rule best follows from the section “5. दौहित्र and विवाह” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Therefore दौहित्र entries should be compared with nearby विवाह entries and मातृक चक्र passages.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

७८०. Which rule best follows from the section “5. दौहित्र and विवाह” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) Data rule: all दौहित्र entries should be cross-linked with possible marriage entries in the same cluster.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It assumes that every compact formula can be translated word for word.

७८१. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “6. दौहित्र and मातृक चक्र”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It merges repeated names into one person without supporting markers.
- (D) A मातृक चक्र is a maternal circuit.

७८२. Which rule best follows from the section “6. दौहित्र and मातृक चक्र” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) The daughter’s son proves that the record is moving across the daughter’s line, not only down the father’s line.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

७८३. Which rule best follows from the section “6. दौहित्र and मातृक चक्र” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) When दौहित्र appears near a मातृक चक्र closure, the decoder should treat it as part of the maternal structure unless evidence shows otherwise.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It converts every name into a fixed surname without checking context.

७८४. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "7. भगिनेय and Related Collateral-Affinal Terms"?

- (A) Terms such as भगिनेय, meaning sister's son or nephew in many Sanskrit contexts, also preserve non-direct paternal relationships.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

७८५. Which rule best follows from the section "7. भगिनेय and Related Collateral-Affinal Terms" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) Terms such as भगिनेय, meaning sister's son or nephew in many Sanskrit contexts, also preserve non-direct paternal relationships.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It merges repeated names into one person without supporting markers.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७८६. Which rule best follows from the section "7. भगिनेय and Related Collateral-Affinal Terms" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It merges repeated names into one person without supporting markers.
- (C) It should be mapped as a collateral maternal link.
- (D) It treats abbreviations as ornaments rather than evidence.

७८७. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "8. Affinal Links: The Wife's House and the Husband's House"?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) Affinal relation means relation by marriage.

७८८. Which rule best follows from the section "8. Affinal Links: The Wife's House and the Husband's House" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It converts every name into a fixed surname without checking context.
- (C) The record may not always say "wife's house" in modern prose, but the structure often reveals it.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

७८९. Which rule best follows from the section "8. Affinal Links: The Wife's House and the Husband's House" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It assumes that every compact formula can be translated word for word.
- (C) Data rule: every marriage-linked entry should distinguish natal house, husband's house, wife's house, and later issue where possible.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

७९०. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "9. सुता in Affinal Context"?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The word सुता may appear in passages that are not simple paternal lists.
- (C) It converts every name into a fixed surname without checking context.
- (D) It merges repeated names into one person without supporting markers.

७९१. Which rule best follows from the section “9. सुता in Affinal Context” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) The decoder must therefore treat it carefully.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It replaces the source wording with a polished story before analysis begins.

७९२. Which rule best follows from the section “9. सुता in Affinal Context” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) The relation should not be assigned automatically to the nearest male name without structural analysis.
- (D) It treats abbreviations as ornaments rather than evidence.

७९३. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “10. अपरा in Daughter-Line and Affinal Records”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) अपरा often introduces another branch, another case, or another marriage-related unit.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats abbreviations as ornaments rather than evidence.

७९४. Which rule best follows from the section “10. अपरा in Daughter-Line and Affinal Records” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) When अपरा appears near दौहित्र, विवाह, or मातृक चक्र, the decoder should open a new provisional sub-entry.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

७९५. Which rule best follows from the section “10. अपरा in Daughter-Line and Affinal Records” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) Critical caution: do not merge two affinal branches because they share a nearby name or village.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It converts every name into a fixed surname without checking context.

७९६. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “11. Affinal Villages”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Affinal villages are villages connected through marriage rather than direct origin.
- (D) It merges repeated names into one person without supporting markers.

७९७. Which rule best follows from the section “11. Affinal Villages” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) A daughter may marry into one village; her son may be remembered through that village; a later maternal cycle may preserve the connection.
- (D) It replaces the source wording with a polished story before analysis begins.

७९८. Which rule best follows from the section “11. Affinal Villages” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) The village gazetteer must therefore include place function.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It converts every name into a fixed surname without checking context.

७९९. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “12. Daughter’s Son and Marriage Eligibility”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) The daughter’s-son relation mattered because marriage eligibility depended on remembered connections.

८००. Which rule best follows from the section “12. Daughter’s Son and Marriage Eligibility” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) दौहित्र entries helped preserve these cross-house memories.

८०१. Which rule best follows from the section “12. Daughter’s Son and Marriage Eligibility” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) Critical analysis should therefore connect दौहित्र with marriage regulation.

८०२. In Chapter 14. Daughter’s-Son and Affinal Links, what is the main point of the section “13. The Gendered Structure of Memory”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It converts every name into a fixed surname without checking context.
- (C) The Panji often records women indirectly.
- (D) It treats abbreviations as ornaments rather than evidence.

८०३. Which rule best follows from the section “13. The Gendered Structure of Memory” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) This indirectness should not be mistaken for insignificance.

८०४. Which rule best follows from the section “13. The Gendered Structure of Memory” in Chapter 14. Daughter’s-Son and Affinal Links?

- (A) Women create the crossings that the Panji must remember.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It assumes that every compact formula can be translated word for word.

८०५. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "14. How to Chart Daughter's-Son Relations"?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) A daughter's-son chart should use a bridge format.

८०६. Which rule best follows from the section "14. How to Chart Daughter's-Son Relations" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) A daughter's-son chart should use a bridge format.
- (C) It merges repeated names into one person without supporting markers.
- (D) It reads village names only as decorative locations with no genealogical function.

८०७. Which rule best follows from the section "14. How to Chart Daughter's-Son Relations" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) The mother's natal house should appear on one side.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

८०८. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "15. The Daughter's-Son and Affinal Data Table"?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It merges repeated names into one person without supporting markers.
- (C) A full table for दैहित्र 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...
- (D) It converts every name into a fixed surname without checking context.

८०९. Which rule best follows from the section "15. The Daughter's-Son and Affinal Data Table" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) A full table for दैहित्र 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...
- (D) It assumes that every compact formula can be translated word for word.

८१०. Which rule best follows from the section "15. The Daughter's-Son and Affinal Data Table" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It converts every name into a fixed surname without checking context.
- (D) This table should be linked to the person index, village gazetteer, marriage table, and maternal-cycle table.

८११. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "16. Critical Analysis: What Daughter's-Son Entries Reveal"?

- (A) It converts every name into a fixed surname without checking context.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) Daughter's-son entries reveal that the Panji preserves social relation beyond agnatic descent.
- (D) It reads village names only as decorative locations with no genealogical function.

८१३. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "17. Common Errors in Reading Daughter's-Son and Affinal Links"?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) 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;...
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

८१३. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "18. Rules for Reading दौहित्र and Affinal Links"?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) First, preserve the word दौहित्र exactly.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats abbreviations as ornaments rather than evidence.

८१४. Which rule best follows from the section "18. Rules for Reading दौहित्र and Affinal Links" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) First, preserve the word दौहित्र exactly.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It merges repeated names into one person without supporting markers.

८१५. Which rule best follows from the section "18. Rules for Reading दौहित्र and Affinal Links" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Fourth, record the unnamed daughter if the relation requires her.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

८१६. In Chapter 14. Daughter's-Son and Affinal Links, what is the main point of the section "19. Conclusion: The Crossings That Hold the Panji Together"?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It merges repeated names into one person without supporting markers.
- (D) Daughter's-son and affinal links show the Panji at its most socially intelligent.

८१७. Which rule best follows from the section "19. Conclusion: The Crossings That Hold the Panji Together" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) They record the crossings between houses that paternal descent alone cannot show.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८१८. Which rule best follows from the section "19. Conclusion: The Crossings That Hold the Panji Together" in Chapter 14. Daughter's-Son and Affinal Links?

- (A) 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...
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It replaces the source wording with a polished story before analysis begins.

८१९. Which statement best summarizes the role of Chapter 14. Daughter's-Son and Affinal Links in the overall decoding method?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It uses Daughter's-Son and Affinal Links to strengthen source-preserving, evidence-based interpretation of the Panji.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

Chapter 15. Multiple Marriages and Secondary Links

८२०. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “1. Why Multiple Marriages Need Special Treatment”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Multiple marriages are one of the places where the Panji becomes most difficult and most valuable.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It converts every name into a fixed surname without checking context.

८२१. Which rule best follows from the section “1. Why Multiple Marriages Need Special Treatment” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) 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.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats abbreviations as ornaments rather than evidence.

८२२. Which rule best follows from the section “1. Why Multiple Marriages Need Special Treatment” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) These labels prove that the record distinguishes marriage order.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It converts every name into a fixed surname without checking context.

८२३. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “2. विवाह as Event, द्वितीय विवाह as Separate Event”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) When the source says विवाह, it marks a marriage event.
- (D) It reads village names only as decorative locations with no genealogical function.

८२४. Which rule best follows from the section “2. विवाह as Event, द्वितीय विवाह as Separate Event” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) This must be entered as a separate record.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

८२५. Which rule best follows from the section “2. विवाह as Event, द्वितीय विवाह as Separate Event” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) The decoder should therefore create one marriage-event table, not one general marriage note.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८२६. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “3. प्रथम विवाह”?
- (A) प्रथम विवाह means first marriage.
 - (B) It merges repeated names into one person without supporting markers.
 - (C) It ignores मातृक चक्र and keeps only the paternal line.
 - (D) It treats abbreviations as ornaments rather than evidence.
८२७. Which rule best follows from the section “3. प्रथम विवाह” in Chapter 15. Multiple Marriages and Secondary Links?
- (A) It treats the Panji as a modern government census and ignores relational evidence.
 - (B) It merges repeated names into one person without supporting markers.
 - (C) It ignores मातृक चक्र and keeps only the paternal line.
 - (D) The entry should be treated as the first recorded marriage of the named person or titled house.
८२८. Which rule best follows from the section “3. प्रथम विवाह” in Chapter 15. Multiple Marriages and Secondary Links?
- (A) Data rule: mark प्रथम विवाह as marriage-order evidence and preserve all following material with attachment confidence.
 - (B) It treats abbreviations as ornaments rather than evidence.
 - (C) It ignores मातृक चक्र and keeps only the paternal line.
 - (D) It treats marriage links as irrelevant to lineage reconstruction.
८२९. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “4. द्वितीय विवाह”?
- (A) It merges repeated names into one person without supporting markers.
 - (B) It assumes that every compact formula can be translated word for word.
 - (C) It reads village names only as decorative locations with no genealogical function.
 - (D) द्वितीय विवाह means second marriage.
८३०. Which rule best follows from the section “4. द्वितीय विवाह” in Chapter 15. Multiple Marriages and Secondary Links?
- (A) It ignores मातृक चक्र and keeps only the paternal line.
 - (B) It treats marriage links as irrelevant to lineage reconstruction.
 - (C) Do not attach preceding children to the second marriage unless they appear after the second-marriage marker or are otherwise clearly connected.
 - (D) It converts every name into a fixed surname without checking context.
८३१. Which rule best follows from the section “4. द्वितीय विवाह” in Chapter 15. Multiple Marriages and Secondary Links?
- (A) It replaces the source wording with a polished story before analysis begins.
 - (B) Likewise, do not attach later children to the first marriage without evidence.
 - (C) It merges repeated names into one person without supporting markers.
 - (D) It treats the Panji as a modern government census and ignores relational evidence.
८३२. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “5. The Role of अपरा in Multiple-Marriage Contexts”?
- (A) It treats abbreviations as ornaments rather than evidence.
 - (B) It treats the Panji as a modern government census and ignores relational evidence.
 - (C) It ignores मातृक चक्र and keeps only the paternal line.
 - (D) अपरा is especially important when multiple marriages are involved.
८३३. Which rule best follows from the section “5. The Role of अपरा in Multiple-Marriage Contexts” in Chapter 15. Multiple Marriages and Secondary Links?
- (A) Near प्रथम विवाह or द्वितीय विवाह, अपरा should be treated as a possible signal of another marital or affinal unit.
 - (B) It treats marriage links as irrelevant to lineage reconstruction.
 - (C) It assumes that every compact formula can be translated word for word.
 - (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८३४. Which rule best follows from the section “5. The Role of अपरा in Multiple-Marriage Contexts” in Chapter 15.

Multiple Marriages and Secondary Links?

- (A) A passage may record a second marriage and then use अपरा before listing names and villages.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८३५. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “6. Secondary Links”?

- (A) 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.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

८३६. Which rule best follows from the section “6. Secondary Links” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) Data rule: secondary links should be placed in linked tables, not forced into the paternal chart.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

८३७. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “7. Multiple Marriage and मातृक चक्र”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Multiple marriages can generate multiple maternal cycles.
- (C) It merges repeated names into one person without supporting markers.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

८३८. Which rule best follows from the section “7. Multiple Marriage and मातृक चक्र” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Later daughter’s-son entries may preserve those differences.
- (D) It replaces the source wording with a polished story before analysis begins.

८३९. Which rule best follows from the section “7. Multiple Marriage and मातृक चक्र” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) 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.
- (B) It merges repeated names into one person without supporting markers.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८४०. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “8. Multiple Marriage and दौहित्र”?

- (A) Daughter’s-son entries become more complex when multiple marriages are present.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८४१. Which rule best follows from the section “8. Multiple Marriage and दौहित्र” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) The decoder should therefore examine where the दौहित्र entry appears relative to the marriage markers.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८४२. Which rule best follows from the section “8. Multiple Marriage and दौहित्र” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) 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.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८४३. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “9. Multiple Marriage and सुता”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) सुता lists are difficult even in simple paternal passages.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It converts every name into a fixed surname without checking context.

८४४. Which rule best follows from the section “9. Multiple Marriage and सुता” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) 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.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८४५. Which rule best follows from the section “9. Multiple Marriage and सुता” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) The safe method is to record the list exactly, then assign issue only with stated confidence: certain, probable, possible, or uncertain.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It converts every name into a fixed surname without checking context.

८४६. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “10. Multiple Marriage and Villages”?

- (A) Each marriage may connect a house with a different village.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८४७. Which rule best follows from the section “10. Multiple Marriage and Villages” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) The village function must be marked carefully.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८४८. Which rule best follows from the section “10. Multiple Marriage and Villages” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Data rule: in multiple-marriage records, the village table should include marriage order and place function.
- (C) It merges repeated names into one person without supporting markers.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८४९. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “11. Multiple Marriage and Titles”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) Many multiple-marriage entries involve titled persons: ठो, बाबू, महाराजाधिराज, वैयाकरण, कवि, पण्डित, and others.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८५०. Which rule best follows from the section “11. Multiple Marriage and Titles” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) The title must remain attached because it may identify the person whose marriage is being recorded.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

८५१. Which rule best follows from the section “11. Multiple Marriage and Titles” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It converts every name into a fixed surname without checking context.
- (C) If a titled person has a first and second marriage, the title should be repeated or carried in each marriage-event row.
- (D) It replaces the source wording with a polished story before analysis begins.

८५२. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “12. Multiple Marriage and Numbers”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Numbers near multiple-marriage entries may identify the marriage event, person, branch, issue group, or note.

८५३. Which rule best follows from the section “12. Multiple Marriage and Numbers” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Numbers near multiple-marriage entries may identify the marriage event, person, branch, issue group, or note.

८५४. Which rule best follows from the section “12. Multiple Marriage and Numbers” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) When first and second marriages occur, numbers can help distinguish the two events.

८५५. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “13. Explicit Dates in Later Marriage Records”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It converts every name into a fixed surname without checking context.
- (C) Some later marriage entries may include explicit date-like statements, including year-like forms or modern calendar expressions.
- (D) It assumes that every compact formula can be translated word for word.

८५६. Which rule best follows from the section “13. Explicit Dates in Later Marriage Records” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) These must be kept distinct from parenthetical register numbers.

८५७. Which rule best follows from the section “13. Explicit Dates in Later Marriage Records” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It converts every name into a fixed surname without checking context.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) If the entry gives a precise modern date, it may help place the record chronologically.
- (D) It replaces the source wording with a polished story before analysis begins.

८५८. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “14. Issue Assignment Across Marriages”?

- (A) Issue assignment is the central problem in multiple-marriage decoding.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It merges repeated names into one person without supporting markers.

८५९. Which rule best follows from the section “14. Issue Assignment Across Marriages” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) A responsible editor should avoid false certainty.

८६०. Which rule best follows from the section “14. Issue Assignment Across Marriages” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Data rule: issue assignment must always include confidence.

८६१. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “15. Secondary Links and Future Marriage Eligibility”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) Secondary links matter because future marriage decisions depended on them.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It replaces the source wording with a polished story before analysis begins.

८६३. Which rule best follows from the section “15. Secondary Links and Future Marriage Eligibility” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It converts every name into a fixed surname without checking context.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) This is why multiple marriages appear in the record and why they must be decoded with care.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

८६३. Which rule best follows from the section “15. Secondary Links and Future Marriage Eligibility” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) Critical analysis should treat secondary links as part of the working legal-social memory of Mithila.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८६४. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “16. The Multiple-Marriage Data Table”?

- (A) 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;...
- (B) It assumes that every compact formula can be translated word for word.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It replaces the source wording with a polished story before analysis begins.

८६५. Which rule best follows from the section “16. The Multiple-Marriage Data Table” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) 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;...
- (D) It merges repeated names into one person without supporting markers.

८६६. Which rule best follows from the section “16. The Multiple-Marriage Data Table” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) This table should be connected to the person index, village gazetteer, marriage table, maternal-cycle table, and daughter’s-son table.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It assumes that every compact formula can be translated word for word.

८६७. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “17. Charting Multiple Marriages”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Multiple marriages should be charted with separate spouse boxes or marriage-event nodes.
- (C) It converts every name into a fixed surname without checking context.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८६८. Which rule best follows from the section “17. Charting Multiple Marriages” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) Multiple marriages should be charted with separate spouse boxes or marriage-event nodes.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८६१. Which rule best follows from the section “17. Charting Multiple Marriages” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) The principal person should not be connected to one undifferentiated spouse line.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It converts every name into a fixed surname without checking context.

८७०. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “18. Critical Analysis: What Multiple Marriages Reveal”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) Multiple marriages reveal that the Panji was built to handle social complexity.

८७१. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “19. Common Errors in Reading Multiple-Marriage Entries”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) 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...

८७२. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “20. Rules for Reading Multiple Marriages and Secondary Links”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) First, preserve प्रथम विवाह and द्वितीय विवाह exactly.

८७३. Which rule best follows from the section “20. Rules for Reading Multiple Marriages and Secondary Links” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) First, preserve प्रथम विवाह and द्वितीय विवाह exactly.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

८७४. Which rule best follows from the section “20. Rules for Reading Multiple Marriages and Secondary Links” in Chapter 15. Multiple Marriages and Secondary Links?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It converts every name into a fixed surname without checking context.
- (D) Second, create a separate row for each marriage event.

८७५. In Chapter 15. Multiple Marriages and Secondary Links, what is the main point of the section “21. Conclusion: Secondary Does Not Mean Small”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The term secondary link should never be understood as minor.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

८७६. Which rule best follows from the section “21. Conclusion: Secondary Does Not Mean Small” in Chapter 15.

Multiple Marriages and Secondary Links?

- (A) The term secondary link should never be understood as minor.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It converts every name into a fixed surname without checking context.

८७७. Which rule best follows from the section “21. Conclusion: Secondary Does Not Mean Small” in Chapter 15.

Multiple Marriages and Secondary Links?

- (A) It assumes that every compact formula can be translated word for word.
- (B) A daughter’s son may preserve the memory of an alliance.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८७८. Which statement best summarizes the role of Chapter 15. Multiple Marriages and Secondary Links in the overall decoding method?

- (A) It converts every name into a fixed surname without checking context.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It uses Multiple Marriages and Secondary Links to strengthen source-preserving, evidence-based interpretation of the Panji.

Chapter 16. The Village Universe of Prachin Panji

८७९. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “1. Why the Village Universe Matters”?

- (A) The Panji is not only a genealogy.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It merges repeated names into one person without supporting markers.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८८०. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “2. Village as Frame”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) It assumes that every compact formula can be translated word for word.
- (D) A village name may function as a frame.

८८१. Which rule best follows from the section “2. Village as Frame” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It converts every name into a fixed surname without checking context.
- (D) All following entries must be read in relation to that frame until the source shifts to another village or closes the group.

८८२. Which rule best follows from the section “2. Village as Frame” in Chapter 16. The Village Universe of Prachin Panji?

- (A) The decoder must preserve both the frame village and the attached place.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It replaces the source wording with a polished story before analysis begins.

८८३. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “3. Village as Cluster Closure”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) The source also uses closure formulae such as एते गंगोली ग्राम or एते सकराढ़ी ग्राम.
- (D) It converts every name into a fixed surname without checking context.

८८४. Which rule best follows from the section “3. Village as Cluster Closure” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) They show that the record is organizing several branches under one place category.

८८५. Which rule best follows from the section “3. Village as Cluster Closure” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) A closure formula should lead the editor to review the preceding material.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It assumes that every compact formula can be translated word for word.

८८६. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “4. Village as Branch-Seat”?

- (A) A branch may be attached to a village through सन्तति, अपत्य, a dash, or सँ.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) It replaces the source wording with a polished story before analysis begins.

८८७. Which rule best follows from the section “4. Village as Branch-Seat” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Critical caution: do not turn a branch-seat into a direct son in a family tree.
- (D) It merges repeated names into one person without supporting markers.

८८८. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “5. Village as Residence: वासी”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It assumes that every compact formula can be translated word for word.
- (C) The word वासी marks residence or recognized belonging.
- (D) It converts every name into a fixed surname without checking context.

८८९. Which rule best follows from the section “5. Village as Residence: वासी” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It converts every name into a fixed surname without checking context.
- (C) Residence must be distinguished from origin.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८९०. Which rule best follows from the section “5. Village as Residence: वासी” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) Data rule: every वासी entry should be tagged as residence or settlement association.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

८९१. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “6. Village as Ancestral Site: डीह”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) डीह is one of the most important settlement markers.
- (D) It reads village names only as decorative locations with no genealogical function.

८९२. Which rule best follows from the section “6. Village as Ancestral Site: डीह” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It should be preserved exactly.
- (D) It assumes that every compact formula can be translated word for word.

८९३. Which rule best follows from the section “6. Village as Ancestral Site: डीह” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) A डीह reference can distinguish one branch from another even when both belong to a larger village cluster.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It converts every name into a fixed surname without checking context.

८९४. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “7. मूलग्राम”?

- (A) मूलग्राम means root village or original village.
- (B) It merges repeated names into one person without supporting markers.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

८९५. Which rule best follows from the section “7. मूलग्राम” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It should therefore be preserved with special care in the gazetteer.
- (D) It treats abbreviations as ornaments rather than evidence.

८९६. Which rule best follows from the section “7. मूलग्राम” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) Data rule: create a separate place-function category for मूलग्राम.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

८९७. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “8. पाली and Locality Markers”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) पाली appears often in the source.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats abbreviations as ornaments rather than evidence.

८९८. Which rule best follows from the section “8. पाली and Locality Markers” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) The function must be determined from context.
- (D) It reads village names only as decorative locations with no genealogical function.

८९९. Which rule best follows from the section “8. पाली and Locality Markers” in Chapter 16. The Village Universe of Prachin Panji?

- (A) A phrase such as राजखंड, पाली or जलकौर पाली should not be simplified too quickly.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

९००. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “9. समेत and Included Settlements”?

- (A) The word समेत means including or together with.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It merges repeated names into one person without supporting markers.

९०१. Which rule best follows from the section “9. समेत and Included Settlements” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) When the source says that a village or branch includes another place, the included place must not be dropped.

९०२. Which rule best follows from the section “9. समेत and Included Settlements” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It merges repeated names into one person without supporting markers.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) समेत can preserve branch spread, settlement inclusion, or associated localities.

९०३. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “10. Multiple Villages in One Entry”?

- (A) Many entries contain several places in one compact phrase.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It reads village names only as decorative locations with no genealogical function.

१०४. Which rule best follows from the section “10. Multiple Villages in One Entry” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Each place must be recorded with its connector and function.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०५. Which rule best follows from the section “10. Multiple Villages in One Entry” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Data rule: every multi-place entry should be split into separate place rows linked to the same source phrase.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१०६. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “11. Village and Paternal Line”?

- (A) In paternal entries, villages may mark origin, branch-seat, residence, or settlement association.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It converts every name into a fixed surname without checking context.

१०७. Which rule best follows from the section “11. Village and Paternal Line” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It merges repeated names into one person without supporting markers.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) The paternal chart should therefore be connected to the village gazetteer.
- (D) It reads village names only as decorative locations with no genealogical function.

१०८. Which rule best follows from the section “11. Village and Paternal Line” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) Data rule: every direct paternal link should include nearby village evidence.

१०९. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “12. Village and Maternal Line”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) In मातृक चक्र passages, villages often belong to maternal and affinal networks.

११०. Which rule best follows from the section “12. Village and Maternal Line” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It merges repeated names into one person without supporting markers.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) Critical caution: do not use one village function across all contexts.

१११. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “13. Village and Marriage”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Marriage entries create village links between houses.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

११२. Which rule best follows from the section “13. Village and Marriage” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It assumes that every compact formula can be translated word for word.
- (B) A विवाह record may identify the principal house, the spouse’s house, issue residence, and later maternal links.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It converts every name into a fixed surname without checking context.

११३. Which rule best follows from the section “13. Village and Marriage” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) These must be distinguished.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

११४. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “14. Village and दौहित्र”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) दौहित्र entries often carry village links.
- (D) It assumes that every compact formula can be translated word for word.

११५. Which rule best follows from the section “14. Village and दौहित्र” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Because दौहित्र means daughter’s son, the village may identify the maternal or affinal side.

११६. Which rule best follows from the section “14. Village and दौहित्र” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It should not automatically be treated as the daughter’s son’s paternal origin.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

११७. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “15. Village and Titles”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It merges repeated names into one person without supporting markers.
- (C) It converts every name into a fixed surname without checking context.
- (D) Title-bearing persons are frequently tied to villages.

