

विदेह VIDEHA

पञ्जी प्रबन्ध

The Panji System of Mithila

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

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७५५ प्रश्न

२. Videha Standard Quiz — Decoding the Panji of Mithila, Volume III

९०० प्रश्न

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.

11. Entries 25-40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar

१. What is the principal decoding focus of Entry 25?

- (A) Gangoli continuation
- (B) Digaunth to Gangoli
- (C) Bharwarauli to Sarisab
- (D) Renewal of the Sarisab-Soderpur cluster

२. Which entry is described as 'Renewal of the Sarisab-Soderpur cluster'?

- (A) 58
- (B) 4
- (C) 88
- (D) 25

३. Which name or place is explicitly associated with Entry 25 in the decoding summary?

- (A) Renewal
- (B) Lakshman
- (C) गंगौली
- (D) Kapileshwar

४. Which element should a reader keep visible when decoding Entry 25?

- (A) Manglabani
- (B) सुरगन
- (C) Sarisab-Soderpur
- (D) Kant

५. In Entry 25, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

६. What is the correct treatment of titles or learned markers in Entry 25?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

७. What makes Entry 25 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

८. What is the principal decoding focus of Entry 26?

- (A) Bhaduar, Pahitola, and modern professional identifiers
- (B) Khangur-Pahitola and the first large Pahitola branch
- (C) Durgaganj continued and the Prof. Dr. Abhayanath line
- (D) Madari-Sharadapur continuation

१. Which entry is described as 'Bhaduar, Pahitola, and modern professional identifiers'?

- (A) 196
- (B) 56
- (C) 208
- (D) 26

१०. Which name or place is explicitly associated with Entry 26 in the decoding summary?

- (A) हदी
- (B) Bhaduar
- (C) Natthu
- (D) Sanjay

११. Which element should a reader keep visible when decoding Entry 26?

- (A) Mativir
- (B) Pahitola
- (C) Loam-Sauria
- (D) Sudhir

१२. In Entry 26, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१३. What is the correct treatment of titles or learned markers in Entry 26?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१४. What makes Entry 26 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१५. What is the principal decoding focus of Entry 27?

- (A) Sarisab continuation and the scholar-status branch
- (B) Ravangud-Durgaganj and the Khandbala-Naruan movements
- (C) Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar
- (D) Khangur-Sarisab-Rajgram

१६. Which entry is described as 'Sarisab continuation and the scholar-status branch'?

- (A) 3
- (B) 15
- (C) 9
- (D) 27

१७. Which name or place is explicitly associated with Entry 27 in the decoding summary?

- (A) Mantranath
- (B) Mandar
- (C) Sarisab
- (D) Dinesh

१८. Which element should a reader keep visible when decoding Entry 27?

- (A) Bhaduar
- (B) Lekhkar
- (C) Bhavadatt
- (D) सोदरपुर-बेहट

१९. In Entry 27, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२०. What is the correct treatment of titles or learned markers in Entry 27?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२१. What makes Entry 27 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२२. What is the principal decoding focus of Entry 28?

- (A) Bharwarauli to Sarisab
- (B) Bairi, Sankorthu, and densely layered daughter-lines
- (C) Durgaganj continued and the Prof. Dr. Abhayanath line
- (D) Chapahi and the multiple daughter-routes

२३. Which entry is described as 'Chapahi and the multiple daughter-routes'?

- (A) 28
- (B) 12
- (C) 60
- (D) 66

२४. Which name or place is explicitly associated with Entry 28 in the decoding summary?

- (A) Ekharā
- (B) Sri
- (C) Chapahi
- (D) Mativir

२५. Which element should a reader keep visible when decoding Entry 28?

- (A) Chanaur-Darbhangha-Katihar
- (B) Heman
- (C) Durivaya
- (D) Bhuvaneshwar

२६. In Entry 28, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२७. What is the correct treatment of titles or learned markers in Entry 28?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२८. What makes Entry 28 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२९. What is the principal decoding focus of Entry 29?

- (A) Sulhani-Naruan and the Manglabani/Mangrauni opening
- (B) Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur
- (C) Badhiyam and the expansion through Umanand
- (D) Tarnagar, Ramnagar Deorhi, Purnia, and the status house

३०. Which entry is described as 'Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur'?

- (A) 211
- (B) 29
- (C) 42
- (D) 69

३१. Which name or place is explicitly associated with Entry 29 in the decoding summary?

- (A) Khoaāl-Gopinath
- (B) Chapahi
- (C) Naruan-Chanchal-Shaktinath
- (D) Badhiyam-Ujan

३२. Which element should a reader keep visible when decoding Entry 29?

- (A) Ravangud-Durgaganj-Katihar
- (B) Purnia
- (C) Dayanath
- (D) फड़ेसँ

३३. In Entry 29, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

३४. What is the correct treatment of titles or learned markers in Entry 29?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

३५. What should be done with gaps or incomplete units in Entry 29?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

३६. What is the principal decoding focus of Entry 30?

- (A) Ujan, Gangadhar Mishra, and Vidyadhar Mishra
- (B) The Kanhauli-Soderpur village opening
- (C) an unheaded Uptip continuation
- (D) Khangur-Pahitola and the first large Pahitola branch

३७. Which entry is described as 'Ujan, Gangadhar Mishra, and Vidyadhar Mishra'?

- (A) 208
- (B) 7
- (C) 30
- (D) 62

३८. Which name or place is explicitly associated with Entry 30 in the decoding summary?

- (A) Vishwanath
- (B) Ujan
- (C) Digaunth-Soderpur
- (D) Parvapalli

३९. Which element should a reader keep visible when decoding Entry 30?

- (A) Pali-Dharanath
- (B) Muktinath
- (C) Madari
- (D) Gangadhar

४०. In Entry 30, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

४१. What is the correct treatment of titles or learned markers in Entry 30?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४२. What makes Entry 30 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४३. What is the principal decoding focus of Entry 31?

- (A) Ravangud-Durgaganj and the Khandbala-Naruan movements
- (B) Raghunath Mishra and the Raghunath branch
- (C) Tripurauli-Naruan and the Dahaura opening
- (D) Sarisab-Soderpur-Behat

४४. Which entry is described as 'Sarisab-Soderpur-Behat'?

- (A) 33
- (B) 26
- (C) 31
- (D) 42

४५. Which name or place is explicitly associated with Entry 31 in the decoding summary?

- (A) Khand
- (B) Gulli
- (C) Khandbala-Naruan
- (D) Sarisab-Soderpur-Behat

४६. Which element should a reader keep visible when decoding Entry 31?

- (A) उ
- (B) सरिसव
- (C) Bhaktikar
- (D) गंगोली

४७. In Entry 31, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

४८. What is the correct treatment of titles or learned markers in Entry 31?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४९. What makes Entry 31 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

५०. What is the principal decoding focus of Entry 32?

- (A) Mahishi-Pali through Dhane-Rampur
- (B) Continuation of Behat and the modern academic layer
- (C) Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices
- (D) Mani to Bhattapura and the closing of the cluster

५१. Which entry is described as 'Continuation of Behat and the modern academic layer'?

- (A) 62
- (B) 68
- (C) 32
- (D) 81

५२. Which name or place is explicitly associated with Entry 32 in the decoding summary?

- (A) Arun
- (B) Hridaynath
- (C) Sheshinath
- (D) Continuation

५३. Which element should a reader keep visible when decoding Entry 32?

- (A) Aravi
- (B) Dahaura
- (C) अपरा
- (D) Behat

५४. In Entry 32, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

५५. What is the correct treatment of titles or learned markers in Entry 32?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

५६. What should be done with gaps or incomplete units in Entry 32?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

५७. What is the principal decoding focus of Entry 33?

- (A) continuation of Khangur-Pahitola and literary-scholarly markers
- (B) Lalganj begins through Parivaya and scholarly branches
- (C) Bairi, Sankorthu, and densely layered daughter-lines
- (D) Mahishi-Pali through Dhane-Rampur

५८. Which entry is described as 'Lalganj begins through Parivaya and scholarly branches'?

- (A) 70
- (B) 33
- (C) 46
- (D) 9

५९. Which name or place is explicitly associated with Entry 33 in the decoding summary?

- (A) Lalganj
- (B) Ugranath
- (C) Khandbala
- (D) Ram

६०. Which element should a reader keep visible when decoding Entry 33?

- (A) Lakshmishwar
- (B) Soderpur-Jagdish
- (C) Parivaya
- (D) Mishrakari

६१. In Entry 33, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

६२. What is the correct treatment of titles or learned markers in Entry 33?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

६३. What makes Entry 33 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

६४. What is the principal decoding focus of Entry 34?

- (A) Durgaganj-Katihari and the Sri Kant Gopal route
- (B) Tarnagar, Ramnagar Deorhi, Purnia, and the status house
- (C) Badhiyam-Parvapalli and the Kamaladatt-Janakidatt-Girjadatt lines
- (D) Continuation of Behat and the modern academic layer

੬੫. Which entry is described as 'Tarnagar, Ramnagar Deorhi, Purnia, and the status house'?

- (A) 1
- (B) 57
- (C) 63
- (D) 34

੬੬. Which name or place is explicitly associated with Entry 34 in the decoding summary?

- (A) Kui
- (B) Vidyadhar
- (C) Gam
- (D) Tarnagar

੬੭. Which element should a reader keep visible when decoding Entry 34?

- (A) Dhanoulia
- (B) Ramnagar
- (C) Lakshmishwar
- (D) Rameshwar

੬੮. In Entry 34, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

੬੯. What is the correct treatment of titles or learned markers in Entry 34?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

੭੦. What should be done with gaps or incomplete units in Entry 34?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

੭੧. What is the principal decoding focus of Entry 35?

- (A) Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices
- (B) Sarisab continuation and the scholar-status branch
- (C) Khangur-Sarisab-Rajgram
- (D) continuation of the Loam-Sauria-Durgaganj family field

੭੨. Which entry is described as 'Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices'?

- (A) 184
- (B) 35
- (C) 58
- (D) 57

७३. Which name or place is explicitly associated with Entry 35 in the decoding summary?

- (A) Parivaya
- (B) बलिराजपुर-पाहीटोल
- (C) Ramnagar
- (D) Vindhyanath

७४. Which element should a reader keep visible when decoding Entry 35?

- (A) Karamha-Shankar
- (B) Pali
- (C) Deorhi
- (D) Aravi

७५. In Entry 35, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

७६. What is the correct treatment of titles or learned markers in Entry 35?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

७७. What makes Entry 35 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

७८. Which statement would be the safest inference from the Entry 25 title 'Renewal of the Sarisab-Soderpur cluster'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

७९. Which approach would most likely damage the decoding of Entry 25?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

८०. In Entry 25, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

- ๘๓. Which statement would be the safest inference from the Entry 26 title 'Bhaduar, Pahitola, and modern professional identifiers'?**
- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
 - (B) The title is sufficient to reconstruct the entire family line.
 - (C) The entry must contain only one village and no cross-references.
 - (D) The title proves that all uncertain names can be restored.
- ๘๔. Which approach would most likely damage the decoding of Entry 26?**
- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
 - (B) Preserving father-links, daughter-links, and village-links.
 - (C) Recording titles and uncertain readings.
 - (D) Using the entry number as the outer frame of the reading.
- ๘๕. In Entry 26, what must be preserved before producing the prose explanation?**
- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
 - (B) Only the easiest personal names.
 - (C) Only the first and last words.
 - (D) Only the modern English equivalents.
- ๘๖. Which statement would be the safest inference from the Entry 27 title 'Sarisab continuation and the scholar-status branch'?**
- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
 - (B) The title is sufficient to reconstruct the entire family line.
 - (C) The entry must contain only one village and no cross-references.
 - (D) The title proves that all uncertain names can be restored.
- ๘๗. Which approach would most likely damage the decoding of Entry 27?**
- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
 - (B) Preserving father-links, daughter-links, and village-links.
 - (C) Recording titles and uncertain readings.
 - (D) Using the entry number as the outer frame of the reading.
- ๘๘. In Entry 27, why are village movements important?**
- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
 - (B) They are merely decorative lists of places.
 - (C) They should be translated into modern district names only.
 - (D) They prove that kinship terms are unnecessary.
- ๘๙. Which statement would be the safest inference from the Entry 28 title 'Chapahi and the multiple daughter-routes'?**
- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
 - (B) The title is sufficient to reconstruct the entire family line.
 - (C) The entry must contain only one village and no cross-references.
 - (D) The title proves that all uncertain names can be restored.
- ๙๐. Which approach would most likely damage the decoding of Entry 28?**
- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
 - (B) Preserving father-links, daughter-links, and village-links.
 - (C) Recording titles and uncertain readings.
 - (D) Using the entry number as the outer frame of the reading.

८९. In Entry 28, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

९०. Which statement would be the safest inference from the Entry 29 title 'Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

९१. Which approach would most likely damage the decoding of Entry 29?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

९२. In Entry 29, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

९३. Which statement would be the safest inference from the Entry 30 title 'Ujan, Gangadhar Mishra, and Vidyadhar Mishra'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

९४. Which approach would most likely damage the decoding of Entry 30?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

९५. In Entry 30, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

९६. Which statement would be the safest inference from the Entry 31 title 'Sarisab-Soderpur-Behat'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१७. Which approach would most likely damage the decoding of Entry 31?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१८. In Entry 31, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

१९. Which statement would be the safest inference from the Entry 32 title 'Continuation of Behat and the modern academic layer'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१००. Which approach would most likely damage the decoding of Entry 32?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१०१. In Entry 32, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

१०२. Which statement would be the safest inference from the Entry 33 title 'Lalganj begins through Parivaya and scholarly branches'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१०३. Which approach would most likely damage the decoding of Entry 33?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१०४. In Entry 33, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

१०५. Which statement would be the safest inference from the Entry 34 title 'Tarnagar, Ramnagar Deorhi, Purnia, and the status house'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१०६. Which approach would most likely damage the decoding of Entry 34?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१०७. In Entry 34, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

१०८. Which statement would be the safest inference from the Entry 35 title 'Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१०९. Which approach would most likely damage the decoding of Entry 35?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

११०. In Entry 35, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

12. Entries 41-51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattpura, and Kachhua

१११. What is the principal decoding focus of Entry 41?

- (A) the final Puwaripar closing register
- (B) Badhiyam continuation and the Naruan-Sulhani-Novtol movement
- (C) The Puwaripar Digaunth-Soderpur opening
- (D) Tirthadatt/Hauwa and the status-bearing route

११२. Which entry is described as 'The Puwaripar Digaunth-Soderpur opening'?

- (A) 41
- (B) 81
- (C) 35
- (D) 84

११३. Which name or place is explicitly associated with Entry 41 in the decoding summary?

- (A) Puwaripar
- (B) Loam-Sauria-Durgaganj
- (C) Katka
- (D) Parivaya

११४. Which element should a reader keep visible when decoding Entry 41?

- (A) Naruan-Meghnath
- (B) Ram
- (C) Digaunth-Soderpur
- (D) Sarisab-Hireswar

११५. In Entry 41, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

११६. What is the correct treatment of titles or learned markers in Entry 41?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

११७. What makes Entry 41 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

११८. What is the principal decoding focus of Entry 42?

- (A) Badhiyam-Badka Gam and the status-bearing royal line
- (B) Digaunth to Gangoli
- (C) Bharwarauli to Sarisab
- (D) Ravangud-Durgaganj and the Khandbala-Naruan movements

११९. Which entry is described as 'Digaunth to Gangoli'?

- (A) 183
- (B) 42
- (C) 179
- (D) 17

१२०. Which name or place is explicitly associated with Entry 42 in the decoding summary?

- (A) Digaunth
- (B) Umanath
- (C) Surgan-Raja
- (D) Nagesh

१२१. Which element should a reader keep visible when decoding Entry 42?

- (A) Gangoli
- (B) Jha
- (C) Chitrakar
- (D) Vanshinath

१२२. In Entry 42, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१२३. What is the correct treatment of titles or learned markers in Entry 42?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१२४. What makes Entry 42 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१२५. What is the principal decoding focus of Entry 45?

- (A) Harianb-Digaunth-Batouri
- (B) Bairi, Sankorthu, and densely layered daughter-lines
- (C) Ujan and Garhbanaili enter the Balirajpur field
- (D) Mahishi to Gangoli and Ishahpur

१२६. Which entry is described as 'Harianb-Digaunth-Batouri'?

- (A) 45
- (B) 210
- (C) 88
- (D) 9

१२७. Which name or place is explicitly associated with Entry 45 in the decoding summary?

- (A) सेतिपूरा
- (B) Harianb-Digaunth-Batouri
- (C) Nikānand
- (D) Mahendra

१२८. Which element should a reader keep visible when decoding Entry 45?

- (A) Mani
- (B) Garhbaneli
- (C) Dayanath
- (D) Harianb

१३९. In Entry 45, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१३०. What is the correct treatment of titles or learned markers in Entry 45?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१३१. What makes Entry 45 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१३२. What is the principal decoding focus of Entry 46?

- (A) Pahitola-Balirajpur continuation
- (B) Bairi, Sankorthu, and densely layered daughter-lines
- (C) Kanhauli to Ujan and Mangrauni
- (D) Badhiyam-Rupouli and the Jhalhan-Ruchouli-Karamha line

१३३. Which entry is described as 'Bairi, Sankorthu, and densely layered daughter-lines'?

- (A) 57
- (B) 224
- (C) 46
- (D) 58

१३४. Which name or place is explicitly associated with Entry 46 in the decoding summary?

- (A) Rudrapati
- (B) Devkinandan
- (C) Ugranath
- (D) Bairi

१३५. Which element should a reader keep visible when decoding Entry 46?

- (A) Muktinath
- (B) Damarunath
- (C) Sankorthu
- (D) Mahishi-Pali

१३६. In Entry 46, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१३७. What is the correct treatment of titles or learned markers in Entry 46?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१३८. What makes Entry 46 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१३९. Which statement would be the safest inference from the Entry 41 title 'The Puwaripar Digaunth-Soderpur opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१४०. Which approach would most likely damage the decoding of Entry 41?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१४१. In Entry 41, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

१४२. Which statement would be the safest inference from the Entry 42 title 'Digaunth to Gangoli'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१४३. Which approach would most likely damage the decoding of Entry 42?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१४४. In Entry 42, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

१४५. Which statement would be the safest inference from the Entry 45 title 'Harianb-Digaunth-Batouri'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१४६. Which approach would most likely damage the decoding of Entry 45?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१४७. In Entry 45, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

१४८. Which statement would be the safest inference from the Entry 46 title 'Bairi, Sankorthu, and densely layered daughter-lines'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

१४९. Which approach would most likely damage the decoding of Entry 46?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

१५०. In Entry 46, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

13. Entries 52-58: Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura

१५१. What is the principal decoding focus of Entry 52?

- (A) Tirthadatt/Hauwa and the status-bearing route
- (B) Kanhauli to Ujan and Mangrauni
- (C) The Kanhauli-Soderpur village opening
- (D) Mahiya-Soderpur and the move toward Katka

१५२. Which entry is described as 'The Kanhauli-Soderpur village opening'?

- (A) 52
- (B) 42
- (C) 66
- (D) 27

१५३. Which name or place is explicitly associated with Entry 52 in the decoding summary?

- (A) गंगोली
- (B) Parivaya
- (C) Kanhauli-Soderpur
- (D) Gyanendra

१५४. Which element should a reader keep visible when decoding Entry 52?

- (A) Mukund-Hira
- (B) Vedic
- (C) भट्टपूरा
- (D) उपटीप

१५५. In Entry 52, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१५६. What would be a weak reading of Entry 52?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

१५७. What makes Entry 52 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१५८. What is the principal decoding focus of Entry 53?

- (A) Badhiyam-Badka Gam and the status-bearing royal line
- (B) Kanhauli to Ujan and Mangrauni
- (C) Ruchouli to Katihar closing sequence
- (D) Ujan, Gangadhar Mishra, and Vidyadhar Mishra

१५९. Which entry is described as 'Kanhauli to Ujan and Mangrauni'?

- (A) 18
- (B) 53
- (C) 223
- (D) 9

१६०. Which name or place is explicitly associated with Entry 53 in the decoding summary?

- (A) Bachchi
- (B) Kanhauli
- (C) ग्रामारम्भ
- (D) Kujouli-Lakshmidhar-Ghir

१६१. Which element should a reader keep visible when decoding Entry 53?

- (A) Chintamani
- (B) Ujan
- (C) His
- (D) Vijayanath

१६२. In Entry 53, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१६३. What is the correct treatment of titles or learned markers in Entry 53?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१६४. What should be done with gaps or incomplete units in Entry 53?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

१६५. What is the principal decoding focus of Entry 54?

- (A) Mahishi-Pali opens the large Pali field
- (B) Bhakharouli to Vittho
- (C) Continued Kanhauli-Ujan movement
- (D) Rupouli continuation and the learned Khuddi-Taradatt marker

१६६. Which entry is described as 'Continued Kanhauli-Ujan movement'?

- (A) 54
- (B) 222
- (C) 27
- (D) 180

१६७. Which name or place is explicitly associated with Entry 54 in the decoding summary?

- (A) Dinesh
- (B) Continued
- (C) Soderpur-Jagdish
- (D) Jivesh

१६८. Which element should a reader keep visible when decoding Entry 54?

- (A) Prof
- (B) Jagannath
- (C) Kanhauli-Ujan
- (D) सरिसव

१६१. In Entry 54, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१७०. What is the correct treatment of titles or learned markers in Entry 54?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१७१. What makes Entry 54 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१७२. What is the principal decoding focus of Entry 55?

- (A) Sarisab continuation and the scholar-status branch
- (B) The Puwaripar Digaunth-Soderpur opening
- (C) Tirthadatt/Hauwa and the status-bearing route
- (D) Mahishi to Gangoli and Ishahpur

१७३. Which entry is described as 'Tirthadatt/Hauwa and the status-bearing route'?

- (A) 46
- (B) 55
- (C) 7
- (D) 224

१७४. Which name or place is explicitly associated with Entry 55 in the decoding summary?

- (A) Khand
- (B) Tirthadatt
- (C) His
- (D) लालगंज

१७५. Which element should a reader keep visible when decoding Entry 55?

- (A) Bhavesh
- (B) Mangrauni
- (C) महिया
- (D) Hauwa

१७६. In Entry 55, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१७७. What is the correct treatment of titles or learned markers in Entry 55?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१७८. What makes Entry 55 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१७९. What is the principal decoding focus of Entry 56?

- (A) Khangur-Sarisab closing movement before the next cluster
- (B) Mani-Soderpur and the return to Sarisab
- (C) Mahishi to Sotipura
- (D) The Kanhauli-Soderpur village opening

१८०. Which entry is described as 'Mani-Soderpur and the return to Sarisab'?

- (A) 80
- (B) 14
- (C) 56
- (D) 64

१८१. Which name or place is explicitly associated with Entry 56 in the decoding summary?

- (A) Aravi
- (B) Mani-Soderpur
- (C) Revati
- (D) Tripurauli

१८२. Which element should a reader keep visible when decoding Entry 56?

- (A) Koilwaha
- (B) Gaurav
- (C) Sarisab
- (D) ग्राम

१८३. In Entry 56, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१८४. What is the correct treatment of titles or learned markers in Entry 56?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१८५. What makes Entry 56 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

१८६. What is the principal decoding focus of Entry 57?

- (A) Sulhani-Naruan and the Manglabani/Mangrauni opening
- (B) Mani to Sarisab and Bhattpura
- (C) Mahishi to Gangoli and Ishahpur
- (D) Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar

१८७. Which entry is described as 'Mani to Sarisab and Bhattpura'?

- (A) 11
- (B) 71
- (C) 41
- (D) 57

१८८. Which name or place is explicitly associated with Entry 57 in the decoding summary?

- (A) उप-दीप
- (B) Sauria-Loam
- (C) ३
- (D) Mani

१८९. Which element should a reader keep visible when decoding Entry 57?

- (A) Kanhauli
- (B) Sarisab
- (C) Mahishi
- (D) Madari

१९०. What general method should be applied to Entry 57?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

१९१. What is the correct treatment of titles or learned markers in Entry 57?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१९२. What should be done with gaps or incomplete units in Entry 57?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

१९३. What is the principal decoding focus of Entry 58?

- (A) Teterihar to Sarisab
- (B) Pahitola-Balirajpur continuation
- (C) Mani to Bhattapura and the closing of the cluster
- (D) Khangur-Pahitola and the first large Pahitola branch

१९४. Which entry is described as 'Mani to Bhattapura and the closing of the cluster'?

- (A) 202
- (B) 31
- (C) 213
- (D) 58

१९५. Which name or place is explicitly associated with Entry 58 in the decoding summary?

- (A) पाली
- (B) Vaidyanath
- (C) Mani
- (D) Vaedic

१९६. Which element should a reader keep visible when decoding Entry 58?

- (A) Hemant
- (B) Hatadh
- (C) Bhattapura
- (D) Ishahpur

१९७. In Entry 58, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

१९८. What is the correct treatment of titles or learned markers in Entry 58?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

१९९. What should be done with gaps or incomplete units in Entry 58?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

२००. Which statement would be the safest inference from the Entry 52 title 'The Kanhauli-Soderpur village opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२०१. Which approach would most likely damage the decoding of Entry 52?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२०२. In Entry 52, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

२०३. Which statement would be the safest inference from the Entry 53 title 'Kanhauli to Ujan and Mangrauni'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२०४. Which approach would most likely damage the decoding of Entry 53?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२०५. In Entry 53, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

२०६. Which statement would be the safest inference from the Entry 54 title 'Continued Kanhauli-Ujan movement'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२०७. Which approach would most likely damage the decoding of Entry 54?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२०८. In Entry 54, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

२०९. Which statement would be the safest inference from the Entry 55 title 'Tirthadatt/Hauwa and the status-bearing route'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२१०. Which approach would most likely damage the decoding of Entry 55?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२११. In Entry 55, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

२१२. Which statement would be the safest inference from the Entry 56 title 'Mani-Soderpur and the return to Sarisab'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२१३. Which approach would most likely damage the decoding of Entry 56?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२१४. In Entry 56, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

२१५. Which statement would be the safest inference from the Entry 57 title 'Mani to Sarisab and Bhattpura'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२१६. Which approach would most likely damage the decoding of Entry 57?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२१७. In Entry 57, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

२१८. Which statement would be the safest inference from the Entry 58 title 'Mani to Bhattapura and the closing of the cluster'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२१९. Which approach would most likely damage the decoding of Entry 58?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२२०. In Entry 58, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

14. Entries 59-61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

२२१. What is the principal decoding focus of Entry 59?

- (A) Hati-Soderpur as a Vedic and daughter-linked opening
- (B) Khangur-Sarisab-Pahitola and collateral movement
- (C) Tarnagar, Ramnagar Deorhi, Purnia, and the status house
- (D) Badhiyam continuation and the Naruan-Sulhani-Novtol movement

२२२. Which entry is described as 'Hati-Soderpur as a Vedic and daughter-linked opening'?

- (A) 15
- (B) 208
- (C) 59
- (D) 16

२२३. Which name or place is explicitly associated with Entry 59 in the decoding summary?

- (A) Karamha-Lanhi-Digambar
- (B) Bachharu
- (C) Kanhauli-Ujan
- (D) Hati-Soderpur

२२४. Which element should a reader keep visible when decoding Entry 59?

- (A) Katka
- (B) Vedic
- (C) Prof
- (D) Prabhanath

२२५. In Entry 59, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२२६. What is the correct treatment of titles or learned markers in Entry 59?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२२७. What makes Entry 59 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२२८. What is the principal decoding focus of Entry 60?

- (A) Badhiyam-Rupouli and the Jhalhan-Ruchouli-Karamha line
- (B) Sarisab-Soderpur-Behat
- (C) Teterihar to Sarisab
- (D) Tripurauli-Naruan and the Dahaura opening

२२९. Which entry is described as 'Teterihar to Sarisab'?

- (A) 13
- (B) 6
- (C) 60
- (D) 20

२३०. Which name or place is explicitly associated with Entry 60 in the decoding summary?

- (A) Karamha-Shital
- (B) Teterihar
- (C) Mantranath
- (D) Bhavnath

२३१. Which element should a reader keep visible when decoding Entry 60?

- (A) उपटीप
- (B) Gyanendra
- (C) Sarisab
- (D) Devkinandan

२३२. In Entry 60, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२३३. What is the correct treatment of titles or learned markers in Entry 60?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२३४. What makes Entry 60 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२३५. What is the principal decoding focus of Entry 61?

- (A) Mahiya-Soderpur and the move toward Katka
- (B) Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur
- (C) Continuation of Behat and the modern academic layer
- (D) Tirthadatt/Hauwa and the status-bearing route

२३६. Which entry is described as 'Mahiya-Soderpur and the move toward Katka'?

- (A) 223
- (B) 65
- (C) 61
- (D) 222

२३७. Which name or place is explicitly associated with Entry 61 in the decoding summary?

- (A) सुल्हनी
- (B) Mahishi-Sotipura
- (C) Mahiya-Soderpur
- (D) Naruan

२३८. Which element should a reader keep visible when decoding Entry 61?

- (A) Mukund
- (B) Puwaripar
- (C) Hridaynath
- (D) Katka

२३९. In Entry 61, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२४०. What is the correct treatment of titles or learned markers in Entry 61?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२४१. What makes Entry 61 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२४२. Which statement would be the safest inference from the Entry 59 title 'Hati-Soderpur as a Vedic and daughter-linked opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२४३. Which approach would most likely damage the decoding of Entry 59?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२४४. In Entry 59, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

२४५. Which statement would be the safest inference from the Entry 60 title 'Teterihar to Sarisab'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२४६. Which approach would most likely damage the decoding of Entry 60?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२४७. In Entry 60, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

२४८. Which statement would be the safest inference from the Entry 61 title 'Mahiya-Soderpur and the move toward Katka'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

२४९. Which approach would most likely damage the decoding of Entry 61?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

२५०. In Entry 61, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

15. Entries 62-78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२५१. What is the principal decoding focus of Entry 62?

- (A) Sulhani-Mangrauni-Raima
- (B) continuation of the Loam-Sauria-Durgaganj family field
- (C) Mahishi to Sotipura
- (D) Mahishi-Pali opens the large Pali field

२५२. Which entry is described as 'Mahishi-Pali opens the large Pali field'?

- (A) 53
- (B) 62
- (C) 17
- (D) 209

२५३. Which name or place is explicitly associated with Entry 62 in the decoding summary?

- (A) सोदपुर
- (B) ड्योढ़ी
- (C) हटाढ़
- (D) Mahishi-Pali

२५४. Which element should a reader keep visible when decoding Entry 62?

- (A) Garhbaneli
- (B) Nrityambar
- (C) Lekhdhar
- (D) Pali

२५५. In Entry 62, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२५६. What would be a weak reading of Entry 62?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

२५७. What makes Entry 62 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२५८. What is the principal decoding focus of Entry 63?

- (A) Sakuri-Sarisab-Pahitola as the opening field
- (B) Continuation of the Mahishi-Pali opening
- (C) Madari-Sharadapur continuation
- (D) Sulhani-Mangrauni-Raima

२५९. Which entry is described as 'Continuation of the Mahishi-Pali opening'?

- (A) 63
- (B) 179
- (C) 58
- (D) 19

२६०. Which name or place is explicitly associated with Entry 63 in the decoding summary?

- (A) Puwaripar
- (B) Devkrishna
- (C) Continuation
- (D) Renewal

२६१. Which element should a reader keep visible when decoding Entry 63?

- (A) Mantranath
- (B) Mahishi-Pali
- (C) बढियाम
- (D) महिषी

२६२. In Entry 63, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२६३. What would be a weak reading of Entry 63?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

२६४. What should be done with gaps or incomplete units in Entry 63?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

२६५. What is the principal decoding focus of Entry 64?

- (A) continuation of the Loam-Sauria-Durgaganj family field
- (B) Mahishi to Lohna through Bhuvaneshwar Jha
- (C) Mahishi to Sotipura
- (D) Loam-Surgan, Durgaganj, Katihar, and Sauria

२६६. Which entry is described as 'Mahishi to Sotipura'?

- (A) 64
- (B) 42
- (C) 222
- (D) 65

२६७. Which name or place is explicitly associated with Entry 64 in the decoding summary?

- (A) Mahishi
- (B) Ruchouli-Katihar
- (C) Mukund
- (D) कन्हौलीसँ

२६८. Which element should a reader keep visible when decoding Entry 64?

- (A) Bachchi
- (B) Tripurauli-Naruan
- (C) महिषी
- (D) Sotipura

२६९. In Entry 64, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२७०. What would be a weak reading of Entry 64?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

२७१. What makes Entry 64 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२७२. What is the principal decoding focus of Entry 65?

- (A) Badhiyam-Rupouli and the Jhalhan-Ruchouli-Karamha line
- (B) Khangur-Pahitola and the first large Pahitola branch
- (C) Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices
- (D) Mahishi-Pali through Dhane-Rampur

୨୭୩. Which entry is described as 'Mahishi-Pali through Dhane-Rampur'?

- (A) 65
- (B) 23
- (C) 224
- (D) 45

୨୭୪. Which name or place is explicitly associated with Entry 65 in the decoding summary?

- (A) Raghav
- (B) Hemadatt
- (C) Mahishi-Pali
- (D) Naruan-Meghnath

୨୭୫. Which element should a reader keep visible when decoding Entry 65?

- (A) Subhash
- (B) Brajnath
- (C) Keshavadatt
- (D) Dhane-Rampur

୨୭୬. What general method should be applied to Entry 65?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

୨୭୭. What is the correct treatment of titles or learned markers in Entry 65?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

୨୭୮. What makes Entry 65 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

୨୭୯. What is the principal decoding focus of Entry 66?

- (A) Ruchouli to Katihar closing sequence
- (B) Renewal of the Sarisab-Soderpur cluster
- (C) Khangur-Sarisab, Vittho, and Ujan
- (D) Ishahpur-Pali within the Mahishi field

୨୮୦. Which entry is described as 'Ishahpur-Pali within the Mahishi field'?

- (A) 66
- (B) 41
- (C) 62
- (D) 33

२८१. Which name or place is explicitly associated with Entry 66 in the decoding summary?

- (A) अथ
- (B) Chanaur-Darbhangha-Katihar
- (C) Bhaduar
- (D) Ishahpur-Pali

२८२. Which element should a reader keep visible when decoding Entry 66?

- (A) Mahishi
- (B) Gam
- (C) Santosh
- (D) Sadhu

२८३. What general method should be applied to Entry 66?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

२८४. What is the correct treatment of titles or learned markers in Entry 66?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२८५. What makes Entry 66 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

२८६. What is the principal decoding focus of Entry 67?

- (A) Mahishi to Lohna through Bhuvaneshwar Jha
- (B) Ujan Haladhar Jha, Badhiyam-Ujan, and Sharadapur
- (C) Jonki-Sarisab and the opening of Badhiyam-Pavoli
- (D) Mahishi to Gangoli and Ishahpur

२८७. Which entry is described as 'Mahishi to Gangoli and Ishahpur'?

- (A) 81
- (B) 67
- (C) 5
- (D) 18

२८८. Which name or place is explicitly associated with Entry 67 in the decoding summary?

- (A) Mahishi
- (B) Hatadh
- (C) Kumar
- (D) Sarisab-Falahari

२८९. Which element should a reader keep visible when decoding Entry 67?

- (A) Gangoli
- (B) महरैल
- (C) उपटीप
- (D) Shrishnath

२९०. What general method should be applied to Entry 67?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

२९१. What is the correct treatment of titles or learned markers in Entry 67?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२९२. What should be done with gaps or incomplete units in Entry 67?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

२९३. What is the principal decoding focus of Entry 68?

- (A) the final Puwaripar closing register
- (B) Mahishi-Ishahpur and the Mukund-Hira route
- (C) Mani to Bhattapura and the closing of the cluster
- (D) Closing Badhiyam before the Sarisab-Soderpur sequence

२९४. Which entry is described as 'Mahishi-Ishahpur and the Mukund-Hira route'?

- (A) 212
- (B) 68
- (C) 223
- (D) 53

२९५. Which name or place is explicitly associated with Entry 68 in the decoding summary?

- (A) Bharwarauli-Kujauli
- (B) Mukund
- (C) Mahishi-Ishahpur
- (D) Darhara-Mahadev-Bandhu

२९६. Which element should a reader keep visible when decoding Entry 68?

- (A) Uttameshwar
- (B) Gannath
- (C) Mukund-Hira
- (D) Bharwarauli

२९७. In Entry 68, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

२९८. What is the correct treatment of titles or learned markers in Entry 68?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

२९९. What makes Entry 68 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

३००. What is the principal decoding focus of Entry 69?

- (A) Khangur-Sarisab, Vittho, and Ujan
- (B) Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha
- (C) Khangur-Ujan-Durgaganj and the Sant Gopal expansion
- (D) Durgaganj continued and the Prof. Dr. Abhayanath line

३०१. Which entry is described as 'Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha'?

- (A) 3
- (B) 224
- (C) 64
- (D) 69

३०२. Which name or place is explicitly associated with Entry 69 in the decoding summary?

- (A) Hatadh
- (B) Kulanand
- (C) सोतिपूरा
- (D) मंगरौनी

३०३. Which element should a reader keep visible when decoding Entry 69?

- (A) Koilwaha
- (B) Sadhu
- (C) Uttameshwar
- (D) Naruan

३०४. What general method should be applied to Entry 69?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

३०५. What would be a weak reading of Entry 69?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

३०६. What makes Entry 69 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

३०७. What is the principal decoding focus of Entry 70?

- (A) Harianb-Digaunth-Batouri
- (B) an unheaded Uptip continuation
- (C) Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices
- (D) Gangoli continuation

३०८. Which entry is described as 'Gangoli continuation'?

- (A) 61
- (B) 88
- (C) 70
- (D) 27

३०९. Which name or place is explicitly associated with Entry 70 in the decoding summary?

- (A) Madari
- (B) Ujan
- (C) अपरा
- (D) Gangoli

३१०. Which element should a reader keep visible when decoding Entry 70?

- (A) Bhaduar
- (B) Mahishi
- (C) Raghunath
- (D) Sonmani

३११. What general method should be applied to Entry 70?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

३१२. What would be a weak reading of Entry 70?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

३१३. What makes Entry 70 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

३१४. What is the principal decoding focus of Entry 71?

- (A) Badhiyam-Badka Gam and the status-bearing royal line
- (B) continuation of Khangur-Pahitola and literary-scholarly markers
- (C) Mahishi to Lohna through Bhuvaneshwar Jha
- (D) Badhiyam, Parvapalli, and the Vijay Govind Singh route

३१५. Which entry is described as 'Mahishi to Lohna through Bhuvaneshwar Jha'?

- (A) 71
- (B) 5
- (C) 21
- (D) 58

३१६. Which name or place is explicitly associated with Entry 71 in the decoding summary?

- (A) Mani
- (B) Lohna
- (C) Mahishi
- (D) Uttameshwar

३१७. Which element should a reader keep visible when decoding Entry 71?

- (A) Lohna
- (B) Gaurinath
- (C) Darhara-Mahadev-Bandhu
- (D) Lakshmishwar

३१८. In Entry 71, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

३१९. What would be a weak reading of Entry 71?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

३२०. What makes Entry 71 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

३२१. Which statement would be the safest inference from the Entry 62 title 'Mahishi-Pali opens the large Pali field'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३२२. Which approach would most likely damage the decoding of Entry 62?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३२३. In Entry 62, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

३२४. Which statement would be the safest inference from the Entry 63 title 'Continuation of the Mahishi-Pali opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३२५. Which approach would most likely damage the decoding of Entry 63?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३२६. In Entry 63, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

३२७. Which statement would be the safest inference from the Entry 64 title 'Mahishi to Sotipura'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३२८. Which approach would most likely damage the decoding of Entry 64?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३२९. In Entry 64, how should अपरा be read?

- (A) As a signal that another connected line, collateral branch, or alternative route may be opening.
- (B) As proof that the preceding line should be erased.
- (C) As a place-name that replaces all father-links.
- (D) As an instruction to ignore the entry number.