११८. Which rule best follows from the section “15. Village and Titles” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It converts every name into a fixed surname without checking context.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) This is why titles and villages must be indexed together.
- (D) It reads village names only as decorative locations with no genealogical function.

११९. Which rule best follows from the section “15. Village and Titles” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) Data rule: the village gazetteer should have a title-bearing-person field.
- (D) It replaces the source wording with a polished story before analysis begins.

१२०. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “16. Village Clusters as Social Memory”?

- (A) The repeated clustering of villages shows that the Panji remembers communities, not only isolated households.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१२१. Which rule best follows from the section “16. Village Clusters as Social Memory” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It may also preserve older settlement patterns.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It converts every name into a fixed surname without checking context.

१२२. Which rule best follows from the section “16. Village Clusters as Social Memory” in Chapter 16. The Village Universe of Prachin Panji?

- (A) Such clusters must be studied as units.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१२३. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “17. Variant Spellings and OCR Forms”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Village names in the source may appear in variant forms.
- (D) It assumes that every compact formula can be translated word for word.

१२४. Which rule best follows from the section “17. Variant Spellings and OCR Forms” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It converts every name into a fixed surname without checking context.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) The editor must preserve the original form while creating normalized forms for search.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१२५. Which rule best follows from the section “17. Variant Spellings and OCR Forms” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It converts every name into a fixed surname without checking context.
- (B) Data rule: the gazetteer should include original spelling, normalized spelling, variant spellings, source locations, and confidence.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats abbreviations as ornaments rather than evidence.

१२६. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “18. Village Gazetteer Fields”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) 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;...
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१२७. Which rule best follows from the section “18. Village Gazetteer Fields” in Chapter 16. The Village Universe of Prachin Panji?

- (A) 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;...
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१२८. Which rule best follows from the section “18. Village Gazetteer Fields” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) The gazetteer should be linked to the person index, title index, marriage table, maternal-cycle table, daughter’s-son table, and number table.
- (C) It converts every name into a fixed surname without checking context.
- (D) It reads village names only as decorative locations with no genealogical function.

१२९. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “19. Critical Analysis: What the Village Universe Reveals”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) The village universe of Prachin Panji reveals Mithila as a social geography.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats abbreviations as ornaments rather than evidence.

१३०. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “20. Common Errors in Reading the Village Universe”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It assumes that every compact formula can be translated word for word.
- (C) 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;...
- (D) It reads village names only as decorative locations with no genealogical function.

१३१. Which rule best follows from the section “20. Common Errors in Reading the Village Universe” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The correct method is to preserve every place with its connector, function, and uncertainty.

१३२. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “21. Rules for Building the Village Universe”?

- (A) First, preserve every village name exactly as written.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It assumes that every compact formula can be translated word for word.

१३३. Which rule best follows from the section “21. Rules for Building the Village Universe” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It converts every name into a fixed surname without checking context.
- (B) It merges repeated names into one person without supporting markers.
- (C) First, preserve every village name exactly as written.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१३४. Which rule best follows from the section “21. Rules for Building the Village Universe” in Chapter 16. The Village Universe of Prachin Panji?

- (A) It converts every name into a fixed surname without checking context.
- (B) Second, distinguish frame village, branch village, residence, डीह, मूलग्राम, पाली, affinal village, maternal village, and included village.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१३५. In Chapter 16. The Village Universe of Prachin Panji, what is the main point of the section “22. Conclusion: The Panji as a Map of Mithila”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) The village universe of Prachin Panji is one of its greatest treasures.

१३६. Which statement best summarizes the role of Chapter 16. The Village Universe of Prachin Panji in the overall decoding method?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It uses The Village Universe of Prachin Panji to strengthen source-preserving, evidence-based interpretation of the Panji.

Chapter 17. Village Clusters and Migration

१३७. In Chapter 17. Village Clusters and Migration, what is the main point of the section “1. Why Village Clusters Need Separate Study”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) The previous chapter explained the village universe of Prachin Panji.

१३८. Which rule best follows from the section “1. Why Village Clusters Need Separate Study” in Chapter 17. Village Clusters and Migration?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The decoder must therefore read clusters critically.
- (D) It reads village names only as decorative locations with no genealogical function.

१३९. In Chapter 17. Village Clusters and Migration, what is the main point of the section “2. What Is a Village Cluster?”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) A village cluster is a group of entries organized around a place-frame or closed by a place formula.

१४०. Which rule best follows from the section “2. What Is a Village Cluster?” in Chapter 17. Village Clusters and Migration?

- (A) It merges repeated names into one person without supporting markers.
- (B) A cluster should be treated as a unit of analysis.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It assumes that every compact formula can be translated word for word.

१४१. Which rule best follows from the section “2. What Is a Village Cluster?” in Chapter 17. Village Clusters and Migration?

- (A) The persons inside it, the relation words, titles, numbers, and secondary place links should be studied together.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) It assumes that every compact formula can be translated word for word.

१४२. In Chapter 17. Village Clusters and Migration, what is the main point of the section “3. अथ as Cluster Opener”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It assumes that every compact formula can be translated word for word.
- (D) The word अथ often opens a new cluster.

१४३. Which rule best follows from the section “3. अथ as Cluster Opener” in Chapter 17. Village Clusters and Migration?

- (A) It converts every name into a fixed surname without checking context.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) 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...
- (D) It treats abbreviations as ornaments rather than evidence.

१४४. In Chapter 17. Village Clusters and Migration, what is the main point of the section “4. एते as Cluster Closure”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It converts every name into a fixed surname without checking context.
- (C) The word एते often closes a cluster.
- (D) It treats abbreviations as ornaments rather than evidence.

१४५. Which rule best follows from the section “4. एते as Cluster Closure” in Chapter 17. Village Clusters and Migration?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) The closure appears at the end, but the beginning must be found.

१४६. Which rule best follows from the section “4. एते as Cluster Closure” in Chapter 17. Village Clusters and Migration?

- (A) The decoder should work backward to the nearest plausible opener, transition word, or cluster break.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१४७. In Chapter 17. Village Clusters and Migration, what is the main point of the section “5. समेत and Cluster Expansion”?

- (A) The word समेत expands a cluster by including another place or set of places.
- (B) It merges repeated names into one person without supporting markers.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१४८. Which rule best follows from the section “5. समेत and Cluster Expansion” in Chapter 17. Village Clusters and Migration?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) Data rule: every cluster table should have an “included places” field.
- (D) It treats abbreviations as ornaments rather than evidence.

१४९. In Chapter 17. Village Clusters and Migration, what is the main point of the section “6. ओ and Multi-Place Joining”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It merges repeated names into one person without supporting markers.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The connector ओ joins places or branches.

१५०. Which rule best follows from the section “6. ओ and Multi-Place Joining” in Chapter 17. Village Clusters and Migration?

- (A) For example, when the source attaches a branch to two places joined by ओ, the first reading should preserve the pair.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१५१. Which rule best follows from the section “6. ओ and Multi-Place Joining” in Chapter 17. Village Clusters and Migration?

- (A) Only later should the decoder decide whether one is the main branch-seat and the other a secondary settlement.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats abbreviations as ornaments rather than evidence.

१५२. In Chapter 17. Village Clusters and Migration, what is the main point of the section “7. वासी and Settlement Movement”?

- (A) वासी entries can suggest movement or settlement.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats abbreviations as ornaments rather than evidence.

१५३. Which rule best follows from the section “7. वासी and Settlement Movement” in Chapter 17. Village Clusters and Migration?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) But movement should not be asserted too quickly.

१५४. Which rule best follows from the section “7. वासी and Settlement Movement” in Chapter 17. Village Clusters and Migration?

- (A) Data rule: every वासी entry should be compared with frame village, मूलग्राम, and attached branch place.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१५५. In Chapter 17. Village Clusters and Migration, what is the main point of the section “8. डीह and Old Settlement Sites”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) डीह may preserve older habitation sites or ancestral seats.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१५६. Which rule best follows from the section “8. डीह and Old Settlement Sites” in Chapter 17. Village Clusters and Migration?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) डीह may preserve older habitation sites or ancestral seats.

१५७. Which rule best follows from the section “8. डीह and Old Settlement Sites” in Chapter 17. Village Clusters and Migration?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) Data rule: cluster tables should record डीह separately from ग्राम.
- (C) It converts every name into a fixed surname without checking context.
- (D) It assumes that every compact formula can be translated word for word.

१५८. In Chapter 17. Village Clusters and Migration, what is the main point of the section “9. मूलग्राम and Movement”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) मूलग्राम is the clearest origin marker.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१५९. Which rule best follows from the section “9. मूलग्राम and Movement” in Chapter 17. Village Clusters and Migration?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) The method should be cautious.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१६०. Which rule best follows from the section “9. मूलग्राम and Movement” in Chapter 17. Village Clusters and Migration?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Data rule: every migration hypothesis should identify whether a मूलग्राम anchor exists.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१६१. In Chapter 17. Village Clusters and Migration, what is the main point of the section “10. पाली and Sub-Cluster Geography”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) It merges repeated names into one person without supporting markers.
- (D) पाली often points to locality or sub-settlement identity.

१६२. Which rule best follows from the section “10. पाली and Sub-Cluster Geography” in Chapter 17. Village Clusters and Migration?

- (A) A पाली reference should therefore be entered both as a place element and as a possible sub-cluster marker.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It reads village names only as decorative locations with no genealogical function.

१६३. Which rule best follows from the section “10. पाली and Sub-Cluster Geography” in Chapter 17. Village Clusters and Migration?

- (A) It merges repeated names into one person without supporting markers.
- (B) It may later help distinguish two branches that appear under the same larger village.
- (C) It converts every name into a fixed surname without checking context.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१६४. In Chapter 17. Village Clusters and Migration, what is the main point of the section “11. Cluster Repetition Across the Source”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) A village or cluster may appear in more than one part of the source.
- (D) It replaces the source wording with a polished story before analysis begins.

१६५. Which rule best follows from the section “11. Cluster Repetition Across the Source” in Chapter 17. Village Clusters and Migration?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) Data rule: every village should have an occurrence count and a list of linked persons.
- (D) It replaces the source wording with a polished story before analysis begins.

१६६. In Chapter 17. Village Clusters and Migration, what is the main point of the section “12. Branch Dispersal”?

- (A) It converts every name into a fixed surname without checking context.
- (B) Branch dispersal occurs when descendants or associated lines of one ancestor appear across multiple places.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It reads village names only as decorative locations with no genealogical function.

१६७. Which rule best follows from the section “12. Branch Dispersal” in Chapter 17. Village Clusters and Migration?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Critical caution: do not convert branch dispersal into a single migration route unless sequence evidence exists.
- (C) It converts every name into a fixed surname without checking context.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१६८. In Chapter 17. Village Clusters and Migration, what is the main point of the section “13. Marriage as a Cause of Cluster Links”?

- (A) It converts every name into a fixed surname without checking context.
- (B) Some village clusters are connected through marriage rather than migration.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१६९. Which rule best follows from the section “13. Marriage as a Cause of Cluster Links” in Chapter 17. Village Clusters and Migration?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) This is why marriage entries, मातृक चक्र, and दौहित्र must be considered before declaring migration.
- (D) It assumes that every compact formula can be translated word for word.

१७०. Which rule best follows from the section “13. Marriage as a Cause of Cluster Links” in Chapter 17. Village Clusters and Migration?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It merges repeated names into one person without supporting markers.
- (D) Data rule: every possible migration link should be checked against marriage and maternal evidence.

१७१. In Chapter 17. Village Clusters and Migration, what is the main point of the section “14. Scholarly and Title-Based Clusters”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) Some villages may appear repeatedly with title-bearing persons: महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, or other titles.

१७२. Which rule best follows from the section “14. Scholarly and Title-Based Clusters” in Chapter 17. Village Clusters and Migration?

- (A) Data rule: cluster tables should include a title-density field.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It merges repeated names into one person without supporting markers.

१७३. Which rule best follows from the section “14. Scholarly and Title-Based Clusters” in Chapter 17. Village Clusters and Migration?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) Critical caution: do not read every cluster only through descent.

१७४. In Chapter 17. Village Clusters and Migration, what is the main point of the section “15. Numbers and Cluster Reconstruction”?

- (A) Numbers can help reconstruct clusters.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It merges repeated names into one person without supporting markers.

१७५. Which rule best follows from the section “15. Numbers and Cluster Reconstruction” in Chapter 17. Village Clusters and Migration?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It merges repeated names into one person without supporting markers.
- (D) Critical caution: do not use numbers as proof until their function is established.

१७६. In Chapter 17. Village Clusters and Migration, what is the main point of the section “16. How to Detect Migration Carefully”?

- (A) Migration should be stated only when several forms of evidence converge.
- (B) It converts every name into a fixed surname without checking context.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It reads village names only as decorative locations with no genealogical function.

१७७. Which rule best follows from the section “16. How to Detect Migration Carefully” in Chapter 17. Village Clusters and Migration?

- (A) It assumes that every compact formula can be translated word for word.
- (B) Migration should be stated only when several forms of evidence converge.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१७८. In Chapter 17. Village Clusters and Migration, what is the main point of the section “17. The Cluster-Migration Table”?

- (A) 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...
- (B) It assumes that every compact formula can be translated word for word.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१७९. Which rule best follows from the section “17. The Cluster-Migration Table” in Chapter 17. Village Clusters and Migration?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) 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...

१८०. Which rule best follows from the section “17. The Cluster-Migration Table” in Chapter 17. Village Clusters and Migration?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) This table should be linked with the person index, village gazetteer, title index, marriage table, maternal-cycle table, and number table.

१८१. In Chapter 17. Village Clusters and Migration, what is the main point of the section “18. Critical Analysis: What Clusters Reveal”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) Village clusters reveal how Mithila’s society organized memory geographically.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It assumes that every compact formula can be translated word for word.

१८२. Which rule best follows from the section “18. Critical Analysis: What Clusters Reveal” in Chapter 17. Village Clusters and Migration?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) The cluster form also shows that the Panji is a record of networks.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It assumes that every compact formula can be translated word for word.

१८३. In Chapter 17. Village Clusters and Migration, what is the main point of the section “19. Common Errors in Reading Village Clusters”?

- (A) It converts every name into a fixed surname without checking context.
- (B) 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;...
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It replaces the source wording with a polished story before analysis begins.

१८४. In Chapter 17. Village Clusters and Migration, what is the main point of the section “20. Rules for Village Clusters and Migration”?

- (A) First, identify the opener and closure.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It converts every name into a fixed surname without checking context.
- (D) It replaces the source wording with a polished story before analysis begins.

१८५. Which rule best follows from the section “20. Rules for Village Clusters and Migration” in Chapter 17. Village Clusters and Migration?

- (A) First, identify the opener and closure.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१८६. Which rule best follows from the section “20. Rules for Village Clusters and Migration” in Chapter 17. Village Clusters and Migration?

- (A) It merges repeated names into one person without supporting markers.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) Second, preserve all included places.
- (D) It converts every name into a fixed surname without checking context.

१८७. In Chapter 17. Village Clusters and Migration, what is the main point of the section “21. Conclusion: Movement Without Guesswork”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Village clusters and migration clues are among the richest parts of the Panji.
- (D) It assumes that every compact formula can be translated word for word.

१८८. Which rule best follows from the section “21. Conclusion: Movement Without Guesswork” in Chapter 17. Village Clusters and Migration?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) But this richness must be handled with discipline.

१८९. Which rule best follows from the section “21. Conclusion: Movement Without Guesswork” in Chapter 17. Village Clusters and Migration?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) The decoder must not turn every multi-place entry into migration.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats abbreviations as ornaments rather than evidence.

१९०. Which statement best summarizes the role of Chapter 17. Village Clusters and Migration in the overall decoding method?

- (A) It uses Village Clusters and Migration to strengthen source-preserving, evidence-based interpretation of the Panji.
- (B) It merges repeated names into one person without supporting markers.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It reads village names only as decorative locations with no genealogical function.

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

१९१. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “1. Why Local Identity Must Be Read Separately”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) The village universe of the Panji is not made of ग्राम alone.

१९२. Which rule best follows from the section “1. Why Local Identity Must Be Read Separately” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) The difference between these levels can decide how a family branch should be understood.
- (D) It converts every name into a fixed surname without checking context.

१९३. Which rule best follows from the section “1. Why Local Identity Must Be Read Separately” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It also explains how these terms must be entered in the gazetteer and how they prevent false migration stories.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१९४. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “2. ग्राम as the Broad Frame”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) Before distinguishing the special terms, the broad frame must be clear.

१९५. Which rule best follows from the section “2. ग्राम as the Broad Frame” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Before distinguishing the special terms, the broad frame must be clear.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१९६. Which rule best follows from the section “2. ग्राम as the Broad Frame” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) Data rule: every entry under a village frame should preserve the frame village even if another place also appears in the same entry.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१९७. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “3. डीह: The House-Site or Settlement Seat”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) डीह is a more specific local marker than ग्राम.

१९८. Which rule best follows from the section “3. डीह: The House-Site or Settlement Seat” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) The डीह may preserve older habitation memory that modern administrative geography may not show.

१९९. Which rule best follows from the section “3. डीह: The House-Site or Settlement Seat” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) Data rule: every डीह entry should be indexed separately from ग्राम.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०००. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “4. डीह and Ancestral Memory”?

- (A) A डीह can preserve the memory of where a family sat, lived, or was recognized.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१००१. Which rule best follows from the section “4. डीह and Ancestral Memory” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) A डीह can preserve the memory of where a family sat, lived, or was recognized.
- (B) It merges repeated names into one person without supporting markers.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१००२. Which rule best follows from the section “4. डीह and Ancestral Memory” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) If two branches share a broad village but have different डीह identities, they should not be merged automatically.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It replaces the source wording with a polished story before analysis begins.

१००३. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “5. डीह and Migration”?

- (A) A डीह reference can help study movement, but it does not by itself prove migration.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It merges repeated names into one person without supporting markers.
- (D) It converts every name into a fixed surname without checking context.

१००४. Which rule best follows from the section “5. डीह and Migration” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) If a branch has a मूलग्राम in one place and a डीह in another, the relation must be studied carefully.

१००५. Which rule best follows from the section “5. डीह and Migration” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) Critical caution: do not turn every डीह difference into a migration route.

१००६. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “6. वासी: Residence and Recognized Belonging”?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It merges repeated names into one person without supporting markers.
- (C) वासी means resident, inhabitant, or one belonging to a place.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१००७. Which rule best follows from the section “6. वासी: Residence and Recognized Belonging” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) Critical caution: never convert वासी automatically into मूलग्राम.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१००८. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “7. वासी and Social Recognition”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) Residence in the Panji is social recognition, not merely physical address.
- (D) It treats abbreviations as ornaments rather than evidence.

१००९. Which rule best follows from the section “7. वासी and Social Recognition” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) 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.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०१०. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “8. वासी and Branch Dispersal”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It merges repeated names into one person without supporting markers.
- (C) It assumes that every compact formula can be translated word for word.
- (D) When several branches of one ancestral line appear as वासी in different places, the source may preserve branch dispersal.

१०११. Which rule best follows from the section “8. वासी and Branch Dispersal” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It assumes that every compact formula can be translated word for word.
- (B) When several branches of one ancestral line appear as वासी in different places, the source may preserve branch dispersal.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It converts every name into a fixed surname without checking context.

१०१२. Which rule best follows from the section “8. वासी and Branch Dispersal” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) The record may not explain the cause, but it preserves the outcome.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) It converts every name into a fixed surname without checking context.

१०१३. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “9. मूलग्राम: The Root Village”?

- (A) मूलग्राम is one of the strongest local identity markers.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१०१४. Which rule best follows from the section “9. मूलग्राम: The Root Village” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It assumes that every compact formula can be translated word for word.
- (C) A मूलग्राम reference should be treated as an anchor.
- (D) It merges repeated names into one person without supporting markers.

१०१५. Which rule best follows from the section “9. मूलग्राम: The Root Village” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) It merges repeated names into one person without supporting markers.
- (D) It may also help separate original belonging from later residence or affinal connection.

१०१६. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “10. मूलग्राम and Later Settlement”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) A family can have a मूलग्राम and also be वासी elsewhere.
- (C) It converts every name into a fixed surname without checking context.
- (D) It treats abbreviations as ornaments rather than evidence.

१०१७. Which rule best follows from the section “10. मूलग्राम and Later Settlement” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) The decoder must therefore allow one person or branch to have several place identities.
- (C) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (D) It ignores मातृक चक्र and keeps only the paternal line.

१०१८. Which rule best follows from the section “10. मूलग्राम and Later Settlement” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) Data rule: never overwrite one place function with another.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१०१९. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “11. पाली and Local Sub-Identity”?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) पाली appears frequently in the source and may indicate a locality, settlement subdivision, or part of a place-name.

१०२०. Which rule best follows from the section “11. पाली and Local Sub-Identity” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) Because its function varies, it must be preserved exactly.
- (B) It merges repeated names into one person without supporting markers.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It reads village names only as decorative locations with no genealogical function.

१०२१. Which rule best follows from the section “11. पाली and Local Sub-Identity” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) It converts every name into a fixed surname without checking context.
- (C) It assumes that every compact formula can be translated word for word.
- (D) Critical caution: do not normalize पाली away.

१०२२. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “12. तत्रैव and Same-Place Identity”?

- (A) It merges repeated names into one person without supporting markers.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) The word तत्रैव means “there itself” or “in that same place.” In village contexts it indicates continuity of local reference.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०२३. Which rule best follows from the section “12. तत्रैव and Same-Place Identity” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) When तत्रैव appears, the decoder must identify the place to which it points.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It replaces the source wording with a polished story before analysis begins.

१०२४. Which rule best follows from the section “12. तत्रैव and Same-Place Identity” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It converts every name into a fixed surname without checking context.
- (C) If the reference is uncertain, it should be marked.
- (D) It treats abbreviations as ornaments rather than evidence.

१०२५. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “13. Local Identity and Marriage”?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats abbreviations as ornaments rather than evidence.
- (C) Marriage can create local identity.
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१०२६. Which rule best follows from the section “13. Local Identity and Marriage” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) Therefore the gazetteer must distinguish affinal place from residence and root.
- (D) It replaces the source wording with a polished story before analysis begins.

१०२७. Which rule best follows from the section “13. Local Identity and Marriage” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) Data rule: marriage-linked places should be tagged as affinal unless context proves another function.

१०२८. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “14. Local Identity and मातृक चक्र”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) A मातृक चक्र often moves through several villages.
- (D) It converts every name into a fixed surname without checking context.

१०२९. Which rule best follows from the section “14. Local Identity and मातृक चक्र” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats marriage links as irrelevant to lineage reconstruction.
- (B) Data rule: every मातृक चक्र table should contain a local-identity field for each place.
- (C) It assumes that every compact formula can be translated word for word.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०३०. Which rule best follows from the section “14. Local Identity and मातृक चक्र” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) Critical caution: do not reduce maternal-cycle geography to a list of origins.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats abbreviations as ornaments rather than evidence.

१०३१. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “15. Local Identity and Titles”?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) Titles are also tied to place.
- (D) It merges repeated names into one person without supporting markers.

१०३२. Which rule best follows from the section “15. Local Identity and Titles” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) A title with a डीह or वासी marker can identify a learned or elite house at a specific locality.
- (B) It merges repeated names into one person without supporting markers.
- (C) It treats the Panji as a modern government census and ignores relational evidence.
- (D) It converts every name into a fixed surname without checking context.

१०३३. Which rule best follows from the section “15. Local Identity and Titles” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It merges repeated names into one person without supporting markers.
- (B) A title with मूलग्राम may preserve the root of a scholarly lineage.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०३४. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “16. Local Identity and Numbers”?

- (A) Numbers near local identity markers may help connect entries.
- (B) It reads village names only as decorative locations with no genealogical function.
- (C) It treats marriage links as irrelevant to lineage reconstruction.
- (D) It treats the Panji as a modern government census and ignores relational evidence.

१०३५. Which rule best follows from the section “16. Local Identity and Numbers” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It replaces the source wording with a polished story before analysis begins.
- (C) A number beside a वासी phrase, a डीह phrase, or a मूलग्राम entry may identify the branch or register location.
- (D) It assumes that every compact formula can be translated word for word.

१०३६. Which rule best follows from the section “16. Local Identity and Numbers” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It merges repeated names into one person without supporting markers.
- (C) It should be preserved exactly.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१०३७. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “17. The Local-Identity Table”?

- (A) It treats the Panji as a modern government census and ignores relational evidence.
- (B) It converts every name into a fixed surname without checking context.
- (C) 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;...
- (D) It reads village names only as decorative locations with no genealogical function.

१०३८. Which rule best follows from the section “17. The Local-Identity Table” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) It ignores मातृक चक्र and keeps only the paternal line.
- (C) 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;...
- (D) It converts every name into a fixed surname without checking context.

१०३९. Which rule best follows from the section “17. The Local-Identity Table” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) This table should be linked to the village gazetteer but should not be replaced by it.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) It treats abbreviations as ornaments rather than evidence.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१०४०. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “18. Critical Analysis: What Local Identity Reveals”?

- (A) It treats abbreviations as ornaments rather than evidence.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It ignores मातृक चक्र and keeps only the paternal line.
- (D) The local vocabulary of the Panji reveals a layered society.

१०४१. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “19. Common Errors in Reading Local Identity”?

- (A) It replaces the source wording with a polished story before analysis begins.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) 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...
- (D) It removes numbers, titles, and uncertainty in order to simplify the passage.

१०४२. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “20. Rules for Reading डीह, वासी, मूलग्राम, and Local Identity”?

- (A) It assumes that every compact formula can be translated word for word.
- (B) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (C) First, preserve the exact source phrase.
- (D) It merges repeated names into one person without supporting markers.