३३०. Which statement would be the safest inference from the Entry 65 title 'Mahishi-Pali through Dhane-Rampur'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३३१. Which approach would most likely damage the decoding of Entry 65?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३३२. In Entry 65, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

३३३. Which statement would be the safest inference from the Entry 66 title 'Ishahpur-Pali within the Mahishi field'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३३४. Which approach would most likely damage the decoding of Entry 66?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३३५. In Entry 66, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

३३६. Which statement would be the safest inference from the Entry 67 title 'Mahishi to Gangoli and Ishahpur'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३३७. Which approach would most likely damage the decoding of Entry 67?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३३८. In Entry 67, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

३३९. Which statement would be the safest inference from the Entry 68 title 'Mahishi-Ishahpur and the Mukund-Hira route'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३४०. Which approach would most likely damage the decoding of Entry 68?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३४१. In Entry 68, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

३४२. Which statement would be the safest inference from the Entry 69 title 'Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३४३. Which approach would most likely damage the decoding of Entry 69?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३४४. In Entry 69, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

३४५. Which statement would be the safest inference from the Entry 70 title 'Gangoli continuation'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३४६. Which approach would most likely damage the decoding of Entry 70?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३४७. In Entry 70, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

३४८. Which statement would be the safest inference from the Entry 71 title 'Mahishi to Lohna through Bhuvaneshwar Jha'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३४९. Which approach would most likely damage the decoding of Entry 71?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३५०. In Entry 71, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

16. Entries 79-99: Balirajpur, Pahitola, Haripur, Bhattpura, Behat, Nagwar, Ghosaut, and Dharampur

३५१. What is the principal decoding focus of Entry 79?

- (A) Lalganj begins through Parivaya and scholarly branches
- (B) Khangur-Sarisab closing movement before the next cluster
- (C) The Balirajpur-Pahitola opening
- (D) Closing Badhiyam before the Sarisab-Soderpur sequence

३५२. Which entry is described as 'The Balirajpur-Pahitola opening'?

- (A) 209
- (B) 64
- (C) 79
- (D) 80

३५३. Which name or place is explicitly associated with Entry 79 in the decoding summary?

- (A) Somadatta
- (B) Laliteshwar
- (C) Balirajpur-Pahitola
- (D) तेवरिहार

३५४. Which element should a reader keep visible when decoding Entry 79?

- (A) सोतिपूरा
- (B) Sadhu
- (C) उपटीप
- (D) Mohan

३५५. What general method should be applied to Entry 79?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

३५६. What is the correct treatment of titles or learned markers in Entry 79?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

३५७. What makes Entry 79 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

३५८. What is the principal decoding focus of Entry 80?

- (A) Chapahi and the multiple daughter-routes
- (B) Pahitola-Balirajpur continuation
- (C) Gangoli continuation
- (D) Raghunath Mishra and the Raghunath branch

३५९. Which entry is described as 'Pahitola-Balirajpur continuation'?

- (A) 14
- (B) 12
- (C) 27
- (D) 80

३६०. Which name or place is explicitly associated with Entry 80 in the decoding summary?

- (A) Khoaāl
- (B) Pali-Hemangad
- (C) Bhavnath
- (D) Pahitola-Balirajpur

३६१. Which element should a reader keep visible when decoding Entry 80?

- (A) Kamaladatt-Janakidatt-Girjadatt
- (B) Chandranath
- (C) His
- (D) Vijayanand

३६२. What general method should be applied to Entry 80?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

३६३. What would be a weak reading of Entry 80?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

३६४. What should be done with gaps or incomplete units in Entry 80?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

३६५. What is the principal decoding focus of Entry 81?

- (A) Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening
- (B) Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur
- (C) Ishahpur-Pali within the Mahishi field
- (D) Ujan and Garhbanaili enter the Balirajpur field

३६६. Which entry is described as 'Ujan and Garhbanaili enter the Balirajpur field'?

- (A) 81
- (B) 31
- (C) 184
- (D) 22

३६७. Which name or place is explicitly associated with Entry 81 in the decoding summary?

- (A) Pinaknath
- (B) Mahendra
- (C) Ujan
- (D) भट्टपुरा

३६८. Which element should a reader keep visible when decoding Entry 81?

- (A) Garhbanaili
- (B) Naruan-Sulhani-Novtol
- (C) Ratishwar
- (D) Pahitola

३६९. What general method should be applied to Entry 81?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

३७०. What would be a weak reading of Entry 81?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

३७१. What makes Entry 81 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

३७२. What is the principal decoding focus of Entry 84?

- (A) Raghunath Mishra and the Raghunath branch
- (B) Ujan, Gangadhar Mishra, and Vidyadhar Mishra
- (C) Khangur-Pahi-Ujan and the Braj Gopal line
- (D) continuation of Khangur-Pahitola and literary-scholarly markers

३७३. Which entry is described as 'Raghunath Mishra and the Raghunath branch'?

- (A) 209
- (B) 210
- (C) 54
- (D) 84

३७४. Which name or place is explicitly associated with Entry 84 in the decoding summary?

- (A) Raghunath
- (B) सरिसब-रामनगर
- (C) Hatadh
- (D) Jha

३७५. Which element should a reader keep visible when decoding Entry 84?

- (A) Nrityambar
- (B) Mishra
- (C) Singh
- (D) Narsam-Valias

३७६. In Entry 84, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

३७७. What would be a weak reading of Entry 84?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

३७८. What should be done with gaps or incomplete units in Entry 84?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

३७९. What is the principal decoding focus of Entry 88?

- (A) Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar
- (B) Haripur as a sub-route
- (C) Khangur-Sarisab-Pahitola and collateral movement
- (D) Continued Kanhauli-Ujan movement

३८०. Which entry is described as 'Haripur as a sub-route'?

- (A) 68
- (B) 88
- (C) 27
- (D) 4

३८१. Which name or place is explicitly associated with Entry 88 in the decoding summary?

- (A) Bhavnath
- (B) Continuation
- (C) Ruchouli
- (D) Haripur

३८२. Which element should a reader keep visible when decoding Entry 88?

- (A) Bhuvaneshwar
- (B) Balirajpur-Pahitola
- (C) भट्टपुरा
- (D) Jonki-Sarisab

३८३. What general method should be applied to Entry 88?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

३८४. What would be a weak reading of Entry 88?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

୩୮୫. What makes Entry 88 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

୩୮୬. Which statement would be the safest inference from the Entry 79 title 'The Balirajpur-Pahitola opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

୩୮୭. Which approach would most likely damage the decoding of Entry 79?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

୩୮୮. In Entry 79, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

୩୮୯. Which statement would be the safest inference from the Entry 80 title 'Pahitola-Balirajpur continuation'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

୩୯୦. Which approach would most likely damage the decoding of Entry 80?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

୩୯୧. In Entry 80, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

୩୯୨. Which statement would be the safest inference from the Entry 81 title 'Ujan and Garhbanaili enter the Balirajpur field'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३९३. Which approach would most likely damage the decoding of Entry 81?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३९४. In Entry 81, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

३९५. Which statement would be the safest inference from the Entry 84 title 'Raghunath Mishra and the Raghunath branch'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३९६. Which approach would most likely damage the decoding of Entry 84?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

३९७. In Entry 84, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

३९८. Which statement would be the safest inference from the Entry 88 title 'Haripur as a sub-route'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

३९९. Which approach would most likely damage the decoding of Entry 88?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

४००. In Entry 88, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

21. Entries 179-195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

801. What is the principal decoding focus of Entry 179?

- (A) Madari-Valiyas and the Sharadapur opening
- (B) Tarnagar, Ramnagar Deorhi, Purnia, and the status house
- (C) Jonki-Sarisab and the opening of Badhiyam-Pavoli
- (D) Badhiyam-Parvapalli and the Kamaladatt-Janakidatt-Girjadatt lines

802. Which entry is described as 'Madari-Valiyas and the Sharadapur opening'?

- (A) 184
- (B) 212
- (C) 179
- (D) 25

803. Which name or place is explicitly associated with Entry 179 in the decoding summary?

- (A) Harianb
- (B) Jivesh
- (C) Mukund
- (D) Madari-Valiyas

804. Which element should a reader keep visible when decoding Entry 179?

- (A) Nityanath
- (B) Loam-Sauria
- (C) Sharadapur
- (D) Chapahi

805. In Entry 179, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

806. What is the correct treatment of titles or learned markers in Entry 179?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

807. What should be done with gaps or incomplete units in Entry 179?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

808. What is the principal decoding focus of Entry 180?

- (A) Madari-Sharadapur continuation
- (B) The Balirajpur-Pahitola opening
- (C) continuation of Khangur-Pahitola and literary-scholarly markers
- (D) Bairi, Sankorthu, and densely layered daughter-lines

४०९. Which entry is described as 'Madari-Sharadapur continuation'?

- (A) 180
- (B) 81
- (C) 58
- (D) 7

४१०. Which name or place is explicitly associated with Entry 180 in the decoding summary?

- (A) Madari-Sharadapur
- (B) Dayanidhi
- (C) Lakshman
- (D) भट्टपूरा

४११. Which element should a reader keep visible when decoding Entry 180?

- (A) Mani
- (B) Mahishi-Pali
- (C) Bachharu
- (D) लालगंज

४१२. What general method should be applied to Entry 180?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

४१३. What would be a weak reading of Entry 180?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

४१४. What makes Entry 180 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४१५. What is the principal decoding focus of Entry 183?

- (A) Sulhani-Naruan and the Manglabani/Mangrauni opening
- (B) Sarisab-Soderpur-Behat
- (C) Pahitola-Balirajpur continuation
- (D) Mahishi-Pali through Dhane-Rampur

४१६. Which entry is described as 'Sulhani-Naruan and the Manglabani/Mangrauni opening'?

- (A) 10
- (B) 14
- (C) 183
- (D) 30

४१७. Which name or place is explicitly associated with Entry 183 in the decoding summary?

- (A) Madneshwar
- (B) Harshi
- (C) Kanhauli
- (D) Sulhani-Naruan

४१८. Which element should a reader keep visible when decoding Entry 183?

- (A) Manglabani
- (B) Lalganj
- (C) Uttameshwar
- (D) Sankorthu

४१९. What general method should be applied to Entry 183?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

४२०. What is the correct treatment of titles or learned markers in Entry 183?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४२१. What makes Entry 183 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४२२. What is the principal decoding focus of Entry 184?

- (A) Sulhani-Mangrauni-Raima
- (B) Madari-Sharadapur continuation
- (C) The Puwaripar Digaunth-Soderpur opening
- (D) Bhakharouli to Vittho

४२३. Which entry is described as 'Sulhani-Mangrauni-Raima'?

- (A) 184
- (B) 222
- (C) 55
- (D) 32

४२४. Which name or place is explicitly associated with Entry 184 in the decoding summary?

- (A) Sulhani-Mangrauni-Raima
- (B) सरिसब-रामनगर
- (C) Darhara
- (D) Khangur-Pahi-Ujan

४२५. Which element should a reader keep visible when decoding Entry 184?

- (A) Sulhani-to-Mangrauni
- (B) Nityanath
- (C) Continued
- (D) सोदपुर

४२६. What general method should be applied to Entry 184?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

४२७. What would be a weak reading of Entry 184?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

४२८. What should be done with gaps or incomplete units in Entry 184?

- (A) They should remain visible and be explained without inventing names.
- (B) They should be silently filled if a likely name is known.
- (C) They should be deleted to make the entry neat.
- (D) They should be treated as proof that the whole entry is unusable.

४२९. Which statement would be the safest inference from the Entry 179 title 'Madari-Valiyas and the Sharadapur opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

४३०. Which approach would most likely damage the decoding of Entry 179?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

४३१. In Entry 179, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

४३२. Which statement would be the safest inference from the Entry 180 title 'Madari-Sharadapur continuation'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

833. Which approach would most likely damage the decoding of Entry 180?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

838. In Entry 180, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

839. Which statement would be the safest inference from the Entry 183 title 'Sulhani-Naruan and the Manglabani/Mangrauni opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

836. Which approach would most likely damage the decoding of Entry 183?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

839. In Entry 183, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

836. Which statement would be the safest inference from the Entry 184 title 'Sulhani-Mangrauni-Raima'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

838. Which approach would most likely damage the decoding of Entry 184?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

880. In Entry 184, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

22. Entries 196-207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

४४१. What is the principal decoding focus of Entry 196?

- (A) Gangoli branch, Mahrail, and Koilkhaha
- (B) Continuation of the Mahishi-Pali opening
- (C) Khangur-Ujan, modern titles, and the Vaedic branch
- (D) Tripurauli-Naruan and the Dahaura opening

४४२. Which entry is described as 'Tripurauli-Naruan and the Dahaura opening'?

- (A) 68
- (B) 20
- (C) 196
- (D) 10

४४३. Which name or place is explicitly associated with Entry 196 in the decoding summary?

- (A) Tripurauli-Naruan
- (B) मानीसँ
- (C) Lalitlal
- (D) Dinesh

४४४. Which element should a reader keep visible when decoding Entry 196?

- (A) Manish
- (B) Dahaura
- (C) Sakuri-Sarisab-Pahitola
- (D) Madari-Sharadapur

४४५. In Entry 196, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

४४६. What is the correct treatment of titles or learned markers in Entry 196?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४४७. What makes Entry 196 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४४८. What is the principal decoding focus of Entry 202?

- (A) Mahishi to Lohna through Bhuvaneshwar Jha
- (B) Khangur-Sarisab, Vittho, and Ujan
- (C) Gangoli branch, Mahrail, and Koilkhaha
- (D) Bhakharouli to Vittho

४४९. Which entry is described as 'Gangoli branch, Mahrail, and Koilkhaha'?

- (A) 25
- (B) 30
- (C) 202
- (D) 224

४५०. Which name or place is explicitly associated with Entry 202 in the decoding summary?

- (A) Gangoli
- (B) Karamha-Shankar
- (C) Banshi
- (D) Modanand

४५१. Which element should a reader keep visible when decoding Entry 202?

- (A) Mahendra
- (B) Mahrail
- (C) पर्वपल्ली
- (D) Ishahpur-Pali

४५२. What general method should be applied to Entry 202?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

४५३. What is the correct treatment of titles or learned markers in Entry 202?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४५४. What makes Entry 202 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४५५. Which statement would be the safest inference from the Entry 196 title 'Tripurauli-Naruan and the Dahaura opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

४५६. Which approach would most likely damage the decoding of Entry 196?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

४५७. In Entry 196, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

४५८. Which statement would be the safest inference from the Entry 202 title 'Gangoli branch, Mahrail, and Koilkhaha'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

४५९. Which approach would most likely damage the decoding of Entry 202?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

४६०. In Entry 202, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

23. Entries 208-214: Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

४६१. What is the principal decoding focus of Entry 208?

- (A) Loam-Surgan, Durgaganj, Katihar, and Sauria
- (B) Ruchouli to Katihar closing sequence
- (C) Bhaur to Deodhi and Mavvi-Deodhi
- (D) Mahishi to Gangoli and Ishahpur

४६२. Which entry is described as 'Loam-Surgan, Durgaganj, Katihar, and Sauria'?

- (A) 3
- (B) 184
- (C) 22
- (D) 208

४६३. Which name or place is explicitly associated with Entry 208 in the decoding summary?

- (A) Loam-Surgan
- (B) Mahesh
- (C) Hauwa
- (D) Mangadpatti

४६४. Which element should a reader keep visible when decoding Entry 208?

- (A) Hati-Soderpur
- (B) Banshi
- (C) Deodhi
- (D) Durgaganj

४६५. In Entry 208, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

४६६. What is the correct treatment of titles or learned markers in Entry 208?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४६७. What makes Entry 208 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४६८. What is the principal decoding focus of Entry 209?

- (A) Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur
- (B) Sulhani-Mangrauni-Raima
- (C) The Puwaripar Digaunth-Soderpur opening
- (D) continuation of the Loam-Sauria-Durgaganj family field

४६९. Which entry is described as 'continuation of the Loam-Sauria-Durgaganj family field'?

- (A) 20
- (B) 88
- (C) 11
- (D) 209

४७०. Which name or place is explicitly associated with Entry 209 in the decoding summary?

- (A) Gauridatt
- (B) ड्योढ़ी
- (C) Loam-Sauria-Durgaganj
- (D) Darhara-Vanshidhar-Hema

४७१. Which element should a reader keep visible when decoding Entry 209?

- (A) Chapahi
- (B) Renewal
- (C) Loam-Sauria
- (D) Madari-Sharadapur

४७२. What general method should be applied to Entry 209?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

४७३. What is the correct treatment of titles or learned markers in Entry 209?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४७४. What makes Entry 209 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४७५. What is the principal decoding focus of Entry 210?

- (A) Continued Kanhauli-Ujan movement
- (B) Chapahi and the multiple daughter-routes
- (C) Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening
- (D) Gangoli continuation

४७६. Which entry is described as 'Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening'?

- (A) 214
- (B) 63
- (C) 210
- (D) 56

४७७. Which name or place is explicitly associated with Entry 210 in the decoding summary?

- (A) ग्राम
- (B) कोइलखाहा
- (C) Bhattapura
- (D) Sauria-Loam

४७८. Which element should a reader keep visible when decoding Entry 210?

- (A) Durgaganj
- (B) Ravi
- (C) Madneshwar
- (D) गंगौली

४७९. What general method should be applied to Entry 210?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

४८०. What would be a weak reading of Entry 210?

- (A) Treating the entry title as a closed boundary and ignoring internal relational movement.
- (B) Preserving every named village and kinship marker.
- (C) Marking unclear portions as uncertain.
- (D) Using the entry number as the outer frame.

808. What makes Entry 210 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

809. What is the principal decoding focus of Entry 211?

- (A) Bhakharouli to Vittho
- (B) the final Puwaripar closing register
- (C) Raghunath Mishra and the Raghunath branch
- (D) Bharwarauli to Sarisab

810. Which entry is described as 'Bhakharouli to Vittho'?

- (A) 21
- (B) 17
- (C) 211
- (D) 212

811. Which name or place is explicitly associated with Entry 211 in the decoding summary?

- (A) Bhakharouli
- (B) Chintamani
- (C) Sauria-Loam
- (D) Mahishi-Sotipura

812. Which element should a reader keep visible when decoding Entry 211?

- (A) Vittho
- (B) Prabhanath
- (C) Digaunth-Soderpur
- (D) Amarnath

813. In Entry 211, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

814. What is the correct treatment of titles or learned markers in Entry 211?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

815. What makes Entry 211 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४८९. What is the principal decoding focus of Entry 212?

- (A) Khangur-Ujan, modern titles, and the Vaedic branch
- (B) Raghunath Mishra and the Raghunath branch
- (C) Bharwarauli to Sarisab
- (D) Sulhani-Naruan and the Manglabani/Mangrauni opening

४९०. Which entry is described as 'Bharwarauli to Sarisab'?

- (A) 68
- (B) 3
- (C) 35
- (D) 212

४९१. Which name or place is explicitly associated with Entry 212 in the decoding summary?

- (A) Vishwanath
- (B) Gulli
- (C) Mahishi-Sotipura
- (D) Bharwarauli

४९२. Which element should a reader keep visible when decoding Entry 212?

- (A) Sarisab
- (B) Dripti
- (C) ३५
- (D) Tripurauli-Naruan

४९३. What general method should be applied to Entry 212?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

४९४. What is the correct treatment of titles or learned markers in Entry 212?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

४९५. What makes Entry 212 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

४९६. What is the principal decoding focus of Entry 213?

- (A) Bharwarauli to Sarisab
- (B) Tarnagar, Ramnagar Deorhi, Purnia, and the status house
- (C) Tripurauli-Naruan and the Dahaura opening
- (D) Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar

४९७. Which entry is described as 'Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar'?

- (A) 213
- (B) 22
- (C) 214
- (D) 56

४९८. Which name or place is explicitly associated with Entry 213 in the decoding summary?

- (A) Khoaāl-Bhushan-Hemnath
- (B) सोदरपुर-लालगंज
- (C) Dhane-Rampur
- (D) Kanhauli-Ujan

४९९. Which element should a reader keep visible when decoding Entry 213?

- (A) Rashadh-Purnia
- (B) Badhiyam
- (C) Pinaknath
- (D) सोदरपुर-बेहट

५००. What general method should be applied to Entry 213?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

५०१. What is the correct treatment of titles or learned markers in Entry 213?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

५०२. What makes Entry 213 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

५०३. What is the principal decoding focus of Entry 214?

- (A) Badhiyam-Parvapalli and the Kamaladatt-Janakidatt-Girjadatt lines
- (B) Ruchouli to Katihar closing sequence
- (C) Badhiyam-Rupouli and the Jhalhan-Ruchouli-Karamha line
- (D) Ishahpur-Pali within the Mahishi field

५०४. Which entry is described as 'Ruchouli to Katihar closing sequence'?

- (A) 79
- (B) 214
- (C) 45
- (D) 24

५०५. Which name or place is explicitly associated with Entry 214 in the decoding summary?

- (A) Sulhani-Naruan
- (B) Kumar
- (C) Ruchouli
- (D) Gopal

५०६. Which element should a reader keep visible when decoding Entry 214?

- (A) Amarnath
- (B) गंगौली
- (C) गंगोली
- (D) Katihar

५०७. What general method should be applied to Entry 214?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

५०८. What is the correct treatment of titles or learned markers in Entry 214?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

५०९. What makes Entry 214 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

५१०. Which statement would be the safest inference from the Entry 208 title 'Loam-Surgan, Durgaganj, Katihar, and Sauria'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

५११. Which approach would most likely damage the decoding of Entry 208?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

५१२. In Entry 208, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

၄၃၃. Which statement would be the safest inference from the Entry 209 title 'continuation of the Loam-Sauria-Durgaganj family field'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

၄၃၄. Which approach would most likely damage the decoding of Entry 209?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

၄၃၅. In Entry 209, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

၄၃၆. Which statement would be the safest inference from the Entry 210 title 'Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

၄၃၇. Which approach would most likely damage the decoding of Entry 210?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

၄၃၈. In Entry 210, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

၄၃၉. Which statement would be the safest inference from the Entry 211 title 'Bhakharouli to Vittho'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

၄၄၀. Which approach would most likely damage the decoding of Entry 211?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

५२१. In Entry 211, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

५२२. Which statement would be the safest inference from the Entry 212 title 'Bharwarauli to Sarisab'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

५२३. Which approach would most likely damage the decoding of Entry 212?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

५२४. In Entry 212, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

५२५. Which statement would be the safest inference from the Entry 213 title 'Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhang-Katihar'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

५२६. Which approach would most likely damage the decoding of Entry 213?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

५२७. In Entry 213, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

५२८. Which statement would be the safest inference from the Entry 214 title 'Ruchouli to Katihar closing sequence'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

५२९. Which approach would most likely damage the decoding of Entry 214?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

५३०. In Entry 214, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

24. Entries 215-224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records

५३१. What is the principal decoding focus of Entry 222?

- (A) Hati-Soderpur as a Vedic and daughter-linked opening
- (B) Bhaur to Deodhi and Mavvi-Deodhi
- (C) Raghunath Mishra and the Raghunath branch
- (D) Sulhani-Naruan and the Manglabani/Mangrauni opening

५३२. Which entry is described as 'Bhaur to Deodhi and Mavvi-Deodhi'?

- (A) 222
- (B) 66
- (C) 10
- (D) 12

५३३. Which name or place is explicitly associated with Entry 222 in the decoding summary?

- (A) Bhaur
- (B) Revati
- (C) Heman
- (D) सँ

५३४. Which element should a reader keep visible when decoding Entry 222?

- (A) Bairi
- (B) Harianb-Digaunth-Batouri
- (C) Deodhi
- (D) Jasesthwar

५३५. In Entry 222, why must a daughter-link be handled carefully?

- (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.
- (B) Because it proves the entry has no genealogical value.
- (C) Because all daughter-links must be deleted from the index.
- (D) Because a daughter-link always means the same village as the father.

५३६. What is the correct treatment of titles or learned markers in Entry 222?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

५३७. What makes Entry 222 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

५३८. What is the principal decoding focus of Entry 223?

- (A) Badhiyam, Parvapalli, and the Vijay Govind Singh route
- (B) Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi
- (C) Continued Kanhauli-Ujan movement
- (D) Gangoli continuation

५३९. Which entry is described as 'Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi'?

- (A) 31
- (B) 223
- (C) 202
- (D) 34

५४०. Which name or place is explicitly associated with Entry 223 in the decoding summary?

- (A) महिया
- (B) मानी
- (C) Shubhankarpur
- (D) Vanshinath

५४१. Which element should a reader keep visible when decoding Entry 223?

- (A) Bharwarauli
- (B) Naruan-Chanchal-Shaktinath
- (C) Uchouri
- (D) Bhaduar

५४२. What general method should be applied to Entry 223?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

५४३. What is the correct treatment of titles or learned markers in Entry 223?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

५४४. What makes Entry 223 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

୫୪୫. What is the principal decoding focus of Entry 224?

- (A) Digaunth to Gangoli
- (B) the final Puwaripar closing register
- (C) an unheaded Uptip continuation
- (D) Bhaduar, Pahitola, and modern professional identifiers

୫୪୬. Which entry is described as 'the final Puwaripar closing register'?

- (A) 224
- (B) 213
- (C) 59
- (D) 41

୫୪୭. Which name or place is explicitly associated with Entry 224 in the decoding summary?

- (A) Ishahpur
- (B) Puwaripar
- (C) Deonath
- (D) Vaidyanath

୫୪୮. Which element should a reader keep visible when decoding Entry 224?

- (A) Jhotan
- (B) Mandar-Vireshwar-Mahadev
- (C) Naruan
- (D) Khand

୫୪୯. What general method should be applied to Entry 224?

- (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.
- (B) Convert the entry into a list of isolated personal names.
- (C) Ignore villages after the first heading.
- (D) Replace uncertain readings with likely family memories.

୫୫୦. What is the correct treatment of titles or learned markers in Entry 224?

- (A) They should be preserved because they help identify status, learning, or branch memory.
- (B) They should be removed because genealogy contains only father-son names.
- (C) They should be translated into invented biographies.
- (D) They prove that the entry belongs outside the Panji system.

୫୫୧. What makes Entry 224 suitable for a source-based decoding question?

- (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.
- (B) It contains no genealogical information.
- (C) It can be answered from the title page alone.
- (D) It removes all branch and village evidence.

୫୫୨. Which statement would be the safest inference from the Entry 222 title 'Bhaur to Deodhi and Mavvi-Deodhi'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

၄၄၃. Which approach would most likely damage the decoding of Entry 222?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

၄၄၄. In Entry 222, why are village movements important?

- (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.
- (B) They are merely decorative lists of places.
- (C) They should be translated into modern district names only.
- (D) They prove that kinship terms are unnecessary.

၄၄၅. Which statement would be the safest inference from the Entry 223 title 'Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

၄၄၆. Which approach would most likely damage the decoding of Entry 223?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

၄၄၇. In Entry 223, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

၄၄၈. Which statement would be the safest inference from the Entry 224 title 'the final Puwaripar closing register'?

- (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.
- (B) The title is sufficient to reconstruct the entire family line.
- (C) The entry must contain only one village and no cross-references.
- (D) The title proves that all uncertain names can be restored.

၄၄၉. Which approach would most likely damage the decoding of Entry 224?

- (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.
- (B) Preserving father-links, daughter-links, and village-links.
- (C) Recording titles and uncertain readings.
- (D) Using the entry number as the outer frame of the reading.

၄၅၀. In Entry 224, what must be preserved before producing the prose explanation?

- (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.
- (B) Only the easiest personal names.
- (C) Only the first and last words.
- (D) Only the modern English equivalents.

21. Reconstruction, Indexing, and Civilization Archive

५६१. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) note every cross-reference number
- (B) identify the entry number
- (C) mark every अपरा as a possible additional branch
- (D) record every village named after सँ

५६२. Why is it unsafe to skip the step 'identify the entry number'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५६३. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) preserve every uncertain or missing portion
- (B) identify the opening ancestor or first named person
- (C) read the heading and list all place-names
- (D) summarize the entry only after the structural reading is complete

५६४. Why is it unsafe to skip the step 'read the heading and list all place-names'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५६५. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) mark every अपरा as a possible additional branch
- (B) identify the opening ancestor or first named person
- (C) note every cross-reference number
- (D) identify the entry number

५६६. Why is it unsafe to skip the step 'identify the opening ancestor or first named person'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५६७. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) record every village named after सँ
- (B) identify the opening ancestor or first named person
- (C) mark every अपरा as a possible additional branch
- (D) mark each occurrence of सुत, सुतो, सुतौ, and सुता

५६८. Why is it unsafe to skip the step 'mark each occurrence of सुत, सुतो, सुतौ, and सुता'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५६९. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) separate son-lines from daughter-lines
- (B) identify the opening ancestor or first named person
- (C) note every cross-reference number
- (D) read the heading and list all place-names

५७०. Why is it unsafe to skip the step 'separate son-lines from daughter-lines'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५७१. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) record every village named after सँ
- (B) mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (C) summarize the entry only after the structural reading is complete
- (D) note every cross-reference number

५७२. Why is it unsafe to skip the step 'record every village named after सँ'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५७३. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (B) preserve every uncertain or missing portion
- (C) identify the opening ancestor or first named person
- (D) note every cross-reference number

५७४. Why is it unsafe to skip the step 'note every cross-reference number'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५७५. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (B) separate son-lines from daughter-lines
- (C) preserve every uncertain or missing portion
- (D) mark every अपरा as a possible additional branch

५७६. Why is it unsafe to skip the step 'mark every अपरा as a possible additional branch'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५७७. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (B) record every village named after सँ
- (C) summarize the entry only after the structural reading is complete
- (D) preserve every uncertain or missing portion

५७८. Why is it unsafe to skip the step 'preserve every uncertain or missing portion'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५७९. Which action belongs to the manuscript's disciplined method for reconstructing a family line from Uptip?

- (A) summarize the entry only after the structural reading is complete
- (B) mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (C) note every cross-reference number
- (D) identify the opening ancestor or first named person

५८०. Why is it unsafe to skip the step 'summarize the entry only after the structural reading is complete'?

- (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.
- (B) Because the Panji contains no relation markers.
- (C) Because the Index is only decorative.
- (D) Because source gaps should be filled before reading.

५८१. What does the conclusion imply by the statement 'Villages are anchors'?

- (A) place-names organize origin, marriage, settlement, branch identity, and reference
- (B) it treats women's evidence as marginal
- (C) it converts every relationship into a modern address
- (D) it removes all source difficulty from the record

५८२. Which statement is most consistent with the concluding idea that 'Villages are anchors'?

- (A) The reader should treat this as evidence that place-names organize origin, marriage, settlement, branch identity, and reference.
- (B) The reader should replace source spellings with one modern form.
- (C) The reader should ignore cross-references after identifying a village.
- (D) The reader should detach genealogy from social memory.

५८३. What does the conclusion imply by the statement 'Titles are memory markers'?

- (A) it converts every relationship into a modern address
- (B) it treats women's evidence as marginal
- (C) it removes all source difficulty from the record
- (D) learning and status terms distinguish persons and preserve cultural standing

५८४. Which statement is most consistent with the concluding idea that 'Titles are memory markers'?

- (A) The reader should treat this as evidence that learning and status terms distinguish persons and preserve cultural standing.
- (B) The reader should replace source spellings with one modern form.
- (C) The reader should ignore cross-references after identifying a village.
- (D) The reader should detach genealogy from social memory.

५८५. What does the conclusion imply by the statement 'Daughter-lines are routes of alliance'?

- (A) सुता and related formulae may redirect the genealogy through marriage or maternal connection
- (B) it treats women's evidence as marginal
- (C) it converts every relationship into a modern address
- (D) it removes all source difficulty from the record

५८६. Which statement is most consistent with the concluding idea that 'Daughter-lines are routes of alliance'?

- (A) The reader should treat this as evidence that सुता and related formulae may redirect the genealogy through marriage or maternal connection.
- (B) The reader should replace source spellings with one modern form.
- (C) The reader should ignore cross-references after identifying a village.
- (D) The reader should detach genealogy from social memory.

५८७. What does the conclusion imply by the statement 'Numbers are internal apparatus'?

- (A) it converts every relationship into a modern address
- (B) reference numbers guide the reader through the record system
- (C) it removes all source difficulty from the record
- (D) it treats women's evidence as marginal

५८८. Which statement is most consistent with the concluding idea that 'Numbers are internal apparatus'?

- (A) The reader should treat this as evidence that reference numbers guide the reader through the record system.
- (B) The reader should replace source spellings with one modern form.
- (C) The reader should ignore cross-references after identifying a village.
- (D) The reader should detach genealogy from social memory.

५८९. What does the conclusion imply by the statement 'Gaps matter'?

- (A) silences and missing data show the limit of certainty
- (B) it removes all source difficulty from the record
- (C) it converts every relationship into a modern address
- (D) it treats women's evidence as marginal

५९०. Which statement is most consistent with the concluding idea that 'Gaps matter'?

- (A) The reader should treat this as evidence that silences and missing data show the limit of certainty.
- (B) The reader should replace source spellings with one modern form.
- (C) The reader should ignore cross-references after identifying a village.
- (D) The reader should detach genealogy from social memory.

५९१. What does the conclusion imply by the statement 'The Panji is not a simple pedigree chart'?

- (A) it treats women's evidence as marginal
- (B) it removes all source difficulty from the record
- (C) it converts every relationship into a modern address
- (D) it records vertical descent and horizontal alliance together

५९२. Which statement is most consistent with the concluding idea that 'The Panji is not a simple pedigree chart'?

- (A) The reader should treat this as evidence that it records vertical descent and horizontal alliance together.
- (B) The reader should replace source spellings with one modern form.
- (C) The reader should ignore cross-references after identifying a village.
- (D) The reader should detach genealogy from social memory.

၄၉၃. What does the conclusion imply by the statement 'A civilization archive is not valuable because it is easy'?

- (A) it removes all source difficulty from the record
- (B) it treats women's evidence as marginal
- (C) it preserves complex memory that would otherwise disappear
- (D) it converts every relationship into a modern address

၄၉၄. Which statement is most consistent with the concluding idea that 'A civilization archive is not valuable because it is easy'?

- (A) The reader should treat this as evidence that it preserves complex memory that would otherwise disappear.
- (B) The reader should replace source spellings with one modern form.
- (C) The reader should ignore cross-references after identifying a village.
- (D) The reader should detach genealogy from social memory.

22. Cross-Section Synthesis

၄၉၅. Why should an Uptip heading not be treated as a boundary?

- (A) Because headings replace kinship terms.
- (B) Because headings contain no useful information.
- (C) Because every heading refers to one modern district only.
- (D) Because the heading opens a field, but the entry may move through marriage, descent, settlement, and cross-reference into several villages.

၄၉၆. Which statement best follows from the manuscript's decoding method?

- (A) Because the heading opens a field, but the entry may move through marriage, descent, settlement, and cross-reference into several villages.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

၄၉၇. Why is a repeated personal name not enough for identification?

- (A) Because names have no value in Panji records.
- (B) Because all repeated names should be merged.
- (C) Because father-name, village-link, title, and reference number may distinguish different persons with the same name.
- (D) Because repeated names are always scribal errors.

၄၉၈. Which statement best follows from the manuscript's decoding method?

- (A) Because father-name, village-link, title, and reference number may distinguish different persons with the same name.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

၄၉၉. Why does the manuscript treat modern titles within old formulae as meaningful?

- (A) Because modern titles erase the genealogical formula.
- (B) Because a living register may preserve old formulae beside modern educational or professional identifiers.
- (C) Because modern titles prove the older record is fake.
- (D) Because modern titles must be removed before indexing.

६००. Which statement best follows from the manuscript's decoding method?

- (A) Because a living register may preserve old formulae beside modern educational or professional identifiers.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

६०१. Why are women's links structurally important in the Panji?

- (A) Because सुता always means the same as सुत.
- (B) Because the Panji records only sons.
- (C) Because daughter-links and maternal grandson markers can connect houses, villages, and branches.
- (D) Because marriage routes are outside genealogy.

६०२. Which statement best follows from the manuscript's decoding method?

- (A) Because daughter-links and maternal grandson markers can connect houses, villages, and branches.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

६०३. Why should a place index record roles, not only names?

- (A) Because the same place may function as origin, marriage house, settlement, reference point, or branch identifier.
- (B) Because only district names matter.
- (C) Because every place has one fixed role.
- (D) Because place names are decorative.

६०४. Which statement best follows from the manuscript's decoding method?

- (A) Because the same place may function as origin, marriage house, settlement, reference point, or branch identifier.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

६०५. Why must reference numbers be copied exactly?

- (A) Because they replace the need to read names.
- (B) Because reference numbers are always page numbers only.
- (C) Because a single wrong digit may lead to the wrong entry, branch, register point, or related record.
- (D) Because they can be ignored after the first entry.

६०६. Which statement best follows from the manuscript's decoding method?

- (A) Because a single wrong digit may lead to the wrong entry, branch, register point, or related record.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

६०७. Why is the Panji described as memory, map, and social record?

- (A) Because it is a modern legal file.
- (B) Because it preserves lineage, geography through marriage, learned status, movement, alliances, and remembered houses.
- (C) Because it records only rulers.
- (D) Because it is only a calendar.

६०८. Which statement best follows from the manuscript's decoding method?

- (A) Because it preserves lineage, geography through marriage, learned status, movement, alliances, and remembered houses.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

६०९. Why does the manuscript prefer 'preservation before explanation'?

- (A) Because preservation means not reading the source.
- (B) Because the source signs must remain visible before their functions are interpreted.
- (C) Because explanation is forbidden.
- (D) Because all signs have one modern English equivalent.

६१०. Which statement best follows from the manuscript's decoding method?

- (A) Because the source signs must remain visible before their functions are interpreted.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

६११. Why is 'over-interpretation' a danger?

- (A) Because it keeps uncertainty visible.
- (B) Because it invents certainty where the source gives only hints, gaps, or variants.
- (C) Because it distinguishes transcription from conclusion.
- (D) Because it records source spellings.

६१२. Which statement best follows from the manuscript's decoding method?

- (A) Because it invents certainty where the source gives only hints, gaps, or variants.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

६१३. Why is 'over-simplification' a danger?

- (A) Because it records all daughter-links.
- (B) Because it marks collateral lines.
- (C) Because it preserves branch complexity.
- (D) Because it turns a network of descent, marriage, place, title, and references into a single false line.

६१४. Which statement best follows from the manuscript's decoding method?

- (A) Because it turns a network of descent, marriage, place, title, and references into a single false line.
- (B) A Panji entry should be read only as a list of unrelated names.
- (C) The first village in a heading cancels all later place-links.
- (D) Every uncertain reading must be silently corrected.

23. Pair-Matching and Application

६१५. Choose the correctly matched pair for 'Panji'.

- (A) a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory
- (B) भखरौली
- (C) a place-name functioning as origin, marriage house, settlement, branch marker, or identifier
- (D) रजौरा, सिहौली, पतनुका, कनसम

६१६. Which pair is correctly matched?

- (A) Panji — a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory
- (B) Panji — सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, कटका
- (C) Uptip / उपटीप / उ.टी. — a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory
- (D) पाली-root — सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, कटका

६१७. Choose the correctly matched pair for 'Uptip / उपटीप / उ.टी.'.

- (A) a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory
- (B) a subsidiary but central cross-linked genealogical note or register device connecting branches, villages, daughter-lines, and reference numbers
- (C) Entries 15-24 — Badhiyam, Parvapalli, Rupouli, and related branches
- (D) रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर

६१८. Choose the correctly matched pair for 'Index as controlling register'.

- (A) the map that governs later decoding chapters; it is not a decorative appendix
- (B) रजौरा, सिहौली, पतनुका, कनसम
- (C) Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) later memory layers within a living Panji record, not automatic errors

६१९. Which pair is correctly matched?

- (A) Index as controlling register — the map that governs later decoding chapters; it is not a decorative appendix
- (B) Index as controlling register — a broader claim drawn only after the source and its decoding support it
- (C) पाली-root — the map that governs later decoding chapters; it is not a decorative appendix
- (D) माण्डर-root — a broader claim drawn only after the source and its decoding support it

६२०. Choose the correctly matched pair for 'सुत'.

- (A) documentary closure or confirmation markers that help divide compact Panji units
- (B) son or son-linked descent marker
- (C) status or learning markers that help identify persons and branches
- (D) Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster

६२१. Choose the correctly matched pair for 'सुतो / सुतौ'.

- (A) compressed son or grouped-son marker within the Panji formula
- (B) entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary
- (C) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) a tool separating names marked by learning, title, or status from ordinary name occurrence

६२२. Which pair is correctly matched?

- (A) सुतो / सुतौ — compressed son or grouped-son marker within the Panji formula
- (B) सुतो / सुतौ — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर
- (C) Chapter 21 — compressed son or grouped-son marker within the Panji formula
- (D) Chapter 10 — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर

६२३. Choose the correctly matched pair for 'सुता'.

- (A) रूचौली, नरुआड़, बेहट, तरौनी, झंझारपुर, अनलपुर
- (B) status or learning markers that help identify persons and branches
- (C) a broader claim drawn only after the source and its decoding support it
- (D) daughter-link or daughter-related route that may shift the genealogy toward another house or village

६२४. Choose the correctly matched pair for 'दौहित्र'.

- (A) compressed son or grouped-son marker within the Panji formula
- (B) daughter's son or maternal grandson; a signal that the record has moved through a female line
- (C) the way a line remains traceable across father-links, daughter-links, place-links, and references
- (D) Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua

६२५. Which pair is correctly matched?

- (A) दौहित्र — daughter's son or maternal grandson; a signal that the record has moved through a female line
- (B) दौहित्र — रजौरा, सिहौली, पतनुका, कनसम
- (C) Chapter 16 — daughter's son or maternal grandson; a signal that the record has moved through a female line
- (D) पवौली-root — रजौरा, सिहौली, पतनुका, कनसम

६२६. Choose the correctly matched pair for 'सँ'.

- (A) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) लोआम
- (C) वड़ियाम and related Parvapalli/Rupouli movement
- (D) a relational place-link; it may mark origin, marriage, settlement, branch identity, or reference, depending on context

६२७. Choose the correctly matched pair for 'अथ ... ग्रामारम्भ'.

- (A) a formal opening formula announcing the beginning of a village or branch record
- (B) later memory layers within a living Panji record, not automatic errors
- (C) compressed son or grouped-son marker within the Panji formula
- (D) a tool separating names marked by learning, title, or status from ordinary name occurrence

६२८. Choose the correctly matched pair for 'अपरा'.

- (A) खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters
- (B) a marker of another line, collateral branch, alternative connection, or further related material
- (C) Entries 215-224 — Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records
- (D) Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

६२९. Choose the correctly matched pair for 'दौ / दौ'.

- (A) documentary closure or confirmation markers that help divide compact Panji units
- (B) entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary
- (C) Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) the explanation of how the source formula works

६३०. Which pair is correctly matched?

- (A) दौ / दौ — documentary closure or confirmation markers that help divide compact Panji units
- (B) दौ / दौ — a tool separating names marked by learning, title, or status from ordinary name occurrence
- (C) Index as controlling register — documentary closure or confirmation markers that help divide compact Panji units
- (D) अथ ... ग्रामारम्भ — a tool separating names marked by learning, title, or status from ordinary name occurrence

६३१. Choose the correctly matched pair for 'reference numbers'.

- (A) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) son or son-linked descent marker
- (C) Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) navigational clues that may point to another entry, register point, branch note, or related record

६३२. Choose the correctly matched pair for 'double slashes'.

- (A) number-form variations that must be preserved until their function is established
- (B) entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary
- (C) a place-name functioning as origin, marriage house, settlement, branch marker, or identifier
- (D) a marker of another line, collateral branch, alternative connection, or further related material

६३३. Which pair is correctly matched?

- (A) double slashes — number-form variations that must be preserved until their function is established
- (B) double slashes — status or learning markers that help identify persons and branches
- (C) dotted gaps — number-form variations that must be preserved until their function is established
- (D) Panji — status or learning markers that help identify persons and branches

६३४. Choose the correctly matched pair for 'dotted gaps'.

- (A) visible missing, illegible, unfilled, or uncertain data that must not be supplied by conjecture
- (B) source spellings that should be preserved and compared, not silently normalized
- (C) कन्हौली, रूचौली
- (D) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

६३५. Choose the correctly matched pair for 'variant spellings'.

- (A) Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua
- (B) Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion
- (C) Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster
- (D) source spellings that should be preserved and compared, not silently normalized

६३६. Which pair is correctly matched?

- (A) variant spellings — source spellings that should be preserved and compared, not silently normalized
- (B) variant spellings — number-form variations that must be preserved until their function is established
- (C) खण्डबला-root — source spellings that should be preserved and compared, not silently normalized
- (D) Chapter 10 — number-form variations that must be preserved until their function is established

६३७. Choose the correctly matched pair for 'titles such as पंडित, वैदिक, वैयाकरण, मीमांसक'.

- (A) status or learning markers that help identify persons and branches
- (B) त्रिपुरौली, सुल्हनी, पुड़े
- (C) the explanation of how the source formula works
- (D) the map that governs later decoding chapters; it is not a decorative appendix

६३८. Choose the correctly matched pair for 'modern titles such as Dr., Professor, Engineer, M.A.'.

- (A) later memory layers within a living Panji record, not automatic errors
- (B) Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) number-form variations that must be preserved until their function is established
- (D) महिषी, मंगरौनी, जमदौली and learned/marriage routes

६३९. Which pair is correctly matched?

- (A) modern titles such as Dr., Professor, Engineer, M.A. — later memory layers within a living Panji record, not automatic errors
- (B) modern titles such as Dr., Professor, Engineer, M.A. — Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) अपरा — later memory layers within a living Panji record, not automatic errors
- (D) Chapter 10 — Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

६४०. Choose the correctly matched pair for 'source transcription'.

- (A) the exact form of what the source says
- (B) the way a line remains traceable across father-links, daughter-links, place-links, and references
- (C) documentary closure or confirmation markers that help divide compact Panji units
- (D) Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

६४१. Choose the correctly matched pair for 'genealogical interpretation'.

- (A) a marker of another line, collateral branch, alternative connection, or further related material
- (B) कन्हौली, रूचौली
- (C) भखरौली
- (D) the explanation of how the source formula works

६४२. Which pair is correctly matched?

- (A) genealogical interpretation — the explanation of how the source formula works
- (B) genealogical interpretation — navigational clues that may point to another entry, register point, branch note, or related record
- (C) Chapter 14 — the explanation of how the source formula works
- (D) Chapter 9 — navigational clues that may point to another entry, register point, branch note, or related record

६४३. Choose the correctly matched pair for 'historical conclusion'.

- (A) a tool recording standard place forms, source variants, entry numbers, and roles
- (B) Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) a broader claim drawn only after the source and its decoding support it
- (D) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

६४४. Choose the correctly matched pair for 'village as genealogical anchor'.

- (A) Entries 59-61 — Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर
- (C) a place-name functioning as origin, marriage house, settlement, branch marker, or identifier
- (D) a tool recording standard place forms, source variants, entry numbers, and roles

६४५. Which pair is correctly matched?

- (A) village as genealogical anchor — a place-name functioning as origin, marriage house, settlement, branch marker, or identifier
- (B) village as genealogical anchor — entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary
- (C) बुधवाल-root — a place-name functioning as origin, marriage house, settlement, branch marker, or identifier
- (D) माण्डर-root — entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary

६४६. Choose the correctly matched pair for 'branch continuity'.

- (A) compressed son or grouped-son marker within the Panji formula
- (B) the way a line remains traceable across father-links, daughter-links, place-links, and references
- (C) Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) त्रिपुरौली, सुल्हनी, पुड़े

६४७. Choose the correctly matched pair for 'collateral relationship'.

- (A) Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (C) a marker of another line, collateral branch, alternative connection, or further related material
- (D) a side or related branch that cannot be collapsed into one straight father-son line

६४८. Which pair is correctly matched?

- (A) collateral relationship — a side or related branch that cannot be collapsed into one straight father-son line
- (B) collateral relationship — Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) खण्डबला-root — a side or related branch that cannot be collapsed into one straight father-son line
- (D) Chapter 15 — Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua

६४९. Choose the correctly matched pair for 'scholar-status index'.

- (A) a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory
- (B) son or son-linked descent marker
- (C) Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster
- (D) a tool separating names marked by learning, title, or status from ordinary name occurrence

६५०. Choose the correctly matched pair for 'place index'.

- (A) Entries 59-61 — Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) a tool recording standard place forms, source variants, entry numbers, and roles
- (C) भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (D) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

६५१. Which pair is correctly matched?

- (A) place index — a tool recording standard place forms, source variants, entry numbers, and roles
- (B) place index — compressed son or grouped-son marker within the Panji formula
- (C) dotted gaps — a tool recording standard place forms, source variants, entry numbers, and roles
- (D) पवौली-root — compressed son or grouped-son marker within the Panji formula

६५२. Choose the correctly matched pair for 'reconstruction template'.

- (A) Entries 15-24 — Badhiyam, Parvapalli, Rupouli, and related branches
- (B) entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary
- (C) भखरौली
- (D) a relational place-link; it may mark origin, marriage, settlement, branch identity, or reference, depending on context

६५३. Choose the correctly matched pair for 'सरिसब-root'.

- (A) खांगुड, सकुरी, जोंकी, पाहीटोल, early opening clusters
- (B) the exact form of what the source says
- (C) परियाम्ब, गंगोरा, डुमरा
- (D) navigational clues that may point to another entry, register point, branch note, or related record

६५४. Which pair is correctly matched?

- (A) सरिसब-root — खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters
- (B) सरिसब-root — Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattpura
- (C) Chapter 17 — खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters
- (D) Chapter 19 — Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattpura

६५५. Choose the correctly matched pair for 'पवौली-root'.

- (A) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Entries 62-78 — Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) वड़ियाम and related Parvapalli/Rupouli movement

६५६. Choose the correctly matched pair for 'खण्डबला-root'.

- (A) visible missing, illegible, unfilled, or uncertain data that must not be supplied by conjecture
- (B) the map that governs later decoding chapters; it is not a decorative appendix
- (C) भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (D) number-form variations that must be preserved until their function is established

६५७. Which pair is correctly matched?

- (A) खण्डबला-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (B) खण्डबला-root — daughter-link or daughter-related route that may shift the genealogy toward another house or village
- (C) historical conclusion — भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (D) Chapter 10 — daughter-link or daughter-related route that may shift the genealogy toward another house or village

६५८. Choose the correctly matched pair for 'सोदरपुर-root'.

- (A) Entries 62-78 — Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) वड़ियाम and related Parvapalli/Rupouli movement
- (C) सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, कटका
- (D) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

६५९. Choose the correctly matched pair for 'पाली-root'.

- (A) त्रिपुरौली, सुल्हनी, पुड़े
- (B) लोआम
- (C) महिषी, मंगरौनी, जमदौली and learned/marriage routes
- (D) a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory

६६०. Which pair is correctly matched?

- (A) पाली-root — महिषी, मंगरौनी, जमदौली and learned/marriage routes
- (B) पाली-root — number-form variations that must be preserved until their function is established
- (C) दौ / दौ — महिषी, मंगरौनी, जमदौली and learned/marriage routes
- (D) place index — number-form variations that must be preserved until their function is established

६६१. Choose the correctly matched pair for 'करमहा-root'.

- (A) a formal opening formula announcing the beginning of a village or branch record
- (B) the map that governs later decoding chapters; it is not a decorative appendix
- (C) Entries 59-61 — Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर

६६२. Choose the correctly matched pair for 'बुधवाल-root'.

- (A) परियाम्ब, गंगोरा, डुमरा
- (B) Entries 15-24 — Badhiyam, Parvapalli, Rupouli, and related branches
- (C) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) a broader claim drawn only after the source and its decoding support it

६६३. Which pair is correctly matched?

- (A) बुधवाल-root — परियाम्ब, गंगोरा, डुमरा
- (B) बुधवाल-root — Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) place index — परियाम्ब, गंगोरा, डुमरा
- (D) dotted gaps — Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

६६४. Choose the correctly matched pair for 'माण्डर-root'.

- (A) a broader claim drawn only after the source and its decoding support it
- (B) a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory
- (C) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) रजौरा, सिंहौली, पतनुका, कनसम

६६५. Choose the correctly matched pair for 'नरउन-root'.

- (A) त्रिपुरौली, सुल्हनी, पुड़े
- (B) महिषी, मंगरौनी, जमदौली and learned/marriage routes
- (C) entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary
- (D) a formal opening formula announcing the beginning of a village or branch record

६६६. Which pair is correctly matched?

- (A) नरउन-root — त्रिपुरौली, सुल्हनी, पुड़े
- (B) नरउन-root — a tool recording standard place forms, source variants, entry numbers, and roles
- (C) Chapter 13 — त्रिपुरौली, सुल्हनी, पुड़े
- (D) Chapter 13 — a tool recording standard place forms, source variants, entry numbers, and roles

६६७. Choose the correctly matched pair for 'सुरगन-root'.

- (A) लोआम
- (B) number-form variations that must be preserved until their function is established
- (C) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

६६८. Choose the correctly matched pair for 'कुजौली-root'.

- (A) compressed son or grouped-son marker within the Panji formula
- (B) भखरौली
- (C) वडियाम and related Parvapalli/Rupouli movement
- (D) later memory layers within a living Panji record, not automatic errors

६६९. Which pair is correctly matched?

- (A) कुजौली-root — भखरौली
- (B) कुजौली-root — entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary
- (C) Chapter 17 — भखरौली
- (D) सुत — entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary

६७०. Choose the correctly matched pair for 'एकहरा-root'.

- (A) Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) कन्हौली, रूचौली
- (C) son or son-linked descent marker
- (D) Entries 15-24 — Badhiyam, Parvapalli, Rupouli, and related branches

६७१. Choose the correctly matched pair for 'Chapter 9'.

- (A) number-form variations that must be preserved until their function is established
- (B) Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster
- (C) भखरौली
- (D) परियाम्ब, गंगोरा, डुमरा

६७२. Which pair is correctly matched?

- (A) Chapter 9 — Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster
- (B) Chapter 9 — a subsidiary but central cross-linked genealogical note or register device connecting branches, villages, daughter-lines, and reference numbers
- (C) एकहरा-root — Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster
- (D) करमहा-root — a subsidiary but central cross-linked genealogical note or register device connecting branches, villages, daughter-lines, and reference numbers

६७३. Choose the correctly matched pair for 'Chapter 10'.

- (A) त्रिपुरौली, सुल्हनी, पुड़े
- (B) भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (C) Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Entries 15-24 — Badhiyam, Parvapalli, Rupouli, and related branches

६७४. Choose the correctly matched pair for 'Chapter 11'.

- (A) daughter-link or daughter-related route that may shift the genealogy toward another house or village
- (B) daughter's son or maternal grandson; a signal that the record has moved through a female line
- (C) Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

६७५. Which pair is correctly matched?

- (A) Chapter 11 — Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 11 — daughter-link or daughter-related route that may shift the genealogy toward another house or village
- (C) बुधवाल-root — Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) सुता — daughter-link or daughter-related route that may shift the genealogy toward another house or village

६७६. Choose the correctly matched pair for 'Chapter 12'.

- (A) Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Entries 79-99 — Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) कन्हौली, रूचौली
- (D) त्रिपुरौली, सुल्हनी, पुड़े

६७७. Choose the correctly matched pair for 'Chapter 13'.

- (A) a side or related branch that cannot be collapsed into one straight father-son line
- (B) Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura
- (C) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) a place-name functioning as origin, marriage house, settlement, branch marker, or identifier

६७८. Which pair is correctly matched?

- (A) Chapter 13 — Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura
- (B) Chapter 13 — Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) सुतो / सुतौ — Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura
- (D) दौहित्र — Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

६७९. Choose the correctly matched pair for 'Chapter 14'.

- (A) Entries 59-61 — Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) navigational clues that may point to another entry, register point, branch note, or related record
- (C) Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) कन्हौली, रूचौली

६८०. Choose the correctly matched pair for 'Chapter 15'.

- (A) status or learning markers that help identify persons and branches
- (B) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Entries 62-78 — Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

६८१. Choose the correctly matched pair for 'Chapter 16'.

- (A) Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion
- (B) son or son-linked descent marker
- (C) Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Entries 79-99 — Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

६८२. Choose the correctly matched pair for 'Chapter 17'.

- (A) son or son-linked descent marker
- (B) Entries 62-78 — Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) number-form variations that must be preserved until their function is established
- (D) Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion

६८३. Which pair is correctly matched?

- (A) Chapter 17 — Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion
- (B) Chapter 17 — वद्धियाम and related Parvapalli/Rupouli movement
- (C) दौ / दौ — Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion
- (D) Chapter 24 — वद्धियाम and related Parvapalli/Rupouli movement

६८४. Choose the correctly matched pair for 'Chapter 18'.

- (A) त्रिपुरौली, सुल्हनी, पुडे
- (B) रूचौली, नरुआड़, बेहट, तरौनी, झंझारपुर, अनलपुर
- (C) परियाम्ब, गंगोरा, डुमरा
- (D) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

६८५. Choose the correctly matched pair for 'Chapter 19'.

- (A) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) number-form variations that must be preserved until their function is established
- (C) Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) later memory layers within a living Panji record, not automatic errors

६८६. Which pair is correctly matched?

- (A) Chapter 19 — Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 19 — daughter's son or maternal grandson; a signal that the record has moved through a female line
- (C) पवौली-root — Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) reference numbers — daughter's son or maternal grandson; a signal that the record has moved through a female line

६८७. Choose the correctly matched pair for 'Chapter 20'.

- (A) daughter's son or maternal grandson; a signal that the record has moved through a female line
- (B) Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) status or learning markers that help identify persons and branches
- (D) Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

६८८. Choose the correctly matched pair for 'Chapter 21'.

- (A) कन्हौली, रूचौली
- (B) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) the explanation of how the source formula works
- (D) Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

६८९. Which pair is correctly matched?

- (A) Chapter 21 — Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 21 — a formal opening formula announcing the beginning of a village or branch record
- (C) पाली-root — Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) कुजौली-root — a formal opening formula announcing the beginning of a village or branch record

६९०. Choose the correctly matched pair for 'Chapter 22'.

- (A) त्रिपुरौली, सुल्हनी, पुड़े
- (B) navigational clues that may point to another entry, register point, branch note, or related record
- (C) a place-name functioning as origin, marriage house, settlement, branch marker, or identifier
- (D) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

६९१. Choose the correctly matched pair for 'Chapter 23'.

- (A) Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर
- (C) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

६९२. Which pair is correctly matched?

- (A) Chapter 23 — Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 23 — daughter's son or maternal grandson; a signal that the record has moved through a female line
- (C) पाली-root — Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) दौ / दौ — daughter's son or maternal grandson; a signal that the record has moved through a female line

६९३. Choose the correctly matched pair for 'Chapter 24'.

- (A) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura
- (C) त्रिपुरौली, सुल्हनी, पुड़े
- (D) Entries 215-224 — Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records

24. Applied Decoding Scenarios

६९४. A reader sees a heading belonging to the Chapter 9 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

६९५. In the cluster covering Entries 1-14, why is it important to preserve every named place such as Sarisab?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

६९६. Which reading of Entries 1-14 would be strongest?

- (A) To read Sarisab-Pahitola-Ujan-Durgaganj opening cluster through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Sarisab-Pahitola-Ujan-Durgaganj opening cluster as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

६९७. A reader sees a heading belonging to the Chapter 10 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

६९८. In the cluster covering Entries 15-24, why is it important to preserve every named place such as Badhiyam?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

੬੯੯. Which reading of Entries 15-24 would be strongest?

- (A) To read Badhiyam, Parvapalli, Rupouli, and related branches through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Badhiyam, Parvapalli, Rupouli, and related branches as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

੭੦੦. A reader sees a heading belonging to the Chapter 11 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

੭੦੧. In the cluster covering Entries 25-40, why is it important to preserve every named place such as Sarisab?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

੭੦੨. Which reading of Entries 25-40 would be strongest?

- (A) To read Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

੭੦੩. A reader sees a heading belonging to the Chapter 12 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

੭੦੪. In the cluster covering Entries 41-51, why is it important to preserve every named place such as Digaunth?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

੭੦੫. Which reading of Entries 41-51 would be strongest?

- (A) To read Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७०६. A reader sees a heading belonging to the Chapter 13 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७०७. In the cluster covering Entries 52-58, why is it important to preserve every named place such as Kanhauli?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७०८. Which reading of Entries 52-58 would be strongest?

- (A) To read Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७०९. A reader sees a heading belonging to the Chapter 14 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७१०. In the cluster covering Entries 59-61, why is it important to preserve every named place such as Hati?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७११. Which reading of Entries 59-61 would be strongest?

- (A) To read Hati, Teterihar, Soderpur, Sarisab, and Mahiya through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Hati, Teterihar, Soderpur, Sarisab, and Mahiya as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७१२. A reader sees a heading belonging to the Chapter 15 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७१३. In the cluster covering Entries 62-78, why is it important to preserve every named place such as Mahishi?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७१४. Which reading of Entries 62-78 would be strongest?

- (A) To read Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७१५. A reader sees a heading belonging to the Chapter 16 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७१६. In the cluster covering Entries 79-99, why is it important to preserve every named place such as Balirajpur?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७१७. Which reading of Entries 79-99 would be strongest?

- (A) To read Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७१८. A reader sees a heading belonging to the Chapter 17 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७१९. In the cluster covering Entries 100-119, why is it important to preserve every named place such as Ruchouli?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७२०. Which reading of Entries 100-119 would be strongest?

- (A) To read Ruchouli and the Puwaripar/Fawaripar expansion through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Ruchouli and the Puwaripar/Fawaripar expansion as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७२१. A reader sees a heading belonging to the Chapter 18 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७२२. In the cluster covering Entries 120-146, why is it important to preserve every named place such as Behat?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७२३. Which reading of Entries 120-146 would be strongest?

- (A) To read Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७२४. A reader sees a heading belonging to the Chapter 19 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७२५. In the cluster covering Entries 147-158, why is it important to preserve every named place such as Ratauli?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७२६. Which reading of Entries 147-158 would be strongest?

- (A) To read Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७२७. A reader sees a heading belonging to the Chapter 20 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७२८. In the cluster covering Entries 159-178, why is it important to preserve every named place such as Rajoura?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७२९. Which reading of Entries 159-178 would be strongest?

- (A) To read Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७३०. A reader sees a heading belonging to the Chapter 21 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७३१. In the cluster covering Entries 179-195, why is it important to preserve every named place such as Madari?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७३२. Which reading of Entries 179-195 would be strongest?

- (A) To read Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७३३. A reader sees a heading belonging to the Chapter 22 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७३४. In the cluster covering Entries 196-207, why is it important to preserve every named place such as Tripurauli?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७३५. Which reading of Entries 196-207 would be strongest?

- (A) To read Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७३६. A reader sees a heading belonging to the Chapter 23 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७३७. In the cluster covering Entries 208-214, why is it important to preserve every named place such as Loam?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७३८. Which reading of Entries 208-214 would be strongest?

- (A) To read Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

७३९. A reader sees a heading belonging to the Chapter 24 cluster and then finds several other villages inside the same entry. What should the reader infer?

- (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.
- (B) The later villages must be errors because the heading already closed the entry.
- (C) Only the first village should be indexed.
- (D) The entry should be discarded as mixed.

७४०. In the cluster covering Entries 215-224, why is it important to preserve every named place such as Khandbala?

- (A) Because place-names are genealogical coordinates in the Panji system.
- (B) Because every place-name is a modern postal address.
- (C) Because places are decorative and need no interpretation.
- (D) Because places replace all kinship terms.

७४१. Which reading of Entries 215-224 would be strongest?

- (A) To read Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records through entry range, heading, villages, kinship signs, titles, and cross-references.
- (B) To treat Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records as a title only and ignore entry numbers.
- (C) To remove all Devanagari formulae before interpretation.
- (D) To merge all similar names without father or village evidence.

25. Glossary, Abbreviation Key, and Index Tools

७४२. Why does the manuscript separate a glossary from an abbreviation and number key?

- (A) because source forms should be erased for neatness
- (B) because the Index is not needed once questions are made
- (C) Because terms, abbreviations, and number forms perform different technical functions in decoding.
- (D) because the Panji should be rewritten as modern fiction

७४३. Which practice best matches the tool-building purpose of this volume?

- (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity.
- (B) Removing all Devanagari terms from the reader's view.
- (C) Treating every uncertainty as a confirmed fact.
- (D) Replacing entry numbers with modern page numbers only.

७४४. What should a Place Index include for a Panji source?

- (A) because the Index is not needed once questions are made
- (B) standard forms, source variants, entry numbers, and the role of the place where possible.
- (C) because the Panji should be rewritten as modern fiction
- (D) because source forms should be erased for neatness

७४५. Which practice best matches the tool-building purpose of this volume?

- (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity.
- (B) Removing all Devanagari terms from the reader's view.
- (C) Treating every uncertainty as a confirmed fact.
- (D) Replacing entry numbers with modern page numbers only.

७४६. What should a Personal Name Index avoid?

- (A) because the Panji should be rewritten as modern fiction
- (B) because source forms should be erased for neatness
- (C) because the Index is not needed once questions are made
- (D) merging two identical names unless father, village, title, and reference evidence support it.

७४७. Which practice best matches the tool-building purpose of this volume?

- (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity.
- (B) Removing all Devanagari terms from the reader's view.
- (C) Treating every uncertainty as a confirmed fact.
- (D) Replacing entry numbers with modern page numbers only.

७४८. Why is a Scholar, Title, and Status Index useful?

- (A) because the Panji should be rewritten as modern fiction
- (B) because source forms should be erased for neatness
- (C) because titles such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, and महाराज identify remembered status and learning.
- (D) because the Index is not needed once questions are made

७४९. Which practice best matches the tool-building purpose of this volume?

- (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity.
- (B) Removing all Devanagari terms from the reader's view.
- (C) Treating every uncertainty as a confirmed fact.
- (D) Replacing entry numbers with modern page numbers only.

७५०. What is the chief value of a reconstruction guide?

- (A) because the Index is not needed once questions are made
- (B) it teaches readers how to move from a compact entry to a responsible prose summary.
- (C) because the Panji should be rewritten as modern fiction
- (D) because source forms should be erased for neatness

७५१. Which practice best matches the tool-building purpose of this volume?

- (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity.
- (B) Removing all Devanagari terms from the reader's view.
- (C) Treating every uncertainty as a confirmed fact.
- (D) Replacing entry numbers with modern page numbers only.

७५२. Why must limits and gaps be given their own chapter?

- (A) because the Index is not needed once questions are made
- (B) because the source's uncertainties are part of responsible decoding, not embarrassments to hide.
- (C) because the Panji should be rewritten as modern fiction
- (D) because source forms should be erased for neatness

७५३. Which practice best matches the tool-building purpose of this volume?

- (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity.
- (B) Removing all Devanagari terms from the reader's view.
- (C) Treating every uncertainty as a confirmed fact.
- (D) Replacing entry numbers with modern page numbers only.

७५४. What does the conclusion mean by 'Panji as a civilization archive'?

- (A) because source forms should be erased for neatness
- (B) because the Panji should be rewritten as modern fiction
- (C) it means the Panji preserves the grammar of belonging, marriage routes, learned memory, settlement shifts, and editorial restraint.
- (D) because the Index is not needed once questions are made

७५५. Which practice best matches the tool-building purpose of this volume?

- (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity.
- (B) Removing all Devanagari terms from the reader's view.
- (C) Treating every uncertainty as a confirmed fact.
- (D) Replacing entry numbers with modern page numbers only.

१. **(D) Renewal of the Sarisab-Soderpur cluster** — Entry 25 is presented as: Renewal of the Sarisab-Soderpur cluster.
२. **(D) 25** — The manuscript labels Entry 25 as 'Renewal of the Sarisab-Soderpur cluster'.
३. **(A) Renewal** — Renewal appears in the Entry 25 decoding summary, where the route is described as 'Renewal of the Sarisab-Soderpur cluster'.
४. **(C) Sarisab-Soderpur** — Sarisab-Soderpur is part of the named/placed network in Entry 25; such elements should not be dropped from the decoding.
५. **(A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 25 includes daughter-linked movement; the book's method requires that such shifts be preserved.
६. **(A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
७. **(A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 25 summary involves a Panji route, not a catalogue detail.
८. **(A) Bhaduar, Pahitola, and modern professional identifiers** — Entry 26 is presented as: Bhaduar, Pahitola, and modern professional identifiers.
९. **(D) 26** — The manuscript labels Entry 26 as 'Bhaduar, Pahitola, and modern professional identifiers'.
१०. **(B) Bhaduar** — Bhaduar appears in the Entry 26 decoding summary, where the route is described as 'Bhaduar, Pahitola, and modern professional identifiers'.
११. **(B) Pahitola** — Pahitola is part of the named/placed network in Entry 26; such elements should not be dropped from the decoding.
१२. **(A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 26 includes daughter-linked movement; the book's method requires that such shifts be preserved.
१३. **(A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
१४. **(A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 26 summary involves a Panji route, not a catalogue detail.
१५. **(A) Sarisab continuation and the scholar-status branch** — Entry 27 is presented as: Sarisab continuation and the scholar-status branch.
१६. **(D) 27** — The manuscript labels Entry 27 as 'Sarisab continuation and the scholar-status branch'.
१७. **(C) Sarisab** — Sarisab appears in the Entry 27 decoding summary, where the route is described as 'Sarisab continuation and the scholar-status branch'.
१८. **(A) Bhaduar** — Bhaduar is part of the named/placed network in Entry 27; such elements should not be dropped from the decoding.
१९. **(A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 27 includes daughter-linked movement; the book's method requires that such shifts be preserved.
२०. **(A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
२१. **(A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 27 summary involves a Panji route, not a catalogue detail.

- २२. (D) Chapahi and the multiple daughter-routes** — Entry 28 is presented as: Chapahi and the multiple daughter-routes.
- २३. (A) 28** — The manuscript labels Entry 28 as 'Chapahi and the multiple daughter-routes'.
- २४. (C) Chapahi** — Chapahi appears in the Entry 28 decoding summary, where the route is described as 'Chapahi and the multiple daughter-routes'.
- २५. (C) Durivaya** — Durivaya is part of the named/placed network in Entry 28; such elements should not be dropped from the decoding.
- २६. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 28 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- २७. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- २८. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 28 summary involves a Panji route, not a catalogue detail.
- २९. (B) Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur** — Entry 29 is presented as: Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur.
- ३०. (B) 29** — The manuscript labels Entry 29 as 'Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur'.
- ३१. (B) Chapahi** — Chapahi appears in the Entry 29 decoding summary, where the route is described as 'Chapahi, Dayanath, Shrishnath, and Kanhauli-Soderpur'.
- ३२. (C) Dayanath** — Dayanath is part of the named/placed network in Entry 29; such elements should not be dropped from the decoding.
- ३३. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 29 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ३४. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ३५. (A) They should remain visible and be explained without inventing names.** — Entry 29 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- ३६. (A) Ujan, Gangadhar Mishra, and Vidyadhar Mishra** — Entry 30 is presented as: Ujan, Gangadhar Mishra, and Vidyadhar Mishra.
- ३७. (C) 30** — The manuscript labels Entry 30 as 'Ujan, Gangadhar Mishra, and Vidyadhar Mishra'.
- ३८. (B) Ujan** — Ujan appears in the Entry 30 decoding summary, where the route is described as 'Ujan, Gangadhar Mishra, and Vidyadhar Mishra'.
- ३९. (D) Gangadhar** — Gangadhar is part of the named/placed network in Entry 30; such elements should not be dropped from the decoding.
- ४०. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 30 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ४१. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ४२. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 30 summary involves a Panji route, not a catalogue detail.
- ४३. (D) Sarisab-Soderpur-Behat** — Entry 31 is presented as: Sarisab-Soderpur-Behat.
- ४४. (C) 31** — The manuscript labels Entry 31 as 'Sarisab-Soderpur-Behat'.

४५. (D) **Sarisab-Soderpur-Behat** — Sarisab-Soderpur-Behat appears in the Entry 31 decoding summary, where the route is described as 'Sarisab-Soderpur-Behat'.
४६. (A) ३ — ३ is part of the named/placed network in Entry 31; such elements should not be dropped from the decoding.
४७. (A) **Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 31 includes daughter-linked movement; the book's method requires that such shifts be preserved.
४८. (A) **They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
४९. (A) **It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 31 summary involves a Panji route, not a catalogue detail.
५०. (B) **Continuation of Behat and the modern academic layer** — Entry 32 is presented as: Continuation of Behat and the modern academic layer.
५१. (C) 32 — The manuscript labels Entry 32 as 'Continuation of Behat and the modern academic layer'.
५२. (D) **Continuation** — Continuation appears in the Entry 32 decoding summary, where the route is described as 'Continuation of Behat and the modern academic layer'.
५३. (D) **Behat** — Behat is part of the named/placed network in Entry 32; such elements should not be dropped from the decoding.
५४. (A) **Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 32 includes daughter-linked movement; the book's method requires that such shifts be preserved.
५५. (A) **They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
५६. (A) **They should remain visible and be explained without inventing names.** — Entry 32 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
५७. (B) **Lalganj begins through Parivaya and scholarly branches** — Entry 33 is presented as: Lalganj begins through Parivaya and scholarly branches.
५८. (B) 33 — The manuscript labels Entry 33 as 'Lalganj begins through Parivaya and scholarly branches'.
५९. (A) **Lalganj** — Lalganj appears in the Entry 33 decoding summary, where the route is described as 'Lalganj begins through Parivaya and scholarly branches'.
६०. (C) **Parivaya** — Parivaya is part of the named/placed network in Entry 33; such elements should not be dropped from the decoding.
६१. (A) **Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 33 includes daughter-linked movement; the book's method requires that such shifts be preserved.
६२. (A) **They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
६३. (A) **It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 33 summary involves a Panji route, not a catalogue detail.
६४. (B) **Tarnagar, Ramnagar Deorhi, Purnia, and the status house** — Entry 34 is presented as: Tarnagar, Ramnagar Deorhi, Purnia, and the status house.
६५. (D) 34 — The manuscript labels Entry 34 as 'Tarnagar, Ramnagar Deorhi, Purnia, and the status house'.
६६. (D) **Tarnagar** — Tarnagar appears in the Entry 34 decoding summary, where the route is described as 'Tarnagar, Ramnagar Deorhi, Purnia, and the status house'.

६७. (B) **Ramnagar** — Ramnagar is part of the named/placed network in Entry 34; such elements should not be dropped from the decoding.
६८. (A) **Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 34 includes daughter-linked movement; the book's method requires that such shifts be preserved.
६९. (A) **They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
७०. (A) **They should remain visible and be explained without inventing names.** — Entry 34 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
७१. (A) **Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices** — Entry 35 is presented as: Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices.
७२. (B) **35** — The manuscript labels Entry 35 as 'Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices'.
७३. (C) **Ramnagar** — Ramnagar appears in the Entry 35 decoding summary, where the route is described as 'Ramnagar Deorhi, Lalganj, Garhbanaili, and public offices'.
७४. (C) **Deorhi** — Deorhi is part of the named/placed network in Entry 35; such elements should not be dropped from the decoding.
७५. (A) **Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 35 includes daughter-linked movement; the book's method requires that such shifts be preserved.
७६. (A) **They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
७७. (A) **It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 35 summary involves a Panji route, not a catalogue detail.
७८. (A) **The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 25 must be decoded through its full formula, not through its heading alone.
७९. (A) **Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
८०. (A) **As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
८१. (A) **The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 26 must be decoded through its full formula, not through its heading alone.
८२. (A) **Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
८३. (A) **The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
८४. (A) **The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 27 must be decoded through its full formula, not through its heading alone.
८५. (A) **Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
८६. (A) **They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
८७. (A) **The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 28 must be decoded through its full formula, not through its heading alone.

- ८८. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ८९. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- ९०. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 29 must be decoded through its full formula, not through its heading alone.
- ९१. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ९२. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ९३. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 30 must be decoded through its full formula, not through its heading alone.
- ९४. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ९५. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- ९६. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 31 must be decoded through its full formula, not through its heading alone.
- ९७. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ९८. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- ९९. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 32 must be decoded through its full formula, not through its heading alone.
- १००. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- १०१. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- १०२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 33 must be decoded through its full formula, not through its heading alone.
- १०३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- १०४. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- १०५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 34 must be decoded through its full formula, not through its heading alone.
- १०६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- १०७. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.

- १०८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 35 must be decoded through its full formula, not through its heading alone.
- १०९. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ११०. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- १११. (C) The Puwaripar Digaunth-Soderpur opening** — Entry 41 is presented as: The Puwaripar Digaunth-Soderpur opening.
- ११२. (A) 41** — The manuscript labels Entry 41 as 'The Puwaripar Digaunth-Soderpur opening'.
- ११३. (A) Puwaripar** — Puwaripar appears in the Entry 41 decoding summary, where the route is described as 'The Puwaripar Digaunth-Soderpur opening'.
- ११४. (C) Digaunth-Soderpur** — Digaunth-Soderpur is part of the named/placed network in Entry 41; such elements should not be dropped from the decoding.
- ११५. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 41 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ११६. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ११७. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 41 summary involves a Panji route, not a catalogue detail.
- ११८. (B) Digaunth to Gangoli** — Entry 42 is presented as: Digaunth to Gangoli.
- ११९. (B) 42** — The manuscript labels Entry 42 as 'Digaunth to Gangoli'.
- १२०. (A) Digaunth** — Digaunth appears in the Entry 42 decoding summary, where the route is described as 'Digaunth to Gangoli'.
- १२१. (A) Gangoli** — Gangoli is part of the named/placed network in Entry 42; such elements should not be dropped from the decoding.
- १२२. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 42 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- १२३. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- १२४. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 42 summary involves a Panji route, not a catalogue detail.
- १२५. (A) Harianb-Digaunth-Batouri** — Entry 45 is presented as: Harianb-Digaunth-Batouri.
- १२६. (A) 45** — The manuscript labels Entry 45 as 'Harianb-Digaunth-Batouri'.
- १२७. (B) Harianb-Digaunth-Batouri** — Harianb-Digaunth-Batouri appears in the Entry 45 decoding summary, where the route is described as 'Harianb-Digaunth-Batouri'.
- १२८. (D) Harianb** — Harianb is part of the named/placed network in Entry 45; such elements should not be dropped from the decoding.
- १२९. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 45 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- १३०. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.

- १३१. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 45 summary involves a Panji route, not a catalogue detail.
- १३२. (B) Bairi, Sankorthu, and densely layered daughter-lines** — Entry 46 is presented as: Bairi, Sankorthu, and densely layered daughter-lines.
- १३३. (C) 46** — The manuscript labels Entry 46 as 'Bairi, Sankorthu, and densely layered daughter-lines'.
- १३४. (D) Bairi** — Bairi appears in the Entry 46 decoding summary, where the route is described as 'Bairi, Sankorthu, and densely layered daughter-lines'.
- १३५. (C) Sankorthu** — Sankorthu is part of the named/placed network in Entry 46; such elements should not be dropped from the decoding.
- १३६. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 46 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- १३७. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- १३८. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 46 summary involves a Panji route, not a catalogue detail.
- १३९. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 41 must be decoded through its full formula, not through its heading alone.
- १४०. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- १४१. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- १४२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 42 must be decoded through its full formula, not through its heading alone.
- १४३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- १४४. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- १४५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 45 must be decoded through its full formula, not through its heading alone.
- १४६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- १४७. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- १४८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 46 must be decoded through its full formula, not through its heading alone.
- १४९. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- १५०. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- १५१. (C) The Kanhauli-Soderpur village opening** — Entry 52 is presented as: The Kanhauli-Soderpur village opening.

१५२. (A) 52 — The manuscript labels Entry 52 as 'The Kanhauli-Soderpur village opening'.

१५३. (C) Kanhauli-Soderpur — Kanhauli-Soderpur appears in the Entry 52 decoding summary, where the route is described as 'The Kanhauli-Soderpur village opening'.

१५४. (D) उपदीप — उपदीप is part of the named/placed network in Entry 52; such elements should not be dropped from the decoding.

१५५. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line. — Entry 52 includes daughter-linked movement; the book's method requires that such shifts be preserved.

१५६. (A) Treating the entry title as a closed boundary and ignoring internal relational movement. — A cluster heading is only a starting field; the internal Panji movement must still be traced.

१५७. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading. — The Entry 52 summary involves a Panji route, not a catalogue detail.

१५८. (B) Kanhauli to Ujan and Mangrauni — Entry 53 is presented as: Kanhauli to Ujan and Mangrauni.

१५९. (B) 53 — The manuscript labels Entry 53 as 'Kanhauli to Ujan and Mangrauni'.

१६०. (B) Kanhauli — Kanhauli appears in the Entry 53 decoding summary, where the route is described as 'Kanhauli to Ujan and Mangrauni'.

१६१. (B) Ujan — Ujan is part of the named/placed network in Entry 53; such elements should not be dropped from the decoding.

१६२. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line. — Entry 53 includes daughter-linked movement; the book's method requires that such shifts be preserved.

१६३. (A) They should be preserved because they help identify status, learning, or branch memory. — Titles and learned/status markers are part of Panji identification and must be indexed carefully.

१६४. (A) They should remain visible and be explained without inventing names. — Entry 53 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.

१६५. (C) Continued Kanhauli-Ujan movement — Entry 54 is presented as: Continued Kanhauli-Ujan movement.

१६६. (A) 54 — The manuscript labels Entry 54 as 'Continued Kanhauli-Ujan movement'.

१६७. (B) Continued — Continued appears in the Entry 54 decoding summary, where the route is described as 'Continued Kanhauli-Ujan movement'.

१६८. (C) Kanhauli-Ujan — Kanhauli-Ujan is part of the named/placed network in Entry 54; such elements should not be dropped from the decoding.

१६९. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line. — Entry 54 includes daughter-linked movement; the book's method requires that such shifts be preserved.

१७०. (A) They should be preserved because they help identify status, learning, or branch memory. — Titles and learned/status markers are part of Panji identification and must be indexed carefully.

१७१. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading. — The Entry 54 summary involves a Panji route, not a catalogue detail.

१७२. (C) Tirthadatt/Hauwa and the status-bearing route — Entry 55 is presented as: Tirthadatt/Hauwa and the status-bearing route.

१७३. (B) 55 — The manuscript labels Entry 55 as 'Tirthadatt/Hauwa and the status-bearing route'.

१७४. (B) Tirthadatt — Tirthadatt appears in the Entry 55 decoding summary, where the route is described as 'Tirthadatt/Hauwa and the status-bearing route'.

- १७५. (D) Hauwa** — Hauwa is part of the named/placed network in Entry 55; such elements should not be dropped from the decoding.
- १७६. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 55 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- १७७. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- १७८. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 55 summary involves a Panji route, not a catalogue detail.
- १७९. (B) Mani-Soderpur and the return to Sarisab** — Entry 56 is presented as: Mani-Soderpur and the return to Sarisab.
- १८०. (C) 56** — The manuscript labels Entry 56 as 'Mani-Soderpur and the return to Sarisab'.
- १८१. (B) Mani-Soderpur** — Mani-Soderpur appears in the Entry 56 decoding summary, where the route is described as 'Mani-Soderpur and the return to Sarisab'.
- १८२. (C) Sarisab** — Sarisab is part of the named/placed network in Entry 56; such elements should not be dropped from the decoding.
- १८३. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 56 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- १८४. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- १८५. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 56 summary involves a Panji route, not a catalogue detail.
- १८६. (B) Mani to Sarisab and Bhattapura** — Entry 57 is presented as: Mani to Sarisab and Bhattapura.
- १८७. (D) 57** — The manuscript labels Entry 57 as 'Mani to Sarisab and Bhattapura'.
- १८८. (D) Mani** — Mani appears in the Entry 57 decoding summary, where the route is described as 'Mani to Sarisab and Bhattapura'.
- १८९. (B) Sarisab** — Sarisab is part of the named/placed network in Entry 57; such elements should not be dropped from the decoding.
- १९०. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 57 is decoded through the full Panji method, not through isolated name extraction.
- १९१. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- १९२. (A) They should remain visible and be explained without inventing names.** — Entry 57 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- १९३. (C) Mani to Bhattapura and the closing of the cluster** — Entry 58 is presented as: Mani to Bhattapura and the closing of the cluster.
- १९४. (D) 58** — The manuscript labels Entry 58 as 'Mani to Bhattapura and the closing of the cluster'.
- १९५. (C) Mani** — Mani appears in the Entry 58 decoding summary, where the route is described as 'Mani to Bhattapura and the closing of the cluster'.
- १९६. (C) Bhattapura** — Bhattapura is part of the named/placed network in Entry 58; such elements should not be dropped from the decoding.

- १९७. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 58 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- १९८. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- १९९. (A) They should remain visible and be explained without inventing names.** — Entry 58 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- २००. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 52 must be decoded through its full formula, not through its heading alone.
- २०१. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २०२. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- २०३. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 53 must be decoded through its full formula, not through its heading alone.
- २०४. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २०५. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- २०६. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 54 must be decoded through its full formula, not through its heading alone.
- २०७. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २०८. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- २०९. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 55 must be decoded through its full formula, not through its heading alone.
- २१०. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २११. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- २१२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 56 must be decoded through its full formula, not through its heading alone.
- २१३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २१४. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- २१५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 57 must be decoded through its full formula, not through its heading alone.
- २१६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.

२१७. (A) As a signal that another connected line, collateral branch, or alternative route may be opening. — अपरा is a structural marker of additional or alternative connected material.

२१८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links. — Entry 58 must be decoded through its full formula, not through its heading alone.

२१९. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement. — The manuscript warns against over-simplification of networked entries.

२२०. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference. — Village movement is central to Panji logic.

२२१. (A) Hati-Soderpur as a Vedic and daughter-linked opening — Entry 59 is presented as: Hati-Soderpur as a Vedic and daughter-linked opening.

२२२. (C) 59 — The manuscript labels Entry 59 as 'Hati-Soderpur as a Vedic and daughter-linked opening'.

२२३. (D) Hati-Soderpur — Hati-Soderpur appears in the Entry 59 decoding summary, where the route is described as 'Hati-Soderpur as a Vedic and daughter-linked opening'.

२२४. (B) Vedic — Vedic is part of the named/placed network in Entry 59; such elements should not be dropped from the decoding.

२२५. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line. — Entry 59 includes daughter-linked movement; the book's method requires that such shifts be preserved.

२२६. (A) They should be preserved because they help identify status, learning, or branch memory. — Titles and learned/status markers are part of Panji identification and must be indexed carefully.

२२७. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading. — The Entry 59 summary involves a Panji route, not a catalogue detail.

२२८. (C) Teterihar to Sarisab — Entry 60 is presented as: Teterihar to Sarisab.

२२९. (C) 60 — The manuscript labels Entry 60 as 'Teterihar to Sarisab'.

२३०. (B) Teterihar — Teterihar appears in the Entry 60 decoding summary, where the route is described as 'Teterihar to Sarisab'.

२३१. (C) Sarisab — Sarisab is part of the named/placed network in Entry 60; such elements should not be dropped from the decoding.

२३२. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line. — Entry 60 includes daughter-linked movement; the book's method requires that such shifts be preserved.

२३३. (A) They should be preserved because they help identify status, learning, or branch memory. — Titles and learned/status markers are part of Panji identification and must be indexed carefully.

२३४. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading. — The Entry 60 summary involves a Panji route, not a catalogue detail.

२३५. (A) Mahiya-Soderpur and the move toward Katka — Entry 61 is presented as: Mahiya-Soderpur and the move toward Katka.

२३६. (C) 61 — The manuscript labels Entry 61 as 'Mahiya-Soderpur and the move toward Katka'.

२३७. (C) Mahiya-Soderpur — Mahiya-Soderpur appears in the Entry 61 decoding summary, where the route is described as 'Mahiya-Soderpur and the move toward Katka'.

२३८. (D) Katka — Katka is part of the named/placed network in Entry 61; such elements should not be dropped from the decoding.

- २३९. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 61 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- २४०. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- २४१. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 61 summary involves a Panji route, not a catalogue detail.
- २४२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 59 must be decoded through its full formula, not through its heading alone.
- २४३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २४४. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- २४५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 60 must be decoded through its full formula, not through its heading alone.
- २४६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २४७. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- २४८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 61 must be decoded through its full formula, not through its heading alone.
- २४९. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- २५०. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- २५१. (D) Mahishi-Pali opens the large Pali field** — Entry 62 is presented as: Mahishi-Pali opens the large Pali field.
- २५२. (B) 62** — The manuscript labels Entry 62 as 'Mahishi-Pali opens the large Pali field'.
- २५३. (D) Mahishi-Pali** — Mahishi-Pali appears in the Entry 62 decoding summary, where the route is described as 'Mahishi-Pali opens the large Pali field'.
- २५४. (D) Pali** — Pali is part of the named/placed network in Entry 62; such elements should not be dropped from the decoding.
- २५५. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 62 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- २५६. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- २५७. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 62 summary involves a Panji route, not a catalogue detail.
- २५८. (B) Continuation of the Mahishi-Pali opening** — Entry 63 is presented as: Continuation of the Mahishi-Pali opening.
- २५९. (A) 63** — The manuscript labels Entry 63 as 'Continuation of the Mahishi-Pali opening'.
- २६०. (C) Continuation** — Continuation appears in the Entry 63 decoding summary, where the route is described as 'Continuation of the Mahishi-Pali opening'.

- २६१. (B) Mahishi-Pali** — Mahishi-Pali is part of the named/placed network in Entry 63; such elements should not be dropped from the decoding.
- २६२. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 63 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- २६३. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- २६४. (A) They should remain visible and be explained without inventing names.** — Entry 63 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- २६५. (C) Mahishi to Sotipura** — Entry 64 is presented as: Mahishi to Sotipura.
- २६६. (A) 64** — The manuscript labels Entry 64 as 'Mahishi to Sotipura'.
- २६७. (A) Mahishi** — Mahishi appears in the Entry 64 decoding summary, where the route is described as 'Mahishi to Sotipura'.
- २६८. (D) Sotipura** — Sotipura is part of the named/placed network in Entry 64; such elements should not be dropped from the decoding.
- २६९. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 64 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- २७०. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- २७१. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 64 summary involves a Panji route, not a catalogue detail.
- २७२. (D) Mahishi-Pali through Dhane-Rampur** — Entry 65 is presented as: Mahishi-Pali through Dhane-Rampur.
- २७३. (A) 65** — The manuscript labels Entry 65 as 'Mahishi-Pali through Dhane-Rampur'.
- २७४. (C) Mahishi-Pali** — Mahishi-Pali appears in the Entry 65 decoding summary, where the route is described as 'Mahishi-Pali through Dhane-Rampur'.
- २७५. (D) Dhane-Rampur** — Dhane-Rampur is part of the named/placed network in Entry 65; such elements should not be dropped from the decoding.
- २७६. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 65 is decoded through the full Panji method, not through isolated name extraction.
- २७७. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- २७८. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 65 summary involves a Panji route, not a catalogue detail.
- २७९. (D) Ishahpur-Pali within the Mahishi field** — Entry 66 is presented as: Ishahpur-Pali within the Mahishi field.
- २८०. (A) 66** — The manuscript labels Entry 66 as 'Ishahpur-Pali within the Mahishi field'.
- २८१. (D) Ishahpur-Pali** — Ishahpur-Pali appears in the Entry 66 decoding summary, where the route is described as 'Ishahpur-Pali within the Mahishi field'.
- २८२. (A) Mahishi** — Mahishi is part of the named/placed network in Entry 66; such elements should not be dropped from the decoding.
- २८३. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 66 is decoded through the full Panji method, not through isolated name extraction.