१०४३. Which rule best follows from the section “20. Rules for Reading डीह, वासी, मूलग्राम, and Local Identity” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) First, preserve the exact source phrase.
- (B) It treats the Panji as a modern government census and ignores relational evidence.
- (C) It replaces the source wording with a polished story before analysis begins.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१०४४. Which rule best follows from the section “20. Rules for Reading डीह, वासी, मूलग्राम, and Local Identity” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It removes numbers, titles, and uncertainty in order to simplify the passage.
- (B) It assumes that every compact formula can be translated word for word.
- (C) It reads village names only as decorative locations with no genealogical function.
- (D) Third, distinguish ग्राम, डीह, वासी, मूलग्राम, पाली, and affinal or maternal place.

१०४५. In Chapter 18. डीह, वासी, मूलग्राम, and Local Identity, what is the main point of the section “21. Conclusion: Belonging Has Layers”?

- (A) It reads village names only as decorative locations with no genealogical function.
- (B) The Panji’s geographical vocabulary teaches us that belonging has layers.
- (C) It merges repeated names into one person without supporting markers.
- (D) It treats marriage links as irrelevant to lineage reconstruction.

१०४६. Which rule best follows from the section “21. Conclusion: Belonging Has Layers” in Chapter 18. डीह, वासी, मूलग्राम, and Local Identity?

- (A) It ignores मातृक चक्र and keeps only the paternal line.
- (B) To decode Prachin Panji properly, the editor must preserve these layers.
- (C) It converts every name into a fixed surname without checking context.
- (D) It reads village names only as decorative locations with no genealogical function.

१०४७. Which statement best summarizes the role of Chapter 18. डीह, वासी, मूलग्राम, and Local Identity in the overall decoding method?

- (A) It converts every name into a fixed surname without checking context.
- (B) It treats marriage links as irrelevant to lineage reconstruction.
- (C) It uses डीह, वासी, मूलग्राम, and Local Identity to strengthen source-preserving, evidence-based interpretation of the Panji.
- (D) It replaces the source wording with a polished story before analysis begins.

उत्तरमाला — अध्याय ५ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (D) This is the first obstacle in decoding the Panji of Mithila. — “Opening frame” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: This is the first obstacle in decoding the Panji of Mithila.

२. (C) It is not written like a government record either. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is not written like a government record either.

३. (A) Therefore the Panji must be read slowly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore the Panji must be read slowly.

४. (B) The Panji preserves memory at several levels. — “2. What the Panji Preserves” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: The Panji preserves memory at several levels.

५. (A) **The purpose was not only to celebrate ancestry but also to regulate alliances, avoid prohibited unions, identify suitable houses, and preserve social order.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The purpose was not only to celebrate ancestry but also to regulate alliances, avoid prohibited unions, identify suitable houses, and preserve social order.
६. (A) **It is a record of remembered legitimacy.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is a record of remembered legitimacy.
७. (A) **A common mistake is to imagine the Panji as a straight family tree.** — “3. The Panji Is Not a Simple Family Tree” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: A common mistake is to imagine the Panji as a straight family tree.
८. (D) **At times the same person or name may appear again in another context, because the record is not simply chronological.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: At times the same person or name may appear again in another context, because the record is not simply chronological.
९. (C) **Therefore, the Panji should be seen as a network.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore, the Panji should be seen as a network.
१०. (D) **But it is not a map drawn with rivers, roads, and borders.** — “4. The Panji as a Map of Mithila” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: But it is not a map drawn with rivers, roads, and borders.
११. (A) **This is why a village name in the Panji must not be read casually.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This is why a village name in the Panji must not be read casually.
१२. (B) **A decoder of the Panji must therefore keep a village index.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A decoder of the Panji must therefore keep a village index.
१३. (D) **The Panji was not preserved only for pride.** — “5. The Panji as Marriage Discipline” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: The Panji was not preserved only for pride.
१४. (D) **It is a record of how a line is connected through mothers and marriages.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is a record of how a line is connected through mothers and marriages.
१५. (B) **Such entries must be read carefully.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Such entries must be read carefully.
१६. (D) **Mithila’s Panji does not only tell us who begot whom.** — “6. The Panji as Intellectual Archive” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: Mithila’s Panji does not only tell us who begot whom.
१७. (D) **A modern reader, however, must pause.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A modern reader, however, must pause.
१८. (D) **The reader must learn to hear the significance of that title.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must learn to hear the significance of that title.
१९. (A) **The Panji shows that lineages did not remain fixed in one place forever.** — “7. The Panji as a Record of Movement” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: The Panji shows that lineages did not remain fixed in one place forever.

- २०. (B) Some entries preserve an original village, a later residence, and a marriage connection in one compressed passage.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Some entries preserve an original village, a later residence, and a marriage connection in one compressed passage.
- २१. (B) Without careful reading, a reader may mistake one person for another or combine separate branches into one.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Without careful reading, a reader may mistake one person for another or combine separate branches into one.
- २२. (D) The Panji's language is compressed because it belongs to a register tradition.** — “8. The Language of Compression” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: The Panji's language is compressed because it belongs to a register tradition.
- २३. (D) The reader must expand the formula.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must expand the formula.
- २४. (C) For example, “सुत” should often be expanded as “son of.” “सुता” may indicate sons or descendants depending on context and grammar.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: For example, “सुत” should often be expanded as “son of.” “सुता” may indicate sons or descendants depending on context and grammar.
- २५. (B) The numbers in parentheses are among the most difficult features of the Panji.** — “9. Why Numbers Matter” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: The numbers in parentheses are among the most difficult features of the Panji.
- २६. (B) A responsible decoder must not pretend certainty where the record is unclear.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A responsible decoder must not pretend certainty where the record is unclear.
- २७. (B) Numbers should be preserved, compared, and explained cautiously.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Numbers should be preserved, compared, and explained cautiously.
- २८. (A) Another major challenge is repetition of names.** — “10. Why Names Repeat” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: Another major challenge is repetition of names.
- २९. (B) 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.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.
- ३०. (D) Only when several markers agree should two references be treated as the same individual.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Only when several markers agree should two references be treated as the same individual.
- ३१. (A) The Panji carried authority because it governed memory.** — “11. The Panji as Social Authority” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: The Panji carried authority because it governed memory.
- ३२. (D) It could confirm descent, identify branches, and help determine marriage eligibility.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It could confirm descent, identify branches, and help determine marriage eligibility.

३३. (B) This does not mean that every entry should be treated without question. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This does not mean that every entry should be treated without question.

३४. (B) A reader should approach the Panji with two qualities: respect and method. — “12. Reading the Panji with Respect and Method” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: A reader should approach the Panji with two qualities: respect and method.

३५. (D) A reader should approach the Panji with two qualities: respect and method. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A reader should approach the Panji with two qualities: respect and method.

३६. (B) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

३७. (C) When read fully, the Panji becomes one of Mithila’s great civilizational archives. — “13. The Panji as a Civilizational Archive of Mithila” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: When read fully, the Panji becomes one of Mithila’s great civilizational archives.

३८. (B) This first chapter has introduced the Panji as memory, record, and social map. — “14. What This Book Will Do Next” belongs to Chapter 1. The Panji as Memory, Record, and Social Map. Its role is to make this point usable in source-preserving Panji decoding: This first chapter has introduced the Panji as memory, record, and social map.

३९. (B) The reader should not be discouraged by the density of the source. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader should not be discouraged by the density of the source.

४०. (C) It uses The Panji as Memory, Record, and Social Map to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 1. The Panji as Memory, Record, and Social Map is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

४१. (B) The source before us begins under the heading “खण्ड १” and “प्राचीन पञ्जी.” This opening is important. — “1. The Visible Beginning of the Source” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The source before us begins under the heading “खण्ड १” and “प्राचीन पञ्जी.” This opening is important.

४२. (B) It does not say, “This is how you should read me.” It simply begins. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It does not say, “This is how you should read me.” It simply begins.

४३. (C) A reader who studies the village frame will begin to understand how the record is built. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A reader who studies the village frame will begin to understand how the record is built.

४४. (D) At the beginning, the source names a village and then gives a chain of persons and branches attached to it. — “2. The Opening Pattern: Village, Ancestor, Branch” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: At the beginning, the source names a village and then gives a chain of persons and branches attached to it.

४५. (B) The reader must therefore learn to recognize the sequence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must therefore learn to recognize

the sequence.

४६. (D) A place after a dash or after the relationship marker may identify where that branch is known. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A place after a dash or after the relationship marker may identify where that branch is known.

४७. (B) 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. — “3. Letter and Section Markers” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: 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.

४८. (C) A modern editor should preserve such markers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A modern editor should preserve such markers.

४९. (C) All these features must be preserved during decoding because they may later help align one passage with another. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: All these features must be preserved during decoding because they may later help align one passage with another.

५०. (C) The most visible structural unit in the early part of Prachin Panji is the village cluster. — “4. The Village Clusters” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The most visible structural unit in the early part of Prachin Panji is the village cluster.

५१. (A) It is a record of houses associated with a place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is a record of houses associated with a place.

५२. (C) A reader should treat each village cluster as a file folder. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A reader should treat each village cluster as a file folder.

५३. (B) Two of the most important words in the source are “सन्तति” and “अपत्य.” “सन्तति” means progeny, descendants, or continuation of a line. — “5. “सन्तति” and “अपत्य” as Structural Words” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: Two of the most important words in the source are “सन्तति” and “अपत्य.” “सन्तति” means progeny, descendants, or continuation of a line.

५४. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

५५. (A) A name followed by “अपत्य” may identify a branch descended from that named person. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A name followed by “अपत्य” may identify a branch descended from that named person.

५६. (C) As the source progresses, entries increasingly show father-son chains. — “6. “सुत,” “सुता,” and the Genealogical Chain” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: As the source progresses, entries increasingly show father-son chains.

५७. (A) In Sanskrit usage, it may indicate sons or offspring in plural contexts; in Panji register practice, it must be read from context. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: In Sanskrit usage, it may indicate sons or offspring in plural contexts; in Panji register practice, it must be read from context.

५८. (C) The reader must expand the equation into complete prose. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must expand the equation into

complete prose.

५९. (D) The small word “सँ” is one of the most powerful words in the Panji. — “7. The Function of “सँ”” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The small word “सँ” is one of the most powerful words in the Panji.

६०. (A) Therefore “सँ” must be decoded, not merely translated. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore “सँ” must be decoded, not merely translated.

६१. (B) For example, when the source says that a person or branch is connected “माण्डर सँ,” the reader must ask: Is Mandar the origin? — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: For example, when the source says that a person or branch is connected “माण्डर सँ,” the reader must ask: Is Mandar the origin?

६२. (C) Several small words organize the flow of the record. — “8. “अथ,” “अपरा,” “एवं,” and “एते”” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: Several small words organize the flow of the record.

६३. (C) It should never be ignored. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should never be ignored.

६४. (B) If “अपरा” appears, the reader must ask: another what? — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If “अपरा” appears, the reader must ask: another what?

६५. (D) The Panji uses marks such as “॥”, dashes, colons, and occasional punctuation-like spacing to separate units. — “9. Punctuation and Separator Marks” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The Panji uses marks such as “॥”, dashes, colons, and occasional punctuation-like spacing to separate units.

६६. (D) The Panji uses marks such as “॥”, dashes, colons, and occasional punctuation-like spacing to separate units. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The Panji uses marks such as “॥”, dashes, colons, and occasional punctuation-like spacing to separate units.

६७. (D) The decoder must use punctuation but not depend on punctuation alone. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must use punctuation but not depend on punctuation alone.

६८. (D) The source contains many numbers in parentheses: simple numbers, numbers with one slash, numbers with double slashes, numbers with zero, and numbers attached to “टीप.” These numbers are part of the record. — “10. The Role of Numbers” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The source contains many numbers in parentheses: simple numbers, numbers with one slash, numbers with double slashes, numbers with zero, and numbers attached to “टीप.” These numbers are part of the record.

६९. (D) In other cases, the number must simply be preserved. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: In other cases, the number must simply be preserved.

७०. (B) 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 “टीप” indicates a comment or note;... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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 “टीप” indicates a comment or note; compare...

- ७१. (C) Prachin Panji contains titles and learned identities.** — “11. Titles and Learned Identities” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: Prachin Panji contains titles and learned identities.
- ७२. (B) These titles must be indexed.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These titles must be indexed.
- ७३. (B) 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.** — “12. मातृक चक्र” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: 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.
- ७४. (B) 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.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.
- ७५. (D) This is why the Panji must be read as a marriage network as well as a genealogy.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This is why the Panji must be read as a marriage network as well as a genealogy.
- ७६. (A) The later part of the source contains explicit marriage entries marked with “विवाह.” Some entries mention first, second, or later marriage.** — “13. विवाह Entries” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The later part of the source contains explicit marriage entries marked with “विवाह.” Some entries mention first, second, or later marriage.
- ७७. (B) 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...** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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;...
- ७८. (C) The word “दौहित्र” means daughter’s son, maternal grandson.** — “14. दौहित्र and the Daughter’s Line” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The word “दौहित्र” means daughter’s son, maternal grandson.
- ७९. (A) When a passage marks someone as “दौहित्र,” the reader must not treat him as a simple son in the paternal line.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When a passage marks someone as “दौहित्र,” the reader must not treat him as a simple son in the paternal line.
- ८०. (A) His presence in the record tells us that the maternal link mattered enough to be preserved.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: His presence in the record tells us that the maternal link mattered enough to be preserved.
- ८१. (A) The word “टीप” indicates a note, annotation, or reference.** — “15. टीप and Notes” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The word “टीप” indicates a note, annotation, or reference.
- ८२. (D) When it appears beside a number or entry, it should be preserved carefully.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When it appears beside a number or entry, it should be preserved carefully.
- ८३. (C) A modern edition should never erase “टीप.” Even when the related note is not immediately visible, the marker shows that the source itself recognized an additional layer of explanation.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A modern edition should never

erase “टीप.” Even when the related note is not immediately visible, the marker shows that the source itself recognized an additional layer of explanation.

८४. (A) The present working source is divided into three document segments. — “16. The Three Source Segments” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The present working source is divided into three document segments.

८५. (B) These three segments should be treated as parts of one continuous working source, not as three unrelated books. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These three segments should be treated as parts of one continuous working source, not as three unrelated books.

८६. (A) Therefore the index must be cumulative. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore the index must be cumulative.

८७. (A) Prachin Panji does not give modern chapter explanations. — “17. What the Source Does Not Give Us” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: Prachin Panji does not give modern chapter explanations.

८८. (D) It does not always separate paternal, maternal, and marital links in modern prose. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It does not always separate paternal, maternal, and marital links in modern prose.

८९. (B) The modern reader must recover that training. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The modern reader must recover that training.

९०. (D) 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; — “18. What Must Be Built from the Source” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: 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;

९१. (D) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

९२. (C) The source contains old forms, variant spellings, joined words, broken words, OCR complications, and possible scribal variations. — “19. Editorial Caution” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The source contains old forms, variant spellings, joined words, broken words, OCR complications, and possible scribal variations.

९३. (B) A modern editor must not over-correct too quickly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A modern editor must not over-correct too quickly.

९४. (B) These differences should be recorded first and regularized only after comparison. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These differences should be recorded first and regularized only after comparison.

९५. (C) may be summarized in the following rules: — “20. Rules for Reading Prachin Panji” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: The chapter may be summarized in the following rules:

९६. (D) Prachin Panji contains more than genealogy. — “12. Remember that the Panji is a network, not a simple list.” belongs to Chapter 2. What “Prachin Panji” Contains. Its role is to make this point usable in source-preserving Panji decoding: Prachin Panji contains more than genealogy.

୧୭. (B) It uses What “Prachin Panji” Contains to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 2. What “Prachin Panji” Contains is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

୧୮. (C) The Panji is difficult not because it is careless, but because it belongs to a compact archival form. — “1. Difficulty Is Built into the Form” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The Panji is difficult not because it is careless, but because it belongs to a compact archival form.

୧୯. (C) The reader must learn that order before attempting interpretation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must learn that order before attempting interpretation.

୧୦୦. (C) The first principle of decoding is therefore this: do not expect the Panji to explain itself in modern prose. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The first principle of decoding is therefore this: do not expect the Panji to explain itself in modern prose.

୧୦୧. (C) Compression is the central difficulty. — “2. The Problem of Compression” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: Compression is the central difficulty.

୧୦୨. (C) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

୧୦୩. (D) First separate the signs. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First separate the signs.

୧୦୪. (B) Many Panji passages contain joined forms. — “3. The Problem of Joined Words” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: Many Panji passages contain joined forms.

୧୦୫. (C) Words that a modern editor would separate are often written together or appear together because of manuscript transmission, print style, or OCR processing. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Words that a modern editor would separate are often written together or appear together because of manuscript transmission, print style, or OCR processing.

୧୦୬. (D) Or the reader may separate one personal name into two persons. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Or the reader may separate one personal name into two persons.

୧୦୭. (A) The Panji uses a traditional name-world. — “4. The Problem of Repeated Names” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The Panji uses a traditional name-world.

୧୦୮. (D) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

୧୦୯. (D) Only when several markers agree should two occurrences be joined. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Only when several markers agree should two occurrences be joined.

११०. (C) Village names are not always stable in spelling. — “5. The Problem of Village Names” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: Village names are not always stable in spelling.

१११. (C) A village name must therefore be treated as evidence, not decoration. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A village name must therefore be treated as evidence, not decoration.

११२. (D) It must be indexed exactly as found. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It must be indexed exactly as found.

११३. (C) The word “सँ” is small but highly flexible. — “6. The Problem of “सँ”” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The word “सँ” is small but highly flexible.

११४. (C) If the entry concerns a title-bearing person, the place may identify where that person was known. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the entry concerns a title-bearing person, the place may identify where that person was known.

११५. (B) The interpreter must ask what kind of entry is being read before translating it. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The interpreter must ask what kind of entry is being read before translating it.

११६. (C) The Panji follows register grammar, not conversational grammar. — “7. The Problem of Register Grammar” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The Panji follows register grammar, not conversational grammar.

११७. (C) The decoder must therefore read it like a technical document. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must therefore read it like a technical document.

११८. (A) The Panji belongs to Mithila’s Sanskrit-Maithili learned environment. — “8. The Problem of Sanskrit and Maithili Mixture” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The Panji belongs to Mithila’s Sanskrit-Maithili learned environment.

११९. (B) One must not force the whole text into only Sanskrit grammar or only modern Maithili grammar. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: One must not force the whole text into only Sanskrit grammar or only modern Maithili grammar.

१२०. (A) Titles and abbreviations are often small, but they carry large meaning. — “9. The Problem of Titles and Abbreviations” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: Titles and abbreviations are often small, but they carry large meaning.

१२१. (C) The modern reader must reconstruct them through repetition and comparison. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The modern reader must reconstruct them through repetition and comparison.

१२२. (B) An abbreviation should never be guessed once and then applied everywhere mechanically. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: An abbreviation should never be guessed once and then applied everywhere mechanically.

१२३. (A) The numbers in parentheses are among the hardest elements of the source. — “10. The Problem of Numbers” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The numbers in parentheses are among the hardest elements of the source.

१२४. (B) The better method is to preserve first. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The better method is to preserve first.

- १२५. (B) Each number should be copied exactly.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Each number should be copied exactly.
- १२६. (C) A simple father-son genealogy is easier to read than a maternal cycle.** — “11. The Problem of मातृक चक्र” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: A simple father-son genealogy is easier to read than a maternal cycle.
- १२७. (D) 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...** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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?
- १२८. (B) This is why “मातृक चक्र” must be marked before decoding begins.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This is why “मातृक चक्र” must be marked before decoding begins.
- १२९. (A) Marriage entries may contain names, villages, dates, numbers, and branch-links in compressed form.** — “12. The Problem of Marriage Entries” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: Marriage entries may contain names, villages, dates, numbers, and branch-links in compressed form.
- १३०. (B) 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.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.
- १३१. (A) The word “दौहित्र” marks a daughter’s son.** — “13. The Problem of दौहित्र” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The word “दौहित्र” marks a daughter’s son.
- १३२. (B) Whenever “दौहित्र” appears, the reader must stop and change the frame.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Whenever “दौहित्र” appears, the reader must stop and change the frame.
- १३३. (C) He must be recorded as an affinal or maternal descendant link.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: He must be recorded as an affinal or maternal descendant link.
- १३४. (C) “दीप” indicates that the source contains or points toward an annotation.** — “14. The Problem of Notes and दीप” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: “दीप” indicates that the source contains or points toward an annotation.
- १३५. (B) The note may clarify a reading, correct a branch, preserve an alternate form, or refer to another register position.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The note may clarify a reading, correct a branch, preserve an alternate form, or refer to another register position.
- १३६. (D) A responsible edition should never delete the marker.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A responsible edition should never delete the marker.
- १३७. (A) The files used for the present work show the further difficulty of modern transmission.** — “15. The Problem of OCR and Modern Transcription” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The files used for the present work show the further difficulty of modern transmission.

१३८. (C) It must be checked against context, repeated patterns, and, when possible, page images or manuscript evidence.

— The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It must be checked against context, repeated patterns, and, when possible, page images or manuscript evidence.

१३९. (B) If a reading is uncertain, the uncertainty should be marked rather than hidden. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a reading is uncertain, the uncertainty should be marked rather than hidden.

१४०. (A) Perhaps the deepest difficulty is that modern readers expect modern books. — “16. The Problem of Modern Expectations” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: Perhaps the deepest difficulty is that modern readers expect modern books.

१४१. (A) The modern decoder must therefore change expectations. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The modern decoder must therefore change expectations.

१४२. (B) The goal is not to make the Panji into something it never was. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The goal is not to make the Panji into something it never was.

१४३. (C) Every difficulty in the Panji can become a method. — “17. Turning Difficulty into Method” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: Every difficulty in the Panji can become a method.

१४४. (A) Numbers teach us to preserve evidence before interpretation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Numbers teach us to preserve evidence before interpretation.

१४५. (D) दीप teaches us to preserve annotations. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: दीप teaches us to preserve annotations.

१४६. (D) When a passage is difficult, the following procedure should be followed: — “18. The Working Rules for Decoding Difficult Passages” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: When a passage is difficult, the following procedure should be followed:

१४७. (C) When a passage is difficult, the following procedure should be followed: — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When a passage is difficult, the following procedure should be followed:

१४८. (B) This method is slower than ordinary reading, but it prevents serious mistakes. — “12. Compare the passage with later and earlier entries.” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: This method is slower than ordinary reading, but it prevents serious mistakes.

१४९. (A) The Panji contains names of families, ancestors, villages, teachers, daughters, sons, and marriage connections. — “19. The Ethical Duty of Decoding” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The Panji contains names of families, ancestors, villages, teachers, daughters, sons, and marriage connections.

१५०. (A) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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;...

१५१. (C) The difficulty of the Panji is the doorway into its value. — “20. Conclusion: Difficulty as the Doorway” belongs to Chapter 3. Why the Panji Is Difficult to Read. Its role is to make this point usable in source-preserving Panji decoding: The

difficulty of the Panji is the doorway into its value.

१५२. (A) It uses Why the Panji Is Difficult to Read to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 3. Why the Panji Is Difficult to Read is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

१५३. (D) The first practical skill in decoding Prachin Panji is learning to see the entry unit. — “1. Why the Entry Unit Matters” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: The first practical skill in decoding Prachin Panji is learning to see the entry unit.

१५४. (D) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

१५५. (D) It also adds an editorial rule that will govern the whole book: the data must be enshrined before it is interpreted. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It also adds an editorial rule that will govern the whole book: the data must be enshrined before it is interpreted.

१५६. (C) The minimum Panji entry contains three elements: 1. — “2. The Minimum Entry” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: The minimum Panji entry contains three elements: 1.

१५७. (A) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

१५८. (C) The exact relationship between the two ancestor names must be preserved for later comparison, not over-simplified. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The exact relationship between the two ancestor names must be preserved for later comparison, not over-simplified.

१५९. (B) 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,... — “3. The Full Entry Model” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: 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,...

१६०. (D) The decoder must ask what is present and what is absent. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must ask what is present and what is absent.

१६१. (B) Modern readers often begin by looking for personal names. — “4. Frame Before Name” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: Modern readers often begin by looking for personal names.

१६२. (B) In Panji reading, the frame must be identified first. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: In Panji reading, the frame must be identified first.

१६३. (C) Every following entry must be read under that frame until another frame appears. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Every following

entry must be read under that frame until another frame appears.

१६४. (D) A name alone is not a data point. — “5. Names Are Not Enough” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: A name alone is not a data point.

१६५. (D) The data point must be recorded as: name; father or ancestor; relation word; place; title; number; surrounding branch; source position. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The data point must be recorded as: name; father or ancestor; relation word; place; title; number; surrounding branch; source position.

१६६. (C) It will preserve the relational unit. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It will preserve the relational unit.

१६७. (A) The backbone of an entry is the relationship marker. — “6. Relationship Markers as the Backbone” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: The backbone of an entry is the relationship marker.

१६८. (D) The most important markers are: सुतः son; सुतोः son of, or register form introducing son/descendant; सुताः offspring or sons in many contexts, but must be read carefully; सन्ततिः descent-line or continuation... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The most important markers are: सुतः son; सुतोः son of, or register form introducing son/descendant; सुताः offspring or sons in many contexts, but must be read carefully; सन्ततिः descent-line or continuation of a branch;...

१६९. (C) The decoder should mark these words before doing anything else. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder should mark these words before doing anything else.

१७०. (D) The place link is the second backbone of the entry. — “7. The Place Link” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: The place link is the second backbone of the entry.

१७१. (C) A Panji record without place is often incomplete, because place is how the lineage is located in Mithila. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A Panji record without place is often incomplete, because place is how the lineage is located in Mithila.

१७२. (D) Each form must be recorded differently. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Each form must be recorded differently.

१७३. (A) Titles are part of the entry unit. — “8. Titles as Data, Not Ornament” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: Titles are part of the entry unit.

१७४. (B) They should be treated as data, not decorative respect. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They should be treated as data, not decorative respect.

१७५. (A) Even when the abbreviation is uncertain in full expansion, the title must be preserved. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Even when the abbreviation is uncertain in full expansion, the title must be preserved.

१७६. (D) Numbers in parentheses must remain attached to the entry. — “9. Numbers as Anchors” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: Numbers in parentheses must remain attached to the entry.

१७७. (D) Numbers in parentheses must remain attached to the entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Numbers in parentheses must remain attached to the entry.