- २८४. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- २८५. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 66 summary involves a Panji route, not a catalogue detail.
- २८६. (D) Mahishi to Gangoli and Ishahpur** — Entry 67 is presented as: Mahishi to Gangoli and Ishahpur.
- २८७. (B) 67** — The manuscript labels Entry 67 as 'Mahishi to Gangoli and Ishahpur'.
- २८८. (A) Mahishi** — Mahishi appears in the Entry 67 decoding summary, where the route is described as 'Mahishi to Gangoli and Ishahpur'.
- २८९. (A) Gangoli** — Gangoli is part of the named/placed network in Entry 67; such elements should not be dropped from the decoding.
- २९०. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 67 is decoded through the full Panji method, not through isolated name extraction.
- २९१. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- २९२. (A) They should remain visible and be explained without inventing names.** — Entry 67 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- २९३. (B) Mahishi-Ishahpur and the Mukund-Hira route** — Entry 68 is presented as: Mahishi-Ishahpur and the Mukund-Hira route.
- २९४. (B) 68** — The manuscript labels Entry 68 as 'Mahishi-Ishahpur and the Mukund-Hira route'.
- २९५. (C) Mahishi-Ishahpur** — Mahishi-Ishahpur appears in the Entry 68 decoding summary, where the route is described as 'Mahishi-Ishahpur and the Mukund-Hira route'.
- २९६. (C) Mukund-Hira** — Mukund-Hira is part of the named/placed network in Entry 68; such elements should not be dropped from the decoding.
- २९७. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 68 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- २९८. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- २९९. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 68 summary involves a Panji route, not a catalogue detail.
- ३००. (B) Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha** — Entry 69 is presented as: Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha.
- ३०१. (D) 69** — The manuscript labels Entry 69 as 'Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha'.
- ३०२. (A) Hatadh** — Hatadh appears in the Entry 69 decoding summary, where the route is described as 'Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha'.
- ३०३. (B) Sadhu** — Sadhu is part of the named/placed network in Entry 69; such elements should not be dropped from the decoding.
- ३०४. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 69 is decoded through the full Panji method, not through isolated name extraction.
- ३०५. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.

- ३०६. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 69 summary involves a Panji route, not a catalogue detail.
- ३०७. (D) Gangoli continuation** — Entry 70 is presented as: Gangoli continuation.
- ३०८. (C) 70** — The manuscript labels Entry 70 as 'Gangoli continuation'.
- ३०९. (D) Gangoli** — Gangoli appears in the Entry 70 decoding summary, where the route is described as 'Gangoli continuation'.
- ३१०. (B) Mahishi** — Mahishi is part of the named/placed network in Entry 70; such elements should not be dropped from the decoding.
- ३११. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 70 is decoded through the full Panji method, not through isolated name extraction.
- ३१२. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ३१३. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 70 summary involves a Panji route, not a catalogue detail.
- ३१४. (C) Mahishi to Lohna through Bhuvaneshwar Jha** — Entry 71 is presented as: Mahishi to Lohna through Bhuvaneshwar Jha.
- ३१५. (A) 71** — The manuscript labels Entry 71 as 'Mahishi to Lohna through Bhuvaneshwar Jha'.
- ३१६. (C) Mahishi** — Mahishi appears in the Entry 71 decoding summary, where the route is described as 'Mahishi to Lohna through Bhuvaneshwar Jha'.
- ३१७. (A) Lohna** — Lohna is part of the named/placed network in Entry 71; such elements should not be dropped from the decoding.
- ३१८. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 71 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ३१९. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ३२०. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 71 summary involves a Panji route, not a catalogue detail.
- ३२१. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 62 must be decoded through its full formula, not through its heading alone.
- ३२२. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३२३. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ३२४. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 63 must be decoded through its full formula, not through its heading alone.
- ३२५. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३२६. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.

- ३२७. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 64 must be decoded through its full formula, not through its heading alone.
- ३२८. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३२९. (A) As a signal that another connected line, collateral branch, or alternative route may be opening.** — अपरा is a structural marker of additional or alternative connected material.
- ३३०. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 65 must be decoded through its full formula, not through its heading alone.
- ३३१. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३३२. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ३३३. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 66 must be decoded through its full formula, not through its heading alone.
- ३३४. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३३५. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ३३६. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 67 must be decoded through its full formula, not through its heading alone.
- ३३७. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३३८. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ३३९. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 68 must be decoded through its full formula, not through its heading alone.
- ३४०. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३४१. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ३४२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 69 must be decoded through its full formula, not through its heading alone.
- ३४३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३४४. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ३४५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 70 must be decoded through its full formula, not through its heading alone.
- ३४६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.

- ३४७. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ३४८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 71 must be decoded through its full formula, not through its heading alone.
- ३४९. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३५०. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ३५१. (C) The Balirajpur-Pahitola opening** — Entry 79 is presented as: The Balirajpur-Pahitola opening.
- ३५२. (C) 79** — The manuscript labels Entry 79 as 'The Balirajpur-Pahitola opening'.
- ३५३. (C) Balirajpur-Pahitola** — Balirajpur-Pahitola appears in the Entry 79 decoding summary, where the route is described as 'The Balirajpur-Pahitola opening'.
- ३५४. (C) उपदीप** — उपदीप is part of the named/placed network in Entry 79; such elements should not be dropped from the decoding.
- ३५५. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 79 is decoded through the full Panji method, not through isolated name extraction.
- ३५६. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ३५७. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 79 summary involves a Panji route, not a catalogue detail.
- ३५८. (B) Pahitola-Balirajpur continuation** — Entry 80 is presented as: Pahitola-Balirajpur continuation.
- ३५९. (D) 80** — The manuscript labels Entry 80 as 'Pahitola-Balirajpur continuation'.
- ३६०. (D) Pahitola-Balirajpur** — Pahitola-Balirajpur appears in the Entry 80 decoding summary, where the route is described as 'Pahitola-Balirajpur continuation'.
- ३६१. (B) Chandranath** — Chandranath is part of the named/placed network in Entry 80; such elements should not be dropped from the decoding.
- ३६२. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 80 is decoded through the full Panji method, not through isolated name extraction.
- ३६३. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ३६४. (A) They should remain visible and be explained without inventing names.** — Entry 80 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- ३६५. (D) Ujan and Garhbanaili enter the Balirajpur field** — Entry 81 is presented as: Ujan and Garhbanaili enter the Balirajpur field.
- ३६६. (A) 81** — The manuscript labels Entry 81 as 'Ujan and Garhbanaili enter the Balirajpur field'.
- ३६७. (C) Ujan** — Ujan appears in the Entry 81 decoding summary, where the route is described as 'Ujan and Garhbanaili enter the Balirajpur field'.
- ३६८. (A) Garhbanaili** — Garhbanaili is part of the named/placed network in Entry 81; such elements should not be dropped from the decoding.

- ३६९. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 81 is decoded through the full Panji method, not through isolated name extraction.
- ३७०. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ३७१. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 81 summary involves a Panji route, not a catalogue detail.
- ३७२. (A) Raghunath Mishra and the Raghunath branch** — Entry 84 is presented as: Raghunath Mishra and the Raghunath branch.
- ३७३. (D) 84** — The manuscript labels Entry 84 as 'Raghunath Mishra and the Raghunath branch'.
- ३७४. (A) Raghunath** — Raghunath appears in the Entry 84 decoding summary, where the route is described as 'Raghunath Mishra and the Raghunath branch'.
- ३७५. (B) Mishra** — Mishra is part of the named/placed network in Entry 84; such elements should not be dropped from the decoding.
- ३७६. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 84 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ३७७. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ३७८. (A) They should remain visible and be explained without inventing names.** — Entry 84 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- ३७९. (B) Haripur as a sub-route** — Entry 88 is presented as: Haripur as a sub-route.
- ३८०. (B) 88** — The manuscript labels Entry 88 as 'Haripur as a sub-route'.
- ३८१. (D) Haripur** — Haripur appears in the Entry 88 decoding summary, where the route is described as 'Haripur as a sub-route'.
- ३८२. (B) Balirajpur-Pahitola** — Balirajpur-Pahitola is part of the named/placed network in Entry 88; such elements should not be dropped from the decoding.
- ३८३. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 88 is decoded through the full Panji method, not through isolated name extraction.
- ३८४. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ३८५. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 88 summary involves a Panji route, not a catalogue detail.
- ३८६. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 79 must be decoded through its full formula, not through its heading alone.
- ३८७. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३८८. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ३८९. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 80 must be decoded through its full formula, not through its heading alone.

- ३९०. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३९१. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ३९२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 81 must be decoded through its full formula, not through its heading alone.
- ३९३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३९४. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ३९५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 84 must be decoded through its full formula, not through its heading alone.
- ३९६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ३९७. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ३९८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 88 must be decoded through its full formula, not through its heading alone.
- ३९९. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ४००. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ४०१. (A) Madari-Valiyas and the Sharadapur opening** — Entry 179 is presented as: Madari-Valiyas and the Sharadapur opening.
- ४०२. (C) 179** — The manuscript labels Entry 179 as 'Madari-Valiyas and the Sharadapur opening'.
- ४०३. (D) Madari-Valiyas** — Madari-Valiyas appears in the Entry 179 decoding summary, where the route is described as 'Madari-Valiyas and the Sharadapur opening'.
- ४०४. (C) Sharadapur** — Sharadapur is part of the named/placed network in Entry 179; such elements should not be dropped from the decoding.
- ४०५. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 179 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ४०६. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ४०७. (A) They should remain visible and be explained without inventing names.** — Entry 179 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- ४०८. (A) Madari-Sharadapur continuation** — Entry 180 is presented as: Madari-Sharadapur continuation.
- ४०९. (A) 180** — The manuscript labels Entry 180 as 'Madari-Sharadapur continuation'.
- ४१०. (A) Madari-Sharadapur** — Madari-Sharadapur appears in the Entry 180 decoding summary, where the route is described as 'Madari-Sharadapur continuation'.

- ୪୧୧. (A) Mani** — Mani is part of the named/placed network in Entry 180; such elements should not be dropped from the decoding.
- ୪୧୨. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 180 is decoded through the full Panji method, not through isolated name extraction.
- ୪୧୩. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ୪୧୪. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 180 summary involves a Panji route, not a catalogue detail.
- ୪୧୫. (A) Sulhani-Naruan and the Manglabani/Mangrauni opening** — Entry 183 is presented as: Sulhani-Naruan and the Manglabani/Mangrauni opening.
- ୪୧୬. (C) 183** — The manuscript labels Entry 183 as 'Sulhani-Naruan and the Manglabani/Mangrauni opening'.
- ୪୧୭. (D) Sulhani-Naruan** — Sulhani-Naruan appears in the Entry 183 decoding summary, where the route is described as 'Sulhani-Naruan and the Manglabani/Mangrauni opening'.
- ୪୧୮. (A) Manglabani** — Manglabani is part of the named/placed network in Entry 183; such elements should not be dropped from the decoding.
- ୪୧୯. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 183 is decoded through the full Panji method, not through isolated name extraction.
- ୪୨୦. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୪୨୧. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 183 summary involves a Panji route, not a catalogue detail.
- ୪୨୨. (A) Sulhani-Mangrauni-Raima** — Entry 184 is presented as: Sulhani-Mangrauni-Raima.
- ୪୨୩. (A) 184** — The manuscript labels Entry 184 as 'Sulhani-Mangrauni-Raima'.
- ୪୨୪. (A) Sulhani-Mangrauni-Raima** — Sulhani-Mangrauni-Raima appears in the Entry 184 decoding summary, where the route is described as 'Sulhani-Mangrauni-Raima'.
- ୪୨୫. (A) Sulhani-to-Mangrauni** — Sulhani-to-Mangrauni is part of the named/placed network in Entry 184; such elements should not be dropped from the decoding.
- ୪୨୬. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 184 is decoded through the full Panji method, not through isolated name extraction.
- ୪୨୭. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ୪୨୮. (A) They should remain visible and be explained without inventing names.** — Entry 184 contains incomplete or gap-marked material; the manuscript's rule is to preserve the gap and explain only what the source supports.
- ୪୨୯. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 179 must be decoded through its full formula, not through its heading alone.
- ୪୩୦. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୪୩୧. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.

- ୪୩୩. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 180 must be decoded through its full formula, not through its heading alone.
- ୪୩୩. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୪୩୪. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ୪୩୫. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 183 must be decoded through its full formula, not through its heading alone.
- ୪୩୫. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୪୩୭. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ୪୩୮. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 184 must be decoded through its full formula, not through its heading alone.
- ୪୩୯. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୪୪୦. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ୪୪୧. (D) Tripurauli-Naruan and the Dahaura opening** — Entry 196 is presented as: Tripurauli-Naruan and the Dahaura opening.
- ୪୪୨. (C) 196** — The manuscript labels Entry 196 as 'Tripurauli-Naruan and the Dahaura opening'.
- ୪୪୩. (A) Tripurauli-Naruan** — Tripurauli-Naruan appears in the Entry 196 decoding summary, where the route is described as 'Tripurauli-Naruan and the Dahaura opening'.
- ୪୪୪. (B) Dahaura** — Dahaura is part of the named/placed network in Entry 196; such elements should not be dropped from the decoding.
- ୪୪୫. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 196 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ୪୪୫. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୪୪୭. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 196 summary involves a Panji route, not a catalogue detail.
- ୪୪୮. (C) Gangoli branch, Mahrail, and Koilkhaha** — Entry 202 is presented as: Gangoli branch, Mahrail, and Koilkhaha.
- ୪୪୯. (C) 202** — The manuscript labels Entry 202 as 'Gangoli branch, Mahrail, and Koilkhaha'.
- ୪୫୦. (A) Gangoli** — Gangoli appears in the Entry 202 decoding summary, where the route is described as 'Gangoli branch, Mahrail, and Koilkhaha'.
- ୪୫୧. (B) Mahrail** — Mahrail is part of the named/placed network in Entry 202; such elements should not be dropped from the decoding.
- ୪୫୨. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 202 is decoded through the full Panji method, not through isolated name extraction.

- ୪୫୩. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୪୫୪. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 202 summary involves a Panji route, not a catalogue detail.
- ୪୫୫. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 196 must be decoded through its full formula, not through its heading alone.
- ୪୫୬. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୪୫୭. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ୪୫୮. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 202 must be decoded through its full formula, not through its heading alone.
- ୪୫୯. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୪୬୦. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ୪୬୧. (A) Loam-Surgan, Durgaganj, Katihar, and Sauria** — Entry 208 is presented as: Loam-Surgan, Durgaganj, Katihar, and Sauria.
- ୪୬୨. (D) 208** — The manuscript labels Entry 208 as 'Loam-Surgan, Durgaganj, Katihar, and Sauria'.
- ୪୬୩. (A) Loam-Surgan** — Loam-Surgan appears in the Entry 208 decoding summary, where the route is described as 'Loam-Surgan, Durgaganj, Katihar, and Sauria'.
- ୪୬୪. (D) Durgaganj** — Durgaganj is part of the named/placed network in Entry 208; such elements should not be dropped from the decoding.
- ୪୬୫. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 208 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ୪୬୬. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୪୬୭. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 208 summary involves a Panji route, not a catalogue detail.
- ୪୬୮. (D) continuation of the Loam-Sauria-Durgaganj family field** — Entry 209 is presented as: continuation of the Loam-Sauria-Durgaganj family field.
- ୪୬୯. (D) 209** — The manuscript labels Entry 209 as 'continuation of the Loam-Sauria-Durgaganj family field'.
- ୪୭୦. (C) Loam-Sauria-Durgaganj** — Loam-Sauria-Durgaganj appears in the Entry 209 decoding summary, where the route is described as 'continuation of the Loam-Sauria-Durgaganj family field'.
- ୪୭୧. (C) Loam-Sauria** — Loam-Sauria is part of the named/placed network in Entry 209; such elements should not be dropped from the decoding.
- ୪୭୨. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 209 is decoded through the full Panji method, not through isolated name extraction.
- ୪୭୩. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.

- ୪୭୪. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 209 summary involves a Panji route, not a catalogue detail.
- ୪୭୫. (C) Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening** — Entry 210 is presented as: Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening.
- ୪୭୬. (C) 210** — The manuscript labels Entry 210 as 'Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening'.
- ୪୭୭. (D) Sauria-Loam** — Sauria-Loam appears in the Entry 210 decoding summary, where the route is described as 'Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening'.
- ୪୭୮. (A) Durgaganj** — Durgaganj is part of the named/placed network in Entry 210; such elements should not be dropped from the decoding.
- ୪୭୯. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 210 is decoded through the full Panji method, not through isolated name extraction.
- ୪୮୦. (A) Treating the entry title as a closed boundary and ignoring internal relational movement.** — A cluster heading is only a starting field; the internal Panji movement must still be traced.
- ୪୮୧. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 210 summary involves a Panji route, not a catalogue detail.
- ୪୮୨. (A) Bhakharouli to Vittho** — Entry 211 is presented as: Bhakharouli to Vittho.
- ୪୮୩. (C) 211** — The manuscript labels Entry 211 as 'Bhakharouli to Vittho'.
- ୪୮୪. (A) Bhakharouli** — Bhakharouli appears in the Entry 211 decoding summary, where the route is described as 'Bhakharouli to Vittho'.
- ୪୮୫. (A) Vittho** — Vittho is part of the named/placed network in Entry 211; such elements should not be dropped from the decoding.
- ୪୮୬. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 211 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ୪୮୭. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୪୮୮. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 211 summary involves a Panji route, not a catalogue detail.
- ୪୮୯. (C) Bharwarauli to Sarisab** — Entry 212 is presented as: Bharwarauli to Sarisab.
- ୪୯୦. (D) 212** — The manuscript labels Entry 212 as 'Bharwarauli to Sarisab'.
- ୪୯୧. (D) Bharwarauli** — Bharwarauli appears in the Entry 212 decoding summary, where the route is described as 'Bharwarauli to Sarisab'.
- ୪୯୨. (A) Sarisab** — Sarisab is part of the named/placed network in Entry 212; such elements should not be dropped from the decoding.
- ୪୯୩. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 212 is decoded through the full Panji method, not through isolated name extraction.
- ୪୯୪. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୪୯୫. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 212 summary involves a Panji route, not a catalogue detail.

- ୪୯୬. (D) Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar** — Entry 213 is presented as: Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar.
- ୪୯୭. (A) 213** — The manuscript labels Entry 213 as 'Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar'.
- ୪୯୮. (D) Kanhauli-Ujan** — Kanhauli-Ujan appears in the Entry 213 decoding summary, where the route is described as 'Kanhauli-Ujan, Rashadh-Purnia, Chanaur-Darbhangha-Katihar'.
- ୪୯୯. (A) Rashadh-Purnia** — Rashadh-Purnia is part of the named/placed network in Entry 213; such elements should not be dropped from the decoding.
- ୫୦୦. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 213 is decoded through the full Panji method, not through isolated name extraction.
- ୫୦୧. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୫୦୨. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 213 summary involves a Panji route, not a catalogue detail.
- ୫୦୩. (B) Ruchouli to Katihar closing sequence** — Entry 214 is presented as: Ruchouli to Katihar closing sequence.
- ୫୦୪. (B) 214** — The manuscript labels Entry 214 as 'Ruchouli to Katihar closing sequence'.
- ୫୦୫. (C) Ruchouli** — Ruchouli appears in the Entry 214 decoding summary, where the route is described as 'Ruchouli to Katihar closing sequence'.
- ୫୦୬. (D) Katihar** — Katihar is part of the named/placed network in Entry 214; such elements should not be dropped from the decoding.
- ୫୦୭. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 214 is decoded through the full Panji method, not through isolated name extraction.
- ୫୦୮. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ୫୦୯. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 214 summary involves a Panji route, not a catalogue detail.
- ୫୧୦. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 208 must be decoded through its full formula, not through its heading alone.
- ୫୧୧. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୫୧୨. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ୫୧୩. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 209 must be decoded through its full formula, not through its heading alone.
- ୫୧୪. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ୫୧୫. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ୫୧୬. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 210 must be decoded through its full formula, not through its heading alone.

- ५१७. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ५१८. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ५१९. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 211 must be decoded through its full formula, not through its heading alone.
- ५२०. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ५२१. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ५२२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 212 must be decoded through its full formula, not through its heading alone.
- ५२३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ५२४. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ५२५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 213 must be decoded through its full formula, not through its heading alone.
- ५२६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ५२७. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ५२८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 214 must be decoded through its full formula, not through its heading alone.
- ५२९. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ५३०. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ५३१. (B) Bhaur to Deodhi and Mavvi-Deodhi** — Entry 222 is presented as: Bhaur to Deodhi and Mavvi-Deodhi.
- ५३२. (A) 222** — The manuscript labels Entry 222 as 'Bhaur to Deodhi and Mavvi-Deodhi'.
- ५३३. (A) Bhaur** — Bhaur appears in the Entry 222 decoding summary, where the route is described as 'Bhaur to Deodhi and Mavvi-Deodhi'.
- ५३४. (C) Deodhi** — Deodhi is part of the named/placed network in Entry 222; such elements should not be dropped from the decoding.
- ५३५. (A) Because it may move the record into a marriage or maternal route rather than a simple son-line.** — Entry 222 includes daughter-linked movement; the book's method requires that such shifts be preserved.
- ५३६. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ५३७. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 222 summary involves a Panji route, not a catalogue detail.

- ५३८. (B) Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi** — Entry 223 is presented as: Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi.
- ५३९. (B) 223** — The manuscript labels Entry 223 as 'Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi'.
- ५४०. (C) Shubhankarpur** — Shubhankarpur appears in the Entry 223 decoding summary, where the route is described as 'Shubhankarpur, Uchouri, Garhbaneli, and Dhanoulia Deodhi'.
- ५४१. (C) Uchouri** — Uchouri is part of the named/placed network in Entry 223; such elements should not be dropped from the decoding.
- ५४२. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 223 is decoded through the full Panji method, not through isolated name extraction.
- ५४३. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ५४४. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 223 summary involves a Panji route, not a catalogue detail.
- ५४५. (B) the final Puwaripar closing register** — Entry 224 is presented as: the final Puwaripar closing register.
- ५४६. (A) 224** — The manuscript labels Entry 224 as 'the final Puwaripar closing register'.
- ५४७. (B) Puwaripar** — Puwaripar appears in the Entry 224 decoding summary, where the route is described as 'the final Puwaripar closing register'.
- ५४८. (D) Khand** — Khand is part of the named/placed network in Entry 224; such elements should not be dropped from the decoding.
- ५४९. (A) Read the heading, kinship formulae, place-links, titles, gaps, and reference signs together.** — Entry 224 is decoded through the full Panji method, not through isolated name extraction.
- ५५०. (A) They should be preserved because they help identify status, learning, or branch memory.** — Titles and learned/status markers are part of Panji identification and must be indexed carefully.
- ५५१. (A) It requires the reader to connect named persons, places, and relation markers rather than memorize a bare heading.** — The Entry 224 summary involves a Panji route, not a catalogue detail.
- ५५२. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 222 must be decoded through its full formula, not through its heading alone.
- ५५३. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ५५४. (A) They identify relational coordinates such as origin, marriage, settlement, branch, or reference.** — Village movement is central to Panji logic.
- ५५५. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 223 must be decoded through its full formula, not through its heading alone.
- ५५६. (A) Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
- ५५७. (A) The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
- ५५८. (A) The title identifies the entry's principal decoding field but does not remove the need to trace internal links.** — Entry 224 must be decoded through its full formula, not through its heading alone.

५५९. (A) **Flattening the route into one straight line and ignoring collateral or place-linked movement.** — The manuscript warns against over-simplification of networked entries.
५६०. (A) **The entry number, heading, kinship signs, place-links, titles, references, and gaps.** — The manuscript's method begins with structural preservation.
५६१. (B) **identify the entry number** — The reconstruction method includes this step: identify the entry number.
५६२. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५६३. (C) **read the heading and list all place-names** — The reconstruction method includes this step: read the heading and list all place-names.
५६४. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५६५. (B) **identify the opening ancestor or first named person** — The reconstruction method includes this step: identify the opening ancestor or first named person.
५६६. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५६७. (D) **mark each occurrence of सुत, सुतो, सुतौ, and सुता** — The reconstruction method includes this step: mark each occurrence of सुत, सुतो, सुतौ, and सुता.
५६८. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५६९. (A) **separate son-lines from daughter-lines** — The reconstruction method includes this step: separate son-lines from daughter-lines.
५७०. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५७१. (A) **record every village named after सँ** — The reconstruction method includes this step: record every village named after सँ.
५७२. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५७३. (D) **note every cross-reference number** — The reconstruction method includes this step: note every cross-reference number.
५७४. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५७५. (D) **mark every अपरा as a possible additional branch** — The reconstruction method includes this step: mark every अपरा as a possible additional branch.
५७६. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५७७. (D) **preserve every uncertain or missing portion** — The reconstruction method includes this step: preserve every uncertain or missing portion.
५७८. (A) **Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
५७९. (A) **summarize the entry only after the structural reading is complete** — The reconstruction method includes this step: summarize the entry only after the structural reading is complete.

- ५८०. (A) Because skipping it can turn a networked Panji formula into a misleading simplified line.** — The reconstruction method is sequential: each layer helps prevent over-simplification and over-interpretation.
- ५८१. (A) place-names organize origin, marriage, settlement, branch identity, and reference** — The conclusion uses this idea to show how the Panji preserves a complex documentary tradition: place-names organize origin, marriage, settlement, branch identity, and reference.
- ५८२. (A) The reader should treat this as evidence that place-names organize origin, marriage, settlement, branch identity, and reference.** — The conclusion treats 'Villages are anchors' as part of the Panji's value as a civilization archive.
- ५८३. (D) learning and status terms distinguish persons and preserve cultural standing** — The conclusion uses this idea to show how the Panji preserves a complex documentary tradition: learning and status terms distinguish persons and preserve cultural standing.
- ५८४. (A) The reader should treat this as evidence that learning and status terms distinguish persons and preserve cultural standing.** — The conclusion treats 'Titles are memory markers' as part of the Panji's value as a civilization archive.
- ५८५. (A) सुता and related formulae may redirect the genealogy through marriage or maternal connection** — The conclusion uses this idea to show how the Panji preserves a complex documentary tradition: सुता and related formulae may redirect the genealogy through marriage or maternal connection.
- ५८६. (A) The reader should treat this as evidence that सुता and related formulae may redirect the genealogy through marriage or maternal connection.** — The conclusion treats 'Daughter-lines are routes of alliance' as part of the Panji's value as a civilization archive.
- ५८७. (B) reference numbers guide the reader through the record system** — The conclusion uses this idea to show how the Panji preserves a complex documentary tradition: reference numbers guide the reader through the record system.
- ५८८. (A) The reader should treat this as evidence that reference numbers guide the reader through the record system.** — The conclusion treats 'Numbers are internal apparatus' as part of the Panji's value as a civilization archive.
- ५८९. (A) silences and missing data show the limit of certainty** — The conclusion uses this idea to show how the Panji preserves a complex documentary tradition: silences and missing data show the limit of certainty.
- ५९०. (A) The reader should treat this as evidence that silences and missing data show the limit of certainty.** — The conclusion treats 'Gaps matter' as part of the Panji's value as a civilization archive.
- ५९१. (D) it records vertical descent and horizontal alliance together** — The conclusion uses this idea to show how the Panji preserves a complex documentary tradition: it records vertical descent and horizontal alliance together.
- ५९२. (A) The reader should treat this as evidence that it records vertical descent and horizontal alliance together.** — The conclusion treats 'The Panji is not a simple pedigree chart' as part of the Panji's value as a civilization archive.
- ५९३. (C) it preserves complex memory that would otherwise disappear** — The conclusion uses this idea to show how the Panji preserves a complex documentary tradition: it preserves complex memory that would otherwise disappear.
- ५९४. (A) The reader should treat this as evidence that it preserves complex memory that would otherwise disappear.** — The conclusion treats 'A civilization archive is not valuable because it is easy' as part of the Panji's value as a civilization archive.
- ५९५. (D) Because the heading opens a field, but the entry may move through marriage, descent, settlement, and cross-reference into several villages.** — Because the heading opens a field, but the entry may move through marriage, descent, settlement, and cross-reference into several villages.
- ५९६. (A) Because the heading opens a field, but the entry may move through marriage, descent, settlement, and cross-reference into several villages.** — Because the heading opens a field, but the entry may move through marriage, descent, settlement, and cross-reference into several villages.

- ၄၉၅. (C) Because father-name, village-link, title, and reference number may distinguish different persons with the same name.** — Because father-name, village-link, title, and reference number may distinguish different persons with the same name.
- ၄၉၆. (A) Because father-name, village-link, title, and reference number may distinguish different persons with the same name.** — Because father-name, village-link, title, and reference number may distinguish different persons with the same name.
- ၄၉၇. (B) Because a living register may preserve old formulae beside modern educational or professional identifiers.** — Because a living register may preserve old formulae beside modern educational or professional identifiers.
- ၄၉၈. (A) Because a living register may preserve old formulae beside modern educational or professional identifiers.** — Because a living register may preserve old formulae beside modern educational or professional identifiers.
- ၄၉၉. (C) Because daughter-links and maternal grandson markers can connect houses, villages, and branches.** — Because daughter-links and maternal grandson markers can connect houses, villages, and branches.
- ၅၀၀. (A) Because daughter-links and maternal grandson markers can connect houses, villages, and branches.** — Because daughter-links and maternal grandson markers can connect houses, villages, and branches.
- ၅၀၁. (A) Because the same place may function as origin, marriage house, settlement, reference point, or branch identifier.** — Because the same place may function as origin, marriage house, settlement, reference point, or branch identifier.
- ၅၀၂. (A) Because the same place may function as origin, marriage house, settlement, reference point, or branch identifier.** — Because the same place may function as origin, marriage house, settlement, reference point, or branch identifier.
- ၅၀၃. (C) Because a single wrong digit may lead to the wrong entry, branch, register point, or related record.** — Because a single wrong digit may lead to the wrong entry, branch, register point, or related record.
- ၅၀၄. (A) Because a single wrong digit may lead to the wrong entry, branch, register point, or related record.** — Because a single wrong digit may lead to the wrong entry, branch, register point, or related record.
- ၅၀၅. (B) Because it preserves lineage, geography through marriage, learned status, movement, alliances, and remembered houses.** — Because it preserves lineage, geography through marriage, learned status, movement, alliances, and remembered houses.
- ၅၀၆. (A) Because it preserves lineage, geography through marriage, learned status, movement, alliances, and remembered houses.** — Because it preserves lineage, geography through marriage, learned status, movement, alliances, and remembered houses.
- ၅၀၇. (B) Because the source signs must remain visible before their functions are interpreted.** — Because the source signs must remain visible before their functions are interpreted.
- ၅၀၈. (A) Because the source signs must remain visible before their functions are interpreted.** — Because the source signs must remain visible before their functions are interpreted.
- ၅၀၉. (B) Because it invents certainty where the source gives only hints, gaps, or variants.** — Because it invents certainty where the source gives only hints, gaps, or variants.
- ၅၁၀. (A) Because it invents certainty where the source gives only hints, gaps, or variants.** — Because it invents certainty where the source gives only hints, gaps, or variants.
- ၅၁၁. (D) Because it turns a network of descent, marriage, place, title, and references into a single false line.** — Because it turns a network of descent, marriage, place, title, and references into a single false line.
- ၅၁၂. (A) Because it turns a network of descent, marriage, place, title, and references into a single false line.** — Because it turns a network of descent, marriage, place, title, and references into a single false line.
- ၅၁၃. (A) a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory** — 'Panji' is correctly matched with: a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory.

- ६१६. (A) Panji — a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory** — The correct match is 'Panji — a disciplined genealogical and social record that preserves descent, marriage connections, village identity, status, and learned memory'.
- ६१७. (B) a subsidiary but central cross-linked genealogical note or register device connecting branches, villages, daughter-lines, and reference numbers** — 'Uptip / उपटीप / उ.टी.' is correctly matched with: a subsidiary but central cross-linked genealogical note or register device connecting branches, villages, daughter-lines, and reference numbers.
- ६१८. (A) the map that governs later decoding chapters; it is not a decorative appendix** — 'Index as controlling register' is correctly matched with: the map that governs later decoding chapters; it is not a decorative appendix.
- ६१९. (A) Index as controlling register — the map that governs later decoding chapters; it is not a decorative appendix** — The correct match is 'Index as controlling register — the map that governs later decoding chapters; it is not a decorative appendix'.
- ६२०. (B) son or son-linked descent marker** — 'सुत' is correctly matched with: son or son-linked descent marker.
- ६२१. (A) compressed son or grouped-son marker within the Panji formula** — 'सुतो / सुतौ' is correctly matched with: compressed son or grouped-son marker within the Panji formula.
- ६२२. (A) सुतो / सुतौ — compressed son or grouped-son marker within the Panji formula** — The correct match is 'सुतो / सुतौ — compressed son or grouped-son marker within the Panji formula'.
- ६२३. (D) daughter-link or daughter-related route that may shift the genealogy toward another house or village** — 'सुता' is correctly matched with: daughter-link or daughter-related route that may shift the genealogy toward another house or village.
- ६२४. (B) daughter's son or maternal grandson; a signal that the record has moved through a female line** — 'दौहित्र' is correctly matched with: daughter's son or maternal grandson; a signal that the record has moved through a female line.
- ६२५. (A) दौहित्र — daughter's son or maternal grandson; a signal that the record has moved through a female line** — The correct match is 'दौहित्र — daughter's son or maternal grandson; a signal that the record has moved through a female line'.
- ६२६. (D) a relational place-link; it may mark origin, marriage, settlement, branch identity, or reference, depending on context** — 'सँ' is correctly matched with: a relational place-link; it may mark origin, marriage, settlement, branch identity, or reference, depending on context.
- ६२७. (A) a formal opening formula announcing the beginning of a village or branch record** — 'अथ ... ग्रामारम्भ' is correctly matched with: a formal opening formula announcing the beginning of a village or branch record.
- ६२८. (B) a marker of another line, collateral branch, alternative connection, or further related material** — 'अपरा' is correctly matched with: a marker of another line, collateral branch, alternative connection, or further related material.
- ६२९. (A) documentary closure or confirmation markers that help divide compact Panji units** — 'दौ / दौ' is correctly matched with: documentary closure or confirmation markers that help divide compact Panji units.
- ६३०. (A) दौ / दौ — documentary closure or confirmation markers that help divide compact Panji units** — The correct match is 'दौ / दौ — documentary closure or confirmation markers that help divide compact Panji units'.
- ६३१. (D) navigational clues that may point to another entry, register point, branch note, or related record** — 'reference numbers' is correctly matched with: navigational clues that may point to another entry, register point, branch note, or related record.
- ६३२. (A) number-form variations that must be preserved until their function is established** — 'double slashes' is correctly matched with: number-form variations that must be preserved until their function is established.
- ६३३. (A) double slashes — number-form variations that must be preserved until their function is established** — The correct match is 'double slashes — number-form variations that must be preserved until their function is established'.

६३४. (A) **visible missing, illegible, unfilled, or uncertain data that must not be supplied by conjecture** — 'dotted gaps' is correctly matched with: visible missing, illegible, unfilled, or uncertain data that must not be supplied by conjecture.
६३५. (D) **source spellings that should be preserved and compared, not silently normalized** — 'variant spellings' is correctly matched with: source spellings that should be preserved and compared, not silently normalized.
६३६. (A) **variant spellings — source spellings that should be preserved and compared, not silently normalized** — The correct match is 'variant spellings — source spellings that should be preserved and compared, not silently normalized'.
६३७. (A) **status or learning markers that help identify persons and branches** — 'titles such as पंडित, वैदिक, वैयाकरण, मीमांसक' is correctly matched with: status or learning markers that help identify persons and branches.
६३८. (A) **later memory layers within a living Panji record, not automatic errors** — 'modern titles such as Dr., Professor, Engineer, M.A.' is correctly matched with: later memory layers within a living Panji record, not automatic errors.
६३९. (A) **modern titles such as Dr., Professor, Engineer, M.A. — later memory layers within a living Panji record, not automatic errors** — The correct match is 'modern titles such as Dr., Professor, Engineer, M.A. — later memory layers within a living Panji record, not automatic errors'.
६४०. (A) **the exact form of what the source says** — 'source transcription' is correctly matched with: the exact form of what the source says.
६४१. (D) **the explanation of how the source formula works** — 'genealogical interpretation' is correctly matched with: the explanation of how the source formula works.
६४२. (A) **genealogical interpretation — the explanation of how the source formula works** — The correct match is 'genealogical interpretation — the explanation of how the source formula works'.
६४३. (C) **a broader claim drawn only after the source and its decoding support it** — 'historical conclusion' is correctly matched with: a broader claim drawn only after the source and its decoding support it.
६४४. (C) **a place-name functioning as origin, marriage house, settlement, branch marker, or identifier** — 'वillage as genealogical anchor' is correctly matched with: a place-name functioning as origin, marriage house, settlement, branch marker, or identifier.
६४५. (A) **वillage as genealogical anchor — a place-name functioning as origin, marriage house, settlement, branch marker, or identifier** — The correct match is 'वillage as genealogical anchor — a place-name functioning as origin, marriage house, settlement, branch marker, or identifier'.
६४६. (B) **the way a line remains traceable across father-links, daughter-links, place-links, and references** — 'branch continuity' is correctly matched with: the way a line remains traceable across father-links, daughter-links, place-links, and references.
६४७. (D) **a side or related branch that cannot be collapsed into one straight father-son line** — 'collateral relationship' is correctly matched with: a side or related branch that cannot be collapsed into one straight father-son line.
६४८. (A) **collateral relationship — a side or related branch that cannot be collapsed into one straight father-son line** — The correct match is 'collateral relationship — a side or related branch that cannot be collapsed into one straight father-son line'.
६४९. (D) **a tool separating names marked by learning, title, or status from ordinary name occurrence** — 'scholar-status index' is correctly matched with: a tool separating names marked by learning, title, or status from ordinary name occurrence.
६५०. (B) **a tool recording standard place forms, source variants, entry numbers, and roles** — 'place index' is correctly matched with: a tool recording standard place forms, source variants, entry numbers, and roles.
६५१. (A) **place index — a tool recording standard place forms, source variants, entry numbers, and roles** — The correct match is 'place index — a tool recording standard place forms, source variants, entry numbers, and roles'.

- ६५२. (B) entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary** — 'reconstruction template' is correctly matched with: entry number, heading, principal village, first person, kinship links, village connections, titles, references, gaps, and prose summary.
- ६५३. (A) खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters** — 'सरिसब-root' is correctly matched with: खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters.
- ६५४. (A) सरिसब-root — खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters** — The correct match is 'सरिसब-root — खांगुड़, सकुरी, जोंकी, पाहीटोल, early opening clusters'.
- ६५५. (D) वढ़ियाम and related Parvapalli/Rupouli movement** — 'पवौली-root' is correctly matched with: वढ़ियाम and related Parvapalli/Rupouli movement.
- ६५६. (C) भौर and later Rajgram/Hemnagar/Dyodhi clusters** — 'खण्डबला-root' is correctly matched with: भौर and later Rajgram/Hemnagar/Dyodhi clusters.
- ६५७. (A) खण्डबला-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters** — The correct match is 'खण्डबला-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters'.
- ६५८. (C) सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, कटका** — 'सोदरपुर-root' is correctly matched with: सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, कटका.
- ६५९. (C) महिषी, मंगरौनी, जमदौली and learned/marriage routes** — 'पाली-root' is correctly matched with: महिषी, मंगरौनी, जमदौली and learned/marriage routes.
- ६६०. (A) पाली-root — महिषी, मंगरौनी, जमदौली and learned/marriage routes** — The correct match is 'पाली-root — महिषी, मंगरौनी, जमदौली and learned/marriage routes'.
- ६६१. (D) रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर** — 'करमहा-root' is correctly matched with: रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, अनलपुर.
- ६६२. (A) परियाम्ब, गंगोरा, डुमरा** — 'बुधवाल-root' is correctly matched with: परियाम्ब, गंगोरा, डुमरा.
- ६६३. (A) बुधवाल-root — परियाम्ब, गंगोरा, डुमरा** — The correct match is 'बुधवाल-root — परियाम्ब, गंगोरा, डुमरा'.
- ६६४. (D) रजौरा, सिहौली, पतनुका, कनसम** — 'माण्डर-root' is correctly matched with: रजौरा, सिहौली, पतनुका, कनसम.
- ६६५. (A) त्रिपुरौली, सुल्हनी, पुड़े** — 'नरउन-root' is correctly matched with: त्रिपुरौली, सुल्हनी, पुड़े.
- ६६६. (A) नरउन-root — त्रिपुरौली, सुल्हनी, पुड़े** — The correct match is 'नरउन-root — त्रिपुरौली, सुल्हनी, पुड़े'.
- ६६७. (A) लोआम** — 'सुगन-root' is correctly matched with: लोआम.
- ६६८. (B) भखरौली** — 'कुजौली-root' is correctly matched with: भखरौली.
- ६६९. (A) कुजौली-root — भखरौली** — The correct match is 'कुजौली-root — भखरौली'.
- ६७०. (B) कन्हौली, रूचौली** — 'एकहरा-root' is correctly matched with: कन्हौली, रूचौली.
- ६७१. (B) Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster** — 'Chapter 9' is correctly matched with: Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster.
- ६७२. (A) Chapter 9 — Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster** — The correct match is 'Chapter 9 — Entries 1-14 — Sarisab-Pahitola-Ujan-Durgaganj opening cluster'.
- ६७३. (D) Entries 15-24 — Badhiyam, Parvapalli, Rupouli, and related branches** — 'Chapter 10' is correctly matched with: Entries 15-24 — Badhiyam, Parvapalli, Rupouli, and related branches.
- ६७४. (C) Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — 'Chapter 11' is correctly matched with: Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar.
- ६७५. (A) Chapter 11 — Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — The correct match is 'Chapter 11 — Entries 25-40 — Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar'.

- ୧୭୧. (A) Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — 'Chapter 12' is correctly matched with: Entries 41-51 — Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua.
- ୧୭୨. (B) Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura** — 'Chapter 13' is correctly matched with: Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura.
- ୧୭୩. (A) Chapter 13 — Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura** — The correct match is 'Chapter 13 — Entries 52-58 — Kanhauli, Ujan, Mangrauni, Mani, and Bhattapura'.
- ୧୭୪. (A) Entries 59-61 — Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — 'Chapter 14' is correctly matched with: Entries 59-61 — Hati, Teterihar, Soderpur, Sarisab, and Mahiya.
- ୧୮୦. (D) Entries 62-78 — Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — 'Chapter 15' is correctly matched with: Entries 62-78 — Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni.
- ୧୮୧. (D) Entries 79-99 — Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — 'Chapter 16' is correctly matched with: Entries 79-99 — Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur.
- ୧୮୨. (D) Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion** — 'Chapter 17' is correctly matched with: Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion.
- ୧୮୩. (A) Chapter 17 — Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion** — The correct match is 'Chapter 17 — Entries 100-119 — Ruchouli and the Puwaripar/Fawaripar expansion'.
- ୧୮୪. (D) Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — 'Chapter 18' is correctly matched with: Entries 120-146 — Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur.
- ୧୮୫. (A) Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — 'Chapter 19' is correctly matched with: Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan.
- ୧୮୬. (A) Chapter 19 — Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — The correct match is 'Chapter 19 — Entries 147-158 — Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan'.
- ୧୮୭. (D) Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — 'Chapter 20' is correctly matched with: Entries 159-178 — Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj.
- ୧୮୮. (D) Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — 'Chapter 21' is correctly matched with: Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol.
- ୧୮୯. (A) Chapter 21 — Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — The correct match is 'Chapter 21 — Entries 179-195 — Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol'.
- ୧୯୦. (D) Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — 'Chapter 22' is correctly matched with: Entries 196-207 — Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura.
- ୧୯୧. (D) Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — 'Chapter 23' is correctly matched with: Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli.
- ୧୯୨. (A) Chapter 23 — Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — The correct match is 'Chapter 23 — Entries 208-214 — Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli'.

६९३. (D) Entries 215-224 — Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records — 'Chapter 24' is correctly matched with: Entries 215-224 — Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records.

६९४. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 9 covers Sarisab-Pahitola-Ujan-Durgaganj opening cluster; its place-list must be read as a network, not as a single-place boundary.

६९५. (A) Because place-names are genealogical coordinates in the Panji system. — Sarisab and the other places in this cluster help map genealogical movement.

६९६. (A) To read Sarisab-Pahitola-Ujan-Durgaganj opening cluster through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

६९७. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 10 covers Badhiyam, Parvapalli, Rupouli, and related branches; its place-list must be read as a network, not as a single-place boundary.

६९८. (A) Because place-names are genealogical coordinates in the Panji system. — Badhiyam and the other places in this cluster help map genealogical movement.

६९९. (A) To read Badhiyam, Parvapalli, Rupouli, and related branches through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७००. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 11 covers Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar; its place-list must be read as a network, not as a single-place boundary.

७०१. (A) Because place-names are genealogical coordinates in the Panji system. — Sarisab and the other places in this cluster help map genealogical movement.

७०२. (A) To read Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७०३. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 12 covers Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua; its place-list must be read as a network, not as a single-place boundary.

७०४. (A) Because place-names are genealogical coordinates in the Panji system. — Digaunth and the other places in this cluster help map genealogical movement.

७०५. (A) To read Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७०६. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 13 covers Kanhauli, Ujan, Mangrauni, Mani, and Bhattपुरा; its place-list must be read as a network, not as a single-place boundary.

७०७. (A) Because place-names are genealogical coordinates in the Panji system. — Kanhauli and the other places in this cluster help map genealogical movement.

७०८. (A) To read Kanhauli, Ujan, Mangrauni, Mani, and Bhattपुरा through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७०९. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 14 covers Hati, Teterihar, Soderpur, Sarisab, and Mahiya; its place-list must be read as a network, not as a single-place boundary.

- ୭୧୦. (A) Because place-names are genealogical coordinates in the Panji system.** — Hati and the other places in this cluster help map genealogical movement.
- ୭୧୧. (A) To read Hati, Teterihar, Soderpur, Sarisab, and Mahiya through entry range, heading, villages, kinship signs, titles, and cross-references.** — A strong reading combines the cluster map with the internal Panji grammar.
- ୭୧୨. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.** — Chapter 15 covers Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni; its place-list must be read as a network, not as a single-place boundary.
- ୭୧୩. (A) Because place-names are genealogical coordinates in the Panji system.** — Mahishi and the other places in this cluster help map genealogical movement.
- ୭୧୪. (A) To read Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni through entry range, heading, villages, kinship signs, titles, and cross-references.** — A strong reading combines the cluster map with the internal Panji grammar.
- ୭୧୫. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.** — Chapter 16 covers Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur; its place-list must be read as a network, not as a single-place boundary.
- ୭୧୬. (A) Because place-names are genealogical coordinates in the Panji system.** — Balirajpur and the other places in this cluster help map genealogical movement.
- ୭୧୭. (A) To read Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur through entry range, heading, villages, kinship signs, titles, and cross-references.** — A strong reading combines the cluster map with the internal Panji grammar.
- ୭୧୮. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.** — Chapter 17 covers Ruchouli and the Puwaripar/Fawaripar expansion; its place-list must be read as a network, not as a single-place boundary.
- ୭୧୯. (A) Because place-names are genealogical coordinates in the Panji system.** — Ruchouli and the other places in this cluster help map genealogical movement.
- ୭୨୦. (A) To read Ruchouli and the Puwaripar/Fawaripar expansion through entry range, heading, villages, kinship signs, titles, and cross-references.** — A strong reading combines the cluster map with the internal Panji grammar.
- ୭୨୧. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.** — Chapter 18 covers Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur; its place-list must be read as a network, not as a single-place boundary.
- ୭୨୨. (A) Because place-names are genealogical coordinates in the Panji system.** — Behat and the other places in this cluster help map genealogical movement.
- ୭୨୩. (A) To read Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur through entry range, heading, villages, kinship signs, titles, and cross-references.** — A strong reading combines the cluster map with the internal Panji grammar.
- ୭୨୪. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links.** — Chapter 19 covers Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan; its place-list must be read as a network, not as a single-place boundary.
- ୭୨୫. (A) Because place-names are genealogical coordinates in the Panji system.** — Ratauli and the other places in this cluster help map genealogical movement.
- ୭୨୬. (A) To read Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan through entry range, heading, villages, kinship signs, titles, and cross-references.** — A strong reading combines the cluster map with the internal Panji grammar.

७२७. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 20 covers Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj; its place-list must be read as a network, not as a single-place boundary.

७२८. (A) Because place-names are genealogical coordinates in the Panji system. — Rajoura and the other places in this cluster help map genealogical movement.

७२९. (A) To read Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७३०. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 21 covers Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol; its place-list must be read as a network, not as a single-place boundary.

७३१. (A) Because place-names are genealogical coordinates in the Panji system. — Madari and the other places in this cluster help map genealogical movement.

७३२. (A) To read Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७३३. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 22 covers Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura; its place-list must be read as a network, not as a single-place boundary.

७३४. (A) Because place-names are genealogical coordinates in the Panji system. — Tripurauli and the other places in this cluster help map genealogical movement.

७३५. (A) To read Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७३६. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 23 covers Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli; its place-list must be read as a network, not as a single-place boundary.

७३७. (A) Because place-names are genealogical coordinates in the Panji system. — Loam and the other places in this cluster help map genealogical movement.

७३८. (A) To read Loam, Sauria, Durgaganj, Bhakhrauli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७३९. (A) The heading gives the starting field, while later places may mark marriage, settlement, branch, or reference links. — Chapter 24 covers Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records; its place-list must be read as a network, not as a single-place boundary.

७४०. (A) Because place-names are genealogical coordinates in the Panji system. — Khandbala and the other places in this cluster help map genealogical movement.

७४१. (A) To read Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and closing records through entry range, heading, villages, kinship signs, titles, and cross-references. — A strong reading combines the cluster map with the internal Panji grammar.

७४२. (C) Because terms, abbreviations, and number forms perform different technical functions in decoding. — Because terms, abbreviations, and number forms perform different technical functions in decoding.

७४३. (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity. — The tools help readers continue the work responsibly while preserving source complexity.

७४४. (B) standard forms, source variants, entry numbers, and the role of the place where possible. — standard forms, source variants, entry numbers, and the role of the place where possible.

७४५. (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity. — The tools help readers continue the work responsibly while preserving source complexity.

७४६. (D) merging two identical names unless father, village, title, and reference evidence support it. — merging two identical names unless father, village, title, and reference evidence support it.

७४७. (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity. — The tools help readers continue the work responsibly while preserving source complexity.

७४८. (C) because titles such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, and महाराज identify remembered status and learning. — because titles such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, and महाराज identify remembered status and learning.

७४९. (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity. — The tools help readers continue the work responsibly while preserving source complexity.

७५०. (B) it teaches readers how to move from a compact entry to a responsible prose summary. — it teaches readers how to move from a compact entry to a responsible prose summary.

७५१. (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity. — The tools help readers continue the work responsibly while preserving source complexity.

७५२. (B) because the source's uncertainties are part of responsible decoding, not embarrassments to hide. — because the source's uncertainties are part of responsible decoding, not embarrassments to hide.

७५३. (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity. — The tools help readers continue the work responsibly while preserving source complexity.

७५४. (C) it means the Panji preserves the grammar of belonging, marriage routes, learned memory, settlement shifts, and editorial restraint. — it means the Panji preserves the grammar of belonging, marriage routes, learned memory, settlement shifts, and editorial restraint.

७५५. (A) Providing glossaries, indexes, abbreviation keys, and reconstruction guidance without erasing source complexity. — The tools help readers continue the work responsibly while preserving source complexity.

अध्याय २ : Videha Standard Quiz — Decoding the Panji of Mithila, Volume III

१. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 3: How to Read a Panji Entry

२. Which Index root is linked with: खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters?

- (A) सरिसब-root
- (B) सोदरपुर-root
- (C) माण्डर-root
- (D) पवौली-root

३. Which chapter is the correct source context for the following Volume III fact? “When the source gives a titled person inside a marriage line, the title may belong to the giver, receiver, father, son, or remembered house.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 28: Personal Name Index

४. Choose the statement that best reflects the source rule or argument in Source Note and Index Rule.

- (A) The heading is the first map of the entry, but it is only a starting point, not a boundary.
- (B) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (C) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.

५. Which chapter is the correct source context for the following Volume III fact? “The word सुता opens daughter-linked or marriage-linked routes; अपरा prevents premature closure and introduces another connected branch.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

६. Which chapter is the correct source context for the following Volume III fact? “A place index should contain several columns: standardized place-name, source spelling, entry number, whether the place appears in the heading or body, associated persons, associated reference numbers, and notes on uncertainty.”

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

७. Which chapter is the correct source context for the following Volume III fact? “Ratauli is not isolated; it is read as a corridor linking Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan through repeated daughter-lines, collateral branches, and title-bearing nodes.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 28: Personal Name Index
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

८. Which statement is specifically supported by Chapter 32, “Conclusion: The Panji as a Civilization Archive”?

- (A) Cross-reference and route map for Entries 15–24 The chapter’s principal movement is from Jonki-Sarisab into Badhiyam-Pavoli, then into Ujan, Parvapalli, Rupouli, and Badka Gam.
- (B) Do not treat final estate-house entries as modern legal files; they are genealogical- status records in Panji language.
- (C) Therefore, the first discipline of decoding is to treat every place-name as evidence.
- (D) The Panji’s compression requires that all clues remain together until the prose decoding is written.

९. In the Volume III glossary, what is the correct reading note/basic sense for “सँ”?

- (A) a relational particle linking village, person, and family relation; not a mechanical “from” every time
- (B) grandson or granddaughter; a generation marker
- (C) a lineage branch attached to a person, title-bearing line, or village cluster
- (D) a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries

१०. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 223 The recurrent relational villages are पाली, सोदरपुर, करमहा, हरिअम्ब, खण्डबला, पबौली, बुधवाल, घुसौत, दरिहरा, सरिसब, खौआल, कुजौली, वलियास, माण्डर, नरउन, and सुरगन.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

११. Which statement is specifically supported by Chapter 26, “Abbreviation and Number Key”?

- (A) The forms सुतो and सुतौ are used in the compressed style of the entries to introduce one son or a group of sons.
- (B) Do not merge similar-looking abbreviations. ऋ. and प्रो. are not the same; वै. and बै. may have different values by context; म.म.उ. is not the same as म.कु.
- (C) That note records a reading or copying context in 2008, showing that the Panji was not merely a remote inherited document but an active record still being read, copied, and transmitted in the modern period.
- (D) The status title “Babu” occurs several times and should remain attached to the persons it qualifies.

१२. Choose the statement that best reflects the source rule or argument in Source Note and Index Rule.

- (A) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.
- (B) The Index is treated as the controlling register, not as a decorative appendix.
- (C) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.
- (D) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.

१३. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 133 The Digaunth cluster is especially important because it combines old-style scholarly identifiers with wide village movement.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 3: How to Read a Panji Entry

१४. Choose the statement that best reflects the source rule or argument in Chapter 2.

- (A) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (B) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (C) A Panji entry is read with one eye on kinship and the other on geography.
- (D) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.

१५. Which statement is specifically supported by Chapter 30, “How to Reconstruct a Family Line from the Uptip”?

- (A) The goal is not to make the Panji easy by simplifying it; the goal is to make it usable without falsifying it.
- (B) For that reason the chapter should be used together with the place index and the cross-reference map, not only as a list of personal names.
- (C) A title without the surrounding branch may become ornamental when in fact it is identifying evidence.
- (D) This is significant because Ekharā and Khandbala are separate index roots but appear here inside the Soderpur-controlled movement.

१६. Which chapter is the correct source context for the following Volume III fact? “Entries 49-51: Kachhua / Kachhuwa closing sequence Entry 49 is headed “उ.टी. दिगन्ध सँ कछुआ.” Kari/Krishnanand’s sons Kaushalyanand/Dularnath and Damodar are linked through Pali- Modnath-Durivaya and Khandbala-Theghi.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Chapter 27: Place Index
- (C) Chapter 28: Personal Name Index
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

१७. Which statement is specifically supported by Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.”?

- (A) Each new place asks a question: is this the place of origin, the place of marriage, the place of settlement, the place of a collateral branch, the place of a learned house, or the place of a cross-reference?
- (B) Use only where the source gives the marker; do not add it to ordinary learned names. महा वैयाकरण / वैयाकरण / वैया.
- (C) Decoding the Panji of Mithila, Volume III | Page 316 Closing note The Panji is a record of memory, not a machine-generated database.
- (D) Each named person belongs to a distinct route, and the route is determined by descent, place, title, and cross-reference.

१८. Which statement is specifically supported by Chapter 1, “The Panji as Memory, Map, and Social Record”?

- (A) The place-names tell the reader how the branch is distributed and how its relationships are recorded.
- (B) The Badhiyam opening is therefore already a network of Pavoli, Mandar, Sarisab, Naruan, Khandbala, Ghosaut, Khoāā, and Karamha.
- (C) Decoding the Panji of Mithila, Volume III | Page 13 The Panji’s language itself is a mixture of Sanskritic, Maithili, and documentary forms.
- (D) For that reason the chapter should be used together with the place index and the cross-reference map, not only as a list of personal names.

१९. Choose the statement that best reflects the source rule or argument in Chapter 2.

- (A) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (B) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (C) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.
- (D) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.

२०. Which chapter is the correct source context for the following Volume III fact? “4 Relation before story सुत, सुता, अपरा, and place- formulae are decoded before any narrative explanation is attempted.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

२१. Which chapter is the correct source context for the following Volume III fact? “The entry functions as a consolidation of several earlier branches rather than as a new village opening.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklara, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 7: Migration and Marriage Routes

२२. Choose the statement that best reflects the source rule or argument in Chapter 6.

- (A) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (B) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (C) A village in the Panji functions as a genealogical coordinate, not merely a modern address.
- (D) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.

२३. Which Index root is linked with: त्रिपुरौली, सुल्हनी, and पुडे?

- (A) पवौली-root
- (B) खण्डबला-root
- (C) कुजौली-root
- (D) नरउन-root

२४. Which chapter is the correct source context for the following Volume III fact? “Entry 12 therefore bridges the opening cluster to several later chapters: Naruan, Pude, Khandbala, Madari, Valias, Anilpur, and Karamha are all already visible.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

२५. Which chapter is the correct source context for the following Volume III fact? “A safer method is to treat each entry as a structured record and reconstruct the line step by step.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

२६. Which Panji term or marker is described as: a learned-title marker indicating a scholar or scholarly household?

- (A) पंडित / पं.
- (B) कन्या-line
- (C) सुत
- (D) आई.ए.एस. / आई.पी.एस.

२७. Which chapter is the correct source context for the following Volume III fact? “Entry 210: Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening Entry 210 is headed as Fawaripar Sauria-Loam to Durgaganj.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

२८. Which chapter is the correct source context for the following Volume III fact? “Multiple names joined by title List the title group first; reconstruct individual relations only where सुत/सुता gives structure.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

२९. In the Volume III glossary, what is the correct reading note/basic sense for “पौत्र / पौत्री”?

- (A) grandson or granddaughter; a generation marker
- (B) an entry-opening or explanation marker separating heading from body
- (C) lineage; to be indexed under lineage, not only personal name
- (D) a compressed son-line marker introducing one son or a group of sons

३०. In Volume III, the source entry range 179–195 is attached to which chapter cluster?

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

३१. Which chapter is the correct source context for the following Volume III fact? “Entry 103 shows the Puwaripar cluster as a meeting point of scholarship, village, and marriage identity.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

३२. Which statement is specifically supported by Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) Shivdhar’s sons Dayadhar and Chandradhar move to Pali, where the title नैष्ठिक appears with Gharanath and Babu Vijayanath.
- (B) The title कवि attached to Bholan must be preserved as evidence of literary memory within the genealogical route.
- (C) This is how the Panji becomes a record not only of who came from whom, but also of how knowledge and status were transmitted.
- (D) It may begin with one ancestor, name his sons, then show where those sons or daughters were linked by marriage, then point to another village, then cite a cross- reference number, then introduce a new branch, and then return to a related family.

३३. According to the Index Control Map, which linked content belongs to सोदरपुर-root?

- (A) त्रिपुरौली, सुल्हनी, and पुड़े
- (B) वढियाम and related Parvapalli/Rupouli movement
- (C) कन्हौली and रूचौली
- (D) सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका

३४. Which chapter is the correct source context for the following Volume III fact? “It records descent, but it also records marriage connections, village movements, scholarly titles, branch identities, ritual eligibility, and social memory.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

३५. Which chapter is the correct source context for the following Volume III fact? “established the first discipline of reading the Uptip Panji: a name must be held in place by its village.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 3: How to Read a Panji Entry

३६. Which statement is specifically supported by Chapter 8, “Titles, Scholarship, and Status”?

- (A) The word दौहित्र may explain why a person appears in a particular entry even if he does not belong to the direct male line of the preceding name.
- (B) A title like ठाकुर or सिंह may appear with a personal name, but the decoder must not assume only a modern surname function.
- (C) The edition should preserve the source form in detailed transcription and use standardized forms only in the index.
- (D) These gaps must be left visible, because the source preserves the branch form even where the personal name is absent or damaged.

३७. Which chapter is the correct source context for the following Volume III fact? “One of the most important words in this volume is “Uptip,” written in the source as “उपदीप” or abbreviated as “उ.टी.” The term points to a subsidiary or supplementary record connected with the main Panji tradition.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

३८. Which chapter is the correct source context for the following Volume III fact? “It does not try to give district coordinates, postal data, or contemporary jurisdiction unless the Panji itself points toward a wider regional anchor such as पूर्णियाँ, कटिहार, गढ़बनैली, or ड्योढ़ी.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 27: Place Index
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

३९. In the Volume III glossary, what is the correct reading note/basic sense for “फड़ / फड़ेसँ”?

- (A) an entry or sub-reference number whose role depends on position
- (B) a branch or sub-branch marker
- (C) an opening particle marking the start of a new source unit or subunit
- (D) a grammarian or grammar specialist

४०. Which chapter is the correct source context for the following Volume III fact? “Usually index under scholarly titles; preserve exact form if expansion is not certain. म.कु.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 26: Abbreviation and Number Key

४१. Which chapter is the correct source context for the following Volume III fact? “It is the safest unit for citation and cross-checking. ग्रामारम्भ Village-opening formula Signals that the entry begins a village or branch”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 28: Personal Name Index
- (D) Chapter 26: Abbreviation and Number Key

४२. In the Volume III glossary, what is the correct reading note/basic sense for “repeated reference number”?

- (A) an internal confirmation or repeated link that must be preserved
- (B) an opening particle marking the start of a new source unit or subunit
- (C) family or lineage body pointing to family memory
- (D) royal, landed, or estate-associated title evidence

४३. Identify the correct chapter context for this source-derived Panji decoding fact: “But today, if the Panji is to remain alive, it must be explained for readers who did not inherit that training.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

४४. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 224 With this chapter complete, Volume III is decoded through Entry 195.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

४५. Which one of the following Panji term/function pairs is correctly matched? Focus term: प्रो.

- (A) ठाकुर — modern title normally indicating Professor where the context is modern
- (B) प्रो. — a major debate or scholastic honorific title
- (C) प्रो. — modern title normally indicating Professor where the context is modern
- (D) प्रो. — a lineage branch attached to a person, title-bearing line, or village cluster

४६. Which chapter is the correct source context for the following Volume III fact? “Entry 63: Continuation of the Mahishi-Pali opening Entry 63 is not a new village start but a continuation of the Entry 62 field.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

४७. Which statement is specifically supported by Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) The reader must identify these units before attempting to translate the line into prose.
- (B) When a village appears in a heading, the reader should treat it as a principal anchor for that entry or cluster.
- (C) The chapter must not detach Ruchouli, Naruar, Durgaganj, Behat, Vittho, Hati, Kalyanfar, or Koilkhaha from the same movement.
- (D) Decoding the Panji of Mithila, Volume III | Page 263 Are modern designations copied as source evidence rather than expanded into biography?

४८. Which chapter is the correct source context for the following Volume III fact? “Worked example type 1 - a royal or Rai cluster Stage Reading method Source situation A cluster begins with a village heading such as लोआम-सुर्गन and then gives a sequence of royal or Rai names.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

४९. Which statement is specifically supported by Chapter 25, “Full Glossary of Panji Terms”?

- (A) The result is a layered map: Madari and Sharadapur form one field, Sulhani and Manglabani another, and Behat-Navtol a concluding transition into the next chapter.
- (B) Decoding the Panji of Mithila, Volume III | Page 221 is a classic example of a crowded collateral branch, with multiple sons and daughter-links recorded in compact formulae.
- (C) Preserve and expand in indexes where safe. महो Probable honorific/abbreviated status form Appears in learned/status contexts.
- (D) The editor should preserve the source form in transcription and use Teterihar as the normalized search form in the index.

५०. Which chapter is the correct source context for the following Volume III fact? “Entry 28 opens Chapahi and shows several daughter-routes into Surgan, Mandar, Lohna-Sakaradhi, Karamha, Budhwal, and Kujouli.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

५१. Which statement is specifically supported by Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) These designations should be preserved as documentary evidence, but they should not override the genealogical reading of the entry.
- (B) 3 Source form before standard form The visible Devanagari form is preserved before any index-normalized spelling is offered.
- (C) The title Upadhyay is important because it helps distinguish a learned line within a crowded register.
- (D) Valias- Thengni-Bachche/Ugrapati and Soderpur-Kari appear early, showing that Gangoli is not isolated.

५२. Which chapter is the correct source context for the following Volume III fact? “It gives the root clusters: सरिसब, पवौली, खण्डबला, सोदरपुर, पाली, करमहा, बुधवाल, माण्डर, वलियास, नरउन, सुरगन, कुजौली, एकहरा, and others.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

५३. Which chapter is the correct source context for the following Volume III fact? “The title Upadhyay is important because it helps distinguish a learned line within a crowded register.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 28: Personal Name Index

५४. Which one of the following Panji term/function pairs is correctly matched? Focus term: ठाकुर

- (A) नी. — a status/title marker that must stay with name and place context
- (B) सुता — a status/title marker that must stay with name and place context
- (C) ठाकुर — same as previously indicated, preventing creation of a false new relation
- (D) ठाकुर — a status/title marker that must stay with name and place context

५५. Which chapter cluster contains the place/branch field “Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

५६. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 77 Scholarly titles and learned memory Mithila was not only a region of villages and lineages.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 25: Full Glossary of Panji Terms

५७. Which Panji term or marker is described as: a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries?

- (A) पंजी / Panji
- (B) उ.टी.
- (C) महामहोपाध्याय
- (D) वंश

५८. Which chapter is the correct source context for the following Volume III fact? “Entry 56: Mani-Soderpur and the return to Sarisab Entry 56 opens a new subcluster: “मानीसँ सरिसब” and “अथ मानी सोदपुर ग्रामारम्भ.” Mani is therefore not merely a body-place inside Kanhauli.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

५९. In the Volume III glossary, what is the correct reading note/basic sense for “आचार्य”?

- (A) another or collateral line; a sign of branch separation or additional continuation
- (B) family or lineage body pointing to family memory
- (C) teacher or scholar title
- (D) daughter or daughter-line marker that may lead to a marriage-linked village or family

६०. Which chapter is the correct source context for the following Volume III fact? “Entry 60: Teterihar to Sarisab Entry 60 is headed “उ.टी. तेवरिहार सँ सरिसब.” The spelling appears as तेवरिहार in the source, but the plan and surrounding context identify the cluster with Teterihar.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 26: Abbreviation and Number Key

६१. Which chapter is the correct source context for the following Volume III fact? “Entry 81: Ujan and Garhbanaili enter the Balirajpur field Entry 81 is explicitly tied to Balirajpur-Pahitola but it names Vaidyanath Mishra, Ujan, and Garhbanaili.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

६२. Which statement is specifically supported by Chapter 7, “Migration and Marriage Routes”?

- (A) The entries show that Panji evidence should be read as a network of descent, marriage, title, and place, not merely as a sequence of names.
- (B) The phrase अथ ... ग्रामारम्भ is a formal beginning marker. अथ means now or here begins. ग्रामारम्भ means the beginning of the village record.
- (C) Some are father-line or branch places; some are marriage houses; some are learned or status routes; some are cross-reference points.
- (D) A title without the surrounding branch may become ornamental when in fact it is identifying evidence.

६३. Which Panji term or marker is described as: a strong closure or pause sign that may divide sub-branches inside an entry?

- (A) खण्ड
- (B) मीमांसक
- (C) ||
- (D) . . .

६४. Which chapter cluster contains the place/branch field “Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

६५. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 218 The range covered here is Entries 179-195.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 26: Abbreviation and Number Key

६६. Which chapter is the correct source context for the following Volume III fact? “The Uptip Panji is powerful because it preserves many generations, village movements, marriage routes, scholarly titles, and status markers in very small textual space.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

६७. Which chapter is the correct source context for the following Volume III fact? “The reference map contains many उ.टी., शा., slash-number, double- slash, and irregular reference forms.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

६८. In the Volume III glossary, what is the correct reading note/basic sense for “प्रो.”?

- (A) a branch or sub-branch marker
- (B) a Mimamsa scholar
- (C) modern service-title markers when preserved in the source context
- (D) modern title normally indicating Professor where the context is modern

६९. Which chapter is the correct source context for the following Volume III fact? “It remains in the Sulhani- Behat-Navtol field and includes Modnath, Tej Nath, Hemnath, Vachaspati, Vimalnath, Vivek Nath, Khojnath, Kumudnath, Suman, Shambhunath, Narayan, and then the phrase beginning 'दहौरा अथ त्रिपुरौली नरउन ग्रामारम्भ'.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 7: Migration and Marriage Routes

७०. Which statement is specifically supported by Chapter 28, “Personal Name Index”?

- (A) It tells us that Mithila was remembered through connection: father to son, daughter to husband’s house, scholar to title, village to village, branch to branch, and past to present.
- (B) When a name appears inside a royal or ड्योदी cluster, preserve both the personal name and the estate-house context.
- (C) If it follows a title, ask whether it identifies the house through which that title was remembered.
- (D) The close of the entry contains additional movement through Yogadatt and Khoaāl-Pitambar-Shridatt, then toward Karamha and Bhavanidatt.

७१. Which one of the following Index-root pairings is correctly matched? Focus root: सोदरपुर-root

- (A) सोदरपुर-root — सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका
- (B) सोदरपुर-root — वढियाम and related Parvapalli/Rupouli movement
- (C) सोदरपुर-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (D) बुधवाल-root — सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका

७२. Which statement is specifically supported by Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) The chapter contains Jyotirvid, Vaiyakarana, Pauranik, Pathak, Mahamahopadhyaya, M.M., Babu, Maharaj, Raja, Acharya, Professor, Maithili writer, Chaudhary, and Singh markers.
- (B) The Sulhani-Naruan connection is important because it anticipates later Naruan-root clusters.
- (C) Mahamahopadhyaya Rameshwar, Ruchidatt, Ram, Mahinath, Chandradatt, Shivram, Chhabnu, and the learned chain of Gangadatt, Manbodh or Lakshmidatt, and Subodh or Bhavanidatt are therefore part of one structured opening.
- (D) The title कवि attached to Bholan must be preserved as evidence of literary memory within the genealogical route.

७३. Which sequence correctly follows the stated method for reading an Uptip entry? Step focus: 5 to 6

- (A) 10. only after these steps, summarize the entry in prose → 6. record every village named after सँ
- (B) 2. read the heading and list all place-names in it → 7. note every cross-reference number
- (C) 5. separate son-lines from daughter-lines → 6. record every village named after सँ
- (D) 9. preserve every uncertain or missing portion → 8. mark every अपरा as a possible additional branch

७४. Which chapter is the correct source context for the following Volume III fact? “The source then clearly opens “अथ लोहन सकरादी ग्रामारम्भ.” That opening is a bridge to the next chapter, because Entry 147 begins the Ratauli cluster.”

- (A) Chapter 27: Place Index
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

७५. Which chapter is the correct source context for the following Volume III fact? “Entry 69: Hatadh, Sadhu Jha, Gangoli, and Mahesh Jha Entry 69 is headed “उपटीप महिषीसँ हटाढ़ साघू झा गंगोली महेश झा.” This is a compound heading.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

- ७६. Which chapter is the correct source context for the following Volume III fact? “Because Entry 208 begins a clear new Loam-Surgan-Durgaganj-Katihari opening, the next chapter should begin there rather than extending”**
- (A) Chapter 29: Scholar, Title, and Status Index
 (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
 (C) Chapter 4: Symbols, Abbreviations, and Formulae
 (D) Chapter 25: Full Glossary of Panji Terms
- ७७. Which statement is specifically supported by Chapter 8, “Titles, Scholarship, and Status”?**
- (A) It may also explain why the same branch appears in another village or marriage field: learned service, teaching, patronage, or reputation could carry a line beyond its original anchor.
 (B) Kantir’s sons Thakku and Suresh move through Karamha- Mahadev-Kamalnayan and Sakaradhi-Balbhadra, while Suresh’s son Manoj is left with a partly blank route.
 (C) The mention of an editor of Aryavarta inside the genealogy is methodologically important.
 (D) A male descent line may establish the branch’s earlier memory, but the daughter’s marriage may explain why another village appears in the body of the entry.
- ७८. According to the Index Control Map, which linked content belongs to एकहरा-root?**
- (A) रूचौली, नरुआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
 (B) खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters
 (C) कन्हौली and रूचौली
 (D) लोआम
- ७९. According to the Index Control Map, which linked content belongs to खण्डबला-root?**
- (A) परियाम्ब, गंगोरा, and डुमरा
 (B) भौर and later Rajgram/Hemnagar/Dyodhi clusters
 (C) महिषी, मंगरौनी, जमदौली, and learned/marriage routes
 (D) भखरौली
- ८०. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 57 prove political sovereignty, but it does show how the family was remembered in social terms.”**
- (A) Chapter 6: Villages as Genealogical Anchors
 (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
 (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
 (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- ८१. Which chapter is the correct source context for the following Volume III fact? “The mention of परशमणि as दौहित्र is especially important because it warns the reader that the record has crossed into a maternal or daughter-linked field.”**
- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
 (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
 (C) Chapter 1: The Panji as Memory, Map, and Social Record
 (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

८२. Which chapter is the correct source context for the following Volume III fact? “Beneath them, the same documentary grammar continues: a village-opening formula is followed by sons, daughters, collateral branches, marriage houses, internal reference numbers, titles, and later modern identifiers.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

८३. Which chapter is the correct source context for the following Volume III fact? “But because Panji memory is relational, the record soon moves beyond the named village.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

८४. Which chapter is the correct source context for the following Volume III fact? “Entry 104 is numbered inside the source as “५२. उपटीप फवारिपार रूचौलिसँ उजान.” It continues through Giridhari, Vaidik Badrinath, Lekhnath, Narasingh, Jagdish, Bhimnath, Uman or Mukund, and daughter-lines linked to Khandbala, Surgan, Soderpur, and Darhara.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

८५. Which statement is specifically supported by Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) The record includes Thakur, Babu, Raja, Maharaj, Maharaj Kumar, Mahamahopadhyaya, Professor, Member of Legislative Assembly, and Deodhi-related lineages.
- (B) Missing sections and dotted names are frequent in this entry, so the decoding preserves uncertainty rather than filling gaps.
- (C) Lakshmidatt’s son Harakhi leads to Parivaya’s son Biharilal; Biharilal is then connected with Khandbala-Maninath-Keshav or Mitrnath, Naruan-Chhatrapati- Gokulnath, and Mandar-Durgadatt.
- (D) Many daughter-linked lines are left with blank persons, but they still preserve the route shape.

८६. Which statement is specifically supported by Chapter 1, “The Panji as Memory, Map, and Social Record”?

- (A) A reader may make a working family tree for private study, but the published reconstruction must show its evidence.
- (B) The chapter is a major bridge in Khand 2 because it shows how a root listed in the Index can expand into many place-routes while remaining genealogically coherent.
- (C) The third is the marriage route: where do सुता, दौहित्र, and related formulas carry the line?
- (D) It often introduces another branch, another wife, another connection, or an alternative line related to the preceding material.

८७. Which chapter is the correct source context for the following Volume III fact? “Entry 63 is a continuation without an expansive heading; Entries 72-74 together form a learned Pahitola subsection; and Entry 78 contains both Mangrauni-Pali and Jamdauli-Pali before Entry 79 begins a different Balirajpur-Pahitola cluster.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

- ८८. Which chapter is the correct source context for the following Volume III fact? “3 Source form before standard form The visible Devanagari form is preserved before any index-normalized spelling is offered.”**
- (A) Chapter 1: The Panji as Memory, Map, and Social Record
 (B) Chapter 26: Abbreviation and Number Key
 (C) Chapter 31: Limits, Gaps, and Editorial Principles
 (D) Chapter 28: Personal Name Index
- ८९. Which sequence correctly follows the stated method for reading an Uptip entry? Step focus: 1 to 2**
- (A) 10. only after these steps, summarize the entry in prose → 2. read the heading and list all place-names in it
 (B) 1. identify the entry number → 2. read the heading and list all place-names in it
 (C) 3. identify the opening ancestor or first named person → 4. mark each occurrence of सुत, सुतो, सुतौ, and सुता
 (D) 8. mark every अपरा as a possible additional branch → 10. only after these steps, summarize the entry in prose
- ९०. In the Volume III glossary, what is the correct reading note/basic sense for “मो. न.”?**
- (A) a daughter-line pathway through सुता plus village and receiving-family formulae
 (B) a lineage branch attached to a person, title-bearing line, or village cluster
 (C) a rare uncertain abbreviated reference to be preserved for later analysis
 (D) royal, landed, or estate-associated title evidence
- ९१. Which chapter is the correct source context for the following Volume III fact? “When such words appear, the decoder should preserve the source term and then explain its function.”**
- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
 (B) Chapter 8: Titles, Scholarship, and Status
 (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
 (D) Chapter 4: Symbols, Abbreviations, and Formulae
- ९२. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 120 Vaiyakarana should not be removed; it identifies a learned branch and prepares the title index of the finished volume.”**
- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
 (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
 (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
 (D) Chapter 26: Abbreviation and Number Key
- ९३. Which chapter is the correct source context for the following Volume III fact? “That note records a reading or copying context in 2008, showing that the Panji was not merely a remote inherited document but an active record still being read, copied, and transmitted in the modern period.”**
- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
 (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
 (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
 (D) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- ९४. Choose the statement that best reflects the source rule or argument in Chapter 3.**
- (A) The heading is the first map of the entry, but it is only a starting point, not a boundary.
 (B) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.
 (C) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.
 (D) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.

१५. Which Index root is linked with: महिषी, मंगरौनी, जमदौली, and learned/marriage routes?

- (A) एकहरा-root
- (B) खण्डबला-root
- (C) कुजौली-root
- (D) पाली-root

१६. In the Volume III glossary, what is the correct reading note/basic sense for “double slash number, e.g. १०//०”?

- (A) a compound or uncertain register number that must be preserved exactly
- (B) a grammarian or grammar specialist
- (C) another or collateral line; a sign of branch separation or additional continuation
- (D) son of; the most common descent marker

१७. Which Panji term or marker is described as: the beginning of a village-related field or village record?

- (A) दौ / दौ
- (B) भाषाविद्
- (C) ग्रामारम्भ
- (D) पंजी / Panji

१८. Which chapter is the correct source context for the following Volume III fact? “Slash and reference-pattern notes Form Type How to treat it २३/१० single slash Keep as one string; usually follows उ.टी. or शा. ३७/१० single slash Can recur in scholarly/title- bearing lines; compare entry context. १०//० double slash Do not replace with १०/०.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

१९. Which chapter is the correct source context for the following Volume III fact? “Entry 6: an unheaded Uptip continuation Entry 6 is simply marked “उ.टी.” and should be treated as a continuation rather than an isolated fragment.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

१००. Which chapter is the correct source context for the following Volume III fact? “Entry 224: the final Puwaripar closing register Entry 224 is the final entry in the Khand 2 source sequence.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

१०१. Which chapter is the correct source context for the following Volume III fact? “In ordinary modern language, it may be called a genealogical register, but that phrase is not enough.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

१०२. Which chapter is the correct source context for the following Volume III fact? “3 Record relation markers. सुत, सुता, अपरा, प्र., and नी. help identify whether the titled person is ancestor, descendant, or marriage link.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 29: Scholar, Title, and Status Index
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

१०३. Which statement is specifically supported by Chapter 30, “How to Reconstruct a Family Line from the Uptip”?

- (A) Jyotirvid and Vaiyakarana identify learned functions; महो / म.म. marks high scholarly status; and Shobhnath and Shrinath must be read through both name and scholarly designation.
- (B) Worked example type 3 - a late ड्योढ़ी or estate-house cluster Stage Reading method Source situation A final ड्योढ़ी or estate-house cluster contains बाबू, वाबू, सिंह, and modern or late- status names.
- (C) Entry 66: Ishahpur-Pali within the Mahishi field Entry 66 opens “इशहपुर पाली उपटीप: महिषीसँ.” This heading must be read carefully.
- (D) The editor should preserve the source form in transcription and use Teterihar as the normalized search form in the index.

१०४. Which Panji term or marker is described as: lineage; to be indexed under lineage, not only personal name?

- (A) शा.
- (B) bracketed number
- (C) वंश
- (D) कन्या-line

१०५. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Villages as Genealogical Anchors”?

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा

१०६. Which chapter is the correct source context for the following Volume III fact? “The major titles and markers are राजा, राय, बाबू, सिंह, ठाकुर, रायबहादुर, महामहोपाध्याय, डा., प्रो., प्रधानाचार्य, समाजशास्त्री, साहित्यकार, and professional modern markers such as IAS and IPS.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

१०७. In the Volume III glossary, what is the correct reading note/basic sense for “ग्रामारम्भ”?

- (A) the beginning of a village-related field or village record
- (B) a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries
- (C) an entry-opening or explanation marker separating heading from body
- (D) a branch or sub-branch marker

१०८. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 221 is a classic example of a crowded collateral branch, with multiple sons and daughter-links recorded in compact formulae.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar

१०९. Which statement is specifically supported by Chapter 8, “Titles, Scholarship, and Status”?

- (A) Entry 13 also includes Harshi’s son Achyutanand, Ghosaut- Mahighar-Rupnath, Khandbala-Ugra Singh-Mohan Singh, Pali-Bachh, and a daughter route toward Jaliyā-Pyarelal-Bachcha/Harivansh Narayan and Sarisab-Bhailal.
- (B) The sign ' . . ' is part of the record and must remain visible as an absence or damaged reading.
- (C) Jiveshwar’s daughter-linked group includes Jyotirvid Bhavnath, Vaiyakarana Shyamnath, Mahamahopadhyaya Shrinath, and Vaiyakarana Shobhnath.
- (D) Where the text is compressed, the title should be marked as identifying evidence, not expanded into unsupported biography.

११०. Which chapter is the correct source context for the following Volume III fact? “If the entry says “Somadatta suto Shaktinath” or in Devanagari “सोमदत्त सुतो शक्ति नाथ,” the reader must understand that Shaktinath is being presented in relation to Somadatta.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura

१११. Which statement is specifically supported by Chapter 26, “Abbreviation and Number Key”?

- (A) Mithila’s Panji tradition preserves names of scholars, ritual specialists, grammarians, commentators, learned householders, and public figures through titles and descriptors.
- (B) Cross-reference and route map for Entries 15-24 The chapter’s principal movement is from Jonki-Sarisab into Badhiyam-Pavoli, then into Ujan, Parvapalli, Rupouli, and Badka Gam.
- (C) Example 3: प्र. before a nickname A phrase such as प्र. बच्ची, प्र. दूनाकौ, प्र. यादव जी, or प्र. शक्ति नाथ points to a styled or alternate name.
- (D) This is how the Panji becomes a record not only of who came from whom, but also of how knowledge and status were transmitted.

११२. Which statement is specifically supported by Chapter 1, “The Panji as Memory, Map, and Social Record”?

- (A) A reader may make a working family tree for private study, but the published reconstruction must show its evidence.
- (B) The word editor and the title Sahitya Saroj are important because they show literary and public recognition entering the record.
- (C) Once a village has been recognized as a genealogical anchor, the reader must ask how the line travels from that anchor into other places, houses, titles, and marriage fields.
- (D) The full formula must be followed: name, father, branch, village, cross-reference, and associated marriage line.

११३. Which statement is correctly supported by Chapter 1 in Volume III?

- (A) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.
- (B) A responsible reader must distinguish between source, interpretation, and historical conclusion.
- (C) Migration and marriage routes show how branches moved, settled, and connected across villages.
- (D) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.

११४. Which statement is correctly supported by Chapter 1 in Volume III?

- (A) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.
- (B) Every village name must be read not as a bare place but as a genealogical marker.
- (C) The scholar, title, and status index is not a biographical dictionary.
- (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.

११५. Which chapter is the correct source context for the following Volume III fact? “A number such as २७६/१० or १०//० must not be silently corrected before it is indexed.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

११६. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

११७. Which chapter is the correct source context for the following Volume III fact? “The source states “अथ तैतरीहार सोदरपुर ... ग्रामरम्भ,” which means that another Soderpur-linked village beginning is introduced before a new numbered entry appears.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

११८. Which chapter is the correct source context for the following Volume III fact? “The phrase “एते कीर्तिनाथ द्वादश विवाह” is therefore structurally important: marriage is not incidental; it is one of the devices by which branch-continuity is preserved.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

११९. Which statement is specifically supported by Chapter 31, “Limits, Gaps, and Editorial Principles”?

- (A) Entry 28 opens Chapahi and shows several daughter-routes into Surgan, Mandar, Lohna-Sakaradhi, Karamha, Budhwal, and Kujouli.
- (B) Decoding the Panji of Mithila, Volume III | Page 312 the wording must show that an interpretation is being made.
- (C) The group must be read as a daughter- linked or marriage-mediated branch, moving through Pali-Haridev- Balkrishna and Mandar-Ratipati.
- (D) They help identify the social role of the branch and must be indexed together with the name without replacing the underlying personal name.