१७८. (C) An entry often closes with punctuation or formula. — “10. Closure Signs” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: An entry often closes with punctuation or formula.

१७९. (D) The safest rule is: identify closure by both punctuation and formula. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The safest rule is: identify closure by both punctuation and formula.

१८०. (C) The two must be compared. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The two must be compared.

१८१. (B) Consider the compact pattern: Source example: सोने सन्तति-कटमा ओ सकुरी।। — “11. A Worked Micro-Example” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: Consider the compact pattern: Source example: सोने सन्तति-कटमा ओ सकुरी।।

१८२. (D) Do not assume that Sone personally lived in both places. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Do not assume that Sone personally lived in both places.

१८३. (D) Also preserve the conjunction “ओ,” because it shows that the two place names belong together in the entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Also preserve the conjunction “ओ,” because it shows that the two place names belong together in the entry.

१८४. (C) A cluster may contain several entries under one frame: Source example: अथ जजिबाल ग्राम-भासे सन्तति वलिया।। — “12. A Worked Cluster Example” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: A cluster may contain several entries under one frame: Source example: अथ जजिबाल ग्राम-भासे सन्तति वलिया।।

१८५. (D) This should not be read as one long sentence about one person. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This should not be read as one long sentence about one person.

१८६. (A) A decoder must not invent a direct family chain unless the relationship markers indicate it. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A decoder must not invent a direct family chain unless the relationship markers indicate it.

१८७. (A) A maternal-cycle passage has different logic. — “13. A Worked Maternal-Cycle Example” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: A maternal-cycle passage has different logic.

१८८. (C) The decoder must therefore not turn the entire preceding passage into a simple paternal descent. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must therefore not turn the entire preceding passage into a simple paternal descent.

१८९. (B) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

१९०. (B) A marriage entry may be explicit: Source example: एवं ठ. — “14. A Worked Marriage Entry Example” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: A marriage entry may be explicit: Source example: एवं ठ.

१९१. (A) The date must be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The date must be preserved exactly.

१९२. (A) It should not be converted into a modern date unless a full calendrical calculation is possible and evidence supports it. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should not be converted into a modern date unless a full calendrical calculation is possible and evidence supports it.

१९३. (C) A daughter's-son entry must be treated differently from a paternal entry. — “15. A Worked दौहित्र Example” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: A daughter's-son entry must be treated differently from a paternal entry.

१९४. (C) A daughter's-son entry must be treated differently from a paternal entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A daughter's-son entry must be treated differently from a paternal entry.

१९५. (D) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

१९६. (D) A note marker appears in forms such as: Source example: (११०/०७ दीप) This should be preserved as a note-marked number. — “16. A Worked दीप Example” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: A note marker appears in forms such as: Source example: (११०/०७ दीप) This should be preserved as a note-marked number.

१९७. (C) A note marker appears in forms such as: Source example: (११०/०७ दीप) This should be preserved as a note-marked number. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A note marker appears in forms such as: Source example: (११०/०७ दीप) This should be preserved as a note-marked number.

१९८. (C) The editor should not remove “दीप” or silently convert it into an ordinary number. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The editor should not remove “दीप” or silently convert it into an ordinary number.

१९९. (D) To ensure that all data are enshrined, each Panji unit should be entered into four layers. — “17. The Data-Enshrinement Protocol” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: To ensure that all data are enshrined, each Panji unit should be entered into four layers.

२००. (B) To ensure that all data are enshrined, each Panji unit should be entered into four layers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: To ensure that all data are enshrined, each Panji unit should be entered into four layers.

२०१. (A) Normalization is useful for indexes, but it must never replace the original transcription. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Normalization is useful for indexes, but it must never replace the original transcription.

२०२. (D) Every entry should ideally be entered into a standard table with the following columns: — “18. The Standard Panji Data Table” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: Every entry should ideally be entered into a standard table with the following columns:

२०३. (A) Every entry should ideally be entered into a standard table with the following columns: — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Every entry should ideally be entered into a standard table with the following columns:

२०४. (A) Connector: dash, सँ, वासी, समेत, तत्रैव, etc. — “9. Number exactly as written.” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: Connector: dash, सँ, वासी, समेत, तत्रैव,

etc.

२०५. (C) The Panji entry is not neutral data in the modern sense. — “19. Critical Analysis of the Entry Unit” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: The Panji entry is not neutral data in the modern sense.

२०६. (C) The record chooses what to preserve: a lineage, a place, a marriage, a title, a note, a number. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The record chooses what to preserve: a lineage, a place, a marriage, a title, a note, a number.

२०७. (B) Critical analysis must therefore ask: Why is this person remembered here? — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical analysis must therefore ask: Why is this person remembered here?

२०८. (C) 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; — “20. What Must Never Be Lost” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: 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;

२०९. (B) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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,...

२१०. (A) The book may explain and analyze, but it must not erase the register. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The book may explain and analyze, but it must not erase the register.

२११. (B) The basic Panji entry is a small system. — “21. Conclusion: From Unit to System” belongs to Chapter 4. The Basic Unit of a Panji Entry. Its role is to make this point usable in source-preserving Panji decoding: The basic Panji entry is a small system.

२१२. (A) It uses The Basic Unit of a Panji Entry to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 4. The Basic Unit of a Panji Entry is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

२१३. (D) The Panji is built from relationship words. — “1. Why Relationship Words Are the Grammar of the Panji” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The Panji is built from relationship words.

२१४. (B) Without them the record is only a sequence of persons and places. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Without them the record is only a sequence of persons and places.

२१५. (B) They do not merely define biological relation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They do not merely define biological relation.

२१६. (B) A person in the Panji is never isolated. — “2. The Principle of Relational Reading” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: A person in the Panji is never isolated.

२१७. (C) A person in the Panji is never isolated. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A person in the Panji is never isolated.

२१८. (C) If the entry uses पौत्र or प्रपौत्र, the reader must count generational distance. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the entry uses पौत्र or

प्रपौत्र, the reader must count generational distance.

२१९. (C) The word सुत generally means son. — “3. सुत” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The word सुत generally means son.

२२०. (A) However, सुत must be read in context. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: However, सुत must be read in context.

२२१. (B) Sometimes it appears after a village frame, and the village relation must be read together with the father-son relation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Sometimes it appears after a village frame, and the village relation must be read together with the father-son relation.

२२२. (B) The form सुतो appears very frequently in the source. — “4. सुतो” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The form सुतो appears very frequently in the source.

२२३. (C) The decoder must decide whether the village belongs to the father, the son, or the marriage/settlement link created by the phrase. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must decide whether the village belongs to the father, the son, or the marriage/settlement link created by the phrase.

२२४. (C) Data rule: record सुतो exactly as written, not silently converting it to सुत in the transcription layer. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: record सुतो exactly as written, not silently converting it to सुत in the transcription layer.

२२५. (B) 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. — “5. सुता” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: 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.

२२६. (D) The reader must not automatically translate it as “daughter” or “sons” without testing the context. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must not automatically translate it as “daughter” or “sons” without testing the context.

२२७. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

२२८. (C) The word पुत्र is less frequent than सुत in the compact register but is conceptually important. — “6. पुत्र” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The word पुत्र is less frequent than सुत in the compact register but is conceptually important.

२२९. (C) Where पुत्र appears, it should usually be treated as a clear son-marker unless the surrounding phrase shows otherwise. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Where पुत्र appears, it should usually be treated as a clear son-marker unless the surrounding phrase shows otherwise.

२३०. (A) Data rule: पुत्र should be indexed together with सुत and सुतो as a son-marker but preserved as a separate original term. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: पुत्र should be indexed together with सुत and सुतो as a son-marker but preserved as a separate original term.

२३१. (D) सन्तति is one of the main structural words of the Panji. — “7. सन्तति” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: सन्तति is one of the main structural words of the

२३२. (A) Data rule: record the ancestor or branch-name before सन्तति, the village or place after it, and any inclusion marker such as समेत. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: record the ancestor or branch-name before सन्तति, the village or place after it, and any inclusion marker such as समेत.

२३३. (D) The entry should be tagged as a descent-line, not automatically as a single-person biography. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The entry should be tagged as a descent-line, not automatically as a single-person biography.

२३४. (A) अपत्य means offspring or descendant, but in the Panji it often functions as a lineage-attachment marker. — “8. अपत्य” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: अपत्य means offspring or descendant, but in the Panji it often functions as a lineage-attachment marker.

२३५. (C) A name followed by अपत्य may identify a branch descended from or attached to that ancestor. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A name followed by अपत्य may identify a branch descended from or attached to that ancestor.

२३६. (D) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

२३७. (C) When this word appears, the reader must count one generation below the son. — “9. पौत्र” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: When this word appears, the reader must count one generation below the son.

२३८. (C) When this word appears, the reader must count one generation below the son. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When this word appears, the reader must count one generation below the son.

२३९. (D) It is a generational marker and must not be ignored. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is a generational marker and must not be ignored.

२४०. (B) प्रपौत्र means great-grandson. — “10. प्रपौत्र” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: प्रपौत्र means great-grandson.

२४१. (C) A phrase may identify a person as the great-grandson of one person, grandson of another, and son of another. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A phrase may identify a person as the great-grandson of one person, grandson of another, and son of another.

२४२. (C) It must be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It must be preserved exactly.

२४३. (A) The phrase वृद्ध प्रपौत्र or joined forms such as वीरवृद्ध प्रपौत्र create special difficulty. — “11. वृद्ध प्रपौत्र” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The phrase वृद्ध प्रपौत्र or joined forms such as वीरवृद्ध प्रपौत्र create special difficulty.

२४४. (B) This term should be handled conservatively. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This term should be handled conservatively.

२४५. (A) The qualifier may distinguish a senior line from a junior one, or it may preserve an older branch identity. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The qualifier may distinguish a senior line from a junior one, or it may preserve an older branch identity.

- २४६. (C) दौहित्र means daughter's son, maternal grandson.** — “12. दौहित्र” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: दौहित्र means daughter's son, maternal grandson.
- २४७. (C) If a person is marked as दौहित्र, he should not be placed as a direct son in the paternal line currently being described.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a person is marked as दौहित्र, he should not be placed as a direct son in the paternal line currently being described.
- २४८. (A) He must be placed across a maternal connection.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: He must be placed across a maternal connection.
- २४९. (D) मातृक points to the maternal side.** — “13. मातृक” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: मातृक points to the maternal side.
- २५०. (C) Data rule: मातृक should always trigger a change of table type.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: मातृक should always trigger a change of table type.
- २५१. (D) The entry should be tagged as maternal, not only paternal.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The entry should be tagged as maternal, not only paternal.
- २५२. (D) चक्र means cycle, circle, or circuit.** — “14. चक्र” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: चक्र means cycle, circle, or circuit.
- २५३. (B) Data rule: when चक्र closes a passage, the preceding lines should be reviewed backward to identify the beginning of the cycle.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: when चक्र closes a passage, the preceding lines should be reviewed backward to identify the beginning of the cycle.
- २५४. (B) The table should include all names that belong to the cycle, not only the last name before the closing phrase.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The table should include all names that belong to the cycle, not only the last name before the closing phrase.
- २५५. (B) Words for brother or sibling connection, including भ्राता and related forms, may appear less systematically than सुत or सन्तति but remain important.** — “15. भ्राता and Brother Markers” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: Words for brother or sibling connection, including भ्राता and related forms, may appear less systematically than सुत or सन्तति but remain important.
- २५६. (D) They help distinguish siblings from descendants.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They help distinguish siblings from descendants.
- २५७. (B) If two persons are brothers, one should not be made father of the other.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If two persons are brothers, one should not be made father of the other.
- २५८. (A) अपरा does not name a biological relation by itself, but it is crucial for branch reading.** — “16. अपरा” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: अपरा does not name a biological relation by itself, but it is crucial for branch reading.
- २५९. (D) When अपरा appears, the reader must ask: another what?** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When अपरा appears, the reader must ask: another what?
- २६०. (C) The table should not merge the following data with the previous line unless the relation is clear.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The table should not merge the following data with the previous line unless the relation is clear.

२६१. (A) Forms such as प्र, प्रो, or joined “प्र” appear frequently and are not simple relationship words, but they affect identification. — “17. प्र, प्रो, and Identity Qualification” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: Forms such as प्र, प्रो, or joined “प्र” appear frequently and are not simple relationship words, but they affect identification.

२६२. (C) Because the expansion is not always certain, the exact form must be preserved. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Because the expansion is not always certain, the exact form must be preserved.

२६३. (A) It may distinguish one individual from another or introduce an alternate name. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may distinguish one individual from another or introduce an alternate name.

२६४. (B) The source may contain terms related to nephew or sister’s-son relations, such as भगिनेय. — “18. भगिनेय and Sister’s-Son Type Relations” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The source may contain terms related to nephew or sister’s-son relations, such as भगिनेय.

२६५. (B) The table should ask whose sister or daughter creates the relation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The table should ask whose sister or daughter creates the relation.

२६६. (D) Many Panji passages contain several relationship words in one line. — “19. Reading Relationship Chains” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: Many Panji passages contain several relationship words in one line.

२६७. (A) Such passages should be handled as chains. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Such passages should be handled as chains.

२६८. (D) Only after this ladder is built should the passage be translated into prose. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Only after this ladder is built should the passage be translated into prose.

२६९. (D) Relationship words are never isolated from place. — “20. Relationship Words and Village Links Together” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: Relationship words are never isolated from place.

२७०. (B) Relationship words are never isolated from place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Relationship words are never isolated from place.

२७१. (B) Therefore every relationship table must have a place column. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore every relationship table must have a place column.

२७२. (D) These words are not merely descriptive. — “21. Relationship Words and Marriage Eligibility” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: These words are not merely descriptive.

२७३. (A) They preserve the memory needed to judge alliance. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They preserve the memory needed to judge alliance.

२७४. (A) Critical caution: modern readers should not treat these words only as family-history vocabulary. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: modern readers should not treat these words only as family-history vocabulary.

२७५. (B) For every relationship occurrence, the following fields should be created: • Original phrase. — “22. Source-Preserving Relationship Table” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-

preserving Panji decoding: For every relationship occurrence, the following fields should be created: • Original phrase.

२७६. (A) For every relationship occurrence, the following fields should be created: • Original phrase. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: For every relationship occurrence, the following fields should be created: • Original phrase.

२७७. (C) The most common errors are as follows. — “23. Common Errors in Reading Relationship Words” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The most common errors are as follows.

२७८. (B) Seventh, ignoring अपरा and merging separate branches. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Seventh, ignoring अपरा and merging separate branches.

२७९. (D) The relationship vocabulary of the Panji reveals the priorities of Mithila’s genealogical culture. — “24. Critical Analysis: What the Relationship Vocabulary Reveals” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The relationship vocabulary of the Panji reveals the priorities of Mithila’s genealogical culture.

२८०. (A) The record is not satisfied with naming persons. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The record is not satisfied with naming persons.

२८१. (A) The use of अपरा shows the need to preserve alternate or additional branches. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The use of अपरा shows the need to preserve alternate or additional branches.

२८२. (B) The rules from this chapter may be summarized as follows. — “25. Rules for Chapter 5” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The rules from this chapter may be summarized as follows.

२८३. (A) • Preserve every relationship word exactly as written. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: • Preserve every relationship word exactly as written.

२८४. (C) • Do not translate before segmenting. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: • Do not translate before segmenting.

२८५. (C) The Panji is not opened by names alone. — “26. Conclusion: The Panji Opens Through Relations” belongs to Chapter 5. Key Relationship Words. Its role is to make this point usable in source-preserving Panji decoding: The Panji is not opened by names alone.

२८६. (C) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

२८७. (D) It uses Key Relationship Words to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 5. Key Relationship Words is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

२८८. (C) The Panji cannot be decoded through personal names alone. — “1. Why Village Formulae Matter” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: The Panji cannot be decoded through personal names alone.

२८९. (D) This arrangement tells us that the record sees genealogy through place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This arrangement tells us that the record sees genealogy through place.

२९०. (A) These words must be preserved exactly because each one marks a different kind of geographical relation. —

The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These words must be preserved exactly because each one marks a different kind of geographical relation.

२९१. (A) ग्राम means village, but in the Panji it is also a register frame. — “2. ग्राम” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: ग्राम means village, but in the Panji it is also a register frame.

२९२. (C) A village frame should be treated like a heading in a data table. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A village frame should be treated like a heading in a data table.

२९३. (D) Do not record names without their governing ग्राम when the source supplies one. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Do not record names without their governing ग्राम when the source supplies one.

२९४. (B) अथ is one of the most important transition words. — “3. अथ as a Village Opener” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: अथ is one of the most important transition words.

२९५. (D) The preceding cluster has ended or shifted, and the following entries must be read under the newly named village. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The preceding cluster has ended or shifted, and the following entries must be read under the newly named village.

२९६. (A) Data rule: whenever अथ appears before a place, mark it as a new frame unless the surrounding text clearly shows otherwise. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: whenever अथ appears before a place, mark it as a new frame unless the surrounding text clearly shows otherwise.

२९७. (C) एते means “these.” In the Panji it often closes a group by indicating that the preceding entries belong to the named village cluster. — “4. एते as a Cluster Closure” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: एते means “these.” In the Panji it often closes a group by indicating that the preceding entries belong to the named village cluster.

२९८. (D) A phrase such as “एते गंगोली ग्राम” should be read as a closure: these are the entries of the Gangoli village group. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A phrase such as “एते गंगोली ग्राम” should be read as a closure: these are the entries of the Gangoli village group.

२९९. (D) Data rule: record एते as a closure marker and review the preceding entries to determine the boundary of the cluster. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: record एते as a closure marker and review the preceding entries to determine the boundary of the cluster.

३००. (A) वासी means resident or inhabitant. — “5. वासी” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: वासी means resident or inhabitant.

३०१. (A) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३०२. (D) Data rule: record वासी in a separate place-function column. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: record वासी in a separate place-function column.

३०३. (B) डीह is a crucial settlement word. — “6. डीह” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: डीह is a crucial settlement word.

३०४. (A) Where the Panji uses डीह, the reader should not treat it as an ordinary village name only. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Where the Panji uses डीह, the reader should not treat it as an ordinary village name only.

३०५. (B) It may identify the specific settlement base of a branch. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may identify the specific settlement base of a branch.

३०६. (B) मूलग्राम means original village or root village. — “7. मूलग्राम” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: मूलग्राम means original village or root village.

३०७. (C) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३०८. (A) It should be preserved as source evidence, not automatically converted into modern administrative geography. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should be preserved as source evidence, not automatically converted into modern administrative geography.

३०९. (C) तत्रैव means “there itself” or “in that very place.” तत्र means “there.” These words prevent unnecessary repetition of a place already mentioned. — “8. तत्रैव and तत्र” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: तत्रैव means “there itself” or “in that very place.” तत्र means “there.” These words prevent unnecessary repetition of a place already mentioned.

३१०. (A) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३११. (A) If more than one place appears before it, do not guess without noting uncertainty. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If more than one place appears before it, do not guess without noting uncertainty.

३१२. (B) समेत means “including,” “together with,” or “along with.” It expands a place or branch. — “9. समेत” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: समेत means “including,” “together with,” or “along with.” It expands a place or branch.

३१३. (A) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३१४. (D) Critical caution: do not drop secondary places introduced by समेत. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not drop secondary places introduced by समेत.

३१५. (D) Many entries use a dash-like structure between a lineage marker and a place: ancestor or branch-name, relation word, dash, village. — “10. The Dash as Place Attachment” belongs to Chapter 6. Village Formulae and Settlement

Markers. Its role is to make this point usable in source-preserving Panji decoding: Many entries use a dash-like structure between a lineage marker and a place: ancestor or branch-name, relation word, dash, village.

३१६. (C) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३१७. (D) Data rule: record the dash as a connector. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: record the dash as a connector.

३१८. (C) The word सँ is the most flexible place connector in the Panji. — “11. सँ as a Place Connector” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: The word सँ is the most flexible place connector in the Panji.

३१९. (B) If it follows a title-bearing person, it may identify the place where that scholar or branch was known. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If it follows a title-bearing person, it may identify the place where that scholar or branch was known.

३२०. (C) पाली appears frequently in the source, sometimes attached to villages or as part of a settlement identity. — “12. पाली as a Settlement and Social Marker” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: पाली appears frequently in the source, sometimes attached to villages or as part of a settlement identity.

३२१. (A) It should be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should be preserved exactly.

३२२. (D) In some passages, a place name followed by पाली may identify the specific locality of a branch. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: In some passages, a place name followed by पाली may identify the specific locality of a branch.

३२३. (C) Occasionally, the source may include directional or locational qualifiers such as आग्नेय. — “13. आग्नेय and Directional Markers” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: Occasionally, the source may include directional or locational qualifiers such as आग्नेय.

३२४. (D) A directional marker may distinguish one settlement from another with the same or similar name. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A directional marker may distinguish one settlement from another with the same or similar name.

३२५. (A) It may also preserve local orientation known to the original community. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may also preserve local orientation known to the original community.

३२६. (D) The Panji often links more than one place in a single entry. — “14. समेत, ओ, and Multiple Place Lists” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: The Panji often links more than one place in a single entry.

३२७. (A) Such lists must be preserved as lists. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Such lists must be preserved as lists.

३२८. (C) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३३९. (B) The repeated appearance of the same village or family across different sections suggests movement, branching, or marriage linkage. — “15. Village Clusters and Migration” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: The repeated appearance of the same village or family across different sections suggests movement, branching, or marriage linkage.

३३०. (B) Migration should not be assumed in every multi-place entry, but it should be considered. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Migration should not be assumed in every multi-place entry, but it should be considered.

३३१. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३३२. (B) Village names may appear in variant spellings because of older orthography, local pronunciation, scribal practice, print transmission, or OCR distortion. — “16. Village Names and Variant Spellings” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: Village names may appear in variant spellings because of older orthography, local pronunciation, scribal practice, print transmission, or OCR distortion.

३३३. (A) The editor must therefore build a variant list. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The editor must therefore build a variant list.

३३४. (B) The original form must be preserved, while the normalized form is created only for indexing. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The original form must be preserved, while the normalized form is created only for indexing.

३३५. (A) A single place reference may perform different functions. — “17. Village as Origin, Residence, Marriage House, or Branch Seat” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: A single place reference may perform different functions.

३३६. (D) Data rule: never use one generic “village” column only. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: never use one generic “village” column only.

३३७. (B) The village formulae show that Mithila remembered lineage geographically. — “18. Critical Analysis: What the Village Formulae Reveal” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: The village formulae show that Mithila remembered lineage geographically.

३३८. (B) To enshrine the geographical data, a village gazetteer must be created alongside the person index. — “19. The Village Gazetteer Protocol” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: To enshrine the geographical data, a village gazetteer must be created alongside the person index.

३३९. (C) To enshrine the geographical data, a village gazetteer must be created alongside the person index. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: To enshrine the geographical data, a village gazetteer must be created alongside the person index.

३४०. (C) The gazetteer should include: — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The gazetteer should include:

३४१. (A) This gazetteer will later allow the reader to see not only where a place occurs but what role it plays in the genealogical system. — “10. Critical note.” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make

this point usable in source-preserving Panji decoding: This gazetteer will later allow the reader to see not only where a place occurs but what role it plays in the genealogical system.

३४३. (C) The rules of this chapter may be summarized as follows. — “20. Rules for Reading Village Formulae” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: The rules of this chapter may be summarized as follows.

३४३. (D) First, identify the village frame before reading the names. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, identify the village frame before reading the names.

३४४. (D) Second, preserve ग्राम, वासी, डीह, मूलग्राम, तत्रैव, समेत, एते, and अथ exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Second, preserve ग्राम, वासी, डीह, मूलग्राम, तत्रैव, समेत, एते, and अथ exactly.

३४५. (B) The Panji cannot be decoded without geography. — “21. Conclusion: Place as Genealogical Evidence” belongs to Chapter 6. Village Formulae and Settlement Markers. Its role is to make this point usable in source-preserving Panji decoding: The Panji cannot be decoded without geography.

३४६. (D) It uses Village Formulae and Settlement Markers to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 6. Village Formulae and Settlement Markers is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

३४७. (C) Among the key relationship words of Prachin Panji, सन्तति and अपत्य require separate treatment because they are not ordinary one-generation terms. — “1. Why These Two Words Need a Separate Chapter” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: Among the key relationship words of Prachin Panji, सन्तति and अपत्य require separate treatment because they are not ordinary one-generation terms.

३४८. (B) Among the key relationship words of Prachin Panji, सन्तति and अपत्य require separate treatment because they are not ordinary one-generation terms. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Among the key relationship words of Prachin Panji, सन्तति and अपत्य require separate treatment because they are not ordinary one-generation terms.

३४९. (A) They do not always behave like सुत, पुत्र, पौत्र, or प्रपौत्र. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They do not always behave like सुत, पुत्र, पौत्र, or प्रपौत्र.

३५०. (C) सन्तति broadly means continuity, progeny, descendants, or lineage. — “2. सन्तति: Continuity, Descent, and Branch” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: सन्तति broadly means continuity, progeny, descendants, or lineage.

३५१. (C) The word should not be flattened into “children.” Children are one generation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The word should not be flattened into “children.” Children are one generation.

३५२. (D) अपत्य also means offspring, progeny, or descendant. — “3. अपत्य: Offspring-Line and Ancestor Attachment” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: अपत्य also means offspring, progeny, or descendant.

३५३. (A) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३५४. (B) The difference between सन्तति and अपत्य should be understood as a difference of emphasis, not a rigid wall. — “4. The Difference Between सन्तति and अपत्य” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: The difference between सन्तति and अपत्य should be understood as a difference of emphasis, not a rigid wall.

३५५. (C) The difference between सन्तति and अपत्य should be understood as a difference of emphasis, not a rigid wall. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The difference between सन्तति and अपत्य should be understood as a difference of emphasis, not a rigid wall.

३५६. (C) The decoder should therefore avoid forcing an artificial distinction. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder should therefore avoid forcing an artificial distinction.

३५७. (A) The most serious error is to treat every सन्तति or अपत्य entry as a direct father-son statement. — “5. Why They Are Not Always Direct Descent Statements” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: The most serious error is to treat every सन्तति or अपत्य entry as a direct father-son statement.

३५८. (A) The most serious error is to treat every सन्तति or अपत्य entry as a direct father-son statement. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The most serious error is to treat every सन्तति or अपत्य entry as a direct father-son statement.

३५९. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३६०. (A) 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,... — “6. How to Enter सन्तति in a Data Table” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: 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,...

३६१. (D) 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,... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

३६२. (B) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३६३. (B) Every occurrence of अपत्य should be entered with equal care. — “7. How to Enter अपत्य in a Data Table” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: Every occurrence of अपत्य should be entered with equal care.

३६४. (B) Every occurrence of अपत्य should be entered with equal care. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Every occurrence of अपत्य should be entered with equal care.

३६५. (D) 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 method requires a

cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३६६. (D) Many entries attach a place after a dash or dash-like break. — “8. The Dash After सन्तति or अपत्य” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: Many entries attach a place after a dash or dash-like break.

३६७. (A) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

३६८. (D) The explanation must be supplied only after the entry has been segmented. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The explanation must be supplied only after the entry has been segmented.

३६९. (A) सन्तति frequently appears under village frames. — “9. सन्तति and Village Frames” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: सन्तति frequently appears under village frames.

३७०. (A) ग्राम,” the governing village frame must be recorded before the branch place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: ग्राम,” the governing village frame must be recorded before the branch place.

३७१. (C) A decoder must therefore distinguish “frame village” from “attached place.” The frame may be the larger cluster. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A decoder must therefore distinguish “frame village” from “attached place.” The frame may be the larger cluster.

३७२. (C) अपत्य entries often preserve the remembered importance of an ancestor. — “10. अपत्य and Ancestral Prestige” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: अपत्य entries often preserve the remembered importance of an ancestor.

३७३. (B) अपत्य entries often preserve the remembered importance of an ancestor. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: अपत्य entries often preserve the remembered importance of an ancestor.

३७४. (A) This is why अपत्य should be indexed by ancestor-name. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This is why अपत्य should be indexed by ancestor-name.

३७५. (C) Sometimes a descent or offspring marker appears beside a title-bearing person. — “11. सन्तति, अपत्य, and Titles” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: Sometimes a descent or offspring marker appears beside a title-bearing person.

३७६. (D) If a branch is attached to a महामहोपाध्याय, कवि, वैयाकरण, ज्योतिर्विद, or पण्डित, the entry may preserve not only descent but intellectual prestige. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a branch is attached to a महामहोपाध्याय, कवि, वैयाकरण, ज्योतिर्विद, or पण्डित, the entry may preserve not only descent but intellectual prestige.

३७७. (D) The title must therefore remain attached to the entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The title must therefore remain attached to the entry.

३७८. (B) Numbers attached to सन्तति or अपत्य entries are important. — “12. सन्तति, अपत्य, and Numbers” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: Numbers attached to सन्तति or अपत्य entries are important.

३७९. (B) Their meaning should not be guessed, but their placement must be preserved. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Their meaning should not be guessed, but their placement must be preserved.

३८०. (A) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

३८१. (A) In some clusters, सन्तति and अपत्य appear near each other. — “13. When सन्तति and अपत्य Overlap” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: In some clusters, सन्तति and अपत्य appear near each other.

३८२. (B) The decoder should not try to standardize all such entries into one term. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder should not try to standardize all such entries into one term.

३८३. (C) If the source uses सन्तति, preserve सन्तति. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the source uses सन्तति, preserve सन्तति.

३८४. (B) Suppose a modern editor sees “X सन्तति - Y” and draws X as father of Y. — “14. False Direct Genealogy: A Warning” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: Suppose a modern editor sees “X सन्तति - Y” and draws X as father of Y.

३८५. (A) Suppose a modern editor sees “X सन्तति - Y” and draws X as father of Y. — The term “X सन्तति - Y” is treated through context rather than mechanical translation. The relevant idea is: Suppose a modern editor sees “X सन्तति - Y” and draws X as father of Y.

३८६. (B) In a genealogical chart, सुत or पुत्र can usually be drawn as a solid vertical line from father to son. — “15. How to Represent These Terms in Charts” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: In a genealogical chart, सुत or पुत्र can usually be drawn as a solid vertical line from father to son.

३८७. (B) But सन्तति and अपत्य should often be drawn differently. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: But सन्तति and अपत्य should often be drawn differently.

३८८. (C) Until then, the chart should show that the descent is real but the intermediate generations are not fully specified in that entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Until then, the chart should show that the descent is real but the intermediate generations are not fully specified in that entry.

३८९. (C) The use of सन्तति and अपत्य reveals that the Panji is interested in continuity more than biography. — “16. Critical Analysis: What These Words Reveal” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: The use of सन्तति and अपत्य reveals that the Panji is interested in continuity more than biography.

३९०. (D) 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;... — “17. Source-Enshrinement Protocol for सन्तति and अपत्य” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point

usable in source-preserving Panji decoding: 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...

३९१. (C) 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;... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

३९२. (C) First, preserve the exact word used by the source. — “18. Rules for Reading सन्तति and अपत्य” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: First, preserve the exact word used by the source.

३९३. (D) First, preserve the exact word used by the source. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve the exact word used by the source.

३९४. (D) Fourth, do not turn either word into direct sonship without additional evidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Fourth, do not turn either word into direct sonship without additional evidence.

३९५. (C) सन्तति and अपत्य show that the Panji is not merely a list of immediate fathers and sons. — “19. Conclusion: Continuity as Record” belongs to Chapter 7. Reading “सन्तति” and “अपत्य”. Its role is to make this point usable in source-preserving Panji decoding: सन्तति and अपत्य show that the Panji is not merely a list of immediate fathers and sons.

३९६. (A) It is a record of continuity. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is a record of continuity.

३९७. (A) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The record does not always give a modern family tree, but it gives the evidence from which responsible family trees can later be built.

३९८. (A) It uses Reading “सन्तति” and “अपत्य” to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 7. Reading “सन्तति” and “अपत्य” is part of the book's larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

३९९. (D) Among all the compact signs of Prachin Panji, the word “सँ” is one of the most powerful. — “1. The Small Word That Opens Many Doors” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: Among all the compact signs of Prachin Panji, the word “सँ” is one of the most powerful.

४००. (A) The decoder must first preserve it, then classify it, and only after that translate it. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must first preserve it, then classify it, and only after that translate it.

४०१. (D) The most common error is to translate every “सँ” as “from.” Sometimes that is correct. — “2. Why “सँ” Cannot Be Translated Too Early” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: The most common error is to translate every “सँ” as “from.” Sometimes that is correct.

४०२. (B) For this reason, the first-pass translation of “सँ” should be “linked with.” This neutral phrase keeps the relation open. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: For this reason, the first-pass translation of “सँ” should be “linked with.” This neutral phrase keeps the relation open.

४०३. (A) Data rule: in the transcription layer, preserve “सँ” exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: in the transcription layer, preserve “सँ” exactly.

४०४. (C) In some entries, “सँ” does appear to indicate origin. — “3. “सँ” as Origin” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: In some entries, “सँ” does appear to indicate origin.

४०५. (A) However, origin should not be assumed merely because a place follows “सँ.” The Panji often preserves more than one kind of place relation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: However, origin should not be assumed merely because a place follows “सँ.” The Panji often preserves more than one kind of place relation.

४०६. (B) Therefore the origin reading must be supported by surrounding evidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore the origin reading must be supported by surrounding evidence.

४०७. (B) Many entries use “सँ” to show that a person or branch is associated with a place. — “4. “सँ” as Residence or Settlement Association” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: Many entries use “सँ” to show that a person or branch is associated with a place.

४०८. (B) The reader should ask: is the place acting as the present location of the branch? — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader should ask: is the place acting as the present location of the branch?

४०९. (A) In marriage entries, “सँ” often links one house with another. — “5. “सँ” as Marriage Connection” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: In marriage entries, “सँ” often links one house with another.

४१०. (A) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

४११. (D) A place following “सँ” in such a passage may identify the affinal house rather than the person’s own ancestral village. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A place following “सँ” in such a passage may identify the affinal house rather than the person’s own ancestral village.

४१२. (B) When a passage belongs to a मातृक चक्र, “सँ” becomes even more delicate. — “6. “सँ” in मातृक चक्र” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: When a passage belongs to a मातृक चक्र, “सँ” becomes even more delicate.

४१३. (B) The decoder must therefore change the table type. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must therefore change the table type.

४१४. (B) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

४१५. (D) When “सँ” appears near दौहित्र, the entry is not a simple paternal settlement statement. — “7. “सँ” with दौहित्र” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: When “सँ” appears near दौहित्र, the entry is not a simple paternal settlement statement.

४१६. (B) दौहित्र entry should be tagged as a daughter-line or maternal-bridge entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: दौहित्र entry should be tagged as a daughter-line or maternal-bridge entry.

४१७. (A) The table should ask: whose daughter’s son is he, and which village is the maternal or affinal connector? —

The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The table should ask: whose daughter’s son is he, and which village is the maternal or affinal connector?

४१८. (A) 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. — “8. “सँ” with सुत and सुतो” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: 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.

४१९. (C) The reader must map the chain before assigning the place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must map the chain before assigning the place.

४२०. (B) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

४२१. (C) When “सँ” appears near सन्तति or अपत्य, it often connects a branch or ancestor-attached line with a place. — “9. “सँ” with सन्तति and अपत्य” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: When “सँ” appears near सन्तति or अपत्य, it often connects a branch or ancestor-attached line with a place.

४२२. (A) Record the ancestor-name, the relation word, the place after “सँ,” and the governing village frame. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Record the ancestor-name, the relation word, the place after “सँ,” and the governing village frame.

४२३. (D) Critical caution: do not turn a branch-place link into a direct biography. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not turn a branch-place link into a direct biography.

४२४. (D) Some entries contain more than one place. — “10. “सँ” and Multiple Places” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: Some entries contain more than one place.

४२५. (B) The decoder must preserve all places and their connectors. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must preserve all places and their connectors.

४२६. (C) Data rule: do not use one undifferentiated place field. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: do not use one undifferentiated place field.

४२७. (D) Numbers often appear near “सँ” links. — “11. “सँ” and Numbers” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: Numbers often appear near “सँ” links.

४२८. (D) Its relationship to the “सँ” phrase must be preserved. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Its relationship to the “सँ” phrase must be preserved.

४२९. (A) For example, if a number appears immediately before or after a “सँ” place, the table should record that position exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: For example, if a number appears immediately before or after a “सँ” place, the table should record that position exactly.

४३०. (A) When a titled person is linked with a place through “सँ,” the entry may preserve both intellectual status and geographical identity. — “12. “सँ” and Titles” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: When a titled person is linked with a place through “सँ,” the entry may preserve both intellectual status and geographical identity.

४३१. (C) When a titled person is linked with a place through “सँ,” the entry may preserve both intellectual status and geographical identity. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When a titled person is linked with a place through “सँ,” the entry may preserve both intellectual status and geographical identity.

४३२. (B) Therefore the “सँ” place should be entered not only in the person index but also in the title index. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore the “सँ” place should be entered not only in the person index but also in the title index.

४३३. (A) When अपरा introduces another branch or case, “सँ” in the following phrase may belong to the new branch, not to the previous one. — “13. “सँ” and अपरा” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: When अपरा introduces another branch or case, “सँ” in the following phrase may belong to the new branch, not to the previous one.

४३४. (C) When अपरा introduces another branch or case, “सँ” in the following phrase may belong to the new branch, not to the previous one. — The term “सँ” is treated through context rather than mechanical translation. The relevant idea is: When अपरा introduces another branch or case, “सँ” in the following phrase may belong to the new branch, not to the previous one.

४३५. (C) In the digital files, “सँ” is sometimes joined to the preceding or following word. — “14. “सँ” and OCR Difficulty” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: In the digital files, “सँ” is sometimes joined to the preceding or following word.

४३६. (B) The editor must therefore search for forms both with and without spaces. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The editor must therefore search for forms both with and without spaces.

४३७. (C) Data rule: preserve the original joined form in transcription, but create a segmented reading in the analysis layer. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: preserve the original joined form in transcription, but create a segmented reading in the analysis layer.

४३८. (A) Every “सँ” entry should be decoded in four steps. — “15. A Four-Step Method for “सँ”” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: Every “सँ” entry should be decoded in four steps.

४३९. (C) Every “सँ” entry should be decoded in four steps. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Every “सँ” entry should be decoded in four steps.

४४०. (B) First, preserve the original phrase exactly as written. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve the original phrase exactly as written.

४४१. (C) 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...” — “16. Example of Neutral First-Pass Reading” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: 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...”

४४२. (A) 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...” — The method requires

a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

४४३. (C) The frequent use of “सँ” reveals that the Panji thinks relationally. — “17. Critical Analysis: What “सँ” Reveals” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: The frequent use of “सँ” reveals that the Panji thinks relationally.

४४४. (D) It must connect them: to villages, branches, mothers, daughters, marriages, titles, and houses. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It must connect them: to villages, branches, mothers, daughters, marriages, titles, and houses.

४४५. (A) 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;... — “18. The “सँ” Data Table” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: 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;...

४४६. (B) 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;... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

४४७. (A) The entry type should be one of the following: paternal, branch, village cluster, marriage, maternal cycle, दौहित्र, title-bearing, note-linked, or uncertain. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The entry type should be one of the following: paternal, branch, village cluster, marriage, maternal cycle, दौहित्र, title-bearing, note-linked, or uncertain.

४४८. (C) First, never translate “सँ” automatically as “from.” Second, preserve the original phrase exactly. — “19. Rules for Reading “सँ”” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: First, never translate “सँ” automatically as “from.” Second, preserve the original phrase exactly.

४४९. (B) First, never translate “सँ” automatically as “from.” Second, preserve the original phrase exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, never translate “सँ” automatically as “from.” Second, preserve the original phrase exactly.

४५०. (B) Third, identify the entry type before deciding the meaning. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Third, identify the entry type before deciding the meaning.

४५१. (D) The word “सँ” is small, but it carries major evidence. — “20. Conclusion: The Connector as Evidence” belongs to Chapter 8. Reading “सँ” in the Panji. Its role is to make this point usable in source-preserving Panji decoding: The word “सँ” is small, but it carries major evidence.

४५२. (C) Like “सँ,” they must be preserved before they can be explained. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Like “सँ,” they must be preserved before they can be explained.

४५३. (C) It uses Reading “सँ” in the Panji to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 8. Reading “सँ” in the Panji is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

४५४. (C) The numbers in Prachin Panji are among the most difficult features of the source. — “1. Why the Numbers Need Their Own Method” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-

preserving Panji decoding: The numbers in Prachin Panji are among the most difficult features of the source.

844. (C) A number must not be deleted because it is unexplained. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A number must not be deleted because it is unexplained.

845. (D) It must not be silently corrected because it looks irregular. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It must not be silently corrected because it looks irregular.

846. (D) The source shows several kinds of numerical forms. — “2. The Main Forms of Numbering” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: The source shows several kinds of numerical forms.

847. (A) The first rule is exact preservation. — “3. Preserve the Number Exactly” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: The first rule is exact preservation.

848. (B) If the source writes (၃၃၅//၀၈), the editor must preserve the double slash. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the source writes (၃၃၅//၀၈), the editor must preserve the double slash.

849. (A) If the source writes (၂၅/၀), the zero must remain. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the source writes (၂၅/၀), the zero must remain.

850. (D) Simple parenthetical numbers such as (၃၃၅), (၂၂၀), or (၃၅၆) may appear as large sequence markers, page-linked markers, entry numbers, or register references. — “4. Simple Parenthetical Numbers” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Simple parenthetical numbers such as (၃၃၅), (၂၂၀), or (၃၅၆) may appear as large sequence markers, page-linked markers, entry numbers, or register references.

851. (C) Their exact function must be determined by location and repetition. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Their exact function must be determined by location and repetition.

852. (B) The editor must record them separately rather than combining them. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The editor must record them separately rather than combining them.

853. (A) Single-slash forms such as (၂၅/၀), (၂၃၀/၀၅), (၂၈၃/၀၅), and (၃၄/၀၄) are frequent in the source. — “5. Single-Slash Numbers” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Single-slash forms such as (၂၅/၀), (၂၃၀/၀၅), (၂၈၃/၀၅), and (၃၄/၀၄) are frequent in the source.

854. (A) The first element and second element should be recorded separately, but only after the whole original form is preserved. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The first element and second element should be recorded separately, but only after the whole original form is preserved.

855. (A) A number after a named person may identify that person or entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A number after a named person may identify that person or entry.

856. (C) Double-slash forms such as (၃၃၅//၀၈), (၂၅//၀၂), (၄၈//၀၃), and (၃၃၃//၂၀) require special care. — “6. Double-Slash Numbers” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Double-slash forms such as (၃၃၅//၀၈), (၂၅//၀၂), (၄၈//၀၃), and (၃၃၃//၂၀) require special care.

857. (A) The double slash must be preserved in all layers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The double slash must be preserved in all layers.

४६९. (D) In the normalized search layer, the editor may also create a searchable form without slashes, but that must not replace the original. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: In the normalized search layer, the editor may also create a searchable form without slashes, but that must not replace the original.

४७०. (C) Forms containing zero, such as (८७/०) or (५८/०), are especially important. — “7. Numbers with Zero” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Forms containing zero, such as (८७/०) or (५८/०), are especially important.

४७१. (C) It should never be dropped. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should never be dropped.

४७२. (A) Critical caution: do not treat zero as OCR dirt. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not treat zero as OCR dirt.

४७३. (B) Sometimes two parenthetical numbers appear close together. — “8. Paired Parenthetical Numbers” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Sometimes two parenthetical numbers appear close together.

४७४. (B) The editor should not combine paired numbers into one. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The editor should not combine paired numbers into one.

४७५. (B) If the source has (१८०) (३७६), the data table should record two numbers with their relative order and spacing. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the source has (१८०) (३७६), the data table should record two numbers with their relative order and spacing.

४७६. (A) Many numbers appear immediately after personal names. — “9. Numbers Beside Names” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Many numbers appear immediately after personal names.

४७७. (D) These may identify the person, the entry, a branch, or a cross-reference. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These may identify the person, the entry, a branch, or a cross-reference.

४७८. (C) The number should remain attached to the person in the data table, but the interpretation should remain cautious. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The number should remain attached to the person in the data table, but the interpretation should remain cautious.

४७९. (D) Numbers may appear beside सुत, सुतो, सुता, पौत्र, प्रपौत्र, सन्तति, अपत्य, or दौहित्र phrases. — “10. Numbers Beside Relationship Words” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Numbers may appear beside सुत, सुतो, सुता, पौत्र, प्रपौत्र, सन्तति, अपत्य, or दौहित्र phrases.

४८०. (D) These numbers may identify a generational link, entry reference, branch, or note. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These numbers may identify a generational link, entry reference, branch, or note.

४८१. (C) Critical caution: when attachment is uncertain, do not force it. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: when attachment is uncertain, do not force it.

४८२. (A) When numbers appear near village links, they may identify a branch associated with that village. — “11. Numbers Beside Village Links” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: When numbers appear near village links, they may identify a branch associated with that village.

- ४८३. (A) When numbers appear near village links, they may identify a branch associated with that village.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When numbers appear near village links, they may identify a branch associated with that village.
- ४८४. (C) They can help distinguish one branch of a village from another.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They can help distinguish one branch of a village from another.
- ४८५. (B) A number beside a title-bearing person may help identify that scholar or official more precisely.** — “12. Numbers Beside Titles” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: A number beside a title-bearing person may help identify that scholar or official more precisely.
- ४८६. (D) A number beside a title-bearing person may help identify that scholar or official more precisely.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A number beside a title-bearing person may help identify that scholar or official more precisely.
- ४८७. (B) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.
- ४८८. (A) Marriage entries sometimes contain numbers, dates, or both.** — “13. Numbers Beside विवाह” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Marriage entries sometimes contain numbers, dates, or both.
- ४८९. (A) The number must be separated from the date.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The number must be separated from the date.
- ४९०. (C) In a विवाह entry, the number may identify the marriage record, the person, the branch, or a note.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: In a विवाह entry, the number may identify the marriage record, the person, the branch, or a note.
- ४९१. (B) A दौहित्र entry marks a daughter’s-son relation.** — “14. Numbers Beside दौहित्र” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: A दौहित्र entry marks a daughter’s-son relation.
- ४९२. (D) If a number appears near such an entry, it may identify a maternal or affinal connection rather than a paternal descent-line.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a number appears near such an entry, it may identify a maternal or affinal connection rather than a paternal descent-line.
- ४९३. (A) The number should therefore be entered into the maternal-link table as well as the person index.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The number should therefore be entered into the maternal-link table as well as the person index.
- ४९४. (C) When a number appears with दीप, the source is pointing toward a note, annotation, or reference layer.** — “15. Numbers with दीप” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: When a number appears with दीप, the source is pointing toward a note, annotation, or reference layer.
- ४९५. (A) The word दीप must remain attached to the number.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The word दीप must remain attached to the number.
- ४९६. (A) Such entries should be treated separately from ordinary numbered entries.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Such entries should be treated separately from ordinary numbered entries.

४९७. (A) Some numbers appear in positions that look like page, section, or printed-register headings. — “16. Numbers and Page-Like Headings” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Some numbers appear in positions that look like page, section, or printed-register headings.

४९८. (A) These must still be preserved, but they should be classified differently. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These must still be preserved, but they should be classified differently.

४९९. (C) A page-like heading should not be attached to the nearest person unless the source clearly does so. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A page-like heading should not be attached to the nearest person unless the source clearly does so.

५००. (D) Numbers are vulnerable to OCR error. — “17. Numbers and OCR Risk” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Numbers are vulnerable to OCR error.

५०१. (A) Therefore number readings should be verified where possible against page images, repeated forms, and context. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore number readings should be verified where possible against page images, repeated forms, and context.

५०२. (A) If the source has a suspicious number, the editor should preserve it with an uncertainty mark rather than silently correcting it. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the source has a suspicious number, the editor should preserve it with an uncertainty mark rather than silently correcting it.

५०३. (B) To enshrine the numerical data, the book should maintain a number table with the following columns: — “18. The Number Table” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: To enshrine the numerical data, the book should maintain a number table with the following columns:

५०४. (B) To enshrine the numerical data, the book should maintain a number table with the following columns: — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: To enshrine the numerical data, the book should maintain a number table with the following columns:

५०५. (A) This table will later allow the numerical system to be studied across the entire source. — “14. Critical note.” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: This table will later allow the numerical system to be studied across the entire source.

५०६. (C) Numbers are not merely technical clutter. — “19. How Numbers Help Critical Analysis” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: Numbers are not merely technical clutter.

५०७. (A) They may distinguish persons, branches, titles, marriages, notes, and source layers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They may distinguish persons, branches, titles, marriages, notes, and source layers.

५०८. (C) They may also show that the record was not casual memory but disciplined registration. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They may also show that the record was not casual memory but disciplined registration.

५०९. (D) The most common errors are: First, deleting numbers because they are unexplained. — “20. Common Errors in Reading Numbers” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: The most common errors are: First, deleting numbers because they are unexplained.

५१०. (D) Ninth, failing to record numbers in the village and title indexes. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Ninth, failing to record numbers in the village and title indexes.

५११. (D) First, preserve every number exactly as written. — “21. Rules for Reading Numbers in Parentheses” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: First, preserve every number exactly as written.

५१२. (A) First, preserve every number exactly as written. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve every number exactly as written.

५१३. (A) Third, record the words immediately before and after the number. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Third, record the words immediately before and after the number.

५१४. (A) The numbers in Prachin Panji are difficult because they belong to the internal discipline of the register. — “22. Conclusion: Numbers as Archival Memory” belongs to Chapter 9. Reading Numbers in Parentheses. Its role is to make this point usable in source-preserving Panji decoding: The numbers in Prachin Panji are difficult because they belong to the internal discipline of the register.

५१५. (D) It is a reason to preserve them more carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is a reason to preserve them more carefully.

५१६. (D) A number may tell us how the record itself organized that memory. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A number may tell us how the record itself organized that memory.

५१७. (D) It uses Reading Numbers in Parentheses to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 9. Reading Numbers in Parentheses is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

५१८. (D) Abbreviations and titles are small signs with large consequences. — “1. Why Abbreviations and Titles Matter” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: Abbreviations and titles are small signs with large consequences.

५१९. (A) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

५२०. (D) It may distinguish one Raghunath from another Raghunath, one Ganga from another Ganga, or one Harinath from another Harinath. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may distinguish one Raghunath from another Raghunath, one Ganga from another Ganga, or one Harinath from another Harinath.

५२१. (D) In ordinary reading, one may skip an honorific because it appears decorative. — “2. Title as Identity, Not Ornament” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: In ordinary reading, one may skip an honorific because it appears decorative.

५२२. (A) Data rule: every title must be transcribed exactly, indexed separately, and attached to the person and village where it appears. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every title must be transcribed exactly, indexed separately, and attached to the person and village where it appears.

५२३. (C) Critical caution: do not translate away a title. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not translate away a title.

५२४. (A) The Panji frequently uses abbreviated forms. — “3. Abbreviations as Compressed Authority” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: The Panji frequently uses

abbreviated forms.

५२५. (D) The modern editor must reconstruct them through repeated examples. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The modern editor must reconstruct them through repeated examples.

५२६. (A) Critical caution: an abbreviation should not be expanded once and then applied everywhere mechanically. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: an abbreviation should not be expanded once and then applied everywhere mechanically.

५२७. (B) महामहोपाध्याय is one of the most important learned titles in the Panji. — “4. महामहोपाध्याय and महामहो” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: महामहोपाध्याय is one of the most important learned titles in the Panji.

५२८. (A) When such a title appears beside a person, it should be treated as intellectual evidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When such a title appears beside a person, it should be treated as intellectual evidence.