१२०. Which one of the following Panji term/function pairs is correctly matched? Focus term: क्रम / sequence

- (A) क्रम / sequence — a learned-title marker indicating a scholar or scholarly household
- (B) क्रम / sequence — source order, which must be preserved because it is meaningful
- (C) क्रम / sequence — a major debate or scholastic honorific title
- (D) क्रम / sequence — modern title normally indicating Professor where the context is modern

१२१. Which statement is specifically supported by Chapter 27, “Place Index”?

- (A) It often leads to the village and family into which the daughter-line is connected. पौत्र / पौत्री Grandson/granddaughter A generation marker.
- (B) When a place follows सँ, read it as a relational marker: the relation comes from, through, or toward that place according to the surrounding formula.
- (C) When reading a long entry, it is helpful to divide it into small numbered decoding units.
- (D) That note records a reading or copying context in 2008, showing that the Panji was not merely a remote inherited document but an active record still being read, copied, and transmitted in the modern period.

१२२. Which chapter is the correct source context for the following Volume III fact? “The title वैयाकरण attached to Manbharan must be preserved; it identifies a scholarly branch within the Badka Gam movement.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

१२३. Which chapter is the correct source context for the following Volume III fact? “Cross-reference and route map for Entries 15-24 The chapter’s principal movement is from Jonki-Sarisab into Badhiyam-Pavoli, then into Ujan, Parvapalli, Rupouli, and Badka Gam.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 27: Place Index
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

१२४. Which chapter is the correct source context for the following Volume III fact? “Since Entry 100 clearly opens “उपटीप फवारिपार रूचौलि उजान,” Entry 99 must be treated as the last entry of”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

१२५. Which chapter is the correct source context for the following Volume III fact? “Tisaut, Khandbala, Naruan, Soderpur, Pabouli, Valiyas, and Mandar must all be indexed as routes connected to the same Ruchouli-Ujan structure.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

१२६. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 27 A Panji entry is therefore read with two eyes at once: one eye on kinship, the other on geography.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharamपुर, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 3: How to Read a Panji Entry

१२७. Which chapter is the correct source context for the following Volume III fact? “The index can point the reader toward the entry, but the entry grammar must complete the identification.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 28: Personal Name Index

१२८. Which chapter is the correct source context for the following Volume III fact? “Entry 15: Jonki-Sarisab and the opening of Badhiyam-Pavoli Entry 15 begins with “उ.टी. जोंकी-सरिसब, बड़ियाम पर्वपल्ली.” The heading itself is transitional.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharamपुर
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

१२९. In Volume III, the source entry range 79–99 is attached to which chapter cluster?

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharamपुर, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharamपुर

१३०. Which one of the following Panji term/function pairs is correctly matched? Focus term: repeated reference number

- (A) repeated reference number — a style, known-as, or probable name marker before an alternate name or form
- (B) repeated reference number — an internal confirmation or repeated link that must be preserved
- (C) repeated reference number — a modern title marking Doctor where context is modern
- (D) bracketed number — an internal confirmation or repeated link that must be preserved

१३१. Which statement is specifically supported by Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) The entry also includes Tantrik Babu Nityanand Singh, Sarisab- Nanu-Pandit Jagaddhar, and Pali-Kamaladatt.
- (B) The strongest status vocabulary in the chapter includes ठाकुर, बाबू, राजा, महाराज, महाराज कुमार, म.कु., महामहोपाध्याय, प्रो., धर्मधुरीण, and assembly or modern
- (C) The reader should therefore treat this chapter as the practical beginning of the book’s decoding method.
- (D) The brevity of the entry does not make it unimportant; it records a closing Lalganj route into Naruan and Khandbala status memory.

१३२. Which chapter is the correct source context for the following Volume III fact? “When the source is damaged, mark the reading as uncertain rather than producing a clean but unsupported modern form.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 7: Migration and Marriage Routes

१३३. Which one of the following Panji term/function pairs is correctly matched? Focus term: double slash number, e.g. १०//०

- (A) वैदिक — a compound or uncertain register number that must be preserved exactly
- (B) double slash number, e.g. १०//० — a compound or uncertain register number that must be preserved exactly
- (C) double slash number, e.g. १०//० — a branch or sub-branch marker
- (D) double slash number, e.g. १०//० — the formal register label used in Khand 2, not an ordinary adjective or detachable appendix

१३४. Which chapter is the correct source context for the following Volume III fact? “Saraskavi Gunānand is the major opening anchor, followed by Bholanath, Shridhar, Abhayanaath, Pinaknath, Hridaynath, Lilanath, Yadunath, Tulanath, Baidyanath, Premnath, Vishwanath, Mitranath, and related branches.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

१३५. Which chapter is the correct source context for the following Volume III fact? “This volume therefore follows a conservative rule: preserve the source form first, decode it second, and interpret it only after showing the evidence.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 28: Personal Name Index
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

१३६. Which statement is correctly supported by Chapter 3 in Volume III?

- (A) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (B) A village in the Panji functions as a genealogical coordinate, not merely a modern address.
- (C) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.
- (D) The personal name index must keep names tied to entry range, place field, and relation note.

१३७. Which statement is specifically supported by Chapter 6, “Villages as Genealogical Anchors”?

- (A) Cross-reference and route map for Entries 62–78 The principal route is Pali-root: Mahishi-Pali, Mahishi-Sotipura, Mahishi-Pali-Dhane-Rampur, Ishahpur-Pali, Mahishi-Gangoli-
- (B) Second, the final title index must gather those titled figures without removing them from their genealogical context.
- (C) The route to Raja Teknath Chaudhary and Maharaj Maheshwar Singh marks a status layer that must be retained beside the descent line.
- (D) The reader should be able to see whether a village organizes an entry or merely participates in one relationship within it.

१३८. Which chapter is the correct source context for the following Volume III fact? “Learning through family Scholarship is recorded as part of lineage memory, not as a separate academic CV.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 25: Full Glossary of Panji Terms

१३९. Which one of the following Panji term/function pairs is correctly matched? Focus term: कन्या-line

- (A) कन्या-line — a large book or source division
- (B) कन्या-line — a daughter-line pathway through सुता plus village and receiving-family formulae
- (C) double slash number, e.g. १०//० — a daughter-line pathway through सुता plus village and receiving-family formulae
- (D) शास्त्रार्थ मार्तण्ड — a daughter-line pathway through सुता plus village and receiving-family formulae

१४०. Which one of the following Panji term/function pairs is correctly matched? Focus term: बाबू

- (A) बाबू — a daughter-line pathway through सुता plus village and receiving-family formulae
- (B) डॉ. — a social or public-status title, not a genealogical relation term
- (C) सँ — a social or public-status title, not a genealogical relation term
- (D) बाबू — a social or public-status title, not a genealogical relation term

१४१. Which chapter is the correct source context for the following Volume III fact? “Entries 147-148: Ratauli-Darihira and the turn toward Ujan Entry 147 opens with “अथ रतौली दरिहरा ग्रामारम्भ.” This phrase makes Ratauli a new village-start, not a passing reference.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklara, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

१४२. Which one of the following Index-root pairings is correctly matched? Focus root: एकहरा-root

- (A) एकहरा-root — कन्हौली and रूचौली
- (B) एकहरा-root — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
- (C) माण्डर-root — कन्हौली and रूचौली
- (D) एकहरा-root — त्रिपुरौली, सुल्हनी, and पुड़े

१४३. Which statement is correctly supported by Chapter 2 in Volume III?

- (A) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.
- (B) The personal name index must keep names tied to entry range, place field, and relation note.
- (C) If a daughter-link is treated as a son-line, the genealogy will be distorted.
- (D) The heading is the first map of the entry, but it is only a starting point, not a boundary.

१४४. Which chapter is the correct source context for the following Volume III fact? “Entry 88: Haripur as a sub-route Entry 88 introduces Haripur inside the Balirajpur-Pahitola cluster and names Yanthranath Mishra.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

१४५. Which chapter is the correct source context for the following Volume III fact? “Entry 66: Ishahpur-Pali within the Mahishi field Entry 66 opens “इशहपुर पाली उपटीप: महिषीसँ.” This heading must be read carefully.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklara, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

१४६. Which chapter cluster contains the place/branch field “Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

१४७. Which chapter decodes the entry cluster described as “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

१४८. Which chapter is the correct source context for the following Volume III fact? “The names and titles are important, but the grammar is still Panji grammar: descent, daughter-lines, village receiving lines, and cross-reference numbers.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

१४९. Which one of the following Index-root pairings is correctly matched? Focus root: बुधवाल-root

- (A) बुधवाल-root — रूचौली, नरुआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
- (B) पवौली-root — परियाम्ब, गंगोरा, and डुमरा
- (C) बुधवाल-root — परियाम्ब, गंगोरा, and डुमरा
- (D) पाली-root — परियाम्ब, गंगोरा, and डुमरा

१५०. Which statement is specifically supported by Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura”?

- (A) Every name must be read through descent, place, marriage, title, and branch-continuity.
- (B) The Sadanand branch is especially important because it brings in Raghunandan, Pandua, Lachi, Sarisab-Chandramani, and further daughter-linked groups.
- (C) Editorial caution A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (D) The Uptip Panji material is too important to remain locked inside abbreviated entries.

१५१. Which statement is specifically supported by Chapter 2, “What Is Uptip?”?

- (A) When a heading contains two or three place- names, the reader should expect a networked entry.
- (B) Tisaut, Khandbala, Naruan, Soderpur, Pabouli, Valiyas, and Mandar must all be indexed as routes connected to the same Ruchouli-Ujan structure.
- (C) The repeated appearance of Mahesh, Vanshamani, and Mandar-Arjun-Dharadhar shows how one name can move through several relational units.
- (D) The next unit gives Bhiravan’s sons Luchai/Premnath, Keshi/Nandipati, and related lines.

१५२. In the practical method for approaching an Uptip entry, what is step 2?

- (A) only after these steps, summarize the entry in prose
- (B) identify the opening ancestor or first named person
- (C) read the heading and list all place-names in it
- (D) note every cross-reference number

१५३. In Volume III, the source entry range 159–178 is attached to which chapter cluster?

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

१५४. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “How to Reconstruct a Family Line from the Uptip”?

- (A) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

१५५. Which chapter is the correct source context for the following Volume III fact? “For example, घोसौत, घुसौत, धोसोत, and धोसौत must remain visible as variants even when the index gives one standard headword.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 27: Place Index
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

१५६. Which chapter is the correct source context for the following Volume III fact? “Use only where the source gives the marker; do not add it to ordinary learned names. महा वैयाकरण / वैयाकरण / वैया.”

- (A) Chapter 27: Place Index
- (B) Chapter 29: Scholar, Title, and Status Index
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

१५७. Which chapter is the correct source context for the following Volume III fact? “It repeatedly opens a person, then follows a daughter-link, then introduces an अपरा branch, then returns to a son-line, then cites another village, then brings in a title or status-bearing house.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

- १५८. Which chapter is the correct source context for the following Volume III fact? “For example, a heading joining Sarisab and Pahitola should be read as a branch-field, not as two unrelated place-names accidentally placed together.”**
- (A) Chapter 6: Villages as Genealogical Anchors
 (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
 (C) Chapter 25: Full Glossary of Panji Terms
 (D) Chapter 30: How to Reconstruct a Family Line from the Uptip
- १५९. Which chapter is the correct source context for the following Volume III fact? “A village followed by “सँ” is not an incidental address; it is a genealogical bridge.”**
- (A) Chapter 29: Scholar, Title, and Status Index
 (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
 (C) Chapter 26: Abbreviation and Number Key
 (D) Chapter 1: The Panji as Memory, Map, and Social Record
- १६०. Which one of the following Panji term/function pairs is correctly matched? Focus term: डॉ.**
- (A) डॉ. — teacher or scholar title
 (B) म.म.उ. — a modern title marking Doctor where context is modern
 (C) डॉ. — the formal register label used in Khand 2, not an ordinary adjective or detachable appendix
 (D) डॉ. — a modern title marking Doctor where context is modern
- १६१. Which statement is specifically supported by Chapter 3, “How to Read a Panji Entry”?**
- (A) The line is not to be read as a single straight descent; it is a collateral network under a Mahishi-Gangoli heading.
 (B) Primary caution A title is evidence of role or social memory, not proof of biography outside the Panji entry.
 (C) Raghunath’s daughter-linked line contains Vaiyakarana Pinakapani and Vaiyakarana Shulpani through Karamha-Shivdatt- Mahidhar and Soderpur-Kamdev.
 (D) Likewise, Soderpur, Pali, Naruan, Mandar, Harianb, Khandbala, Pabouli, Budhwal, and other repeated places must be treated as genealogical coordinates.
- १६२. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 50 Continuity without false certainty The time frame from 450 A.D. to 2009 A.D. gives the volume its large horizon, but it must not lead to false certainty.”**
- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
 (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
 (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
 (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- १६३. Which Index root is linked with: परियाम्ब, गंगोरा, and डुमरा?**
- (A) नरउन-root
 (B) सरिसब-root
 (C) बुधवाल-root
 (D) एकहरा-root

१६४. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

१६५. Which statement is specifically supported by Chapter 30, “How to Reconstruct a Family Line from the Uptip”?

- (A) Valias- Thengni-Bachche/Ugrapati and Soderpur-Kari appear early, showing that Gangoli is not isolated.
- (B) Entries 49-51: Kachhua / Kachhuwa closing sequence Entry 49 is headed “उ.टी. दिगउन्ध सँ कछुआ.” Kari/Krishnanand’s sons Kaushalyanand/Dularnath and Damodar are linked through Pali- Modnath-Durivaya and Khandbala-Theghi.
- (C) It shows what the source says, marks what the source does not say, and gives later readers enough evidence to test the line again.
- (D) If this method is followed, the Badhiyam-Parvapalli-Rupouli cluster becomes readable as a structured genealogical field rather than a crowded list of names.

१६६. Which chapter decodes the entry cluster described as “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar

१६७. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 163 Entry 61: Mahiya-Soderpur and the move toward Katka Entry 61 opens “उपटीप महिया” and then states “अथ महिया सोदरपुर.” This is another formal village opening under the Soderpur field.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

१६८. Which statement is specifically supported by Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) It identifies a ritual or learned status within the entry, and the line must be read as both genealogical and scholarly-ritual.
- (B) A compact line that contains a father, a village, a daughter, another village, a title, and a number may represent several generations of remembered movement.
- (C) Entry 41: The Puwaripar Digaunth-Soderpur opening Entry 41 begins as “पुवारिपार उप.टीप दिगउन्ध सँ” and then states “अथ दिगउन्ध सोदरपुर ग्रामारम्भ.” This opening is structurally important.
- (D) The second may be a place attachment: the person or the related branch is linked with a village through सँ.

१६९. Which chapter is the correct source context for the following Volume III fact? “Entry 61 closing: Soderpur-Katka as transition The end of Entry 61 opens another formal village beginning: “अथ सोदरपुर कटका ग्रामारम्भ.” This is not a new numbered chapter in the source, but it is a clear internal transition.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

१७०. Which statement is correctly supported by Chapter 5 in Volume III?

- (A) Symbols and abbreviations are working signs; they decide how the record should be read.
- (B) A Panji entry must be read unit by unit, not word by word in isolation.
- (C) The source uses traditional formulae alongside modern titles, showing a living register across time.
- (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.

१७१. Which Panji term or marker is described as: a large book or source division?

- (A) entry number
- (B) खण्ड
- (C) नी.
- (D) ग्रामारम्भ

१७२. Choose the statement that best reflects the source rule or argument in Chapter 1.

- (A) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.
- (B) A village in the Panji functions as a genealogical coordinate, not merely a modern address.
- (C) The Index is treated as the controlling register, not as a decorative appendix.
- (D) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.

१७३. In Volume III, the source entry range 41–51 is attached to which chapter cluster?

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

१७४. Which chapter is the correct source context for the following Volume III fact? “This is the first major point after the early Sarisab and Badhiyam expansions where the book must show how one Index root opens into a dense network of scholarly figures, daughter-lines, regional movement, and cross-referenced settlement routes.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (D) Chapter 8: Titles, Scholarship, and Status

१७५. Choose the statement that best reflects the source rule or argument in Chapter 2.

- (A) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (B) Uptip appears as उपटीप and is often abbreviated as उ.टी.
- (C) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (D) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.

१७६. Which chapter is the correct source context for the following Volume III fact? “The chapter therefore treats Entry 210 as a hinge: it keeps the Sauria-Loam-Durgaganj sequence alive, but also begins the Bhakharouli/Bharwarauli material that continues in the next two entries.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 26: Abbreviation and Number Key

१७७. Which statement is specifically supported by Chapter 29, “Scholar, Title, and Status Index”?

- (A) It preserves the social grammar by which descent was remembered: scholarship, ritual authority, title, estate-house connection, royal association, modern education, public office, and professional rank.
- (B) Betia indicates a wider regional reach, but the formula keeps the branch within the Ratauli-Gangoli framework.
- (C) Lakshmidatt’s son Harakhi leads to Parivaya’s son Biharilal; Biharilal is then connected with Khandbala-Maninath-Keshav or Mitrnath, Naruan-Chhatrapati- Gokulnath, and Mandar-Durgadatt.
- (D) The second error is presentism: treating only the most recent information as useful and ignoring the older structure.

१७८. Which chapter is the correct source context for the following Volume III fact? “A Panji entry is compact because it assumes that the reader already knows the grammar of the register.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

१७९. Which statement is specifically supported by Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) Decoding the Panji of Mithila, Volume III | Page 236 Entry 214 is the correct stopping point for
- (B) Continuity Across Generations Migration and marriage routes are also routes of continuity.
- (C) The correct method is to keep the settlement and branch frame visible, not to invent missing names.
- (D) This is a typical Panji shift: a heading names one field, but the body immediately follows kinship routes into several villages.

१८०. Which statement is specifically supported by Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) Several links remain dotted, so the entry must be read as an incomplete but valuable closure to the Pude-Gangoli-Khokha-Purnia-Sotipura field.
- (B) Entry 24: Closing Badhiyam before the Sarisab-Soderpur sequence Entry 24 is short but important.
- (C) The status title “Babu” occurs several times and should remain attached to the persons it qualifies.
- (D) Again the heading is not a wall; the genealogy travels where the relationship demands.

१८१. Which chapter is the correct source context for the following Volume III fact? “Kameshwar, Vaidya Shiveshwar, Ganeshwar, Satishwar, and later modern markers including I.A.S., M.B.B.S., Professor, and L.L.B. are placed inside the same genealogical grammar.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapara, and Kachhua
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

१८२. Which Panji term or marker is described as: source order, which must be preserved because it is meaningful?

- (A) खण्ड
- (B) शाखा
- (C) क्रम / sequence
- (D) आई.ए.एस. / आई.पी.एस.

१८३. Which statement is correctly supported by Chapter 30 in Volume III?

- (A) The place index is genealogical rather than a modern administrative gazetteer.
- (B) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (C) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (D) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.

१८४. Which Panji term or marker is described as: a status/title marker that must stay with name and place context?

- (A) ठाकुर
- (B) सुत
- (C) लिख्यते / लिख्यते:
- (D) आचार्य

१८५. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Migration and Marriage Routes”?

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

१८६. Which chapter is the correct source context for the following Volume III fact? “The most important title cluster in Entry 11 is the Ruchouli- Ekharā line connected with Mishra Umanath and Prof.”

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 27: Place Index
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

१८७. Which one of the following Panji term/function pairs is correctly matched? Focus term: उ.टी.

- (A) उ.टी. — a root or origin label useful when comparing the index to entries
- (B) उ.टी. — an Uptip cross-reference inside the Uptip material
- (C) उ.टी. — a lineage branch attached to a person, title-bearing line, or village cluster
- (D) उ.टी. — a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries

१८८. Which statement is specifically supported by Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura”?

- (A) The repeated appearance of Darhara, Soderpur, Sarisab, Karamha, Naruan, and Khandbala shows that Mahishi-Pali is not a narrow local field.
- (B) It becomes a Soderpur-controlled movement in which additional settlements, scholarly branches, marriage networks, and status-bearing houses are all woven into one compressed Panji field.
- (C) 2 No silent correction A corrupt or doubtful source form is marked; it is not quietly replaced by a smoother form.
- (D) A Panji entry is compact because it assumes that the reader already knows the grammar of the register.

१८९. Which statement is specifically supported by Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) The form पाँ or पं. generally points toward पंडित or a learned Brahminical title, but again the source form should be preserved.
- (B) For the family researcher, the rule is simple but strict: do not detach a person from the route.
- (C) Primary caution A title is evidence of role or social memory, not proof of biography outside the Panji entry.
- (D) Decoding the Panji of Mithila, Volume III | Page 232 This is a compact but important chapter.

१९०. Which chapter is the correct source context for the following Volume III fact? “Place-forms such as माड़रि, शारदापुर, सुल्हनी, मंगलबनी, मंगरौनी, नडुआर, नरुआड़, बेहट, नवटोल, and चम्पानगर-ड्योढ़ी should be indexed with variant spellings.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

१९१. Which one of the following Panji term/function pairs is correctly matched? Focus term: अथ

- (A) सँ — an opening particle marking the start of a new source unit or subunit
- (B) खण्ड — an opening particle marking the start of a new source unit or subunit
- (C) अथ — an opening particle marking the start of a new source unit or subunit
- (D) अथ — the beginning of a village-related field or village record

१९२. In the Volume III glossary, what is the correct reading note/basic sense for “खण्ड”?

- (A) a major debate or scholastic honorific title
- (B) modern title normally indicating Professor where the context is modern
- (C) a large book or source division
- (D) a learned-title marker indicating a scholar or scholarly household

१९३. Which statement is specifically supported by Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) Modern educational and professional initials are part of the source memory and should be retained in the note, not expanded by guesswork.
- (B) The entry shows a dense network of daughter-lines, Vedic and Pathak identifiers, repeated Pali and Naruan links, and the appearance of Ruchouli-Ekhara and Khandbala.
- (C) The title D.G.P. must be kept because it identifies a modern status layer in the genealogy.
- (D) The index should preserve source forms while giving a standard search form where evidence permits.

१९४. Which chapter is the correct source context for the following Volume III fact? “The entry shows how a Tarauni line can remain Karmahā-linked while becoming visible through multiple settlements.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

१९५. Which chapter is the correct source context for the following Volume III fact? “Betia indicates a wider regional reach, but the formula keeps the branch within the Ratauli-Gangoli framework.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

१९६. Which chapter is the correct source context for the following Volume III fact? “The later section of Entry 22 gives several daughter-linked routes through Buddhinath, Bhagirath, Riddhinath, and related branches.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 6: Villages as Genealogical Anchors

१९७. Which sequence correctly follows the stated method for reading an Uptip entry? Step focus: 4 to 5

- (A) 9. preserve every uncertain or missing portion → 1. identify the entry number
- (B) 9. preserve every uncertain or missing portion → 10. only after these steps, summarize the entry in prose
- (C) 1. identify the entry number → 7. note every cross-reference number
- (D) 4. mark each occurrence of सुत, सुतो, सुतौ, and सुता → 5. separate son-lines from daughter-lines

१९८. Which chapter is the correct source context for the following Volume III fact? “When the text says that someone is linked with a village through सँ, the reader must ask what kind of link is being recorded.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

१९९. Choose the statement that best reflects the source rule or argument in Chapter 1.

- (A) The scholar, title, and status index is not a biographical dictionary.
- (B) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.
- (C) A Panji entry is read with one eye on kinship and the other on geography.
- (D) Every village name must be read not as a bare place but as a genealogical marker.

२००. Which one of the following Index-root pairings is correctly matched? Focus root: नरउन-root

- (A) खण्डबला-root — त्रिपुरौली, सुल्हनी, and पुड़े
- (B) नरउन-root — परियाम्ब, गंगोरा, and डुमरा
- (C) कर्महा-root — त्रिपुरौली, सुल्हनी, and पुड़े
- (D) नरउन-root — त्रिपुरौली, सुल्हनी, and पुड़े

२०१. Which chapter is the correct source context for the following Volume III fact? “The exact reading must be decided from the surrounding formula, but the principle is fixed: सुता marks a route, not merely a name.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 3: How to Read a Panji Entry

२०२. Which chapter is the correct source context for the following Volume III fact? “Harapati is the key opening point, with Rudrapati, Mani or Vidyapati, and Nidhi or Dharapati forming major descendants or branch markers.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

२०३. Which one of the following Panji term/function pairs is correctly matched? Focus term: अपरा

- (A) कुल — another or collateral line; a sign of branch separation or additional continuation
- (B) अपरा — another or collateral line; a sign of branch separation or additional continuation
- (C) वैयाकरण — another or collateral line; a sign of branch separation or additional continuation
- (D) अपरा — same as previously indicated, preventing creation of a false new relation

२०४. Which chapter is the correct source context for the following Volume III fact? “The phrase ग्रामारम्भ marks a formal beginning, while the Kanhauli-to- Ujan heading shows that the entry will not remain inside one settlement.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 25: Full Glossary of Panji Terms

२०५. Which statement is correctly supported by Chapter 26 in Volume III?

- (A) The Index is treated as the controlling register, not as a decorative appendix.
- (B) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (C) A Panji entry is read with one eye on kinship and the other on geography.
- (D) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.

२०६. Which chapter is the correct source context for the following Volume III fact? “The forms कोइलखाहा, कोइलखाहा, खौखा, पूर्णियाँ, धानेरामपुर, फुलगामा, पुडे, पुडै, नरउन, and नरुआड़ should be indexed with spelling variants.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 27: Place Index
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२०७. Which chapter is the correct source context for the following Volume III fact? “The word सुता must therefore be read as a temporal signal as well as a kinship signal.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

२०८. Which chapter is the correct source context for the following Volume III fact? “The latter part of Entry 46 gives Tirthamani, Yogmani, Govardhan, Raghumani, Tekmani, Yogananand, Vikal, Baidyanath, Ratnanath, Hiranath, and Taranath.”

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua

२०९. Which chapter is the correct source context for the following Volume III fact? “The entry shows repeated daughter-lines into Soderpur, Naruan, Mandar, Pabouli, Khauul, and Khandbala.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

२१०. Which chapter is the correct source context for the following Volume III fact? “These gaps must be left visible, because the source preserves the branch form even where the personal name is absent or damaged.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 8: Titles, Scholarship, and Status

२११. Which one of the following Panji term/function pairs is correctly matched? Focus term: bracketed number

- (A) अथ — an entry or sub-reference number whose role depends on position
- (B) bracketed number — a status/title marker that must stay with name and place context
- (C) मीमांसक — an entry or sub-reference number whose role depends on position
- (D) bracketed number — an entry or sub-reference number whose role depends on position

२१२. Which chapter cluster contains the place/branch field “Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura”?

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

२१३. Which statement is specifically supported by Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan”?

- (A) The term अपरा usually introduces another line, another connection, or a collateral branch.
- (B) The mention of an editor of Aryavarta inside the genealogy is methodologically important.
- (C) It shows that Mangrauni is not a terminal point but a bridge through which Sulhani lines move toward Raima and then into the Naduar/Naruar sequence.
- (D) The rule of this chapter is therefore simple but strict: no title should be removed from the genealogical explanation.

२१४. Which chapter decodes the entry cluster described as “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

२१५. Which chapter is the correct source context for the following Volume III fact? “It is a major sign for branch separation. स्यैव / स्येव Same as previously indicated A compact “same as above/same reference” signal.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

२१६. Which chapter is the correct source context for the following Volume III fact? “Once a village has been recognized as a genealogical anchor, the reader must ask how the line travels from that anchor into other places, houses, titles, and marriage fields.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 29: Scholar, Title, and Status Index

२१७. In the practical method for approaching an Uptip entry, what is step 8?

- (A) mark every अपरा as a possible additional branch
- (B) note every cross-reference number
- (C) record every village named after सँ
- (D) read the heading and list all place-names in it

२१८. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 254 type abbreviation depending on context surrounding title and name must guide the reading. ज्यो.”

- (A) Chapter 27: Place Index
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 3: How to Read a Panji Entry

२१९. Which statement is specifically supported by Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattpura, and Kachhua”?

- (A) This is a scholarly branch as well as a descent branch: the word Mimansak attached to Yogadatt is a title of learned identity inside the genealogical flow.
- (B) The word Pauranik is another status marker: it identifies a learned or textual specialization inside the branch.
- (C) Decoding the Panji of Mithila, Volume III | Page 212 shows how Rajoura-Rampur spreads into Gangoli and other relation- houses.
- (D) Place-forms such as माड़ि, शारदापुर, सुल्हनी, मंगलबनी, मंगरौनी, नडुआर, नरूआड़, बेहट, नवटोल, and चम्पानगर-ड्योढ़ी should be indexed with variant spellings.

२२०. Which one of the following Panji term/function pairs is correctly matched? Focus term: शा.

- (A) पंडित / पं. — a recurring source cross-reference abbreviation whose expansion is edition-specific
- (B) शा. — a compressed son-line marker introducing one son or a group of sons
- (C) शा. — a recurring source cross-reference abbreviation whose expansion is edition-specific
- (D) शा. — a root or origin label useful when comparing the index to entries

२२१. Which statement is specifically supported by Chapter 25, “Full Glossary of Panji Terms”?

- (A) When इति appears with a date or a named copyist or reader, the reader is seeing not only genealogy but also the history of the record’s copying or consultation.
- (B) If a name is called a वंश marker, it should be indexed under lineage, not only under personal name.
- (C) Mauj’s son Nena/Hridaynath/Harinaath is linked with Budhwal- Devanath and Soderpur-Damodar.
- (D) Important uncertainties The source contains variant and damaged forms such as महिवी/महिषी, सोतिपूरा/सोतिपुरा, खण्डबला/Ravandbala, पाहीटोल/पाही टोल, मङ्गदपट्टी, मंगलबनी, मंगरौनी, जमदौली, चिगरौनी, चियाटोल, and खड़रात.

२२२. Which chapter decodes the entry cluster described as “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

२२३. Identify the correct chapter context for this source-derived Panji decoding fact: “A family cannot responsibly claim a connection merely because a familiar name appears somewhere in the record.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 27: Place Index
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

२२४. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “How to Read a Panji Entry”?

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 27: Place Index
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 3: How to Read a Panji Entry

२२५. Which statement is correctly supported by Chapter 2 in Volume III?

- (A) A Panji entry is read with one eye on kinship and the other on geography.
- (B) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.
- (C) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (D) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.

२२६. Choose the statement that best reflects the source rule or argument in Chapter 29.

- (A) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.
- (B) The scholar, title, and status index is not a biographical dictionary.
- (C) The Index is treated as the controlling register, not as a decorative appendix.
- (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.

२२७. Choose the statement that best reflects the source rule or argument in Chapter 30.

- (A) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (B) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (C) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (D) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.

२२८. Which statement is correctly supported by Chapter 6 in Volume III?

- (A) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.
- (B) A village in the Panji functions as a genealogical coordinate, not merely a modern address.
- (C) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.
- (D) Symbols and abbreviations are working signs; they decide how the record should be read.

२२९. Which statement is specifically supported by Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) The full identification should therefore include the person’s relation, the linked place, the relevant title if present, and the branch context.
- (B) The decoder must therefore keep titles beside fathers, villages, and marriage routes.
- (C) It includes Bholanath or Tulanath, Lakshminath, Ram or Dihanath, Lakshman or Dimbhnath, Bharat or Balbhadra, Raghunath, Mathuranath, Kedarnath, Meghnath, Sundar Kumar, Shachinath, Tejnath, Kripanath, and Kamalnath.
- (D) The reader must preserve these chains because repeated names such as Jankinath, Lakshminath, and Dharmanath are distinguishable only through village and title context.

२३०. Which chapter is the correct source context for the following Volume III fact? “Marriage links If a titled name appears after सुता, record it as a marriage/daughter link until the grammar proves otherwise.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

२३१. Which chapter is the correct source context for the following Volume III fact? “Entry 215 opens a new cluster under Khandbala, Bhor, and Rajgram, so the next chapter should begin there rather than extending the Loam-Sauria-Ruchouli-Katihar material further.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

२३२. Which one of the following Panji term/function pairs is correctly matched? Focus term: दौ / दौ

- (A) दौ / दौ — a compact marriage or relational completion marker, not a personal name
- (B) नैयायिक — a compact marriage or relational completion marker, not a personal name
- (C) दौ / दौ — grandson or granddaughter; a generation marker
- (D) दौ / दौ — a compound or uncertain register number that must be preserved exactly

२३३. Which Panji term or marker is described as: a Mimamsa scholar?

- (A) सुता
- (B) मीमांसक
- (C) सुतौ
- (D) सँ

२३४. Which chapter is the correct source context for the following Volume III fact? “Chapter 28: the personal name is indexed there, while title/status meaning is indexed here.”

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 29: Scholar, Title, and Status Index
- (C) Chapter 27: Place Index
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

२३५. Which chapter decodes the entry cluster described as “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२३६. Which statement is specifically supported by Chapter 8, “Titles, Scholarship, and Status”?

- (A) It usually introduces multiple male descendants from the preceding person. सुता Daughter or daughters of A daughter-line or marriage-line marker.
- (B) The proper method is to attach the title to the nearest name and then ask whether the surrounding entry extends that status to a branch, a
- (C) It remains in the Sulhani- Behat-Navtol field and includes Modnath, Tej Nath, Hemnath, Vachaspati, Vimalnath, Vivek Nath, Khojnath, Kumudnath, Suman, Shambhunath, Narayan, and then the phrase beginning 'दहौरा अथ त्रिपुरौली नरउन ग्रामारम्भ'.
- (D) Decoding the Panji of Mithila, Volume III | Page 65 The editor should therefore read titles as route evidence.

२३७. Which chapter is the correct source context for the following Volume III fact? “The Panji preserves old lineage memory, later settlement memory, scholarly and status memory, marriage memory, and modern additions in one documentary body.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

२३८. Which statement is specifically supported by Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan”?

- (A) The reference map contains many उ.टी., शा., slash-number, double- slash, and irregular reference forms.
- (B) The decoder must recover the route from the internal sequence of names, kinship terms, places, and titles.
- (C) Modern dates, titles, and professional signs are therefore part of the documentary layer, not an interruption of genealogy.
- (D) The significant point is that Batouri does not replace the earlier villages; it becomes another route inside the Digaunth field.

२३९. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 68 appears after अपरा, ask what collateral branch it opens.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 27: Place Index

२४०. Which one of the following Panji term/function pairs is correctly matched? Focus term: शास्त्रार्थ मार्तण्ड

- (A) ग्रामारम्भ — a major debate or scholastic honorific title
- (B) शास्त्रार्थ मार्तण्ड — lineage; to be indexed under lineage, not only personal name
- (C) शास्त्रार्थ मार्तण्ड — a major debate or scholastic honorific title
- (D) शास्त्रार्थ मार्तण्ड — a large book or source division

२४१. In the practical method for approaching an Uptip entry, what is step 10?

- (A) only after these steps, summarize the entry in prose
- (B) mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (C) read the heading and list all place-names in it
- (D) identify the entry number

२४२. Which chapter is the correct source context for the following Volume III fact? “If the source says वैयाकरण, the decoder can say that the person is marked by grammatical learning.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२४३. In the practical method for approaching an Uptip entry, what is step 9?

- (A) record every village named after सँ
- (B) preserve every uncertain or missing portion
- (C) read the heading and list all place-names in it
- (D) separate son-lines from daughter-lines

२४४. Which chapter is the correct source context for the following Volume III fact? “Entry 59 opens the next cluster, Hati- Teterihar-Soderpur-Sarisab, and is not decoded here.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

२४५. Which chapter is the correct source context for the following Volume III fact? “Its purpose is genealogical: to help the reader find where a place appears, how it functions in the formula, and which variant spellings must be kept visible.”

- (A) Chapter 27: Place Index
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२४६. Choose the statement that best reflects the source rule or argument in Source Note and Index Rule.

- (A) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.
- (B) Every name is read through descent, place, marriage, title, and branch-continuity.
- (C) Migration and marriage routes show how branches moved, settled, and connected across villages.
- (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.

२४७. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 44 The early layer of the record The early layer of the Panji should be read as foundational memory.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

२४८. Which statement is specifically supported by Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) The opening field is Sarisab and its related Khangur- Sakuri-Pahitola-Ujan cluster, but the record quickly proves that an entry-heading is an entrance, not a wall.
- (B) The decoder should therefore read सुता, दौहित्र, अपरा, village-link, and title together.
- (C) This is a scholarly branch as well as a descent branch: the word Mimansak attached to Yogadatt is a title of learned identity inside the genealogical flow.
- (D) The title वैयाकरण is important here because it identifies the learned status of the branch inside a dense daughter-linked route.

२४९. Which one of the following Panji term/function pairs is correctly matched? Focus term: भाषाविद्

- (A) repeated reference number — linguist or language scholar
- (B) म.म.उ. — linguist or language scholar
- (C) भाषाविद् — linguist or language scholar
- (D) : — linguist or language scholar

२५०. Which chapter is the correct source context for the following Volume III fact? “Shambhunath, Ugri, Bechan, Raghuwar, Vaidya Thothi, Dullah, Balah, Mohan, Govind, Giridhari, Goshain, Gopal, Haladhar, Rajendra or Bachchu, Vishwanath, Bhagirath, Ramkrishna, Jyotirvid forms, and Kedar- related lines are woven into a single, late, layered entry.”

- (A) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

२५१. Which one of the following Index-root pairings is correctly matched? Focus root: सरिसब-root

- (A) सरिसब-root — खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters
- (B) नरउन-root — खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters
- (C) सरिसब-root — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
- (D) सरिसब-root — भखरौली

२५२. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 190 The chapter also demonstrates why the Index must control the reading.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२५३. Choose the statement that best reflects the source rule or argument in Chapter 1.

- (A) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.
- (B) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (C) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (D) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.

२५४. Which statement is specifically supported by Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) Soderpur is the governing root, but the chapter reaches Sarisab, Pali, Naruan, Karamha, Mandar, Budhwal, Khoaāl, Ekharā, Kujouli, Khandbala, Valiyas, Surgan, and Katka.
- (B) Decoding the Panji of Mithila, Volume III | Page 35 The postposition सँ is one of the most heavily loaded words in the records.
- (C) Decoding the Panji of Mithila, Volume III | Page 86 महामहोपाध्याय, बाबू, राजा, डा., प्रो., and अभियंता must be treated as identifying evidence, not decorative language.
- (D) A number such as २७६/१० or १०//० must not be silently corrected before it is indexed.

२५५. Which chapter is the correct source context for the following Volume III fact? “The entries are often introduced by expressions such as “अथ ... ग्रामारम्भ,” meaning that the record of a particular village or branch begins here.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

२५६. Which statement is correctly supported by Chapter 2 in Volume III?

- (A) A responsible reader must distinguish between source, interpretation, and historical conclusion.
- (B) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.
- (C) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.
- (D) Migration and marriage routes show how branches moved, settled, and connected across villages.

२५७. Which chapter is the correct source context for the following Volume III fact? “The person’s name, father’s name, title, and branch become fully meaningful only when the village-link is understood.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

२५८. Choose the statement that best reflects the source rule or argument in Chapter 28.

- (A) Symbols and abbreviations are working signs; they decide how the record should be read.
- (B) Migration and marriage routes show how branches moved, settled, and connected across villages.
- (C) Every name is read through descent, place, marriage, title, and branch-continuity.
- (D) The personal name index must keep names tied to entry range, place field, and relation note.

२५९. Which chapter is the correct source context for the following Volume III fact? “The record includes Thakur, Babu, Raja, Maharaj, Maharaj Kumar, Mahamahopadhyaya, Professor, Member of Legislative Assembly, and Deodhi-related lineages.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

२६०. Which one of the following Panji term/function pairs is correctly matched? Focus term: नी.

- (A) entry number — an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (B) नी. — an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (C) डौ. — an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (D) नी. — a grammarian or grammar specialist

२६१. Which chapter decodes the entry cluster described as “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

२६२. Which chapter is the correct source context for the following Volume III fact? “Entry 26 therefore shows how a Panji line can carry medieval-style formulae and modern offices in the same genealogical breath.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 8: Titles, Scholarship, and Status

२६३. Which Panji term or marker is described as: a register-style number, usually a cross-reference or source locator?

- (A) single slash number, e.g. २४४/०९
- (B) repeated reference number
- (C) bracketed number
- (D) ||

२६४. Which chapter is the correct source context for the following Volume III fact? “Vertical link Read the nearest सुत phrase to establish who is son of whom; copy the place attached to that phrase.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

२६५. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 54 Soderpur, Karamha, Naruan, Mandar, Harianb, Khandbala, Gangoli, Ratauli, Rajoura, Sihauli, Chanaur, Darbhanga, Purnea, Katihar, Araria, and Gadhbanaili show that the Panji is a map of extended Mithila memory.”

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 3: How to Read a Panji Entry

२६६. Which statement is specifically supported by Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) The entry quickly moves to Lilanath’s daughter-link, which connects with Khandbala and Maharaj Bahadur Chhatra Singh.
- (B) The movement shows how Khauai-linked branches connect to Soderpur, Darhara, Pabouli, Sarisab, Kujouli, and Simarwad.
- (C) Forms such as २०२/०५, २८६/०९, १०३/१०, and longer or irregular forms with double slashes should not be casually changed.
- (D) The goal is not to force the record into modern simplicity but to make its own system understandable.

२६७. Which chapter is the correct source context for the following Volume III fact? “The source then gives an अपरा for Hemadatt’s son Bhimadatt/Balaji, linked with Parhat-Beheradhi-Chudamani and Pauranik Tekmani.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

२६८. Choose the statement that best reflects the source rule or argument in Chapter 27.

- (A) The place index is genealogical rather than a modern administrative gazetteer.
- (B) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.
- (C) A responsible reader must distinguish between source, interpretation, and historical conclusion.
- (D) The source uses traditional formulae alongside modern titles, showing a living register across time.

२६९. Which Panji term or marker is described as: sons of; a plural son-line marker?

- (A) सुतौ
- (B) शाखा
- (C) म.म.उ.
- (D) पंजी / Panji

२७०. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 235 Entry 212 also marks the shift toward the Kanhauli-Ujan and Ruchouli-Katihar material.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar

२७१. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 55 source-form should be preserved, while the index may provide a standardized search form.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 3: How to Read a Panji Entry

२७२. Which statement is specifically supported by Chapter 8, “Titles, Scholarship, and Status”?

- (A) Do not over-read A ड्योढ़ी heading is a location/status marker; it is not by itself a complete genealogy.
- (B) A later descendant may be known through a professional or learned title that preserves a new layer of identity.
- (C) Central argument The Panji is not merely a list of names; it is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (D) The purpose is not to modernize the title away, but to make its genealogical value visible.

२७३. Which statement is specifically supported by Chapter 2, “What Is Uptip?”?

- (A) The line may be moving toward a house whose standing was known beyond the immediate branch.
- (B) But a real family network contains brothers, daughters, daughters’ marriage lines, alternative branches, later settlements, and repeated names.
- (C) The first and most important abbreviation is उ.टी., also written as उ० टी०, उ० टी०, or in full as उपटीप.
- (D) The method must remain the same in every chapter: every name should be read through descent, place, marriage, title, and branch-continuity.

२७४. Which chapter is the correct source context for the following Volume III fact? “The next सुता phrase should be read as a marriage/daughter-line connection unless further evidence confirms direct descent.”

- (A) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 3: How to Read a Panji Entry

२७५. Which Panji term or marker is described as: an Uptip cross-reference inside the Uptip material?

- (A) . . .
- (B) उ.टी.
- (C) खण्ड
- (D) entry number

२७६. Which chapter is the correct source context for the following Volume III fact? “Numbers are copied exactly, including slash patterns. सुता and अपरा have been treated with branch discipline.”

- (A) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (B) Chapter 28: Personal Name Index
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

२७७. Which chapter cluster contains the place/branch field “Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२७८. Which statement is specifically supported by Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura”?