५२९. (A) Data rule: all महामहोपाध्याय-related forms should be indexed under one normalized title category while preserving the original form in each entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: all महामहोपाध्याय-related forms should be indexed under one normalized title category while preserving the original form in each entry.

५३०. (A) occur in title-bearing passages. — “5. म. म. and म.म.उ.” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: occur in title-bearing passages.

५३१. (B) They likely belong to the same learned-title environment as महामहोपाध्याय, but each occurrence must be preserved as written. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They likely belong to the same learned-title environment as महामहोपाध्याय, but each occurrence must be preserved as written.

५३२. (B) The editor should not silently reduce it to म. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The editor should not silently reduce it to म.

५३३. (C) likely abbreviates ठाकुर in many contexts, but it must still be handled carefully. — “6. ठ. and ठाकुर” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: likely abbreviates ठाकुर in many contexts, but it must still be handled carefully.

५३४. (D) likely abbreviates ठाकुर in many contexts, but it must still be handled carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: likely abbreviates ठाकुर in many contexts, but it must still be handled carefully.

५३५. (B) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

५३६. (C) The forms म्र., म्रो, and joined म्र appear frequently and are among the most difficult abbreviations. — “7. म्र. and म्रो” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: The forms म्र., म्रो, and joined म्र appear frequently and are among the most difficult abbreviations.

५३७. (B) Because of this uncertainty, they should be preserved rather than prematurely expanded. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Because of this uncertainty, they should be preserved rather than prematurely expanded.

५३८. (D) The safest method is to create a separate “qualifier” column. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The safest method is to create a

separate “qualifier” column.

५३९. (B) or बाबू may appear in later portions of the source. — “8. ब., बाबू, and Later Social Titles” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: or बाबू may appear in later portions of the source.

५४०. (D) They should be preserved because they help locate persons in status, time, and social usage. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They should be preserved because they help locate persons in status, time, and social usage.

५४१. (B) A title like बाबू may distinguish later elite or administrative families from older scholastic title patterns. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A title like बाबू may distinguish later elite or administrative families from older scholastic title patterns.

५४२. (A) पण्डित and its abbreviated forms indicate learned identity. — “9. पं., पण्डित, and Learned Identity” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: पण्डित and its abbreviated forms indicate learned identity.

५४३. (A) When पण्डित appears beside a village and lineage, the entry may help identify a learned house. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When पण्डित appears beside a village and lineage, the entry may help identify a learned house.

५४४. (D) Data rule: every पण्डित entry should be indexed by person, village, title, and number. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every पण्डित entry should be indexed by person, village, title, and number.

५४५. (A) The titles कवि and कविराज preserve literary identity. — “10. कवि and कविराज” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: The titles कवि and कविराज preserve literary identity.

५४६. (D) The titles कवि and कविराज preserve literary identity. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The titles कवि and कविराज preserve literary identity.

५४७. (B) When such a title appears in a village cluster, it should be connected to the literary history of Mithila. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When such a title appears in a village cluster, it should be connected to the literary history of Mithila.

५४८. (B) वैयाकरण means grammarian. — “11. वैयाकरण” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: वैयाकरण means grammarian.

५४९. (A) A person marked as वैयाकरण should therefore be treated as a learned specialist. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A person marked as वैयाकरण should therefore be treated as a learned specialist.

५५०. (D) It may identify the person’s intellectual field, distinguish him from others, and connect his branch to scholastic prestige. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may identify the person’s intellectual field, distinguish him from others, and connect his branch to scholastic prestige.

५५१. (D) Titles related to ज्योतिष or ज्योतिर्विद identify persons associated with astrology, astronomy, calendrical calculation, or ritual time-knowledge. — “12. ज्योतिर्विद, ज्यो., and Related Forms” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: Titles related to ज्योतिष or ज्योतिर्विद identify persons associated with astrology, astronomy, calendrical calculation, or ritual time-knowledge.

५५२. (D) Titles related to ज्योतिष or ज्योतिर्विद identify persons associated with astrology, astronomy, calendrical calculation, or ritual time-knowledge. — The method requires a cautious sequence: preserve the source, classify the evidence,

and only then explain it. Here the operative rule is: Titles related to ज्योतिष or ज्योतिर्विद identify persons associated with astrology, astronomy, calendrical calculation, or ritual time-knowledge.

५५३. (A) appear, they should be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: appear, they should be preserved exactly.

५५४. (A) A title such as धर्माधिकारी or धर्माधिकारणिक points toward authority in dharma, social regulation, legal-ritual judgment, or learned office. — “13. धर्माधिकारी and Legal-Ritual Authority” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: A title such as धर्माधिकारी or धर्माधिकारणिक points toward authority in dharma, social regulation, legal-ritual judgment, or learned office.

५५५. (C) Data rule: such titles should be indexed under ritual-legal authority and cross-linked with villages and numbers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: such titles should be indexed under ritual-legal authority and cross-linked with villages and numbers.

५५६. (A) Critical caution: do not reduce dharma-authority titles to vague honorifics. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not reduce dharma-authority titles to vague honorifics.

५५७. (D) The Panji also preserves specialist titles connected with textual, ritual, and philosophical traditions. — “14. पौराणिक, मीमांसक, अग्निहोत्रिक, and Specialist Titles” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: The Panji also preserves specialist titles connected with textual, ritual, and philosophical traditions.

५५८. (B) They should be treated as evidence of specialization, not merely as adjectives. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They should be treated as evidence of specialization, not merely as adjectives.

५५९. (B) Data rule: create separate specialist-title categories and do not merge all learned titles into one generic “scholar” label. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: create separate specialist-title categories and do not merge all learned titles into one generic “scholar” label.

५६०. (B) Some titles indicate social or political status rather than scholastic specialization. — “15. चौधरी, ठाकुर, महाराज कुमार, and Status Titles” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: Some titles indicate social or political status rather than scholastic specialization.

५६१. (D) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

५६२. (A) Scholastic titles and later status titles may appear in different historical strata, though this must be proven from the data rather than assumed. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Scholastic titles and later status titles may appear in different historical strata, though this must be proven from the data rather than assumed.

५६३. (B) A title beside a number is especially valuable. — “16. Titles with Numbers” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: A title beside a number is especially valuable.

५६४. (D) The number may help identify the titled person or connect him to another entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The number may help identify the titled person or connect him to another entry.

५६५. (A) If a वैयाकरण, कविराज, महामहोपाध्याय, or ठाकुर appears with a parenthetical number, that number must remain attached in the table. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a वैयाकरण, कविराज, महामहोपाध्याय, or ठाकुर appears with a parenthetical number, that number must remain attached in the table.

५६६. (C) A title with a village is also important. — “17. Titles with Villages” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: A title with a village is also important.

५६७. (D) It may identify a learned village, a scholarly branch, a marriage-linked house, or a place where a title-bearing person was remembered. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may identify a learned village, a scholarly branch, a marriage-linked house, or a place where a title-bearing person was remembered.

५६८. (D) Data rule: every title-bearing entry must be entered in the village gazetteer as well as the title index. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every title-bearing entry must be entered in the village gazetteer as well as the title index.

५६९. (B) Titles also interact with relationship words. — “18. Titles with Relationship Words” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: Titles also interact with relationship words.

५७०. (C) The title’s attachment must be determined carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The title’s attachment must be determined carefully.

५७१. (B) If it appears in a dense chain, the full chain must be segmented before the title is assigned. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If it appears in a dense chain, the full chain must be segmented before the title is assigned.

५७२. (B) Every abbreviation should be handled in four layers. — “19. Abbreviation Expansion Protocol” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: Every abbreviation should be handled in four layers.

५७३. (D) Every abbreviation should be handled in four layers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Every abbreviation should be handled in four layers.

५७४. (D) Preserve spelling, dots, spacing, and joined form. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Preserve spelling, dots, spacing, and joined form.

५७५. (C) 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... — “20. The Title Index” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: 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;...

५७६. (B) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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;...

५७७. (A) The title index should be searchable by both original form and normalized category. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The title index should be searchable by both original form and normalized category.

- ५७८. (A) The titles in Prachin Panji reveal that Mithila’s genealogical memory was also intellectual memory.** — “21. Critical Analysis: What Titles Reveal” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: The titles in Prachin Panji reveal that Mithila’s genealogical memory was also intellectual memory.
- ५७९. (C) The society did not preserve only biological descent.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The society did not preserve only biological descent.
- ५८०. (C) The appearance of administrative or status titles suggests that the record continued to absorb later social realities.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The appearance of administrative or status titles suggests that the record continued to absorb later social realities.
- ५८१. (C) The most common errors are: First, ignoring abbreviations because they are short.** — “22. Common Errors in Reading Titles and Abbreviations” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: The most common errors are: First, ignoring abbreviations because they are short.
- ५८२. (D) Seventh, failing to distinguish learned titles from status titles.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Seventh, failing to distinguish learned titles from status titles.
- ५८३. (D) First, preserve every title and abbreviation exactly as written.** — “23. Rules for Reading Abbreviations and Titles” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: First, preserve every title and abbreviation exactly as written.
- ५८४. (B) First, preserve every title and abbreviation exactly as written.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve every title and abbreviation exactly as written.
- ५८५. (C) Fourth, distinguish learned, literary, ritual, administrative, and status titles.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Fourth, distinguish learned, literary, ritual, administrative, and status titles.
- ५८६. (C) Abbreviations and titles show that the Panji remembers more than descent.** — “24. Conclusion: Titles as Social Memory” belongs to Chapter 10. Abbreviations and Titles. Its role is to make this point usable in source-preserving Panji decoding: Abbreviations and titles show that the Panji remembers more than descent.
- ५८७. (A) Genealogy, Marriage, and Maternal Networks.** — In this quiz context, “Part III” is not treated as a loose word; it is read by function in the Panji record. Genealogy, Marriage, and Maternal Networks.
- ५८८. (C) These small signs help distinguish persons, trace scholarly houses, identify learned villages, and reconstruct Mithila’s intellectual landscape.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These small signs help distinguish persons, trace scholarly houses, identify learned villages, and reconstruct Mithila’s intellectual landscape.
- ५८९. (D) It uses Abbreviations and Titles to strengthen source-preserving, evidence-based interpretation of the Panji.** — Chapter 10. Abbreviations and Titles is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.
- ५९०. (D) The paternal line is the most visible line in the Panji, but it is not always the simplest line to reconstruct.** — “1. Why the Paternal Line Must Be Reconstructed Carefully” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The paternal line is the most visible line in the Panji, but it is not always the simplest line to reconstruct.

५९१. (A) It must be reconstructed from relationship markers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It must be reconstructed from relationship markers.

५९२. (C) These must be distinguished from सन्तति and अपत्य, which often mark branch continuity rather than direct one-generation descent. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These must be distinguished from सन्तति and अपत्य, which often mark branch continuity rather than direct one-generation descent.

५९३. (A) The strongest direct paternal markers are सुत, सुतो, and पुत्र. — “2. The Direct Descent Markers” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The strongest direct paternal markers are सुत, सुतो, and पुत्र.

५९४. (B) They do not merely indicate vague descent. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They do not merely indicate vague descent.

५९५. (C) If it does not, the chart must show the distance while marking missing links. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If it does not, the chart must show the distance while marking missing links.

५९६. (B) सुत is the most basic paternal marker. — “3. सुत as Father-Son Evidence” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: सुत is the most basic paternal marker.

५९७. (D) But the reader must still determine whose son he is. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: But the reader must still determine whose son he is.

५९८. (D) A careful editor should first separate the phrase. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A careful editor should first separate the phrase.

५९९. (B) सुतो often appears in running genealogical chains. — “4. सुतो as Chain Marker” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: सुतो often appears in running genealogical chains.

६००. (D) Because it frequently appears in dense passages, it must be read in relation to the entire chain rather than one word at a time. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Because it frequently appears in dense passages, it must be read in relation to the entire chain rather than one word at a time.

६०१. (C) Critical caution: do not normalize सुतो into सुत in the source layer. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not normalize सुतो into सुत in the source layer.

६०२. (C) पुत्र is a formal Sanskrit son-marker. — “5. पुत्र as Formal Sonship” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: पुत्र is a formal Sanskrit son-marker.

६०३. (B) However, it may occur inside longer generational phrases with पौत्र and प्रपौत्र, and therefore it must not be isolated from the full ladder. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: However, it may occur inside longer generational phrases with पौत्र and प्रपौत्र, and therefore it must not be isolated from the full ladder.

६०४. (D) In such a case, पुत्र identifies the immediate father-son link closest to the named person, while पौत्र and प्रपौत्र identify higher generational levels. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: In such a case, पुत्र identifies the immediate father-son link closest to the named person, while पौत्र and प्रपौत्र identify higher generational levels.

६०५. (B) If the text says that a person is the पौत्र of another, there is one generation between them. — “6. पौत्र and the Grandson Level” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji

decoding: If the text says that a person is the पौत्र of another, there is one generation between them.

६०६. (B) If he is not named, the chart should show an unknown intermediate generation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If he is not named, the chart should show an unknown intermediate generation.

६०७. (C) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

६०८. (C) प्रपौत्र means great-grandson. — “7. प्रपौत्र and the Great-Grandson Level” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: प्रपौत्र means great-grandson.

६०९. (D) When it does not, the chart must preserve the distance without inventing missing names. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When it does not, the chart must preserve the distance without inventing missing names.

६१०. (D) It should be copied, segmented, tabled, and only then explained. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should be copied, segmented, tabled, and only then explained.

६११. (C) Sometimes the source includes qualified forms such as वृद्ध प्रपौत्र. — “8. वृद्ध प्रपौत्र and Qualified Generational Terms” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: Sometimes the source includes qualified forms such as वृद्ध प्रपौत्र.

६१२. (B) It should not be translated casually as “old great-grandson” in a modern biographical sense. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should not be translated casually as “old great-grandson” in a modern biographical sense.

६१३. (C) Such phrases may distinguish senior and junior branches. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Such phrases may distinguish senior and junior branches.

६१४. (D) सुता appears frequently and may introduce issue or offspring. — “9. सुता in Paternal Reconstruction” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: सुता appears frequently and may introduce issue or offspring.

६१५. (B) But the editor must still check whether the passage belongs to a paternal line, a maternal cycle, a marriage entry, or a branch list. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: But the editor must still check whether the passage belongs to a paternal line, a maternal cycle, a marriage entry, or a branch list.

६१६. (C) Critical caution: never translate सुता mechanically without context. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: never translate सुता mechanically without context.

६१७. (C) The most important distinction in paternal reconstruction is between direct line and branch line. — “10. Distinguishing Direct Line from Branch Line” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The most important distinction in paternal reconstruction is between direct line and branch line.

६१८. (A) A branch line should often be drawn as a branch box or dotted descent link until intermediate generations are known. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A branch line should often be drawn as a branch box or dotted descent link until intermediate generations are known.

६१९. (C) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

६२०. (A) The paternal line in the Panji is almost always tied to place. — “11. Paternal Line and Village Attachment” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The paternal line in the Panji is almost always tied to place.

६२१. (C) Therefore the paternal chart should not be drawn separately from the village gazetteer. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore the paternal chart should not be drawn separately from the village gazetteer.

६२२. (A) Each person in the paternal line should have a place field. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Each person in the paternal line should have a place field.

६२३. (D) Numbers appear frequently in paternal chains. — “12. Paternal Line and Numbers” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: Numbers appear frequently in paternal chains.

६२४. (B) It may identify the entry, branch, person, or register location. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may identify the entry, branch, person, or register location.

६२५. (A) The number should remain attached to its exact position in the chain. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The number should remain attached to its exact position in the chain.

६२६. (D) Titles can help identify persons in the paternal chain. — “13. Paternal Line and Titles” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: Titles can help identify persons in the paternal chain.

६२७. (C) Titles can help identify persons in the paternal chain. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Titles can help identify persons in the paternal chain.

६२८. (C) Every titled person in the paternal line should have the title preserved beside the name. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Every titled person in the paternal line should have the title preserved beside the name.

६२९. (B) A paternal passage may be interrupted by maternal or marriage information. — “14. Paternal Line and Maternal Interruption” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: A paternal passage may be interrupted by maternal or marriage information.

६३०. (A) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

६३१. (A) Data rule: do not force maternal material into the paternal chart. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: do not force maternal material into the paternal chart.

- ६३३. (B) Repeated names are a constant difficulty.** — “15. Repeated Names in the Paternal Line” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: Repeated names are a constant difficulty.
- ६३३. (D) The name alone is never enough.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The name alone is never enough.
- ६३४. (A) When the same name appears repeatedly, create separate provisional identities: Ganga-1, Ganga-2, Ganga-3, or similar working labels.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When the same name appears repeatedly, create separate provisional identities: Ganga-1, Ganga-2, Ganga-3, or similar working labels.
- ६३५. (D) The paternal line can suggest chronology, but it does not automatically provide dates.** — “16. Paternal Line and Chronology” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The paternal line can suggest chronology, but it does not automatically provide dates.
- ६३६. (D) But the paternal line alone should not be converted into exact dates without support.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: But the paternal line alone should not be converted into exact dates without support.
- ६३७. (B) Data rule: distinguish generational order from calendar date.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: distinguish generational order from calendar date.
- ६३८. (B) A paternal-line table should include the following fields:** — “17. Building the Paternal Table” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: A paternal-line table should include the following fields:
- ६३९. (C) A paternal-line table should include the following fields:** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A paternal-line table should include the following fields:
- ६४०. (C) Such a table is more reliable than immediate chart-making.** — “15. Critical note.” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: Such a table is more reliable than immediate chart-making.
- ६४१. (B) The chart should come after the table.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The chart should come after the table.
- ६४२. (B) 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;...** — “18. Charting the Paternal Line” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: 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;...
- ६४३. (C) 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;...** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...
- ६४४. (C) The paternal line reveals continuity, inheritance of name, branch formation, scholarly houses, and village affiliation.** — “19. Critical Analysis: What the Paternal Line Reveals” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The paternal line reveals continuity, inheritance of name, branch formation, scholarly houses, and village affiliation.

६४५. (A) To study it properly, we must reconstruct it with precision while keeping its links to other strands visible. —

The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: To study it properly, we must reconstruct it with precision while keeping its links to other strands visible.

६४६. (A) The common errors are: First, treating every male name as part of one direct chain. — “20. Common Errors in Reconstructing the Paternal Line” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The common errors are: First, treating every male name as part of one direct chain.

६४७. (D) First, build the data table before drawing the chart. — “21. Rules for Reconstructing the Paternal Line” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: First, build the data table before drawing the chart.

६४८. (C) Third, preserve generational distance for पौत्र and प्रपौत्र. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Third, preserve generational distance for पौत्र and प्रपौत्र.

६४९. (C) Fourth, treat सन्तति and अपत्य as branch markers unless further evidence supplies direct links. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Fourth, treat सन्तति and अपत्य as branch markers unless further evidence supplies direct links.

६५०. (C) The paternal line is the spine of the Panji, but it is not the whole body. — “22. Conclusion: The Paternal Line as the Spine, Not the Whole Body” belongs to Chapter 11. The Paternal Line. Its role is to make this point usable in source-preserving Panji decoding: The paternal line is the spine of the Panji, but it is not the whole body.

६५१. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

६५२. (A) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: That chapter will show why the Panji cannot be understood through paternal descent alone and how maternal circuits preserve the marriage memory of Mithila.

६५३. (B) It uses The Paternal Line to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 11. The Paternal Line is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

६५४. (D) The Panji cannot be understood through paternal descent alone. — “1. Why the Maternal Line Needs Its Own Method” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The Panji cannot be understood through paternal descent alone.

६५५. (D) 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?” — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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?”

६५६. (B) मातृक means maternal, mother-related, or connected with the mother’s side. — “2. What “मातृक” Means in the Panji” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: मातृक means maternal, mother-related, or connected with the mother’s side.

६५७. (A) Data rule: every occurrence of मातृक must be tagged as maternal evidence and separated from ordinary paternal descent. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain

it. Here the operative rule is: Data rule: every occurrence of मातृक must be tagged as maternal evidence and separated from ordinary paternal descent.

६५८. (A) Critical caution: do not read मातृक as an ornamental word. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not read मातृक as an ornamental word.

६५९. (D) चक्र means circle, cycle, circuit, or connected round. — “3. What “चक्र” Means” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: चक्र means circle, cycle, circuit, or connected round.

६६०. (A) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

६६१. (C) The passage must be mapped as a network. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The passage must be mapped as a network.

६६२. (A) 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... — “4. The Closing Formula “एवं ... मातृक चक्र”” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: 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...

६६३. (B) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

६६४. (C) Data rule: treat “एवं ... मातृक चक्र” as a closure formula. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: treat “एवं ... मातृक चक्र” as a closure formula.

६६५. (D) The word सुता frequently appears before or inside maternal-cycle passages. — “5. मातृक चक्र and सुता” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The word सुता frequently appears before or inside maternal-cycle passages.

६६६. (C) The exact function must be tested carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The exact function must be tested carefully.

६६७. (C) It should not be treated as a simple list of sons without examining the maternal closure. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should not be treated as a simple list of sons without examining the maternal closure.

६६८. (A) The connector “सँ” becomes especially important in maternal-cycle passages. — “6. मातृक चक्र and “सँ”” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The connector “सँ” becomes especially important in maternal-cycle passages.

६६९. (A) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

६७०. (D) Data rule: in मातृक चक्र entries, every “सँ” place should be entered in a maternal-place column, not only in the general village column. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: in मातृक चक्र entries, every “सँ” place should be entered in a maternal-place column, not only in the general village column.

६७१. (C) दौहित्र means daughter’s son. — “7. मातृक चक्र and दौहित्र” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: दौहित्र means daughter’s son.

६७२. (C) When दौहित्र appears near a village connector, the passage must be read as a maternal bridge. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When दौहित्र appears near a village connector, the passage must be read as a maternal bridge.

६७३. (B) The village may identify the maternal house, the daughter’s married house, or the location through which the daughter’s-son relation is remembered. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The village may identify the maternal house, the daughter’s married house, or the location through which the daughter’s-son relation is remembered.

६७४. (B) The Panji preserved maternal cycles because marriage memory mattered. — “8. मातृक चक्र and Marriage Memory” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The Panji preserved maternal cycles because marriage memory mattered.

६७५. (D) It helps preserve which houses have already been joined and through whom. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It helps preserve which houses have already been joined and through whom.

६७६. (D) Data rule: the maternal-cycle table should be linked to the marriage table. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: the maternal-cycle table should be linked to the marriage table.

६७७. (D) A modern reader may notice that women are not always named in the same way as men. — “9. Women in the Panji: Presence Through Structure” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: A modern reader may notice that women are not always named in the same way as men.

६७८. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

६७९. (C) Critical analysis must therefore read the maternal line as a record of women’s structural role in Mithila’s social order. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical analysis must therefore read the maternal line as a record of women’s structural role in Mithila’s social order.

६८०. (D) One of the hardest tasks is identifying where a maternal cycle begins. — “10. Boundaries of a मातृक चक्र” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: One of the hardest tasks is identifying where a maternal cycle begins.

६८१. (A) The decoder should work backward from the closure. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder should work backward from the closure.

६८२. (B) Look for the last clear paternal chain, then identify where the maternal or affinal links begin. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Look

for the last clear paternal chain, then identify where the maternal or affinal links begin.

६८३. (D) The word अपरा often introduces another branch or case. — “11. मातृक चक्र and अपरा” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The word अपरा often introduces another branch or case.

६८४. (D) This must be decided from structure. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This must be decided from structure.

६८५. (C) Critical caution: do not merge अपरा material into the preceding line without analysis. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not merge अपरा material into the preceding line without analysis.

६८६. (D) Maternal cycles often contain many parenthetical numbers. — “12. मातृक चक्र and Numbers” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: Maternal cycles often contain many parenthetical numbers.

६८७. (D) They must remain in the maternal table. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They must remain in the maternal table.

६८८. (D) If a number appears beside a person inside a maternal cycle, it may later help identify the same person elsewhere in a paternal line. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a number appears beside a person inside a maternal cycle, it may later help identify the same person elsewhere in a paternal line.

६८९. (A) Titles also appear inside or near maternal-cycle passages. — “13. मातृक चक्र and Titles” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: Titles also appear inside or near maternal-cycle passages.

६९०. (A) This means that the maternal line can preserve intellectual and social prestige as well as marriage relation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This means that the maternal line can preserve intellectual and social prestige as well as marriage relation.

६९१. (A) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

६९२. (B) A मातृक चक्र should not be charted as a simple vertical tree. — “14. How to Chart a मातृक चक्र” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: A मातृक चक्र should not be charted as a simple vertical tree.

६९३. (A) A मातृक चक्र should not be charted as a simple vertical tree. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A मातृक चक्र should not be charted as a simple vertical tree.

६९४. (C) Data rule: maternal charts should include unnamed structural women where the relation requires them. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: maternal charts should include unnamed structural women where the relation requires them.

६९५. (C) The practical value of the मातृक चक्र lies partly in marriage regulation. — “15. मातृक चक्र and Marriage Eligibility” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The practical value of the मातृक चक्र lies partly in marriage regulation.

६९६. (B) Critical analysis should therefore read मातृक चक्र as part of the legal-social function of the Panji, not merely as family memory. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain

it. Here the operative rule is: Critical analysis should therefore read मातृक चक्र as part of the legal-social function of the Panji, not merely as family memory.

६९७. (D) A full मातृक चक्र table should include: 1. — “16. The Maternal-Cycle Data Table” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: A full मातृक चक्र table should include: 1.

६९८. (C) A full मातृक चक्र table should include: 1. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A full मातृक चक्र table should include: 1.

६९९. (A) The repeated use of मातृक चक्र reveals that Mithila’s genealogical culture did not depend on paternal descent alone. — “17. Critical Analysis: What Maternal Cycles Reveal” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The repeated use of मातृक चक्र reveals that Mithila’s genealogical culture did not depend on paternal descent alone.

७००. (B) The common errors are: First, treating मातृक चक्र as a decorative phrase. — “18. Common Errors in Reading मातृक चक्र” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The common errors are: First, treating मातृक चक्र as a decorative phrase.

७०१. (A) Fourth, translating “सँ” as origin without considering marriage or maternal link. — The term “सँ” is treated through context rather than mechanical translation. The relevant idea is: Fourth, translating “सँ” as origin without considering marriage or maternal link.

७०२. (B) First, treat मातृक चक्र as a structural category. — “19. Rules for Reading मातृक चक्र” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: First, treat मातृक चक्र as a structural category.

७०३. (A) First, treat मातृक चक्र as a structural category. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, treat मातृक चक्र as a structural category.

७०४. (A) Third, identify the strict and possible wider boundaries. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Third, identify the strict and possible wider boundaries.

७०५. (A) The paternal line gives the Panji its spine, but the maternal line gives it a web. — “20. Conclusion: The Maternal Line as the Social Web” belongs to Chapter 12. The Maternal Line: मातृक चक्र. Its role is to make this point usable in source-preserving Panji decoding: The paternal line gives the Panji its spine, but the maternal line gives it a web.

७०६. (D) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

७०७. (B) To decode the Panji responsibly, one must read the maternal line with the same seriousness as the paternal line. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: To decode the Panji responsibly, one must read the maternal line with the same seriousness as the paternal line.

७०८. (A) It uses The Maternal Line: मातृक चक्र to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 12. The Maternal Line: मातृक चक्र is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

७०९. (B) Marriage records are not incidental notes in the Panji. — “1. Why Marriage Records Are Central to the Panji” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Marriage records are not incidental notes in the Panji.

७१०. (C) These entries do not merely announce that a marriage took place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These entries do not merely announce that a marriage took place.

७११. (A) It may also distinguish first, second, or later marriages. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may also distinguish first, second, or later marriages.

७१२. (C) In the Panji, the word usually marks a formal marriage record, not a casual biographical detail. — “2. The Word विवाह” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: In the Panji, the word usually marks a formal marriage record, not a casual biographical detail.

७१३. (D) The surrounding names and villages must be checked to determine the two houses being connected. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The surrounding names and villages must be checked to determine the two houses being connected.

७१४. (D) The phrase before विवाह may identify the principal person. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The phrase before विवाह may identify the principal person.

७१५. (B) A marriage entry joins two houses. — “3. Marriage as Bridge Between Houses” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: A marriage entry joins two houses.

७१६. (B) The decoder must identify which elements belong to the principal side and which belong to the affinal side. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must identify which elements belong to the principal side and which belong to the affinal side.

७१७. (A) Data rule: the marriage table should contain two separate house columns: principal house and affinal house. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: the marriage table should contain two separate house columns: principal house and affinal house.

७१८. (A) The connector सँ becomes especially important in marriage entries. — “4. विवाह and सँ” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: The connector सँ becomes especially important in marriage entries.

७१९. (A) For this reason, all सँ-phrases near विवाह must be classified carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: For this reason, all सँ-phrases near विवाह must be classified carefully.

७२०. (B) Some marriage entries include date phrases. — “5. विवाह and Date Phrases” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Some marriage entries include date phrases.

७२१. (C) Such phrases are extremely valuable and must be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Such phrases are extremely valuable and must be preserved exactly.

७२२. (C) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

७२३. (B) Marriage entries often contain parenthetical numbers. — “6. विवाह and Parenthetical Numbers” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Marriage entries often contain parenthetical numbers.

- ७२४. (A) The number may identify the marriage record, the person, the branch, the note, or a related register position.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The number may identify the marriage record, the person, the branch, the note, or a related register position.
- ७२५. (D) The number must be preserved exactly, including slash, double slash, zero, and spacing.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The number must be preserved exactly, including slash, double slash, zero, and spacing.
- ७२६. (B) The source contains entries marked as first marriage or second marriage.** — “7. प्रथम विवाह and द्वितीय विवाह” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: The source contains entries marked as first marriage or second marriage.
- ७२७. (D) When द्वितीय विवाह appears, the decoder must not treat it as a repetition of the first marriage.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When द्वितीय विवाह appears, the decoder must not treat it as a repetition of the first marriage.
- ७२८. (B) It is a separate marriage event.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It is a separate marriage event.
- ७२९. (D) अपरा often appears near marriage entries.** — “8. Marriage Entries and अपरा” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: अपरा often appears near marriage entries.
- ७३०. (B) It may also distinguish children of another wife, another house, or another version of the record.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may also distinguish children of another wife, another house, or another version of the record.
- ७३१. (B) Data rule: in marriage tables, अपरा should open a new provisional marriage sub-unit.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: in marriage tables, अपरा should open a new provisional marriage sub-unit.
- ७३२. (C) The word सुता appears frequently after or near marriage entries.** — “9. विवाह and सुता” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: The word सुता appears frequently after or near marriage entries.
- ७३३. (D) A passage may record a marriage and then list सुता.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A passage may record a marriage and then list सुता.
- ७३४. (D) The reader must ask: are these the issue of the marriage?** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The reader must ask: are these the issue of the marriage?
- ७३५. (C) Marriage entries and मातृक चक्र are closely connected.** — “10. विवाह and मातृक चक्र” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Marriage entries and मातृक चक्र are closely connected.
- ७३६. (D) Data rule: every विवाह entry should be cross-linked to nearby मातृक चक्र passages.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every विवाह entry should be cross-linked to nearby मातृक चक्र passages.
- ७३७. (D) Critical caution: do not analyze marriage entries in isolation.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not analyze marriage entries in isolation.
- ७३८. (D) दौहित्र means daughter’s son.** — “11. विवाह and दौहित्र” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: दौहित्र means daughter’s son.

७३९. (D) If a marriage entry is followed by or associated with a दौहित्र entry, the two should be studied together. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a marriage entry is followed by or associated with a दौहित्र entry, the two should be studied together.

७४०. (D) The daughter's son may preserve the later memory of that marriage connection. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The daughter's son may preserve the later memory of that marriage connection.

७४१. (A) Many marriage entries involve titled persons: ठो, महाराज, बाबू, वैयाकरण, कवि, पण्डित, or other learned and status designations. — “12. विवाह and Titles” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Many marriage entries involve titled persons: ठो, महाराज, बाबू, वैयाकरण, कवि, पण्डित, or other learned and status designations.

७४२. (A) The title must remain attached to the marriage record. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The title must remain attached to the marriage record.

७४३. (D) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

७४४. (C) Marriage entries often contain several villages. — “13. विवाह and Village Networks” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Marriage entries often contain several villages.

७४५. (D) The marriage table must therefore be joined to the village gazetteer. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The marriage table must therefore be joined to the village gazetteer.

७४६. (C) A village mentioned in a marriage entry should be tagged by function: principal house, spouse house, affinal village, issue residence, maternal link, or uncertain. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A village mentioned in a marriage entry should be tagged by function: principal house, spouse house, affinal village, issue residence, maternal link, or uncertain.

७४७. (D) Marriage entries can sometimes give chronological evidence. — “14. Marriage and Chronology” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Marriage entries can sometimes give chronological evidence.

७४८. (A) These should be preserved in a separate chronological field. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These should be preserved in a separate chronological field.

७४९. (B) Data rule: distinguish traditional date phrase, explicit year, modern date, and inferred chronology. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: distinguish traditional date phrase, explicit year, modern date, and inferred chronology.

७५०. (A) When multiple marriages are recorded, issue assignment becomes one of the most difficult tasks. — “15. Marriage-Order and Issue Assignment” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: When multiple marriages are recorded, issue assignment becomes one of the most difficult tasks.

७५१. (A) The data table should therefore mark each child or issue-list with an attachment level: certain, probable, possible, or uncertain. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The data table should therefore mark each child or issue-list with an attachment level: certain, probable, possible, or uncertain.

- ७५२. (A) A full marriage-entry table should include:** — “16. Marriage Entry Table” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: A full marriage-entry table should include:
- ७५३. (D) A full marriage-entry table should include:** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A full marriage-entry table should include:
- ७५४. (C) This table will later become one of the most important appendices of the book.** — “20. Critical note.” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: This table will later become one of the most important appendices of the book.
- ७५५. (D) The marriage records reveal the Panji’s social purpose.** — “17. Critical Analysis: What Marriage Records Reveal” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: The marriage records reveal the Panji’s social purpose.
- ७५६. (D) The record is not merely preserving descent for memory.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The record is not merely preserving descent for memory.
- ७५७. (D) The presence of first and second marriage entries shows that the record could handle complexity.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The presence of first and second marriage entries shows that the record could handle complexity.
- ७५८. (A) The common errors are: First, treating विवाह as a casual note.** — “18. Common Errors in Reading Marriage Records” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: The common errors are: First, treating विवाह as a casual note.
- ७५९. (B) Second, failing to open a separate marriage table.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Second, failing to open a separate marriage table.
- ७६०. (A) Sixth, merging issue from separate marriages.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Sixth, merging issue from separate marriages.
- ७६१. (C) First, treat every विवाह marker as a structural event.** — “19. Rules for Reading विवाह Entries” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: First, treat every विवाह marker as a structural event.
- ७६२. (C) First, treat every विवाह marker as a structural event.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, treat every विवाह marker as a structural event.
- ७६३. (B) Third, identify principal house and affinal house separately.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Third, identify principal house and affinal house separately.
- ७६४. (D) Marriage is the engine that turns genealogy into social map.** — “20. Conclusion: Marriage as the Engine of the Social Map” belongs to Chapter 13. Marriage Records. Its role is to make this point usable in source-preserving Panji decoding: Marriage is the engine that turns genealogy into social map.
- ७६५. (C) It will show how दौहित्र, भगीनेय, marriage houses, and related terms preserve the crossings between families.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It will show how दौहित्र, भगीनेय, marriage houses, and related terms preserve the crossings between families.
- ७६६. (A) It uses Marriage Records to strengthen source-preserving, evidence-based interpretation of the Panji.** — Chapter 13. Marriage Records is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

७६७. (A) The Panji cannot be decoded by following only fathers and sons. — “1. Why Daughter’s-Son and Affinal Links Matter” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: The Panji cannot be decoded by following only fathers and sons.

७६८. (C) This distinction must be protected carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This distinction must be protected carefully.

७६९. (C) दौहित्र means daughter’s son, or maternal grandson. — “2. The Meaning of दौहित्र” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: दौहित्र means daughter’s son, or maternal grandson.

७७०. (D) It does not mean ordinary son, and it should not be reduced to vague descendant. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It does not mean ordinary son, and it should not be reduced to vague descendant.

७७१. (B) Data rule: every दौहित्र entry must be entered in both the person index and the maternal-affinal index. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every दौहित्र entry must be entered in both the person index and the maternal-affinal index.

७७२. (A) A daughter’s son stands between two houses. — “3. The Structural Position of a Daughter’s Son” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: A daughter’s son stands between two houses.

७७३. (D) The decoder must not decide too quickly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must not decide too quickly.

७७४. (A) A correct chart should show the daughter’s son as a bridge-person. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A correct chart should show the daughter’s son as a bridge-person.

७७५. (D) Many daughter’s-son entries appear with सँ. — “4. दौहित्र and “सँ”” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: Many daughter’s-son entries appear with सँ.

७७६. (C) This small connector must be read with special caution. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This small connector must be read with special caution.

७७७. (C) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

७७८. (A) A daughter’s-son relation is often the later consequence of a marriage. — “5. दौहित्र and विवाह” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: A daughter’s-son relation is often the later consequence of a marriage.

७७९. (C) Therefore दौहित्र entries should be compared with nearby विवाह entries and मातृक चक्र passages. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore दौहित्र entries should be compared with nearby विवाह entries and मातृक चक्र passages.

७८०. (A) Data rule: all दौहित्र entries should be cross-linked with possible marriage entries in the same cluster. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: all दौहित्र entries should be cross-linked with possible marriage entries in the same cluster.

- ७८१. (D) A मातृक चक्र is a maternal circuit.** — “6. दौहित्र and मातृक चक्र” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: A मातृक चक्र is a maternal circuit.
- ७८२. (B) The daughter’s son proves that the record is moving across the daughter’s line, not only down the father’s line.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The daughter’s son proves that the record is moving across the daughter’s line, not only down the father’s line.
- ७८३. (A) When दौहित्र appears near a मातृक चक्र closure, the decoder should treat it as part of the maternal structure unless evidence shows otherwise.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When दौहित्र appears near a मातृक चक्र closure, the decoder should treat it as part of the maternal structure unless evidence shows otherwise.
- ७८४. (A) Terms such as भगिनेय, meaning sister’s son or nephew in many Sanskrit contexts, also preserve non-direct paternal relationships.** — “7. भगिनेय and Related Collateral-Affinal Terms” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: Terms such as भगिनेय, meaning sister’s son or nephew in many Sanskrit contexts, also preserve non-direct paternal relationships.
- ७८५. (A) Terms such as भगिनेय, meaning sister’s son or nephew in many Sanskrit contexts, also preserve non-direct paternal relationships.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Terms such as भगिनेय, meaning sister’s son or nephew in many Sanskrit contexts, also preserve non-direct paternal relationships.
- ७८६. (C) It should be mapped as a collateral maternal link.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should be mapped as a collateral maternal link.
- ७८७. (D) Affinal relation means relation by marriage.** — “8. Affinal Links: The Wife’s House and the Husband’s House” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: Affinal relation means relation by marriage.
- ७८८. (C) The record may not always say “wife’s house” in modern prose, but the structure often reveals it.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The record may not always say “wife’s house” in modern prose, but the structure often reveals it.
- ७८९. (C) Data rule: every marriage-linked entry should distinguish natal house, husband’s house, wife’s house, and later issue where possible.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every marriage-linked entry should distinguish natal house, husband’s house, wife’s house, and later issue where possible.
- ७९०. (B) The word सुता may appear in passages that are not simple paternal lists.** — “9. सुता in Affinal Context” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: The word सुता may appear in passages that are not simple paternal lists.
- ७९१. (B) The decoder must therefore treat it carefully.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must therefore treat it carefully.
- ७९२. (C) The relation should not be assigned automatically to the nearest male name without structural analysis.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The relation should not be assigned automatically to the nearest male name without structural analysis.
- ७९३. (B) अपरा often introduces another branch, another case, or another marriage-related unit.** — “10. अपरा in Daughter-Line and Affinal Records” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: अपरा often introduces another branch, another case, or another marriage-related unit.
- ७९४. (B) When अपरा appears near दौहित्र, विवाह, or मातृक चक्र, the decoder should open a new provisional sub-entry.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule

is: When अपरा appears near दौहित्र, विवाह, or मातृक चक्र, the decoder should open a new provisional sub-entry.

७९५. (A) Critical caution: do not merge two affinal branches because they share a nearby name or village. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not merge two affinal branches because they share a nearby name or village.

७९६. (C) Affinal villages are villages connected through marriage rather than direct origin. — “11. Affinal Villages” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: Affinal villages are villages connected through marriage rather than direct origin.

७९७. (C) A daughter may marry into one village; her son may be remembered through that village; a later maternal cycle may preserve the connection. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A daughter may marry into one village; her son may be remembered through that village; a later maternal cycle may preserve the connection.

७९८. (B) The village gazetteer must therefore include place function. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The village gazetteer must therefore include place function.

७९९. (D) The daughter’s-son relation mattered because marriage eligibility depended on remembered connections. — “12. Daughter’s Son and Marriage Eligibility” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: The daughter’s-son relation mattered because marriage eligibility depended on remembered connections.

८००. (D) दौहित्र entries helped preserve these cross-house memories. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: दौहित्र entries helped preserve these cross-house memories.

८०१. (D) Critical analysis should therefore connect दौहित्र with marriage regulation. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical analysis should therefore connect दौहित्र with marriage regulation.

८०२. (C) The Panji often records women indirectly. — “13. The Gendered Structure of Memory” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: The Panji often records women indirectly.

८०३. (D) This indirectness should not be mistaken for insignificance. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This indirectness should not be mistaken for insignificance.

८०४. (A) Women create the crossings that the Panji must remember. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Women create the crossings that the Panji must remember.

८०५. (D) A daughter’s-son chart should use a bridge format. — “14. How to Chart Daughter’s-Son Relations” belongs to Chapter 14. Daughter’s-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: A daughter’s-son chart should use a bridge format.

८०६. (B) A daughter’s-son chart should use a bridge format. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A daughter’s-son chart should use a bridge format.

८०७. (C) The mother’s natal house should appear on one side. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The mother’s natal house should appear on one side.

- ८०८. (C) 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...** — “15. The Daughter's-Son and Affinal Data Table” belongs to Chapter 14. Daughter's-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: 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;...
- ८०९. (C) 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...** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...
- ८१०. (D) This table should be linked to the person index, village gazetteer, marriage table, and maternal-cycle table.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This table should be linked to the person index, village gazetteer, marriage table, and maternal-cycle table.
- ८११. (C) Daughter's-son entries reveal that the Panji preserves social relation beyond agnatic descent.** — “16. Critical Analysis: What Daughter's-Son Entries Reveal” belongs to Chapter 14. Daughter's-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: Daughter's-son entries reveal that the Panji preserves social relation beyond agnatic descent.
- ८१२. (B) 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;...** — “17. Common Errors in Reading Daughter's-Son and Affinal Links” belongs to Chapter 14. Daughter's-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: 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...
- ८१३. (B) First, preserve the word दौहित्र exactly.** — “18. Rules for Reading दौहित्र and Affinal Links” belongs to Chapter 14. Daughter's-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: First, preserve the word दौहित्र exactly.
- ८१४. (A) First, preserve the word दौहित्र exactly.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve the word दौहित्र exactly.
- ८१५. (C) Fourth, record the unnamed daughter if the relation requires her.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Fourth, record the unnamed daughter if the relation requires her.
- ८१६. (D) Daughter's-son and affinal links show the Panji at its most socially intelligent.** — “19. Conclusion: The Crossings That Hold the Panji Together” belongs to Chapter 14. Daughter's-Son and Affinal Links. Its role is to make this point usable in source-preserving Panji decoding: Daughter's-son and affinal links show the Panji at its most socially intelligent.
- ८१७. (A) They record the crossings between houses that paternal descent alone cannot show.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They record the crossings between houses that paternal descent alone cannot show.
- ८१८. (A) 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...** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.
- ८१९. (B) It uses Daughter's-Son and Affinal Links to strengthen source-preserving, evidence-based interpretation of the Panji.** — Chapter 14. Daughter's-Son and Affinal Links is part of the book's larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

८२०. (B) Multiple marriages are one of the places where the Panji becomes most difficult and most valuable. — “1. Why Multiple Marriages Need Special Treatment” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Multiple marriages are one of the places where the Panji becomes most difficult and most valuable.

८२१. (B) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

८२२. (B) These labels prove that the record distinguishes marriage order. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These labels prove that the record distinguishes marriage order.

८२३. (C) When the source says विवाह, it marks a marriage event. — “2. विवाह as Event, द्वितीय विवाह as Separate Event” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: When the source says विवाह, it marks a marriage event.

८२४. (A) This must be entered as a separate record. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This must be entered as a separate record.

८२५. (C) The decoder should therefore create one marriage-event table, not one general marriage note. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder should therefore create one marriage-event table, not one general marriage note.

८२६. (A) प्रथम विवाह means first marriage. — “3. प्रथम विवाह” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: प्रथम विवाह means first marriage.

८२७. (D) The entry should be treated as the first recorded marriage of the named person or titled house. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The entry should be treated as the first recorded marriage of the named person or titled house.

८२८. (A) Data rule: mark प्रथम विवाह as marriage-order evidence and preserve all following material with attachment confidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: mark प्रथम विवाह as marriage-order evidence and preserve all following material with attachment confidence.

८२९. (D) द्वितीय विवाह means second marriage. — “4. द्वितीय विवाह” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: द्वितीय विवाह means second marriage.

८३०. (C) Do not attach preceding children to the second marriage unless they appear after the second-marriage marker or are otherwise clearly connected. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Do not attach preceding children to the second marriage unless they appear after the second-marriage marker or are otherwise clearly connected.

८३१. (B) Likewise, do not attach later children to the first marriage without evidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Likewise, do not attach later children to the first marriage without evidence.

८३२. (D) अपरा is especially important when multiple marriages are involved. — “5. The Role of अपरा in Multiple-Marriage Contexts” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: अपरा is especially important when multiple marriages are involved.

८३३. (A) Near प्रथम विवाह or द्वितीय विवाह, अपरा should be treated as a possible signal of another marital or affinal unit. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Near प्रथम विवाह or द्वितीय विवाह, अपरा should be treated as a possible signal of another marital or affinal unit.

८३४. (A) A passage may record a second marriage and then use अपरा before listing names and villages. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A passage may record a second marriage and then use अपरा before listing names and villages.

८३५. (A) 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. — “6. Secondary Links” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: 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.

८३६. (B) Data rule: secondary links should be placed in linked tables, not forced into the paternal chart. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: secondary links should be placed in linked tables, not forced into the paternal chart.

८३७. (B) Multiple marriages can generate multiple maternal cycles. — “7. Multiple Marriage and मातृक चक्र” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Multiple marriages can generate multiple maternal cycles.

८३८. (C) Later daughter's-son entries may preserve those differences. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Later daughter's-son entries may preserve those differences.

८३९. (A) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

८४०. (A) Daughter's-son entries become more complex when multiple marriages are present. — “8. Multiple Marriage and दौहित्र” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Daughter's-son entries become more complex when multiple marriages are present.

८४१. (B) The decoder should therefore examine where the दौहित्र entry appears relative to the marriage markers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder should therefore examine where the दौहित्र entry appears relative to the marriage markers.

८४२. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

८४३. (B) सुता lists are difficult even in simple paternal passages. — “9. Multiple Marriage and सुता” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: सुता lists are difficult even in simple paternal passages.

८४४. (A) 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 method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

८४५. (A) The safe method is to record the list exactly, then assign issue only with stated confidence: certain, probable, possible, or uncertain. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The safe method is to record the list exactly, then assign issue only with stated confidence: certain, probable, possible, or uncertain.

८४६. (A) Each marriage may connect a house with a different village. — “10. Multiple Marriage and Villages” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Each marriage may connect a house with a different village.

८४७. (C) The village function must be marked carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The village function must be marked carefully.

८४८. (B) Data rule: in multiple-marriage records, the village table should include marriage order and place function. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: in multiple-marriage records, the village table should include marriage order and place function.

८४९. (C) Many multiple-marriage entries involve titled persons: ठो, बाबू, महाराजाधिराज, वैयाकरण, कवि, पण्डित, and others. — “11. Multiple Marriage and Titles” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Many multiple-marriage entries involve titled persons: ठो, बाबू, महाराजाधिराज, वैयाकरण, कवि, पण्डित, and others.

८५०. (B) The title must remain attached because it may identify the person whose marriage is being recorded. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The title must remain attached because it may identify the person whose marriage is being recorded.

८५१. (C) If a titled person has a first and second marriage, the title should be repeated or carried in each marriage-event row. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a titled person has a first and second marriage, the title should be repeated or carried in each marriage-event row.

८५२. (D) Numbers near multiple-marriage entries may identify the marriage event, person, branch, issue group, or note. — “12. Multiple Marriage and Numbers” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Numbers near multiple-marriage entries may identify the marriage event, person, branch, issue group, or note.

८५३. (D) Numbers near multiple-marriage entries may identify the marriage event, person, branch, issue group, or note. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Numbers near multiple-marriage entries may identify the marriage event, person, branch, issue group, or note.

८५४. (D) When first and second marriages occur, numbers can help distinguish the two events. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When first and second marriages occur, numbers can help distinguish the two events.

८५५. (C) Some later marriage entries may include explicit date-like statements, including year-like forms or modern calendar expressions. — “13. Explicit Dates in Later Marriage Records” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Some later marriage entries may include explicit date-like statements, including year-like forms or modern calendar expressions.

८५६. (D) These must be kept distinct from parenthetical register numbers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These must be kept distinct from parenthetical register numbers.

८५७. (C) If the entry gives a precise modern date, it may help place the record chronologically. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the entry gives a precise modern date, it may help place the record chronologically.

८५८. (A) Issue assignment is the central problem in multiple-marriage decoding. — “14. Issue Assignment Across Marriages” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Issue assignment is the central problem in multiple-marriage decoding.

८५९. (D) A responsible editor should avoid false certainty. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A responsible editor should avoid false certainty.

८६०. (D) Data rule: issue assignment must always include confidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: issue assignment must always include confidence.

८६१. (B) Secondary links matter because future marriage decisions depended on them. — “15. Secondary Links and Future Marriage Eligibility” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Secondary links matter because future marriage decisions depended on them.

८६२. (C) This is why multiple marriages appear in the record and why they must be decoded with care. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This is why multiple marriages appear in the record and why they must be decoded with care.

८६३. (A) Critical analysis should treat secondary links as part of the working legal-social memory of Mithila. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical analysis should treat secondary links as part of the working legal-social memory of Mithila.

८६४. (A) 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;... — “16. The Multiple-Marriage Data Table” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: A full multiple-marriage table should include: source segment; page or line reference; original phrase; principal person; title; marriage order; first marriage marker; second...

८६५. (C) 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;... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

८६६. (A) This table should be connected to the person index, village gazetteer, marriage table, maternal-cycle table, and daughter’s-son table. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This table should be connected to the person index, village gazetteer, marriage table, maternal-cycle table, and daughter’s-son table.

८६७. (B) Multiple marriages should be charted with separate spouse boxes or marriage-event nodes. — “17. Charting Multiple Marriages” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Multiple marriages should be charted with separate spouse boxes or marriage-event nodes.

८६८. (B) Multiple marriages should be charted with separate spouse boxes or marriage-event nodes. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Multiple marriages should be charted with separate spouse boxes or marriage-event nodes.

८६९. (B) The principal person should not be connected to one undifferentiated spouse line. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The principal person should not be connected to one undifferentiated spouse line.

८७०. (D) Multiple marriages reveal that the Panji was built to handle social complexity. — “18. Critical Analysis: What Multiple Marriages Reveal” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: Multiple marriages reveal that the Panji was built to handle social complexity.

८७१. (D) 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... — “19. Common Errors in Reading Multiple-Marriage Entries” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this

point usable in source-preserving Panji decoding: 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...