- (A) Chapter overview This volume began with a simple problem: the Uptip Panji is densely written, formulaic, damaged in places, and difficult for a modern reader to follow.
- (B) The presence of दौहित्र warns the reader that the entry is not moving by direct male descent at that point.
- (C) The later part of Entry 58 introduces Vishweshwar/Dish, Mansukh, Dhir, Hira, Karamha-Kamalnayan-Krishnanand, and Soderpur-Padmapati.
- (D) Entry 103 shows the Puwaripar cluster as a meeting point of scholarship, village, and marriage identity.

२७९. In the Volume III glossary, what is the correct reading note/basic sense for “अथ”?

- (A) an opening particle marking the start of a new source unit or subunit
- (B) teacher or scholar title
- (C) source order, which must be preserved because it is meaningful
- (D) son of; the most common descent marker

२८०. Which statement is specifically supported by Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) Collateral movement is especially important in entries where several sons or several daughters are grouped together.
- (B) It may begin with one ancestor, name his sons, then show where those sons or daughters were linked by marriage, then point to another village, then cite a cross- reference number, then introduce a new branch, and then return to a related family.
- (C) Their recurrence confirms that the Pude-Naruan cluster preserves both traditional and modern status vocabulary.
- (D) The line may be moving toward a house whose standing was known beyond the immediate branch.

२८१. In the Volume III glossary, what is the correct reading note/basic sense for “bracketed number”?

- (A) family or lineage body pointing to family memory
- (B) an entry or sub-reference number whose role depends on position
- (C) a daughter-line pathway through सुता plus village and receiving-family formulae
- (D) a learned-title marker indicating a scholar or scholarly household

२८२. Which chapter is the correct source context for the following Volume III fact? “A responsible reader must distinguish between source, interpretation, and historical conclusion.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

२८३. Which statement is correctly supported by Chapter 3 in Volume III?

- (A) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (B) A Panji entry must be read unit by unit, not word by word in isolation.
- (C) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.
- (D) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.

२८४. Which statement is correctly supported by Chapter 1 in Volume III?

- (A) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.
- (B) The place index is genealogical rather than a modern administrative gazetteer.
- (C) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (D) A village in the Panji functions as a genealogical coordinate, not merely a modern address.

२८५. Which statement is specifically supported by Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) The text then follows Ishdatt, Bholi, Khandbala-Revathinath-Hemnath, and Harianb-Dullah.
- (B) Entry 62 also contains a modern-like expansion through names such as Jhapati/Dinanand, Tarānand, Vidyanand, Bhimanand, Panchanand, Chumme/Chandranand, Krishnanand, Vishwanath, Kartik, Munchun/Madanand, and Yoganand.
- (C) It is the same method applied to the next field: every name must be read through descent, place, marriage, title, and branch-continuity.
- (D) Its subject is not an isolated individual but a network of descent, marriage, place, and memory.

२८६. Choose the statement that best reflects the source rule or argument in Source Note and Index Rule.

- (A) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.
- (B) A Panji entry must be read unit by unit, not word by word in isolation.
- (C) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (D) A Panji entry is read with one eye on kinship and the other on geography.

२८७. Which statement is specifically supported by Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) It tells us that a family line was placed in a village field, that certain sons or daughters connected the line to other houses, that a title or learned identity was preserved, and that later additions extended the branch into additional settlements.
- (B) It is the Panji’s normal pattern: a root cluster expands, crosses into another field, and then returns through a related branch.
- (C) This is significant because Ekharā and Khandbala are separate index roots but appear here inside the Soderpur-controlled movement.
- (D) The same entry contains Gangora-Budhwal, Ganeshwar, Tantreshwar, Muktishwar, Bhagwan Ji, Radheshwar, Khandbala, Babu Nandishwar Singh, and Pramod Nandan Singh.

२८८. Which Panji term or marker is described as: a recurring source cross-reference abbreviation whose expansion is edition-specific?

- (A) ॥
- (B) सँ
- (C) शा.
- (D) वैयाकरण

२८९. Which chapter is the correct source context for the following Volume III fact? “The notation also preserves a modern social detail, including an inter-religious marriage marker, without using it to reconstruct anything that the source does not explicitly say.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

२९०. Which chapter is the correct source context for the following Volume III fact? “The decoder asks whose son or daughter the person is, which village or house is attached by सँ, what scholarly, ritual, estate, or modern title is present, and whether”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 26: Abbreviation and Number Key

२९१. Which one of the following Panji term/function pairs is correctly matched? Focus term: पौत्र / पौत्री

- (A) स्यैव / स्येव — grandson or granddaughter; a generation marker
- (B) पौत्र / पौत्री — linguist or language scholar
- (C) पौत्र / पौत्री — a heightened title for a great grammarian
- (D) पौत्र / पौत्री — grandson or granddaughter; a generation marker

२९२. Which statement is correctly supported by Source Note and Index Rule in Volume III?

- (A) Every name is read through descent, place, marriage, title, and branch-continuity.
- (B) Uptip appears as उपदीप and is often abbreviated as उ.टी.
- (C) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (D) Migration and marriage routes show how branches moved, settled, and connected across villages.

२९३. Which chapter is the correct source context for the following Volume III fact? “The purpose of this chapter is not to impose one final expansion on every abbreviation.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 8: Titles, Scholarship, and Status

२९४. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Full Glossary of Panji Terms”?

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 25: Full Glossary of Panji Terms

२९५. In the Volume III glossary, what is the correct reading note/basic sense for “राजा / महाराज”?

- (A) royal, landed, or estate-associated title evidence
- (B) a major Sanskrit high learned honorific
- (C) a relational particle linking village, person, and family relation; not a mechanical “from” every time
- (D) a modern title marking Doctor where context is modern

२९६. Which chapter is the correct source context for the following Volume III fact? “The reader must therefore examine the grammar around सुत, सुता, अपरा, and the nearest place formula before stating any relationship.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar

२९७. Which chapter is the correct source context for the following Volume III fact? “This is a scholarly branch as well as a descent branch: the word Mimansak attached to Yogadatt is a title of learned identity inside the genealogical flow.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

३९८. Which chapter is the correct source context for the following Volume III fact? “Modern educational and professional initials are part of the source memory and should be retained in the note, not expanded by guesswork.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 27: Place Index
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 28: Personal Name Index

३९९. Which chapter cluster contains the place/branch field “Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

३००. Which one of the following Panji term/function pairs is correctly matched? Focus term: :

- (A) आचार्य — an entry-opening or explanation marker separating heading from body
- (B) : — a large book or source division
- (C) : — an entry-opening or explanation marker separating heading from body
- (D) : — linguist or language scholar

३०१. In Volume III, the source entry range 52–58 is attached to which chapter cluster?

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

३०२. Which chapter is the correct source context for the following Volume III fact? “Reconstruction method Shows how to move from one entry into a cautious family-line chart.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

३०३. Which chapter is the correct source context for the following Volume III fact? “The question is always: whose son or daughter is this person; which village is attached by सँ; which title or house-marker is preserved; and whether the line continues through सुता, सुतो, अपरा, a source number, or a new heading.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

३०४. Which statement is specifically supported by Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) The entries show that Panji evidence should be read as a network of descent, marriage, title, and place, not merely as a sequence of names.
- (B) The fourth is the title route: what scholarly, ritual, public, or estate title identifies a person or branch?
- (C) Entry 40 is a bare or blank heading in the supplied reading; the next active cluster begins at Entry 41 with दिगउन्ध-सोदरपुर and will be treated in
- (D) Decoding the Panji of Mithila, Volume III | Page 136 repeated names: Ganganath, Jagdish, Vamdev, Badri, and Manhar become clear only when their village and reference-number contexts are preserved.

३०५. Which chapter is the correct source context for the following Volume III fact? “A stable name is one not hidden by dots and not merely a title without a personal name.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 27: Place Index
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

३०६. Which chapter is the correct source context for the following Volume III fact? “When the source gives a nickname after प्र., keep the full phrase: for example, फूच्ची प्र., बौकू प्र., बंगाली प्र., or गोविन्द जी.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 28: Personal Name Index
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

३०७. Choose the statement that best reflects the source rule or argument in Chapter 4.

- (A) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (B) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (C) Symbols and abbreviations are working signs; they decide how the record should be read.
- (D) The heading is the first map of the entry, but it is only a starting point, not a boundary.

३०८. Which chapter is the correct source context for the following Volume III fact? “The chapter also contains variant forms: दिगउन्ध / दिगउन्ध, बटूरी, बइरी, सनकोरु, भट्टपुरा / भदपूरा, कछुआ / कछुवा, खौआल / खोआल, हरिअम्ब / हरिअम, सरिसब / सरिसव, and पबौली / पवौली.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

३०९. In the practical method for approaching an Uptip entry, what is step 3?

- (A) separate son-lines from daughter-lines
- (B) note every cross-reference number
- (C) identify the opening ancestor or first named person
- (D) read the heading and list all place-names in it

३१०. Which chapter is the correct source context for the following Volume III fact? “If present, it should be preserved because it changes the generational reading. कौ / का / कः Attached epithet or branch- name marker Often follows a nickname, branch name, or identifying form.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

३११. Which chapter is the correct source context for the following Volume III fact? “Cross-reference and route map for Entries 52-58 The main chapter route is Kanhauli-Soderpur to Ujan and Mangrauni, then Mani-Soderpur to Sarisab and Bhattapura.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

३१२. Which chapter is the correct source context for the following Volume III fact? “The word दौहित्र may explain why a person appears in a particular entry even if he does not belong to the direct male line of the preceding name.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 3: How to Read a Panji Entry

३१३. Which statement is specifically supported by Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) The entry is valuable because it shows an explicitly scholarly continuation inside the Navtol branch.
- (B) Third, it contains a rich scholarly and status layer, including Pathak, Pauranik, Jyotishi, Vaiyakarana, Shastrarth Martand, Professor, Doctor, M.A., Ph.D., D.Litt, Babu, Raja, and Upadhyay markers.
- (C) In a modern index, all these places should be recorded, but not all should be treated as the same type of place.
- (D) This is significant because Ekhara and Khandbala are separate index roots but appear here inside the Soderpur-controlled movement.

३१४. Which chapter is the correct source context for the following Volume III fact? “Sometimes it connects the present entry with another numbered location in the same or related register.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 25: Full Glossary of Panji Terms

३१५. Which chapter is the correct source context for the following Volume III fact? “2 No silent correction A corrupt or doubtful source form is marked; it is not quietly replaced by a smoother form.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

३१६. In the Volume III glossary, what is the correct reading note/basic sense for “वंश”?

- (A) lineage; to be indexed under lineage, not only personal name
- (B) a register-style number, usually a cross-reference or source locator
- (C) modern service-title markers when preserved in the source context
- (D) a status/title marker that must stay with name and place context

३१७. Which one of the following Panji term/function pairs is correctly matched? Focus term: म.म.उ.

- (A) entry number — an abbreviation for महामहोपाध्याय
- (B) मो. न. — an abbreviation for महामहोपाध्याय
- (C) म.म.उ. — an abbreviation for महामहोपाध्याय
- (D) नैयायिक — an abbreviation for महामहोपाध्याय

३१८. Choose the statement that best reflects the source rule or argument in Chapter 3.

- (A) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.
- (B) A village in the Panji functions as a genealogical coordinate, not merely a modern address.
- (C) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (D) A Panji entry is read with one eye on kinship and the other on geography.

३१९. Which statement is specifically supported by Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) Until the entire cross-reference system is mapped, such forms must not be normalized silently.
- (B) The end of the entry contains several forward-looking links to Mangrauni, Gangoli, Chanaur, Sihauli, Jhanjharpur, Bhor-Khandbala, and other nodes.
- (C) Every indexed name must be tested against relation, place, number, and title before it is used in reconstruction.
- (D) The latter part of Entry 46 gives Tirthamani, Yogmani, Govardhan, Raghumani, Tekmani, Yoganand, Vikal, Baidyanath, Ratnanath, Hiranath, and Taranath.

३२०. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Place Index”?

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 27: Place Index

३२१. In the Volume III glossary, what is the correct reading note/basic sense for “।”?

- (A) an internal confirmation or repeated link that must be preserved
- (B) a branch or sub-branch marker
- (C) a Mimamsa scholar
- (D) a strong closure or pause sign that may divide sub-branches inside an entry

३२२. Which chapter is the correct source context for the following Volume III fact? “A heading such as “उप-दीप सकुरी सरिसव-पाहीटोल” tells the reader that the record belongs to an Uptip branch connected with Sakuri, Sarisab, and Pahitola.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 25: Full Glossary of Panji Terms

३२३. Which statement is correctly supported by Source Note and Index Rule in Volume III?

- (A) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (B) The place index is genealogical rather than a modern administrative gazetteer.
- (C) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.
- (D) The scholar, title, and status index is not a biographical dictionary.

३२४. In the Volume III glossary, what is the correct reading note/basic sense for “मीमांसक”?

- (A) family or lineage body pointing to family memory
- (B) an abbreviation for महामहोपाध्याय
- (C) a Mimamsa scholar
- (D) same as previously indicated, preventing creation of a false new relation

३२५. Which chapter is the correct source context for the following Volume III fact? “Entry 40 is a bare or blank heading in the supplied reading; the next active cluster begins at Entry 41 with दिगुन्ध-सोदरपुर and will be treated in”

- (A) Chapter 27: Place Index
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

३२६. In Volume III, the source entry range 196–207 is attached to which chapter cluster?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

३२७. In the Volume III glossary, what is the correct reading note/basic sense for “entry number”?

- (A) teacher or scholar title
- (B) the safest running source unit for citation and cross-checking
- (C) an internal confirmation or repeated link that must be preserved
- (D) a lineage branch attached to a person, title-bearing line, or village cluster

३२८. In the Volume III glossary, what is the correct reading note/basic sense for “म.म.उ.”?

- (A) a major Sanskrit high learned honorific
- (B) a large book or source division
- (C) a lineage branch attached to a person, title-bearing line, or village cluster
- (D) an abbreviation for महामहोपाध्याय

३२९. Which one of the following Panji term/function pairs is correctly matched? Focus term: नैयायिक

- (A) उ.टी. — a Nyaya scholar or logician
- (B) नैयायिक — a Nyaya scholar or logician
- (C) नैयायिक — a style, known-as, or probable name marker before an alternate name or form
- (D) नैयायिक — the safest running source unit for citation and cross-checking

३३०. Which statement is specifically supported by Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua”?

- (A) The title Decoding the Panji of Mithila therefore describes both the need and the method.
- (B) Third, it contains a rich scholarly and status layer, including Pathak, Pauranik, Jyotishi, Vaiyakarana, Shastrarth Martand, Professor, Doctor, M.A., Ph.D., D.Litt, Babu, Raja, and Upadhyay markers.
- (C) Time must be read through father, place, marriage, title, reference number, and branch-continuity.
- (D) The title M.M. shows that the scholarly layer is not incidental; it identifies the branch among many repeated names.

३३१. Which statement is specifically supported by Chapter 31, “Limits, Gaps, and Editorial Principles”?

- (A) The entry also contains the Ramgopal alternate line through Khoaāl-Sarban, Budhwal-Bhimdatt-Lalital, and Darhara-Shivdatt- Bachchan.
- (B) Standard spellings can be supplied in indexes, but the source spelling should remain visible.
- (C) Entry 66: Ishahpur-Pali within the Mahishi field Entry 66 opens “इशहपुर पाली उपटीप: महिषीसँ.” This heading must be read carefully.
- (D) 7 Titles remain attached बाबू, ठाकुर, सिंह, राजा, महाराज, वैदिक, मीमांसक, म.म.उ., डॉ., प्रो. and similar markers are retained.

३३२. Which statement is specifically supported by Chapter 3, “How to Read a Panji Entry”?

- (A) The editor’s duty is to preserve the source and explain the probable function, not to erase difficulty.
- (B) The safe reading is to preserve known personal names and place-routes, identify the cluster, and leave incomplete descent details open for future collation.
- (C) Entries 98-99: Nagwar, Ghosaut, Dharampur, and the closing movement Entry 98 is headed “उपटीप नगवाड़ घोसौत धर्मपुर.” This heading is the clearest sign that the final movement of
- (D) The important structural point is that the entry contains a new village-opening formula inside the larger movement.

३३३. Which statement is specifically supported by Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) The appearance of Ekharā is significant because the Index separately recognizes Ekharā as a root with Kanhauli and Ruchouli routes.
- (B) Decoding the Panji of Mithila, Volume III | Page 280 Names with titles are especially important.
- (C) The entry is shorter than Entry 79, but it is important because it shows the branch widening into several descendant groups.
- (D) The daughter-linked lines of Yagyanath, Kailash, and Subhash contain gaps, so the structure is visible but not all names are recoverable.

३३४. In Volume III, the source entry range 215–224 is attached to which chapter cluster?

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

३३५. In the practical method for approaching an Uptip entry, what is step 5?

- (A) separate son-lines from daughter-lines
- (B) only after these steps, summarize the entry in prose
- (C) identify the entry number
- (D) read the heading and list all place-names in it

३३६. In the practical method for approaching an Uptip entry, what is step 6?

- (A) mark every अपरा as a possible additional branch
- (B) record every village named after सँ
- (C) identify the opening ancestor or first named person
- (D) read the heading and list all place-names in it

३३७. Which chapter is the correct source context for the following Volume III fact? “The heading shows that Lohna is now an active branch-route from Ratauli, while repeated links to Khandbala, Soderpur, Karmahā, Pali, Naruan, and Budhwal keep the branch attached to the larger index field.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

३३८. Which one of the following Index-root pairings is correctly matched? Focus root: करमहा-root

- (A) करमहा-root — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
- (B) पवौली-root — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
- (C) करमहा-root — त्रिपुरौली, सुल्हनी, and पुड़े
- (D) माण्डर-root — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर

३३९. Which Panji term or marker is described as: an opening particle marking the start of a new source unit or subunit?

- (A) स्यैव / स्येव
- (B) सँ
- (C) ॥
- (D) अथ

३४०. Which statement is specifically supported by Chapter 6, “Villages as Genealogical Anchors”?

- (A) Entry 12 therefore bridges the opening cluster to several later chapters: Naruan, Pude, Khandbala, Madari, Valias, Anilpur, and Karamha are all already visible.
- (B) Their recurrence confirms that the Pude-Naruan cluster preserves both traditional and modern status vocabulary.
- (C) The index should preserve source forms while giving a standard search form where evidence permits.
- (D) The place-names tell the reader how the branch is distributed and how its relationships are recorded.

३४१. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 129 Entry 40 appears in the supplied source as “उ.टी. लालगंज” without an expanded genealogical body before Entry 41 begins.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 26: Abbreviation and Number Key

३४२. Identify the correct chapter context for this source-derived Panji decoding fact: “These numbers should not be treated casually as page numbers only, nor should they be forced into a single meaning without checking context.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 29: Scholar, Title, and Status Index
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

३४३. Which statement is correctly supported by Chapter 27 in Volume III?

- (A) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.
- (B) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.
- (C) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.
- (D) The place index is genealogical rather than a modern administrative gazetteer.

३४४. Which chapter is the correct source context for the following Volume III fact? “The key point is continuity: the same source unit contains sons, daughters, place- links, and repeated ॠ. identity markers.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

३४५. In the Volume III glossary, what is the correct reading note/basic sense for “महामहोपाध्याय”?

- (A) royal, landed, or estate-associated title evidence
- (B) a major Sanskrit high learned honorific
- (C) modern service-title markers when preserved in the source context
- (D) source order, which must be preserved because it is meaningful

३४६. Which chapter is the correct source context for the following Volume III fact? “Cross-reference and route map for Entries 62-78 The principal route is Pali-root: Mahishi-Pali, Mahishi-Sotipura, Mahishi-Pali-Dhane-Rampur, Ishahpur-Pali, Mahishi-Gangoli-”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

३४७. Which chapter is the correct source context for the following Volume III fact? “It is an important closing entry because it connects Sakaradhi, Budhwal, Valiyas, Khandbala, and Soderpur while remaining under the Behat heading.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 28: Personal Name Index

३४८. Which statement is specifically supported by Chapter 30, “How to Reconstruct a Family Line from the Uptip”?

- (A) The later Place Index must collect these variants so that a reader can follow the same place across entries.
- (B) Scholarly Branches and Learned Movement The movement of a line is not only geographical.
- (C) The reader should therefore treat this chapter as the practical beginning of the book’s decoding method.
- (D) A reader may make a working family tree for private study, but the published reconstruction must show its evidence.

३४९. Which statement is correctly supported by Chapter 3 in Volume III?

- (A) The heading is the first map of the entry, but it is only a starting point, not a boundary.
- (B) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (C) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.
- (D) A Panji entry is read with one eye on kinship and the other on geography.

३५०. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 222 Entry 192 continues Sulhani-Behat and introduces Navtol.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 28: Personal Name Index
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

३५१. Which chapter is the correct source context for the following Volume III fact? “The safer method is to preserve the source form, identify its function in the sentence, and only then supply a controlled reading note.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 26: Abbreviation and Number Key

३५२. Which one of the following Panji term/function pairs is correctly matched? Focus term: महामहोपाध्याय

- (A) महामहोपाध्याय — a recurring source cross-reference abbreviation whose expansion is edition-specific
- (B) महामहोपाध्याय — a gap, omission, or unreadable source position that must never be filled by conjecture
- (C) स्यैव / स्येव — a major Sanskrit high learned honorific
- (D) महामहोपाध्याय — a major Sanskrit high learned honorific

३५३. Which chapter cluster contains the place/branch field “Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

३५४. Which chapter is the correct source context for the following Volume III fact? “Place names should be indexed with variants. भखरौली and भरवरौली occur in close proximity; रूचौली and रूचौली are likely orthographic variants; लोआम, सौरिया, दुर्गागंज, कटिहार, कन्हौली, उजान, सरिसब, and विठो should all be retained as distinct searchable labels.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

३५५. Which statement is specifically supported by Chapter 31, “Limits, Gaps, and Editorial Principles”?

- (A) Likewise, Soderpur, Pali, Naruan, Mandar, Harianb, Khandbala, Pabouli, Budhwal, and other repeated places must be treated as genealogical coordinates.
- (B) This is a key example of the chapter’s method: the name is meaningful only when read with descent, place, scholarly title, and branch route.
- (C) A title without clear personal name Retain the title phrase but do not create a separate person unless a name is visible.
- (D) Another line marks Vaiyakarana Shobhnath and Mahinath through Ekhar-Bacha-Taradatt and Naruan- Lakshminath.

३५६. Which chapter is the correct source context for the following Volume III fact? “When a place is dotted, damaged, or half-visible, do not reconstruct a clean headword without a note.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 27: Place Index
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

३५७. Which statement is specifically supported by Chapter 32, “Conclusion: The Panji as a Civilization Archive”?

- (A) The correct summary should say that X, son of Y, is linked with a particular village or branch through the source formula.
- (B) A Panji entry is compact because it assumes that the reader already knows the grammar of the register.
- (C) The chapter includes पंडित, वैयाकरण, नैष्ठिक, उपाध्याय, बाबू, राजा, कुमार, केशरे हिन्द, and several Singh and Jha status markers.
- (D) The Panji is not a modern census, not a biography, not a land register, and not a narrative history.

३५८. Which chapter is the correct source context for the following Volume III fact? “The word सुता is the principal doorway into this network, but it is not the only one. दौहित्र, अपरा, village-links through सँ, and reference numbers also help identify marriage movement.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

३५९. Which Panji term or marker is described as: an entry or sub-reference number whose role depends on position?

- (A) bracketed number
- (B) वैयाकरण
- (C) अपरा
- (D) लिख्यते / लिख्यते:

३६०. Which statement is specifically supported by Chapter 30, “How to Reconstruct a Family Line from the Uptip”?

- (A) Decoding the Panji of Mithila, Volume III | Page 120 Vaiyakarana should not be removed; it identifies a learned branch and prepares the title index of the finished volume.
- (B) Do not detach women’s evidence from the genealogy; सुता and marriage-link formulae are structural evidence.
- (C) Title note The title बाबू/ठाकुर/महाराज is retained as part of the identifying phrase, but no external biography is added.
- (D) In this chapter, both terms are essential because many routes move from one root to another through daughters, scholarly houses, and status- bearing households.

३६१. Which statement is specifically supported by Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) The reader must therefore examine the grammar around सुत, सुता, अपरा, and the nearest place formula before stating any relationship.
- (B) Decoding the Panji of Mithila, Volume III | Page 90 Pahitola functions as an entry field while Karamha, Harianb, Khandbala, Pabouli, Mandar, and Darhara serve as relational fields.
- (C) The presence of दौहित्र warns the reader that the entry is not moving by direct male descent at that point.
- (D) Entry 89 explicitly brings in Haripur-Bhattapura and includes Ugra or Kunjbihari, Brajbihari, Avadhbihari, Thakur Balbhadra, Dhaneshwar, Tameshwar, Parmeshwar or Ganesh, Meghnath, Prabhunath, Chandranath, Shyamnath, Rangalal, Nirtlal, Panchmani, and Bechan.

३६२. Which statement is correctly supported by Chapter 32 in Volume III?

- (A) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (B) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (C) The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (D) The personal name index must keep names tied to entry range, place field, and relation note.

३६३. Which statement is specifically supported by Chapter 25, “Full Glossary of Panji Terms”?

- (A) The Uptip is also a reminder that genealogy in Mithila is not merely private family memory.
- (B) The variant heading Behat/Behar should be preserved rather than silently regularized.
- (C) Decoding the Panji of Mithila, Volume III | Page 252 गढ़ Fortified/estate-place component Appears in place names such as गढ़बनैली.
- (D) Every name must be read through descent, place, marriage, title, and branch-continuity.

३६४. In Volume III, the source entry range 147–158 is attached to which chapter cluster?

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua

३६५. Which statement is specifically supported by Chapter 27, “Place Index”?

- (A) Jyotirvid and Vaiyakarana identify learned functions; महो / म.म. marks high scholarly status; and Shobhnath and Shrinath must be read through both name and scholarly designation.
- (B) Decoding the Panji of Mithila, Volume III | Page 147 The Chandidatt line within Entry 52 is also a good example of layered reading.
- (C) If a person is named as the son of a particular father, linked with a village, and given a scholarly title, the title helps identify which branch is being followed.
- (D) Its purpose is genealogical: to help the reader find where a place appears, how it functions in the formula, and which variant spellings must be kept visible.

३६६. Which chapter is the correct source context for the following Volume III fact? “The source is not merely listing descendants; it is showing how the Bhaur-Rajgram branch exchanged ties with earlier routes already decoded in this volume.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

३६७. Which statement is specifically supported by Chapter 25, “Full Glossary of Panji Terms”?

- (A) Its exact expansion may depend on the wider register system, but in practical decoding it functions as a source or reference marker.
- (B) It should be copied exactly and compared in the abbreviation chapter. bracketed number Entry or sub-reference number Numbers in parentheses can mark entries, branches, or reference points.
- (C) When such a title appears, the name must be read together with both the descent formula and the village route.
- (D) Most importantly, they show that the opening Sarisab-Khangur-Sakuri-Pahitola-Ujan cluster is already a wide social map.

३६८. Which statement is specifically supported by Chapter 1, “The Panji as Memory, Map, and Social Record”?

- (A) Decoding the Panji of Mithila, Volume III | Page 321 Do not assume that every place after सँ is the birthplace of the named person.
- (B) The Jayakrishna line is important because it is linked with Mandar, Thengni, Krishnadatt, Khandbala, Babu Ganeshdatt Singh, Surendra, Virendra, Karamha, and Valias.
- (C) Damodar’s daughter-line includes Manish and a partly incomplete route through Tarouni-Karamha-Mandhan and Doctor Badrinath.
- (D) The Panji distinguishes such persons through father-name, village, title, and cross-reference.

३६९. Which chapter is the correct source context for the following Volume III fact? “The branch map depends heavily on सुता and अपरा. सुता introduces daughter-linked or marriage-mediated movement; अपरा opens another line from the same or related branch.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

३७०. Which chapter is the correct source context for the following Volume III fact? “Entry 52: The Kanhauli-Soderpur village opening Entry 52 opens with “उपदीप कन्हौलीसँ उजान” and then states “अथ कन्हौली सोदरपुर ग्रामारम्भ.” This tells the reader that Kanhauli is not being read as a loose place-name.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

३७१. Identify the correct chapter context for this source-derived Panji decoding fact: “The Panji deserves this treatment because it is one of Mithila’s great memory systems.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 7: Migration and Marriage Routes

३७२. Choose the statement that best reflects the source rule or argument in Chapter 3.

- (A) A village in the Panji functions as a genealogical coordinate, not merely a modern address.
- (B) A Panji entry must be read unit by unit, not word by word in isolation.
- (C) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (D) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.

३७३. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

३७४. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 318 To call the Panji a civilization archive is to recognize that it records more than bloodlines.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 28: Personal Name Index

३७५. Which statement is correctly supported by Chapter 4 in Volume III?

- (A) A responsible reader must distinguish between source, interpretation, and historical conclusion.
- (B) Symbols and abbreviations are working signs; they decide how the record should be read.
- (C) The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (D) Migration and marriage routes show how branches moved, settled, and connected across villages.

३७६. Which chapter is the correct source context for the following Volume III fact? “The repeated place phrases - सरिसब सँ, पाली सँ, करमहा सँ, सोदरपुर सँ, खण्डबला सँ, माण्डर सँ, दरिहरा सँ, घुसौत सँ, and many others - tell the reader how descent, marriage, branch settlement, scholarly memory, and estate identity are attached to space.”

- (A) Chapter 27: Place Index
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

३७७. Which chapter is the correct source context for the following Volume III fact? “Resulting statement Safe wording: “The Bhaur-Rajgram reconstruction must be made as a branch chart rather than a single straight line, because the entry repeatedly opens additional Singh/Thakur branches.” F.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

३७८. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 228 Entry 202 is headed 'गंगौली फड़ेसँ महरैल कोइलरवाहा'.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 28: Personal Name Index
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

३७९. Which chapter is the correct source context for the following Volume III fact? “The title of the larger source, “Genome Mapping (450 A.D. to 2009 A.D.) – Mithila’s Panji Prabandh,” indicates the ambition of the work: to map continuity over a very long span of historical memory.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

३८०. Which chapter is the correct source context for the following Volume III fact? “The mention of legislative status is kept as a documentary marker, but the chapter reads it inside the lineage framework.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

३८१. Which Panji term or marker is described as: same as previously indicated, preventing creation of a false new relation?

- (A) स्यैव / स्येव
- (B) प्र.
- (C) ठाकुर
- (D) क्रम / sequence

३८२. Which one of the following Index-root pairings is correctly matched? Focus root: पवौली-root

- (A) पवौली-root — सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका
- (B) एकहरा-root — वढ़ियाम and related Parvapalli/Rupouli movement
- (C) करमहा-root — वढ़ियाम and related Parvapalli/Rupouli movement
- (D) पवौली-root — वढ़ियाम and related Parvapalli/Rupouli movement

३८३. Which statement is specifically supported by Chapter 29, “Scholar, Title, and Status Index”?

- (A) Decoding the Panji of Mithila, Volume III | Page 99 The title map is equally important.
- (B) The opening movement through Budhwal-Manohar-Teknath and Soderpur-Harinath shows that Kanhauli-Ujan does not operate alone; it is constantly routed through Soderpur-related connections.
- (C) It also records scholarship, ritual authority, landholding status, public office, royal or estate-house association, and modern educational rank.
- (D) Decoding the Panji of Mithila, Volume III | Page 255 This glossary should be treated as a practical reader’s tool.

३८४. Which Panji term or marker is described as: an abbreviation for महामहोपाध्याय?

- (A) म.म.उ.
- (B) क्रम / sequence
- (C) पंडित / पं.
- (D) double slash number, e.g. १०//०

३८५. Which chapter is the correct source context for the following Volume III fact? “Rajoura, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, Patnuka, Kansam, and Lalganj are read as one expanding branch field, not as disconnected places.”

- (A) Chapter 27: Place Index
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

३८६. Which statement is specifically supported by Chapter 31, “Limits, Gaps, and Editorial Principles”?

- (A) This is a key example of the chapter’s method: the name is meaningful only when read with descent, place, scholarly title, and branch route.
- (B) Decoding the Panji of Mithila, Volume III | Page 316 Closing note The Panji is a record of memory, not a machine-generated database.
- (C) Sarisab, Pahitola, Ujan, Soderpur, Karamha, Naruan, Mandar, Pali, Harianb, Khandbala, Pabouli, Budhwal, Darhara, and many other names recur because they are not incidental addresses.
- (D) The correct editorial note is that Entry 40 is present as a numbered Lalganj heading, but no complete line is visible in the supplied reading.

३८७. Which Panji term or marker is described as: the safest running source unit for citation and cross-checking?

- (A) entry number
- (B) खण्ड
- (C) आचार्य
- (D) अथ

३८८. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 147 The Chandidatt line within Entry 52 is also a good example of layered reading.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 3: How to Read a Panji Entry

३८९. Which statement is specifically supported by Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) But a real family network contains brothers, daughters, daughters’ marriage lines, alternative branches, later settlements, and repeated names.
- (B) The reader must use father, village, title, reference number, and branch context to distinguish one person from another.
- (C) Sometimes it connects the present entry with another numbered location in the same or related register.
- (D) The editor should not silently repair these into a single modern spelling when the source preserves variation.

३९०. Which statement is specifically supported by Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) The first lesson is that Ujan appears not as a detached locality but as part of a chain of filial, daughter-linked, and village-linked movements.
- (B) A family cannot responsibly claim a connection merely because a familiar name appears somewhere in the record.
- (C) Modern descriptors such as linguist and social worker are not extraneous; they are part of the identifying layer of the Panji.
- (D) Lakshmidhar’s son Jagaddhar is linked with Valias-Rameshwar- Raghunath and Soderpur-Hemdatt.

३९१. In the Volume III glossary, what is the correct reading note/basic sense for “सुतो”?

- (A) royal, landed, or estate-associated title evidence
- (B) a strong closure or pause sign that may divide sub-branches inside an entry
- (C) a compressed son-line marker introducing one son or a group of sons
- (D) an uncertain source abbreviation that must be preserved unless context fixes its expansion

३९३. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Symbols, Abbreviations, and Formulae”?

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

३९३. Which chapter is the correct source context for the following Volume III fact? “Textual archive Numbers such as उ.टी. and शा. preserve the manuscript/register logic through which the record was organized.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

३९४. Which statement is specifically supported by Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.”?

- (A) What first appears to be a dense mass of names will gradually become a structured record of lineage, marriage, village, status, and memory.
- (B) Entry 34: Tarnagar, Ramnagar Deorhi, Purnia, and the status house Entry 34 is headed “उ.टी. सरिसब सोदरपुर-तारनगर रामनगर ड्योढ़ी पूर्णियाँ.” The heading is an important status route.
- (C) The entry is significant because it carries the Khandbala-Bhaur branch into named Deodhi and estate-like locations.
- (D) Title tells us how a person or branch was remembered in learning, ritual, estate, or public status.

३९५. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 219 The structure is a repeated descent-and-marriage register.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

३९६. In the Volume III glossary, what is the correct reading note/basic sense for “वैयाकरण”?

- (A) an Uptip cross-reference inside the Uptip material
- (B) source order, which must be preserved because it is meaningful
- (C) a gap, omission, or unreadable source position that must never be filled by conjecture
- (D) a grammarian or grammar specialist

३९७. Which statement is specifically supported by Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) Decoding the Panji of Mithila, Volume III | Page 206 Sadu Upadhyay, Vaidik, Babu, and Mahant are not decorative; they distinguish persons inside a crowded branch.
- (B) The line is read through repeated daughter-marriages into Khandbala, Soderpur, Darhara, Naruan, Pabouli, Kujouli, and Karmahā.
- (C) The number may be the very evidence that a later settlement belongs to an older branch, or that a marriage line should be connected with another entry.
- (D) Decoding the Panji of Mithila, Volume III | Page 133 The Digaunth cluster is especially important because it combines old-style scholarly identifiers with wide village movement.

३९८. Which chapter cluster contains the place/branch field “Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

३९९. Which Panji term or marker is described as: family or lineage body pointing to family memory?

- (A) उपटीप / Uptip
- (B) अपरा
- (C) कुल
- (D) मीमांसक

४००. Which one of the following Panji term/function pairs is correctly matched? Focus term: उपटीप / Uptip

- (A) उपटीप / Uptip — the formal register label used in Khand 2, not an ordinary adjective or detachable appendix
- (B) उपटीप / Uptip — the safest running source unit for citation and cross-checking
- (C) महा वैयाकरण — the formal register label used in Khand 2, not an ordinary adjective or detachable appendix
- (D) नैयायिक — the formal register label used in Khand 2, not an ordinary adjective or detachable appendix

४०१. In the Volume III glossary, what is the correct reading note/basic sense for “बाबू”?

- (A) a gap, omission, or unreadable source position that must never be filled by conjecture
- (B) a social or public-status title, not a genealogical relation term
- (C) daughter or daughter-line marker that may lead to a marriage-linked village or family
- (D) a daughter-line pathway through सुता plus village and receiving-family formulae

४०२. Which chapter is the correct source context for the following Volume III fact? “Several spellings are unstable or damaged by OCR, including रवण्डबला/रवण्डबला, ड्यौढी/ड्योढी, शुभंकरपुर, उचौरी/उचौदी, गढ़बनैली, धनौलिया, modes of Babu/Maharaj abbreviations, and some Singh-line names.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

४०३. Which statement is specifically supported by Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) Editorial principles for title and status indexing Index the title exactly as it appears before converting it into an English explanation.
- (B) The repeated Khandbala and Naruan links show that the Badhiyam field is being woven into the same wider network already visible in
- (C) When a name is followed by dotted gaps, record the gap instead of supplying a missing father or son.
- (D) by numbering, but it anticipates the wider Behat and Tarouni material that follows later.

४०४. Which chapter cluster contains the place/branch field “Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

४०५. Which chapter is the correct source context for the following Volume III fact? “A person may be intelligible only when read with the village that follows, the daughter-line that carries the connection, the title that distinguishes him, and the branch opened by अपरा.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 2: What Is Uptip?

४०६. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “What Is Uptip?”?

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

४०७. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 34 The word सुता is equally important and more easily misread.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 28: Personal Name Index

४०८. Which chapter is the correct source context for the following Volume III fact? “The rule of this chapter is therefore simple but strict: no title should be removed from the genealogical explanation.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 8: Titles, Scholarship, and Status

४०९. Which statement is specifically supported by Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) The important structural point is that the entry contains a new village-opening formula inside the larger movement.
- (B) Maharaja Maheshwar Singh, Maharajadhiraj Rameshwar Singh Bahadur, Babu Harshadhari Singh, Babu Baladatt Singh, and Rai Bahadur Srinath are not separate historical notes.
- (C) It should be copied exactly and compared in the abbreviation chapter. bracketed number Entry or sub-reference number Numbers in parentheses can mark entries, branches, or reference points.
- (D) The use of Raja and Rai does not replace genealogical grammar; it is inserted into it.

४१०. Which chapter is the correct source context for the following Volume III fact? “For example, if a person’s name is followed by “दरिहरा सँ” or “करमहा सँ,” the reader should not automatically translate this as a simple modern address.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

४११. In the Volume III glossary, what is the correct reading note/basic sense for “ठाकुर”?

- (A) a compact marriage or relational completion marker, not a personal name
- (B) family or lineage body pointing to family memory
- (C) a status/title marker that must stay with name and place context
- (D) a root or origin label useful when comparing the index to entries

४१२. Which Panji term or marker is described as: a compound or uncertain register number that must be preserved exactly?

- (A) कुल
- (B) सुता
- (C) double slash number, e.g. १०//०
- (D) महामहोपाध्याय

४१३. Which statement is specifically supported by Chapter 4, “Symbols, Abbreviations, and Formulae”?

- (A) Decoding the Panji of Mithila, Volume III | Page 239 This chapter is not a minor tailpiece.
- (B) In this sense, the Uptip is a public instrument of social order, even when it records private family lines.
- (C) The forms सुतो and सुतौ are used in the compressed style of the entries to introduce one son or a group of sons.
- (D) The repeated pairings show that a person’s identity is recorded by the branch route as much as by the personal name.

४१४. Which chapter is the correct source context for the following Volume III fact? “The use of professor, Saraswati, and other scholarly identifiers shows that this is not only a village list but a status-bearing family register.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

४१५. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 3: How to Read a Panji Entry

४१६. Which one of the following Index-root pairings is correctly matched? Focus root: पाली-root

- (A) पाली-root — महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (B) पाली-root — सरिसब, दिगुन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका
- (C) कुजौली-root — महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (D) पाली-root — वढ़ियाम and related Parvapalli/Rupouli movement

४१७. Which one of the following Panji term/function pairs is correctly matched? Focus term: राजा / महाराज

- (A) राजा / महाराज — royal, landed, or estate-associated title evidence
- (B) repeated reference number — royal, landed, or estate-associated title evidence
- (C) कन्या-line — royal, landed, or estate-associated title evidence
- (D) राजा / महाराज — a Nyaya scholar or logician

४१८. Which statement is specifically supported by Chapter 6, “Villages as Genealogical Anchors”?

- (A) If a name appears with a village-link that never appears elsewhere in that branch, the reader should not immediately reject it; but he should mark it for comparison.
- (B) Entry 67: Mahishi to Gangoli and Ishahpur Entry 67 explicitly marks “महिषीसँ गंगोली इशहपुर.” This is a bridge entry.
- (C) Entry 28 opens Chapahi and shows several daughter-routes into Surgan, Mandar, Lohna-Sakaradhi, Karamha, Budhwal, and Kujouli.
- (D) The editorial rule is to preserve the source form in context while choosing a normalized form only for the index.

४१९. Which chapter is the correct source context for the following Volume III fact? “Closing note This title and status index shows that Khand 2 preserves more than descent.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

४२०. Which statement is specifically supported by Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) The transition is already prepared by Entry 14, because the Sarisab-root field has been shown to spread into multiple linked houses.
- (B) The edition should preserve the source form in detailed transcription and use standardized forms only in the index.
- (C) The Leeladhar-Sadhu-Kaladhar and Keshidhar-Dhanurdhar routes are important because they bring Naruan, Mandar, Soderpur, Sakaradhi, Pabouli, Sarisab, Khoāāl, Karamha, Khandbala, and Mahesh into the same branch field.
- (D) Again the heading is not a wall; the genealogy travels where the relationship demands.

४२१. Which chapter is the correct source context for the following Volume III fact? “The abbreviation उ.टी. appears in several forms: उ.टी., उ० टी०, उ० टी०, and similar typographical variants.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

४२२. Which chapter cluster contains the place/branch field “Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua”?

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

४२३. Which statement is specifically supported by Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) The repeated appearance of Darhara, Soderpur, Sarisab, Karamha, Naruan, and Khandbala shows that Mahishi-Pali is not a narrow local field.
- (B) The chapter is large because the same root repeatedly throws out collateral lines, daughter-links, learned titles, estate titles, and later settlement memory.
- (C) Anath, Gonad, Devanand, Khushi, Nena, and the Gosaini-linked daughter material must be read as part of the same continuing network.
- (D) Throughout this volume, the standardized English explanation will be Uptip, but the source forms will be preserved whenever the original record is discussed. उ.टी. marks the subsidiary or cross-linked genealogical record.

४२४. Which chapter is the correct source context for the following Volume III fact? “Entry 79: The Balirajpur-Pahitola opening Entry 79 opens the new field with “उपटीप बलिराजपुर-पाहीटोल” and “अथ बलिराज पुर हरिअमर ग्रामारम्भ.” This double signal is important.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 25: Full Glossary of Panji Terms

४२५. Which statement is specifically supported by Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) The Index assigns सरिसब to खांगुड़, सकुरी, and जोंकी; it also gives the surrounding root-map through पवौली, खण्डबला, सोदरपुर, पाली, करमहा, नरउन, सुरगन, कुजौली, and एकहरा.
- (B) Each named person belongs to a distinct route, and the route is determined by descent, place, title, and cross-reference.
- (C) The Loam-Sauria line is therefore one of the connecting bridges between earlier Rajoura-Sihauli material and later Katihar/Kanhoulī/Ruchoulī material.
- (D) Mahiya is not a stray heading; it opens another Soderpur branch before Katka appears.