८७२. (D) First, preserve प्रथम विवाह and द्वितीय विवाह exactly. — “20. Rules for Reading Multiple Marriages and Secondary Links” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: First, preserve प्रथम विवाह and द्वितीय विवाह exactly.

८७३. (B) First, preserve प्रथम विवाह and द्वितीय विवाह exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve प्रथम विवाह and द्वितीय विवाह exactly.

८७४. (D) Second, create a separate row for each marriage event. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Second, create a separate row for each marriage event.

८७५. (B) The term secondary link should never be understood as minor. — “21. Conclusion: Secondary Does Not Mean Small” belongs to Chapter 15. Multiple Marriages and Secondary Links. Its role is to make this point usable in source-preserving Panji decoding: The term secondary link should never be understood as minor.

८७६. (A) The term secondary link should never be understood as minor. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The term secondary link should never be understood as minor.

८७७. (B) A daughter’s son may preserve the memory of an alliance. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A daughter’s son may preserve the memory of an alliance.

८७८. (D) It uses Multiple Marriages and Secondary Links to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 15. Multiple Marriages and Secondary Links is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

८७९. (A) The Panji is not only a genealogy. — “1. Why the Village Universe Matters” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The Panji is not only a genealogy.

८८०. (D) A village name may function as a frame. — “2. Village as Frame” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: A village name may function as a frame.

८८१. (D) All following entries must be read in relation to that frame until the source shifts to another village or closes the group. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: All following entries must be read in relation to that frame until the source shifts to another village or closes the group.

८८२. (A) The decoder must preserve both the frame village and the attached place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must preserve both the frame village and the attached place.

८८३. (C) The source also uses closure formulae such as एते गंगोली ग्राम or एते सकराढ़ी ग्राम. — “3. Village as Cluster Closure” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The source also uses closure formulae such as एते गंगोली ग्राम or एते सकराढ़ी ग्राम.

८८४. (D) They show that the record is organizing several branches under one place category. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: They show that the record is organizing several branches under one place category.

८८५. (B) A closure formula should lead the editor to review the preceding material. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A closure formula should lead the editor to review the preceding material.

८८६. (A) A branch may be attached to a village through सन्तति, अपत्य, a dash, or सँ. — “4. Village as Branch-Seat” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: A branch may be attached to a village through सन्तति, अपत्य, a dash, or सँ.

८८७. (C) Critical caution: do not turn a branch-seat into a direct son in a family tree. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not turn a branch-seat into a direct son in a family tree.

८८८. (C) The word वासी marks residence or recognized belonging. — “5. Village as Residence: वासी” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The word वासी marks residence or recognized belonging.

८८९. (C) Residence must be distinguished from origin. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Residence must be distinguished from origin.

८९०. (B) Data rule: every वासी entry should be tagged as residence or settlement association. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every वासी entry should be tagged as residence or settlement association.

८९१. (C) डीह is one of the most important settlement markers. — “6. Village as Ancestral Site: डीह” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: डीह is one of the most important settlement markers.

८९२. (C) It should be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should be preserved exactly.

८९३. (B) A डीह reference can distinguish one branch from another even when both belong to a larger village cluster. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A डीह reference can distinguish one branch from another even when both belong to a larger village cluster.

८९४. (A) मूलग्राम means root village or original village. — “7. मूलग्राम” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: मूलग्राम means root village or original village.

८९५. (C) It should therefore be preserved with special care in the gazetteer. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should therefore be preserved with special care in the gazetteer.

८९६. (C) Data rule: create a separate place-function category for मूलग्राम. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: create a separate place-function category for मूलग्राम.

८९७. (B) पाली appears often in the source. — “8. पाली and Locality Markers” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: पाली appears often in the source.

८९८. (C) The function must be determined from context. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The function must be determined from context.

८९९. (A) A phrase such as राजखंड, पाली or जलकौर पाली should not be simplified too quickly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A phrase such as राजखंड, पाली or जलकौर पाली should not be simplified too quickly.

९००. (A) The word समेत means including or together with. — “9. समेत and Included Settlements” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The word समेत means including or together with.

९०१. (D) When the source says that a village or branch includes another place, the included place must not be dropped. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the

operative rule is: When the source says that a village or branch includes another place, the included place must not be dropped.

१०२. (D) समेत can preserve branch spread, settlement inclusion, or associated localities. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: समेत can preserve branch spread, settlement inclusion, or associated localities.

१०३. (A) Many entries contain several places in one compact phrase. — “10. Multiple Villages in One Entry” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: Many entries contain several places in one compact phrase.

१०४. (B) Each place must be recorded with its connector and function. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Each place must be recorded with its connector and function.

१०५. (C) Data rule: every multi-place entry should be split into separate place rows linked to the same source phrase. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every multi-place entry should be split into separate place rows linked to the same source phrase.

१०६. (A) In paternal entries, villages may mark origin, branch-seat, residence, or settlement association. — “11. Village and Paternal Line” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: In paternal entries, villages may mark origin, branch-seat, residence, or settlement association.

१०७. (C) The paternal chart should therefore be connected to the village gazetteer. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The paternal chart should therefore be connected to the village gazetteer.

१०८. (D) Data rule: every direct paternal link should include nearby village evidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every direct paternal link should include nearby village evidence.

१०९. (D) In मातृक चक्र passages, villages often belong to maternal and affinal networks. — “12. Village and Maternal Line” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: In मातृक चक्र passages, villages often belong to maternal and affinal networks.

११०. (D) Critical caution: do not use one village function across all contexts. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not use one village function across all contexts.

१११. (C) Marriage entries create village links between houses. — “13. Village and Marriage” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: Marriage entries create village links between houses.

११२. (B) A विवाह record may identify the principal house, the spouse’s house, issue residence, and later maternal links. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A विवाह record may identify the principal house, the spouse’s house, issue residence, and later maternal links.

११३. (B) These must be distinguished. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: These must be distinguished.

११४. (C) दौहित्र entries often carry village links. — “14. Village and दौहित्र” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: दौहित्र entries often carry village links.

११५. (D) Because दौहित्र means daughter’s son, the village may identify the maternal or affinal side. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Because दौहित्र means daughter’s son, the village may identify the maternal or affinal side.

११६. (C) It should not automatically be treated as the daughter's son's paternal origin. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should not automatically be treated as the daughter's son's paternal origin.

११७. (D) Title-bearing persons are frequently tied to villages. — “15. Village and Titles” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: Title-bearing persons are frequently tied to villages.

११८. (C) This is why titles and villages must be indexed together. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This is why titles and villages must be indexed together.

११९. (C) Data rule: the village gazetteer should have a title-bearing-person field. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: the village gazetteer should have a title-bearing-person field.

१२०. (A) The repeated clustering of villages shows that the Panji remembers communities, not only isolated households. — “16. Village Clusters as Social Memory” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The repeated clustering of villages shows that the Panji remembers communities, not only isolated households.

१२१. (A) It may also preserve older settlement patterns. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may also preserve older settlement patterns.

१२२. (A) Such clusters must be studied as units. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Such clusters must be studied as units.

१२३. (C) Village names in the source may appear in variant forms. — “17. Variant Spellings and OCR Forms” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: Village names in the source may appear in variant forms.

१२४. (C) The editor must preserve the original form while creating normalized forms for search. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The editor must preserve the original form while creating normalized forms for search.

१२५. (B) Data rule: the gazetteer should include original spelling, normalized spelling, variant spellings, source locations, and confidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: the gazetteer should include original spelling, normalized spelling, variant spellings, source locations, and confidence.

१२६. (B) 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;... — “18. Village Gazetteer Fields” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: 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;...

१२७. (A) 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;... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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...

१२८. (B) The gazetteer should be linked to the person index, title index, marriage table, maternal-cycle table, daughter's-son table, and number table. — The method requires a cautious sequence: preserve the source, classify the

evidence, and only then explain it. Here the operative rule is: The gazetteer should be linked to the person index, title index, marriage table, maternal-cycle table, daughter's-son table, and number table.

१३१. (B) The village universe of Prachin Panji reveals Mithila as a social geography. — “19. Critical Analysis: What the Village Universe Reveals” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The village universe of Prachin Panji reveals Mithila as a social geography.

१३०. (C) 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;... — “20. Common Errors in Reading the Village Universe” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The common errors are: extracting village names without context; treating all villages as origin; ignoring frame villages; ignoring closure formulae; dropping places...

१३१. (D) The correct method is to preserve every place with its connector, function, and uncertainty. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The correct method is to preserve every place with its connector, function, and uncertainty.

१३२. (A) First, preserve every village name exactly as written. — “21. Rules for Building the Village Universe” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: First, preserve every village name exactly as written.

१३३. (C) First, preserve every village name exactly as written. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve every village name exactly as written.

१३४. (B) Second, distinguish frame village, branch village, residence, डीह, मूलग्राम, पाली, affinal village, maternal village, and included village. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Second, distinguish frame village, branch village, residence, डीह, मूलग्राम, पाली, affinal village, maternal village, and included village.

१३५. (D) The village universe of Prachin Panji is one of its greatest treasures. — “22. Conclusion: The Panji as a Map of Mithila” belongs to Chapter 16. The Village Universe of Prachin Panji. Its role is to make this point usable in source-preserving Panji decoding: The village universe of Prachin Panji is one of its greatest treasures.

१३६. (D) It uses The Village Universe of Prachin Panji to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 16. The Village Universe of Prachin Panji is part of the book's larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

१३७. (D) The previous chapter explained the village universe of Prachin Panji. — “1. Why Village Clusters Need Separate Study” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: The previous chapter explained the village universe of Prachin Panji.

१३८. (C) The decoder must therefore read clusters critically. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must therefore read clusters critically.

१३९. (D) A village cluster is a group of entries organized around a place-frame or closed by a place formula. — “2. What Is a Village Cluster?” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: A village cluster is a group of entries organized around a place-frame or closed by a place formula.

१४०. (B) A cluster should be treated as a unit of analysis. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A cluster should be treated as a unit of analysis.

१४१. (A) The persons inside it, the relation words, titles, numbers, and secondary place links should be studied together. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The persons inside it, the relation words, titles, numbers, and secondary place links should be studied together.

- १४२. (D) The word अथ often opens a new cluster.** — “3. अथ as Cluster Opener” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: The word अथ often opens a new cluster.
- १४३. (C) 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...** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.
- १४४. (C) The word एते often closes a cluster.** — “4. एते as Cluster Closure” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: The word एते often closes a cluster.
- १४५. (D) The closure appears at the end, but the beginning must be found.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The closure appears at the end, but the beginning must be found.
- १४६. (A) The decoder should work backward to the nearest plausible opener, transition word, or cluster break.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder should work backward to the nearest plausible opener, transition word, or cluster break.
- १४७. (A) The word समेत expands a cluster by including another place or set of places.** — “5. समेत and Cluster Expansion” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: The word समेत expands a cluster by including another place or set of places.
- १४८. (C) Data rule: every cluster table should have an “included places” field.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every cluster table should have an “included places” field.
- १४९. (D) The connector ओ joins places or branches.** — “6. ओ and Multi-Place Joining” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: The connector ओ joins places or branches.
- १५०. (A) For example, when the source attaches a branch to two places joined by ओ, the first reading should preserve the pair.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: For example, when the source attaches a branch to two places joined by ओ, the first reading should preserve the pair.
- १५१. (A) Only later should the decoder decide whether one is the main branch-seat and the other a secondary settlement.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Only later should the decoder decide whether one is the main branch-seat and the other a secondary settlement.
- १५२. (A) वासी entries can suggest movement or settlement.** — “7. वासी and Settlement Movement” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: वासी entries can suggest movement or settlement.
- १५३. (D) But movement should not be asserted too quickly.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: But movement should not be asserted too quickly.
- १५४. (A) Data rule: every वासी entry should be compared with frame village, मूलग्राम, and attached branch place.** — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every वासी entry should be compared with frame village, मूलग्राम, and attached branch place.
- १५५. (B) डीह may preserve older habitation sites or ancestral seats.** — “8. डीह and Old Settlement Sites” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: डीह may preserve older habitation sites or ancestral seats.

१५६. (D) डीह may preserve older habitation sites or ancestral seats. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: डीह may preserve older habitation sites or ancestral seats.

१५७. (B) Data rule: cluster tables should record डीह separately from ग्राम. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: cluster tables should record डीह separately from ग्राम.

१५८. (C) मूलग्राम is the clearest origin marker. — “9. मूलग्राम and Movement” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: मूलग्राम is the clearest origin marker.

१५९. (C) The method should be cautious. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The method should be cautious.

१६०. (C) Data rule: every migration hypothesis should identify whether a मूलग्राम anchor exists. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every migration hypothesis should identify whether a मूलग्राम anchor exists.

१६१. (D) पाली often points to locality or sub-settlement identity. — “10. पाली and Sub-Cluster Geography” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: पाली often points to locality or sub-settlement identity.

१६२. (A) A पाली reference should therefore be entered both as a place element and as a possible sub-cluster marker. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A पाली reference should therefore be entered both as a place element and as a possible sub-cluster marker.

१६३. (B) It may later help distinguish two branches that appear under the same larger village. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may later help distinguish two branches that appear under the same larger village.

१६४. (C) A village or cluster may appear in more than one part of the source. — “11. Cluster Repetition Across the Source” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: A village or cluster may appear in more than one part of the source.

१६५. (C) Data rule: every village should have an occurrence count and a list of linked persons. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every village should have an occurrence count and a list of linked persons.

१६६. (B) Branch dispersal occurs when descendants or associated lines of one ancestor appear across multiple places. — “12. Branch Dispersal” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: Branch dispersal occurs when descendants or associated lines of one ancestor appear across multiple places.

१६७. (B) Critical caution: do not convert branch dispersal into a single migration route unless sequence evidence exists. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not convert branch dispersal into a single migration route unless sequence evidence exists.

१६८. (B) Some village clusters are connected through marriage rather than migration. — “13. Marriage as a Cause of Cluster Links” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: Some village clusters are connected through marriage rather than migration.

१६९. (C) This is why marriage entries, मातृक चक्र, and दौहित्र must be considered before declaring migration. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This is why marriage entries, मातृक चक्र, and दौहित्र must be considered before declaring migration.

१७०. (D) Data rule: every possible migration link should be checked against marriage and maternal evidence. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule

is: Data rule: every possible migration link should be checked against marriage and maternal evidence.

१७१. (D) Some villages may appear repeatedly with title-bearing persons: महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, or other titles. — “14. Scholarly and Title-Based Clusters” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: Some villages may appear repeatedly with title-bearing persons: महामहोपाध्याय, कविराज, वैयाकरण, पण्डित, ठाकुर, बाबू, or other titles.

१७२. (A) Data rule: cluster tables should include a title-density field. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: cluster tables should include a title-density field.

१७३. (D) Critical caution: do not read every cluster only through descent. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not read every cluster only through descent.

१७४. (A) Numbers can help reconstruct clusters. — “15. Numbers and Cluster Reconstruction” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: Numbers can help reconstruct clusters.

१७५. (D) Critical caution: do not use numbers as proof until their function is established. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not use numbers as proof until their function is established.

१७६. (A) Migration should be stated only when several forms of evidence converge. — “16. How to Detect Migration Carefully” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: Migration should be stated only when several forms of evidence converge.

१७७. (B) Migration should be stated only when several forms of evidence converge. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Migration should be stated only when several forms of evidence converge.

१७८. (A) 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... — “17. The Cluster-Migration Table” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: 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...

१७९. (D) 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... — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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;...

१८०. (D) This table should be linked with the person index, village gazetteer, title index, marriage table, maternal-cycle table, and number table. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This table should be linked with the person index, village gazetteer, title index, marriage table, maternal-cycle table, and number table.

१८१. (B) Village clusters reveal how Mithila’s society organized memory geographically. — “18. Critical Analysis: What Clusters Reveal” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: Village clusters reveal how Mithila’s society organized memory geographically.

१८२. (B) The cluster form also shows that the Panji is a record of networks. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The cluster form also shows that the Panji is a record of networks.

१८३. (B) 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;... — “19. Common Errors in Reading Village Clusters” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: The common errors are: treating cluster headings as decorative; ignoring एते closures; dropping places after समेत; splitting linked place pairs without recording the connector;...

१८४. (A) First, identify the opener and closure. — “20. Rules for Village Clusters and Migration” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: First, identify the opener and closure.

१८५. (A) First, identify the opener and closure. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, identify the opener and closure.

१८६. (C) Second, preserve all included places. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Second, preserve all included places.

१८७. (C) Village clusters and migration clues are among the richest parts of the Panji. — “21. Conclusion: Movement Without Guesswork” belongs to Chapter 17. Village Clusters and Migration. Its role is to make this point usable in source-preserving Panji decoding: Village clusters and migration clues are among the richest parts of the Panji.

१८८. (D) But this richness must be handled with discipline. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: But this richness must be handled with discipline.

१८९. (B) The decoder must not turn every multi-place entry into migration. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must not turn every multi-place entry into migration.

१९०. (A) It uses Village Clusters and Migration to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 17. Village Clusters and Migration is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.

१९१. (D) The village universe of the Panji is not made of ग्राम alone. — “1. Why Local Identity Must Be Read Separately” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: The village universe of the Panji is not made of ग्राम alone.

१९२. (C) The difference between these levels can decide how a family branch should be understood. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The difference between these levels can decide how a family branch should be understood.

१९३. (A) It also explains how these terms must be entered in the gazetteer and how they prevent false migration stories. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It also explains how these terms must be entered in the gazetteer and how they prevent false migration stories.

१९४. (D) Before distinguishing the special terms, the broad frame must be clear. — “2. ग्राम as the Broad Frame” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: Before distinguishing the special terms, the broad frame must be clear.

१९५. (C) Before distinguishing the special terms, the broad frame must be clear. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Before distinguishing the special terms, the broad frame must be clear.

१९६. (A) Data rule: every entry under a village frame should preserve the frame village even if another place also appears in the same entry. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every entry under a village frame should preserve the frame village even if another place also appears in the same entry.

१९७. (D) डीह is a more specific local marker than ग्राम. — “3. डीह: The House-Site or Settlement Seat” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: डीह is a more specific local marker than ग्राम.

१९८. (D) The डीह may preserve older habitation memory that modern administrative geography may not show. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The डीह may preserve older habitation memory that modern administrative geography may not show.

१९९. (B) Data rule: every डीह entry should be indexed separately from ग्राम. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every डीह entry should be indexed separately from ग्राम.

१०००. (A) A डीह can preserve the memory of where a family sat, lived, or was recognized. — “4. डीह and Ancestral Memory” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: A डीह can preserve the memory of where a family sat, lived, or was recognized.

१००१. (A) A डीह can preserve the memory of where a family sat, lived, or was recognized. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A डीह can preserve the memory of where a family sat, lived, or was recognized.

१००२. (B) If two branches share a broad village but have different डीह identities, they should not be merged automatically. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If two branches share a broad village but have different डीह identities, they should not be merged automatically.

१००३. (A) A डीह reference can help study movement, but it does not by itself prove migration. — “5. डीह and Migration” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: A डीह reference can help study movement, but it does not by itself prove migration.

१००४. (D) If a branch has a मूलग्राम in one place and a डीह in another, the relation must be studied carefully. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If a branch has a मूलग्राम in one place and a डीह in another, the relation must be studied carefully.

१००५. (D) Critical caution: do not turn every डीह difference into a migration route. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not turn every डीह difference into a migration route.

१००६. (C) वासी means resident, inhabitant, or one belonging to a place. — “6. वासी: Residence and Recognized Belonging” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: वासी means resident, inhabitant, or one belonging to a place.

१००७. (B) Critical caution: never convert वासी automatically into मूलग्राम. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: never convert वासी automatically into मूलग्राम.

१००८. (C) Residence in the Panji is social recognition, not merely physical address. — “7. वासी and Social Recognition” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: Residence in the Panji is social recognition, not merely physical address.

१००९. (B) 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. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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.

१०१०. (D) When several branches of one ancestral line appear as वासी in different places, the source may preserve branch dispersal. — “8. वासी and Branch Dispersal” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to

make this point usable in source-preserving Panji decoding: When several branches of one ancestral line appear as वासी in different places, the source may preserve branch dispersal.

१०११. (B) When several branches of one ancestral line appear as वासी in different places, the source may preserve branch dispersal. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When several branches of one ancestral line appear as वासी in different places, the source may preserve branch dispersal.

१०१२. (B) The record may not explain the cause, but it preserves the outcome. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The record may not explain the cause, but it preserves the outcome.

१०१३. (A) मूलग्राम is one of the strongest local identity markers. — “9. मूलग्राम: The Root Village” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: मूलग्राम is one of the strongest local identity markers.

१०१४. (C) A मूलग्राम reference should be treated as an anchor. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A मूलग्राम reference should be treated as an anchor.

१०१५. (D) It may also help separate original belonging from later residence or affinal connection. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It may also help separate original belonging from later residence or affinal connection.

१०१६. (B) A family can have a मूलग्राम and also be वासी elsewhere. — “10. मूलग्राम and Later Settlement” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: A family can have a मूलग्राम and also be वासी elsewhere.

१०१७. (B) The decoder must therefore allow one person or branch to have several place identities. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: The decoder must therefore allow one person or branch to have several place identities.

१०१८. (C) Data rule: never overwrite one place function with another. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: never overwrite one place function with another.

१०१९. (D) पाली appears frequently in the source and may indicate a locality, settlement subdivision, or part of a place-name. — “11. पाली and Local Sub-Identity” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: पाली appears frequently in the source and may indicate a locality, settlement subdivision, or part of a place-name.

१०२०. (A) Because its function varies, it must be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Because its function varies, it must be preserved exactly.

१०२१. (D) Critical caution: do not normalize पाली away. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not normalize पाली away.

१०२२. (C) The word तत्रैव means “there itself” or “in that same place.” In village contexts it indicates continuity of local reference. — “12. तत्रैव and Same-Place Identity” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: The word तत्रैव means “there itself” or “in that same place.” In village contexts it indicates continuity of local reference.

१०२३. (B) When तत्रैव appears, the decoder must identify the place to which it points. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: When तत्रैव appears, the decoder must identify the place to which it points.

१०२४. (C) If the reference is uncertain, it should be marked. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: If the reference is uncertain, it should be marked.

१०२५. (C) Marriage can create local identity. — “13. Local Identity and Marriage” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: Marriage can create local identity.

१०२६. (C) Therefore the gazetteer must distinguish affinal place from residence and root. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Therefore the gazetteer must distinguish affinal place from residence and root.

१०२७. (D) Data rule: marriage-linked places should be tagged as affinal unless context proves another function. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: marriage-linked places should be tagged as affinal unless context proves another function.

१०२८. (C) A मातृक चक्र often moves through several villages. — “14. Local Identity and मातृक चक्र” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: A मातृक चक्र often moves through several villages.

१०२९. (B) Data rule: every मातृक चक्र table should contain a local-identity field for each place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Data rule: every मातृक चक्र table should contain a local-identity field for each place.

१०३०. (B) Critical caution: do not reduce maternal-cycle geography to a list of origins. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Critical caution: do not reduce maternal-cycle geography to a list of origins.

१०३१. (C) Titles are also tied to place. — “15. Local Identity and Titles” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: Titles are also tied to place.

१०३२. (A) A title with a डीह or वासी marker can identify a learned or elite house at a specific locality. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A title with a डीह or वासी marker can identify a learned or elite house at a specific locality.

१०३३. (B) A title with मूलग्राम may preserve the root of a scholarly lineage. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A title with मूलग्राम may preserve the root of a scholarly lineage.

१०३४. (A) Numbers near local identity markers may help connect entries. — “16. Local Identity and Numbers” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: Numbers near local identity markers may help connect entries.

१०३५. (C) A number beside a वासी phrase, a डीह phrase, or a मूलग्राम entry may identify the branch or register location. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: A number beside a वासी phrase, a डीह phrase, or a मूलग्राम entry may identify the branch or register location.

१०३६. (C) It should be preserved exactly. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: It should be preserved exactly.

१०३७. (C) 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;... — “17. The Local-Identity Table” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: 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;...

१०३८. (C) 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;... — The method requires a

cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: 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;...

१०३९. (A) This table should be linked to the village gazetteer but should not be replaced by it. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: This table should be linked to the village gazetteer but should not be replaced by it.

१०४०. (D) The local vocabulary of the Panji reveals a layered society. — “18. Critical Analysis: What Local Identity Reveals” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: The local vocabulary of the Panji reveals a layered society.

१०४१. (C) 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... — “19. Common Errors in Reading Local Identity” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: The common errors are: translating डीह as ordinary village; treating वासी as origin; ignoring मूलग्राम; deleting पाली; leaving तत्रैव unresolved; mixing affinal places with...

१०४२. (C) First, preserve the exact source phrase. — “20. Rules for Reading डीह, वासी, मूलग्राम, and Local Identity” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: First, preserve the exact source phrase.

१०४३. (A) First, preserve the exact source phrase. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: First, preserve the exact source phrase.

१०४४. (D) Third, distinguish ग्राम, डीह, वासी, मूलग्राम, पाली, and affinal or maternal place. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: Third, distinguish ग्राम, डीह, वासी, मूलग्राम, पाली, and affinal or maternal place.

१०४५. (B) The Panji’s geographical vocabulary teaches us that belonging has layers. — “21. Conclusion: Belonging Has Layers” belongs to Chapter 18. डीह, वासी, मूलग्राम, and Local Identity. Its role is to make this point usable in source-preserving Panji decoding: The Panji’s geographical vocabulary teaches us that belonging has layers.

१०४६. (B) To decode Prachin Panji properly, the editor must preserve these layers. — The method requires a cautious sequence: preserve the source, classify the evidence, and only then explain it. Here the operative rule is: To decode Prachin Panji properly, the editor must preserve these layers.

१०४७. (C) It uses डीह, वासी, मूलग्राम, and Local Identity to strengthen source-preserving, evidence-based interpretation of the Panji. — Chapter 18. डीह, वासी, मूलग्राम, and Local Identity is part of the book’s larger method: the original entry remains visible, terms are classified by function, and conclusions are drawn only after evidence is organized.