४२६. Which one of the following Index-root pairings is correctly matched? Focus root: कुजौली-root

- (A) कुजौली-root — त्रिपुरौली, सुल्हनी, and पुड़े
- (B) कुजौली-root — भखरौली
- (C) कुजौली-root — लोआम
- (D) पाली-root — भखरौली

४२७. Which Panji term or marker is described as: a gap, omission, or unreadable source position that must never be filled by conjecture?

- (A) प्रो.
- (B) राजा / महाराज
- (C) . . .
- (D) शास्त्रार्थ मार्तण्ड

४२८. Which chapter is the correct source context for the following Volume III fact? “The second may be a place attachment: the person or the related branch is linked with a village through सँ.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 28: Personal Name Index
- (D) Chapter 7: Migration and Marriage Routes

४२९. According to the Index Control Map, which linked content belongs to पवौली-root?

- (A) रूचौली, नरुआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
- (B) भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (C) भखरौली
- (D) वढ़ियाम and related Parvapalli/Rupouli movement

४३०. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 117 Entry 25: Renewal of the Sarisab-Soderpur cluster Entry 25 begins with “उ.टी. सरिसब-सरिसब” and then opens “अथ सरिसब सोदरपुर ग्राम.” The heading shows a renewal of the Sarisab field through Soderpur.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

४३१. Choose the statement that best reflects the source rule or argument in Chapter 1.

- (A) Uptip appears as उपटीप and is often abbreviated as उ.टी.
- (B) A responsible reader must distinguish between source, interpretation, and historical conclusion.
- (C) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.
- (D) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.

४३२. Which statement is specifically supported by Chapter 7, “Migration and Marriage Routes”?

- (A) Markandeya’s daughter-linked group includes Lokeshwar, Anant, Kantir, Umapati, and Vachaspati.
- (B) It must not be dropped from the decoding because it explains the public or estate identity through which the connection is remembered.
- (C) Scholarly Branches and Learned Movement The movement of a line is not only geographical.
- (D) It shows how a cluster can begin with one village-opening formula and then expand through several linked village fields without losing its genealogical continuity.

४३३. Which chapter is the correct source context for the following Volume III fact? “The repeated links to Soderpur, Khauai, Pali, Pabouli, Karmahā, Naruan, and Khandbala show that Najira is an indexed sub-field of the Ratauli-Gangoli material.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 26: Abbreviation and Number Key

४३४. In the Volume III glossary, what is the correct reading note/basic sense for “डौ.”?

- (A) the formal register label used in Khand 2, not an ordinary adjective or detachable appendix
- (B) a modern title marking Doctor where context is modern
- (C) linguist or language scholar
- (D) a relational particle linking village, person, and family relation; not a mechanical “from” every time

४३५. Which chapter is the correct source context for the following Volume III fact? “Entry 40 is blank or unexpanded in the supplied text and must be recorded honestly as such.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 6: Villages as Genealogical Anchors

४३६. Which statement is specifically supported by Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) When such a title appears, the name must be read together with both the descent formula and the village route.
- (B) Rameshwar’s son Rudradatt is linked with Karamha-Sundar-Lochan and Soderpur-Mahipati.
- (C) Decoding the Panji of Mithila, Volume III | Page 170 The entry contains further movement through Kanhouli-Soderpur, Khoaāl, Sarisab, Khandbala, and Mandar.
- (D) Where the route is visible but the exact date is not, the route should still be explained.

४३७. Which sequence correctly follows the stated method for reading an Uptip entry? Step focus: 3 to 4

- (A) 2. read the heading and list all place-names in it → 3. identify the opening ancestor or first named person
- (B) 6. record every village named after सँ → 5. separate son-lines from daughter-lines
- (C) 3. identify the opening ancestor or first named person → 4. mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (D) 8. mark every अपरा as a possible additional branch → 3. identify the opening ancestor or first named person

४३८. Which chapter is the correct source context for the following Volume III fact? “Closing note The Place Index shows that Khand 2 is a social geography as much as a genealogy.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (C) Chapter 27: Place Index
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

४३९. Which chapter is the correct source context for the following Volume III fact? “When a village appears in a heading, the reader should treat it as a principal anchor for that entry or cluster.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 6: Villages as Genealogical Anchors

४४०. Which chapter is the correct source context for the following Volume III fact? “Entry 64: Mahishi to Sotipura Entry 64 is headed “उपदीप महिषीसँ सोतिपूरा.” This heading marks a movement from the Mahishi-Pali field toward Sotipura.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 28: Personal Name Index

४४१. Choose the statement that best reflects the source rule or argument in Chapter 1.

- (A) Every village name must be read not as a bare place but as a genealogical marker.
- (B) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (C) The scholar, title, and status index is not a biographical dictionary.
- (D) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.

४४२. Which chapter is the correct source context for the following Volume III fact? “Primary caution A title is evidence of role or social memory, not proof of biography outside the Panji entry.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 25: Full Glossary of Panji Terms

४४३. Which statement is specifically supported by Chapter 26, “Abbreviation and Number Key”?

- (A) If a name appears with a village-link that never appears elsewhere in that branch, the reader should not immediately reject it; but he should mark it for comparison.
- (B) The end of the entry contains several forward-looking links to Mangrauni, Gangoli, Chanaur, Sihauli, Jhanjharpur, Bhor-Khandbala, and other nodes.
- (C) Styled as / known as / alias marker Usually introduces an alternate name, nickname, or public style.
- (D) Therefore, every occurrence of सुत must be marked before the genealogy is reconstructed.

४४४. In the Volume III glossary, what is the correct reading note/basic sense for “सुतौ”?

- (A) a root or origin label useful when comparing the index to entries
- (B) a compound or uncertain register number that must be preserved exactly
- (C) sons of; a plural son-line marker
- (D) a social or public-status title, not a genealogical relation term

४४५. Which one of the following Panji term/function pairs is correctly matched? Focus term: ऋ.

- (A) शाखा — a style, known-as, or probable name marker before an alternate name or form
- (B) ऋ. — a style, known-as, or probable name marker before an alternate name or form
- (C) ऋ. — son of; the most common descent marker
- (D) ऋ. — a compact marriage or relational completion marker, not a personal name

४४६. Which statement is specifically supported by Chapter 3, “How to Read a Panji Entry”?

- (A) It helps identify a person, distinguish one branch from another, and preserve the social or intellectual memory through which a family became known.
- (B) Decoding the Panji of Mithila, Volume III | Page 236 Entry 214 is the correct stopping point for
- (C) If the reader follows only the villages and ignores the kinship terms, the record will lose its genealogical structure.
- (D) The repeated appearance of Mahesh, Vanshamani, and Mandar-Arjun-Dharadhar shows how one name can move through several relational units.

४४७. Which chapter decodes the entry cluster described as “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) Chapter 13: Entries 52–58: Kanhouli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

४४८. Which statement is specifically supported by Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) Decoding the Panji of Mithila, Volume III | Page 152 Lakshminath is linked to Naruan-Tejnath-Kamalanath and Soderpur- Babujan.
- (B) Entry 62 also contains a modern-like expansion through names such as Jhapati/Dinanand, Tarānand, Vidyanand, Bhimanand, Panchanand, Chumme/Chandranand, Krishnanand, Vishwanath, Kartik, Munchun/Madanand, and Yoganand.
- (C) The Loam-Sauria line is therefore one of the connecting bridges between earlier Rajoura-Sihauli material and later Katihar/Kanhouli/Ruchouli material.
- (D) Decoding the Panji of Mithila, Volume III | Page 236 Entry 214 is the correct stopping point for

४४९. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 28: Personal Name Index
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

४५०. In the practical method for approaching an Uptip entry, what is step 7?

- (A) identify the opening ancestor or first named person
- (B) note every cross-reference number
- (C) mark every अपरा as a possible additional branch
- (D) identify the entry number

४५१. Which chapter is the correct source context for the following Volume III fact? “If the same standard place appears under several spellings, check the variant-control table before assuming that two lines refer to different places.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 27: Place Index

४५२. Which chapter is the correct source context for the following Volume III fact? “It is not as long as the Pude-Naruan chapter that precedes it, but it introduces several clear village openings: लोआम सुरगन, भरवरौली कुजौली, कन्हौली एकहरा, and रूचौली एकहरा.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

४५३. Which chapter is the correct source context for the following Volume III fact? “It tells us that a family line was placed in a village field, that certain sons or daughters connected the line to other houses, that a title or learned identity was preserved, and that later additions extended the branch into additional settlements.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

४५४. Which statement is correctly supported by Source Note and Index Rule in Volume III?

- (A) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (B) Uptip appears as उपटीप and is often abbreviated as उ.टी.
- (C) Symbols and abbreviations are working signs; they decide how the record should be read.
- (D) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.

४५५. Which chapter is the correct source context for the following Volume III fact? “Common errors in reconstruction Common error Why it is wrong Safer correction Turning every सुता into a son-line सुता often signals daughter or marriage connection.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 29: Scholar, Title, and Status Index
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 2: What Is Uptip?

४५६. Which statement is specifically supported by Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.”?

- (A) The entry also contains Ramakant/Viku, Harianb-Harshnath- Shambhunath, Sarisab-Jhotahu, and a route through Mandar- Jalghar-Khadgi and Naruan-Bholanath.
- (B) Entry 79: The Balirajpur-Pahitola opening Entry 79 opens the new field with “उपटीप बलिराजपुर-पाहीटोल” and “अथ बलिराज पुर हरिअमर ग्रामारम्भ.” This double signal is important.
- (C) The repeated अपरा structure prevents closure and must be read as active branch expansion.
- (D) A compact line that contains a father, a village, a daughter, another village, a title, and a number may represent several generations of remembered movement.

४५७. Which chapter is the correct source context for the following Volume III fact? “The transition is important because it shows that a new village heading often begins only after the prior branch has been carried through its marriage links.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 3: How to Read a Panji Entry

४५८. Which chapter is the correct source context for the following Volume III fact? “Worked reading examples Example 1: उ.टी. with a marriage route When the source gives a name, then an उ.टी. number, then a village phrase, the number is part of the local route.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

४५९. Which statement is correctly supported by Chapter 29 in Volume III?

- (A) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.
- (B) The scholar, title, and status index is not a biographical dictionary.
- (C) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.
- (D) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.

४६०. Which chapter is the correct source context for the following Volume III fact? “The presence of M.A. and Ph.D. beside older Panji formulae shows how late educational identity is inserted into the old genealogical frame.”

- (A) Chapter 27: Place Index
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 29: Scholar, Title, and Status Index

४६१. Which chapter is the correct source context for the following Volume III fact? “How this index should be used with Chapters 27 and 28 The title index should always be used together with the Place Index and the Personal Name Index.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

४६२. Which chapter is the correct source context for the following Volume III fact? “Because the heading also refers to Rashadh-Purnia, Chanaur- Darbhanga, and Katihar, Entry 213 should be indexed under more than one place heading.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

४६३. Which chapter is the correct source context for the following Volume III fact? “Entry 80: Pahitola-Balirajpur continuation Entry 80 is headed as a Pahitola-Balirajpur continuation.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 3: How to Read a Panji Entry

४६४. In the Volume III glossary, what is the correct reading note/basic sense for “शास्त्रार्थ मार्तण्ड”?

- (A) another or collateral line; a sign of branch separation or additional continuation
- (B) a major debate or scholastic honorific title
- (C) the beginning of a village-related field or village record
- (D) same as previously indicated, preventing creation of a false new relation

४६५. Which one of the following Panji term/function pairs is correctly matched? Focus term: सुतौ

- (A) सुतौ — sons of; a plural son-line marker
- (B) सुतौ — a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries
- (C) सुतौ — a heightened title for a great grammarian
- (D) मो. न. — sons of; a plural son-line marker

४६६. Which Panji term or marker is described as: a rare uncertain abbreviated reference to be preserved for later analysis?

- (A) ग्रामारम्भ
- (B) मो. न.
- (C) single slash number, e.g. २४४/०९
- (D) खण्ड

४६७. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 211 reader must therefore keep the entry number, source heading, and Index route together.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

४६८. Which chapter is the correct source context for the following Volume III fact? “The line is older than the title, but the title is part of the later identity of the line.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

४६९. Which chapter is the correct source context for the following Volume III fact? “The entry shows Rajoura tied to Ghosaut, Soderpur, Karamha, Naruan, Pali, Khandbala, Budhwal, and Valias.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

४७०. Which chapter is the correct source context for the following Volume III fact? “The Panji gives compressed evidence: a title, a place, a relation marker, and often a number reference.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 29: Scholar, Title, and Status Index

४७१. Which chapter is the correct source context for the following Volume III fact? “Entry 12: Ravangud-Durgaganj and the Khandbala-Naruan movements Entry 12 is headed Ravangud-Durgaganj-Katihar.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

४७२. Which Panji term or marker is described as: a branch or sub-branch marker?

- (A) फड़ / फड़ेसँ
- (B) वंश
- (C) सुत
- (D) सँ

४७३. Which statement is correctly supported by Chapter 3 in Volume III?

- (A) A Panji entry must be read unit by unit, not word by word in isolation.
- (B) Uptip appears as उपटीप and is often abbreviated as उ.टी.
- (C) Every name is read through descent, place, marriage, title, and branch-continuity.
- (D) The heading is the first map of the entry, but it is only a starting point, not a boundary.

४७४. Which chapter is the correct source context for the following Volume III fact? “The correct editorial note is that Entry 40 is present as a numbered Lalganj heading, but no complete line is visible in the supplied reading.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 27: Place Index
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 6: Villages as Genealogical Anchors

४७५. According to the Index Control Map, which linked content belongs to नरउन-root?

- (A) वढियाम and related Parvapalli/Rupouli movement
- (B) त्रिपुरौली, सुल्हनी, and पुड़े
- (C) कन्हौली and रूचौली
- (D) भौर and later Rajgram/Hemnagar/Dyodhi clusters

४७६. Which chapter is the correct source context for the following Volume III fact? “Safe wording for reconstructed notes Output type Model wording Minimal note Entry X records A as linked to B through a सुत phrase, with place reference C and number D.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

४७७. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Limits, Gaps, and Editorial Principles”?

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 26: Abbreviation and Number Key

४७८. Which chapter is the correct source context for the following Volume III fact? “For that reason the chapter should be used together with the place index and the cross-reference map, not only as a list of personal names.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattpura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

४७९. Which one of the following Panji term/function pairs is correctly matched? Focus term: पंजी / Panji

- (A) पंजी / Panji — a modern title marking Doctor where context is modern
- (B) पंजी / Panji — an entry-opening or explanation marker separating heading from body
- (C) पंजी / Panji — a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries
- (D) पंजी / Panji — a relational particle linking village, person, and family relation; not a mechanical “from” every time

४८०. Which statement is specifically supported by Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) In a modern edited book, one may standardize the explanation as “U.T.” or “Uptip,” but the original forms should be preserved where source transcription is being discussed.
- (B) Later proofreading should compare these directly with source images or the original print.
- (C) Again the heading is not a wall; the genealogy travels where the relationship demands.
- (D) The Purandar, Gharnath, Ravganath, Biharilal, Harinarayan, Shashidhar Narayan, and related portions of Entry 68 show the same pattern: branch identity is preserved through sons, daughter-lines, Babu titles, estate houses, and linked villages.

४८१. Which sequence correctly follows the stated method for reading an Uptip entry? Step focus: 6 to 7

- (A) 9. preserve every uncertain or missing portion → 7. note every cross-reference number
- (B) 1. identify the entry number → 8. mark every अपरा as a possible additional branch
- (C) 6. record every village named after सँ → 7. note every cross-reference number
- (D) 5. separate son-lines from daughter-lines → 10. only after these steps, summarize the entry in prose

४८२. Which chapter is the correct source context for the following Volume III fact? “When the same name appears with a title, cite both forms if they help disambiguate the person.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 28: Personal Name Index
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattpura, and Kachhua
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

४८३. Which chapter cluster contains the place/branch field “Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan”?

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar

४८४. Which Panji term or marker is described as: an uncertain source abbreviation that must be preserved unless context fixes its expansion?

- (A) कन्या-line
- (B) प्रो.
- (C) क्रम / sequence
- (D) नी.

४८५. Which chapter is the correct source context for the following Volume III fact? “Another अपरा unit gives the sons Kumar Vijay Gopal Singh and Kumar Vijay Bhupal Singh.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

४८६. According to the Index Control Map, which linked content belongs to पाली-root?

- (A) भखरौली
- (B) महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (C) त्रिपुरौली, सुल्हनी, and पुड़े
- (D) कन्हौली and रूचौली

४८७. Which chapter is the correct source context for the following Volume III fact? “Entries 114-117: Hati, Kalyanfar, and Koilkhaha inside the Behat field Entry 114 introduces Behat-Vittho with an additional Hati connection.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua

४८८. Which chapter is the correct source context for the following Volume III fact? “It helps identify a person, distinguish one branch from another, and preserve the social or intellectual memory through which a family became known.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 29: Scholar, Title, and Status Index
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 8: Titles, Scholarship, and Status

४८९. Which chapter is the correct source context for the following Volume III fact? “Its subject is not an isolated individual but a network of descent, marriage, place, and memory.”

- (A) Chapter 27: Place Index
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

४९०. Which chapter is the correct source context for the following Volume III fact? “The decoder must ask: whose son or daughter is this person, which village or house is attached by सँ, what title or status marker helps identify the branch, and whether the line”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 29: Scholar, Title, and Status Index
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

४९१. Which chapter is the correct source context for the following Volume III fact? “The fourth may be a status attachment: a title such as पंडित, वैदिक, वैयाकरण, मीमांसक, महामहोपाध्याय, बाबू, ठाकुर, राजा, or महाराज identifies the remembered social standing of the line.”

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 7: Migration and Marriage Routes

४९२. Which chapter is the correct source context for the following Volume III fact? “Entry 84: Raghunath Mishra and the Raghunath branch Entry 84 is headed under the Balirajpur-Pahitola field and names Raghunath Mishra.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

४९३. Choose the statement that best reflects the source rule or argument in Chapter 8.

- (A) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.
- (B) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (C) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.
- (D) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.

४९४. Which chapter decodes the entry cluster described as “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

४९५. Which chapter is the correct source context for the following Volume III fact? “Chapter overview The Panji is organized around names, but a name in the Panji is never an isolated label.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 7: Migration and Marriage Routes

४९६. Which Panji term or marker is described as: a Vedic scholar or Vedic-status marker?

- (A) वैदिक
- (B) प्रो.
- (C) शास्त्रार्थ मार्तण्ड
- (D) उपटीप / Uptip

४९७. Which chapter is the correct source context for the following Volume III fact? “A titled name without its place field may be misleading, and a place field without the title may hide why the branch is important.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 29: Scholar, Title, and Status Index

४९८. Which chapter is the correct source context for the following Volume III fact? “Entry 58: Mani to Bhattapura and the closing of the cluster Entry 58 is marked “मानीसँ भट्टपूरा उ.टी.” It closes the chapter by gathering the remaining Mani-Bhattapura lines.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

४९९. Choose the statement that best reflects the source rule or argument in Chapter 5.

- (A) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.
- (B) A Panji entry must be read unit by unit, not word by word in isolation.
- (C) Uptip appears as उपटीप and is often abbreviated as उ.टी.
- (D) The source uses traditional formulae alongside modern titles, showing a living register across time.

५००. Which chapter is the correct source context for the following Volume III fact? “Main warning A Panji entry is compressed evidence; it is not a modern biography and not a complete civil record.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

५०१. Which statement is specifically supported by Chapter 7, “Migration and Marriage Routes”?

- (A) A male descent line may establish the branch’s earlier memory, but the daughter’s marriage may explain why another village appears in the body of the entry.
- (B) For the family researcher, the rule is strict: do not lift a name out of the Mahishi-Pali route.
- (C) The method must remain the same in every chapter: every name should be read through descent, place, marriage, title, and branch-continuity.
- (D) The forms सुतौ and सुतौ are used in the compressed style of the entries to introduce one son or a group of sons.

५०३. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 304 The method is deliberately conservative.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

५०३. Which statement is specifically supported by Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) If the number is not yet fully understood, it should not be explained beyond the evidence.
- (B) The third should hold the function: kinship, title, village, reference, branch marker, gap, or closing sign.
- (C) The opening movement through Budhwal-Manohar-Teknath and Soderpur-Harinath shows that Kanhauli-Ujan does not operate alone; it is constantly routed through Soderpur-related connections.
- (D) The entry also contains Ramakant/Viku, Harianb-Harshnath- Shambhunath, Sarisab-Jhotahu, and a route through Mandar- Jalghar-Khadgi and Naruan-Bholanath.

५०४. Which chapter is the correct source context for the following Volume III fact? “The important structural point is that the entry contains a new village-opening formula inside the larger movement.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

५०५. Which Panji term or marker is described as: modern title normally indicating Professor where the context is modern?

- (A) प्रो.
- (B) पौत्र / पौत्री
- (C) उ.टी.
- (D) single slash number, e.g. २४४/०९

५०६. Which chapter is the correct source context for the following Volume III fact? “If the place is between two genealogical units, does it close the first or open the second?”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

५०७. Which chapter is the correct source context for the following Volume III fact? “The entry is dense, but the route remains Pude-Naruan with Mahrail and allied villages in the background.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

५०८. Which chapter is the correct source context for the following Volume III fact? “Entries 200-201: Puwaripar-Pude consolidation Entry 200 is marked by the simple heading 'उपटीप-पुवारिपार १००'.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 27: Place Index

५०९. Which statement is specifically supported by Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) When the source is damaged, mark the reading as uncertain rather than producing a clean but unsupported modern form.
- (B) It shows how a cluster can begin with one village-opening formula and then expand through several linked village fields without losing its genealogical continuity.
- (C) In decoding, such terms should be preserved rather than flattened into vague phrases.
- (D) The chapter must keep Behat, Pokhrauni, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, Ishahpur, and Lohna-Sakaradhi as linked stages of one expanding network.

५१०. Which chapter is the correct source context for the following Volume III fact? “5 Numbers copied exactly उ.टी., शा., slash marks, double slashes, and repeated numbers are retained as evidence.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 29: Scholar, Title, and Status Index

५११. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 234 The entry matters because it is both a continuation and a new village opening.”

- (A) Chapter 27: Place Index
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

५१२. Which statement is specifically supported by Chapter 29, “Scholar, Title, and Status Index”?

- (A) The entry is less about one place than about the continuity of a descent unit through several marriage routes.
- (B) Gaps, Dots, and Uncertain Movement The route is sometimes interrupted by gaps, dots, damaged readings, or missing names.
- (C) Lakshmidhar’s son Jagaddhar is linked with Valias-Rameshwar- Raghunath and Soderpur-Hemdatt.
- (D) Do not merge the two fields; one belongs to scholastic learning, the other to modern office. मीमांसक Mimamsa-scholar marker.

५१३. In the Volume III glossary, what is the correct reading note/basic sense for “भाषाविद्”?

- (A) linguist or language scholar
- (B) the beginning of a village-related field or village record
- (C) daughter or daughter-line marker that may lead to a marriage-linked village or family
- (D) a Nyaya scholar or logician

५१४. Which chapter is the correct source context for the following Volume III fact? “Every indexed name must be tested against relation, place, number, and title before it is used in reconstruction.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 28: Personal Name Index
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 6: Villages as Genealogical Anchors

५१५. Which statement is specifically supported by Chapter 4, “Symbols, Abbreviations, and Formulae”?

- (A) A person may be intelligible only when read with the village that follows, the daughter-line that carries the connection, the title that distinguishes him, and the branch opened by अपरा.
- (B) The signs दौ and दौ are among the most characteristic documentary markers in the entries.
- (C) The Kavi title, like Vaidik, Pathak, Mahamahopadhyaya, Doctor, Babu, Raja, and Rai Bahadur in the preceding entries, must be retained as identifying evidence.
- (D) This brief ending contains the same five elements as the longer entries: descent, place, marriage or daughter-link, title-like identification, and branch continuity.

५१६. Which chapter is the correct source context for the following Volume III fact? “The line is not only genealogical but also intellectual: Naiyayik, grammarian, and poet identifiers are preserved by the source and must remain visible in the decoding.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

५१७. Which chapter is the correct source context for the following Volume III fact? “The first and most important abbreviation is उ.टी., also written as उ० टी०, उ० टी०, or in full as उपटीप.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

५१८. Which statement is specifically supported by Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) Kirtinath is described through a wide marriage field, including the explicit note that he had twelve marriages.
- (B) Lakshmidhar’s son Jagaddhar is linked with Valias-Rameshwar- Raghunath and Soderpur-Hemdatt.
- (C) The editor should preserve the source form in transcription and use Teterihar as the normalized search form in the index.
- (D) A later editorial step can add a completion note, concordance, or cross-volume apparatus, but the source decoding itself is complete through this chapter.

५१९. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

५२०. Which chapter is the correct source context for the following Volume III fact? “Kirtinath is described through a wide marriage field, including the explicit note that he had twelve marriages.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua

५२१. Which one of the following Index-root pairings is correctly matched? Focus root: खण्डबला-root

- (A) एकहरा-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (B) सोदरपुर-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (C) खण्डबला-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (D) खण्डबला-root — रजौरा, सिंहौली, पतनुका, and कनसम

५२२. Which statement is specifically supported by Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) The heading shows that Lohna is now an active branch-route from Ratauli, while repeated links to Khandbala, Soderpur, Karmahā, Pali, Naruan, and Budhwal keep the branch attached to the larger index field.
- (B) Second, the final title index must gather those titled figures without removing them from their genealogical context.
- (C) The entry is therefore organized around multiple sons of Chandrapati, each carrying a separate route.
- (D) Decoding the Panji of Mithila, Volume III | Page 183 The entry demonstrates a pattern found throughout this book: a named personal anchor in the heading is not the entire entry.

५२३. Which statement is specifically supported by Chapter 27, “Place Index”?

- (A) A person identified as पंडित, वैदिक, वैयाकरण, मीमांसक, भाषाशास्त्री, महामहोपाध्याय, डा., प्रो., or by another learned sign is not being decorated with a casual label.
- (B) The Loam-Sauria line is therefore one of the connecting bridges between earlier Rajoura-Sihauli material and later Katihar/Kanhoulī/Ruchoulī material.
- (C) Missing sections and dotted names are frequent in this entry, so the decoding preserves uncertainty rather than filling gaps.
- (D) When a place appears in a chapter heading or ग्रामारम्भ line, treat it as a branch opener unless the entry context says otherwise.

५२४. Which chapter decodes the entry cluster described as “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

५२५. Which chapter is the correct source context for the following Volume III fact? “The repeated अपरा structure prevents closure and must be read as active branch expansion.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

५२६. Which chapter decodes the entry cluster described as “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

५२७. Choose the statement that best reflects the source rule or argument in Source Note and Index Rule.

- (A) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (B) The Index is treated as the controlling register, not as a decorative appendix.
- (C) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (D) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.

५२८. Which statement is specifically supported by Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.”?

- (A) Marriage as a bridge across time Marriage is one of the principal ways in which the Panji carries memory across time.
- (B) Modern dates, titles, and professional signs are therefore part of the documentary layer, not an interruption of genealogy.
- (C) The main Panji is one bank; a village branch is another; a marriage house is another; a daughter’s line is another; a later settlement is another.
- (D) They show where relationships were recognized, where branches became visible, and where older lineages acquired new associations.

५२९. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 212 shows how Rajoura-Rampur spreads into Gangoli and other relation- houses.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 29: Scholar, Title, and Status Index

५३०. Which Index root is linked with: भौर and later Rajgram/Hemnagar/Dyodhi clusters?

- (A) खण्डबला-root
- (B) सुरगन-root
- (C) सरिसब-root
- (D) सोदरपुर-root

५३१. Which statement is specifically supported by Chapter 4, “Symbols, Abbreviations, and Formulae”?

- (A) The Jayakrishna line is important because it is linked with Mandar, Thengni, Krishnadatt, Khandbala, Babu Ganeshdatt Singh, Surendra, Virendra, Karamha, and Valias.
- (B) Therefore, every occurrence of सुता must be marked before the genealogy is reconstructed.
- (C) If the place is between two genealogical units, does it close the first or open the second?
- (D) Entry 89 explicitly brings in Haripur-Bhattapura and includes Ugra or Kunjbihari, Brajbihari, Avadhbihari, Thakur Balbhadra, Dhaneshwar, Tameshwar, Parmeshwar or Ganesh, Meghnath, Prabhunath, Chandranath, Shyamnath, Rangelal, Nirtlal, Panchmani, and Bechan.

५३२. Which statement is correctly supported by Chapter 31 in Volume III?

- (A) A Panji entry must be read unit by unit, not word by word in isolation.
- (B) The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (C) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.

५३३. Which chapter is the correct source context for the following Volume III fact? “Because the source closes at Entry 224, this entry must be read as a closure register.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

५३४. Which one of the following Panji term/function pairs is correctly matched? Focus term: मीमांसक

- (A) मीमांसक — a Mimamsa scholar
- (B) सुतो — a Mimamsa scholar
- (C) मीमांसक — descendants or continuation of a line, not a personal name
- (D) सुता — a Mimamsa scholar

५३५. In the Volume III glossary, what is the correct reading note/basic sense for “शाखा”?

- (A) daughter or daughter-line marker that may lead to a marriage-linked village or family
- (B) the safest running source unit for citation and cross-checking
- (C) an Uptip cross-reference inside the Uptip material
- (D) a lineage branch attached to a person, title-bearing line, or village cluster

५३६. Which chapter is the correct source context for the following Volume III fact? “For this reason, migration in the Panji must be read as branch movement, marriage movement, and status movement together.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

५३७. In Volume III, the source entry range 15–24 is attached to which chapter cluster?

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

५३८. Which chapter is the correct source context for the following Volume III fact? “Uncertain dots, broken readings, double reference numbers, and modern titles are preserved as documentary evidence.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

५३९. Which chapter is the correct source context for the following Volume III fact? “When a branch appears first under one locality and then is repeatedly linked with another, the Panji may be preserving movement from one settlement zone to another.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 27: Place Index

५४०. Which one of the following Panji term/function pairs is correctly matched? Focus term: वंश

- (A) वंश — lineage; to be indexed under lineage, not only personal name
- (B) वंश — a major debate or scholastic honorific title
- (C) वं. — lineage; to be indexed under lineage, not only personal name
- (D) वंश — another or collateral line; a sign of branch separation or additional continuation

५४१. Which chapter is the correct source context for the following Volume III fact? “Therefore, when a line contains उ.टी. followed by a number, the number should be treated as a genealogical navigation marker.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

५४२. Which chapter is the correct source context for the following Volume III fact? “When a person is identified as a grammarian, Vaidik, Mimansaka, Pandit, or Mahamahopadhyaya, the village-link may show the scholarly household or region with which he was associated.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 6: Villages as Genealogical Anchors

५४३. Which statement is specifically supported by Chapter 6, “Villages as Genealogical Anchors”?

- (A) This mixture is one of the strongest examples of the Panji’s long time-frame: the same register grammar can carry premodern village memory and modern public status.
- (B) The reader must use father, village, title, reference number, and branch context to distinguish one person from another.
- (C) A reader may make a working family tree for private study, but the published reconstruction must show its evidence.
- (D) Similarly, when the source names a place now associated with Nepal-side Mithila or with border regions, the reader should remember that the Panji’s world is cultural and genealogical, not merely modern political.

५४४. Choose the statement that best reflects the source rule or argument in Chapter 3.

- (A) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.
- (B) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (C) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (D) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.

५४५. Which statement is specifically supported by Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) The repeated appearance of Pali, Naruan, Karamha, and Mandar shows a stable network of marriage and branch relations around the Hati-Soderpur heading.
- (B) The signs दौ and दौ are among the most characteristic documentary markers in the entries.
- (C) Entry 210: Sauria-Loam to Durgaganj and the Bharwarauli-Kujauli opening Entry 210 is headed as Fawaripar Sauria-Loam to Durgaganj.
- (D) Almost every element explained in the earlier chapters appears here: village anchoring, daughter-links, collateral branches, learned titles, status markers, cross-reference numbers, uncertain gaps, and movement across multiple settlements.

५४६. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 11 Vaidik, Vaiyakarana, Mimansaka, Mahamahopadhyaya, Babu, Thakur, Raja, and Maharaja appear in such records because lineage memory in Mithila was linked with learning and public standing.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

५४७. Which chapter is the correct source context for the following Volume III fact? “The cluster shows how the family line can include both ritual-scholarly identity and modern professorial identity without changing its genealogical syntax.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

५४८. Which statement is specifically supported by Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) The social title Babu and the linked Ravandbala/Dumra routes must be preserved together.
- (B) When a place follows रँ, read it as a relational marker: the relation comes from, through, or toward that place according to the surrounding formula.
- (C) It includes Bholanath or Tulanath, Lakshminath, Ram or Dihanath, Lakshman or Dimbhnath, Bharat or Balbhadra, Raghunath, Mathuranath, Kedarnath, Meghnath, Sundar Kumar, Shachinath, Tejnath, Kripanath, and Kamalnath.
- (D) It is a corridor: Ruchouli and Ujan open it, Naruar and Durgaganj widen it, Behat and Vittho become its later field, and Hati, Kalyanfar, and Koilkhaha mark collateral routes inside it.

५४९. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 165 The title map is especially rich for a short chapter.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 26: Abbreviation and Number Key

५५०. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 2: What Is Uptip?

५५१. Which Panji term or marker is described as: modern service-title markers when preserved in the source context?

- (A) आई.ए.एस. / आई.पी.एस.
- (B) शा.
- (C) सन्तति
- (D) बाबू

५५२. Which one of the following Panji term/function pairs is correctly matched? Focus term: खण्ड

- (A) खण्ड — a style, known-as, or probable name marker before an alternate name or form
- (B) खण्ड — a Vedic scholar or Vedic-status marker
- (C) उ.टी. — a large book or source division
- (D) खण्ड — a large book or source division

५५३. Which chapter is the correct source context for the following Volume III fact? “The return to Ujan after Lohna-Shuklarahi shows that branch travel can loop back to an earlier anchor.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

५५४. Which chapter is the correct source context for the following Volume III fact? “Entry 13 also includes Harshi’s son Achyutanand, Ghosaut- Mahighar-Rupnath, Khandbala-Ugra Singh-Mohan Singh, Pali-Bachh, and a daughter route toward Jaliyā-Pyarelal-Bachcha/Harivansh Narayan and Sarisab-Bhailal.”

- (A) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

५५५. Which chapter is the correct source context for the following Volume III fact? “The word “Uptip,” written in the source as उपटीप and often abbreviated as उ.टी., is one of the keys to the whole Panji system used in this volume.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 27: Place Index

५५६. Which chapter is the correct source context for the following Volume III fact? “When a place follows सँ, read it as a relational marker: the relation comes from, through, or toward that place according to the surrounding formula.”

- (A) Chapter 27: Place Index
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

५५७. Which chapter is the correct source context for the following Volume III fact? “The reference-number map contains many उ.टी., शा., slash-number, and mixed-number forms.”

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 25: Full Glossary of Panji Terms

५५८. Choose the statement that best reflects the source rule or argument in Chapter 31.

- (A) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (B) A Panji entry must be read unit by unit, not word by word in isolation.
- (C) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.
- (D) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.

५५९. Which statement is specifically supported by Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) The word “Uptip,” written in the source as उपटीप and often abbreviated as उ.टी., is one of the keys to the whole Panji system used in this volume.
- (B) In the register it is controlled by descent, village, marriage, title, and branch-continuity.
- (C) Instead of writing only that one person is the son of another, the decoder should explain that the person appears in a particular branch, through a particular village-link, and within a particular route.
- (D) Decoding the Panji of Mithila, Volume III | Page 236 Entry 214 is the correct stopping point for

५६०. Which statement is correctly supported by Source Note and Index Rule in Volume III?

- (A) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.
- (B) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.
- (C) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (D) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.

५६१. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 90 Pahitola functions as an entry field while Karamha, Harianb, Khandbala, Pabouli, Mandar, and Darhara serve as relational fields.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

५६२. Which Index root is linked with: लोआम?

- (A) सुरगन-root
- (B) पाली-root
- (C) सोदरपुर-root
- (D) माण्डर-root

५६३. Which Index root is linked with: भखरौली?

- (A) करमहा-root
- (B) नरउन-root
- (C) सुरगन-root
- (D) कुजौली-root

५६४. Which statement is correctly supported by Chapter 3 in Volume III?

- (A) The scholar, title, and status index is not a biographical dictionary.
- (B) The editor may explain the source but may not invent missing names, dates, places, or relationships.
- (C) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.
- (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.

५६५. Which chapter is the correct source context for the following Volume III fact? “The Panji does not always pause to narrate their achievements, but it preserves their names and titles.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 26: Abbreviation and Number Key

५६६. In the Volume III glossary, what is the correct reading note/basic sense for “मूल”?

- (A) a root or origin label useful when comparing the index to entries
- (B) a major debate or scholastic honorific title
- (C) a Nyaya scholar or logician
- (D) a gap, omission, or unreadable source position that must never be filled by conjecture

५६७. Which chapter is the correct source context for the following Volume III fact? “Editorial principles for title and status indexing Index the title exactly as it appears before converting it into an English explanation.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

५६८. Which chapter is the correct source context for the following Volume III fact? “They help identify the social role of the branch and must be indexed together with the name without replacing the underlying personal name.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 28: Personal Name Index

५६९. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan”?

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

५७०. Which chapter is the correct source context for the following Volume III fact? “It helps the reader see how a name belongs not only to a father but also to a village, a branch, a marriage network, and a remembered social location.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 2: What Is Uptip?

५७१. Which Panji term or marker is described as: a Nyaya scholar or logician?

- (A) शास्त्रार्थ मार्तण्ड
- (B) नैयायिक
- (C) वैदिक
- (D) मूल

५७२. Which chapter is the correct source context for the following Volume III fact? “The preceding chapters explained the words, signs, headings, kinship forms, and village anchors through which the Panji should be decoded.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

५७३. Which one of the following Index-root pairings is correctly matched? Focus root: माण्डर-root

- (A) माण्डर-root — महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (B) माण्डर-root — रजौरा, सिहौली, पतनुका, and कनसम
- (C) माण्डर-root — त्रिपुरौली, सुल्हनी, and पुड़े
- (D) माण्डर-root — परियाम्ब, गंगोरा, and डुमरा

५७४. Which chapter is the correct source context for the following Volume III fact? “When a place appears in a chapter heading or ग्रामारम्भ line, treat it as a branch opener unless the entry context says otherwise.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 27: Place Index
- (D) Chapter 8: Titles, Scholarship, and Status

५७५. Which chapter is the correct source context for the following Volume III fact? “When several names follow सुतो or सुतौ, they should first be read as a grouped filial unit before the entry is broken into separate branches.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

५७६. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 308 Resulting statement Safe wording: “The final ड्योढ़ी cluster preserves a late elite-house network; its reconstruction must keep house, title, and relation markers together.” G.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

५७७. In the practical method for approaching an Uptip entry, what is step 1?

- (A) identify the opening ancestor or first named person
- (B) separate son-lines from daughter-lines
- (C) identify the entry number
- (D) mark each occurrence of सुत, सुतो, सुतौ, and सुता

५७८. In the Volume III glossary, what is the correct reading note/basic sense for “शा.”?

- (A) a relational particle linking village, person, and family relation; not a mechanical “from” every time
- (B) a major debate or scholastic honorific title
- (C) a recurring source cross-reference abbreviation whose expansion is edition-specific
- (D) sons of; a plural son-line marker

५७९. Which Panji term or marker is described as: a root or origin label useful when comparing the index to entries?

- (A) मूल
- (B) अथ
- (C) पौत्र / पौत्री
- (D) single slash number, e.g. २४४/०९

५८०. Which statement is specifically supported by Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) It is moving from one index-controlled field to another through recorded descent, daughter-links, collateral branches, and marriage routes.
- (B) Marriage Networks as Social Cartography A marriage network is a map without drawn lines.
- (C) The latter part of Entry 46 gives Tirthamani, Yogmani, Govardhan, Raghmani, Tekmani, Yoganand, Vikal, Baidyanath, Ratnanath, Hiranath, and Taranath.
- (D) The chapter keeps Kanhauli and Ruchouli as the immediate openings, but the research index should also preserve the Purnia, Darbhanga, Chanaur, and Katihar signals.

५८१. Which chapter is the correct source context for the following Volume III fact? “Because the source uses सुता, the line must be read as a marriage or daughter- linked route, not as a simple son-line.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklara, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

५८२. Choose the statement that best reflects the source rule or argument in Chapter 32.

- (A) The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (B) The personal name index must keep names tied to entry range, place field, and relation note.
- (C) The Index is treated as the controlling register, not as a decorative appendix.
- (D) The heading is the first map of the entry, but it is only a starting point, not a boundary.

५८३. Which chapter is the correct source context for the following Volume III fact? “Standard spellings can be supplied in indexes, but the source spelling should remain visible.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

५८४. Which Panji term or marker is described as: teacher or scholar title?

- (A) प्र.
- (B) आचार्य
- (C) ॥
- (D) स्यैव / स्यैव

५८५. Which chapter is the correct source context for the following Volume III fact? “This phrase should be read as a documentary marker: “Here begins the record of this village or branch.” It does not always mean that every later name in the entry belongs only to that village.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 28: Personal Name Index
- (D) Chapter 3: How to Read a Panji Entry

५८६. Which Panji term or marker is described as: a modern title marking Doctor where context is modern?

- (A) डॉ.
- (B) मूल
- (C) राजा / महाराज
- (D) पौत्र / पौत्री

५८७. Which chapter is the correct source context for the following Volume III fact? “Throughout this volume, the standardized English explanation will be Uptip, but the source forms will be preserved whenever the original record is discussed. उ.दी. marks the subsidiary or cross-linked genealogical record.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

५८८. Which Panji term or marker is described as: a compressed son-line marker introducing one son or a group of sons?

- (A) बाबू
- (B) प्र.
- (C) आचार्य
- (D) सुतो

५८९. Which chapter cluster contains the place/branch field “Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

५९०. In the Volume III glossary, what is the correct reading note/basic sense for “. . .”?

- (A) a Vedic scholar or Vedic-status marker
- (B) an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (C) a gap, omission, or unreadable source position that must never be filled by conjecture
- (D) a rare uncertain abbreviated reference to be preserved for later analysis

५९१. Choose the statement that best reflects the source rule or argument in Chapter 7.

- (A) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.
- (B) Migration and marriage routes show how branches moved, settled, and connected across villages.
- (C) The source uses traditional formulae alongside modern titles, showing a living register across time.
- (D) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.

५९२. Which one of the following Panji term/function pairs is correctly matched? Focus term: लिख्यते / लिख्यते:

- (A) लिख्यते / लिख्यते: — an “is written/recorded” formula introducing a named village or branch field
- (B) लिख्यते / लिख्यते: — a gap, omission, or unreadable source position that must never be filled by conjecture
- (C) entry number — an “is written/recorded” formula introducing a named village or branch field
- (D) पंडित / पं. — an “is written/recorded” formula introducing a named village or branch field

५९३. Which Panji term or marker is described as: daughter or daughter-line marker that may lead to a marriage-linked village or family?

- (A) सुत
- (B) आई.ए.एस. / आई.पी.एस.
- (C) ग्रामारम्भ
- (D) सुता

५९४. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 65 The editor should therefore read titles as route evidence.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

५९५. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “The Panji as Memory, Map, and Social Record”?

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

५९६. Which chapter is the correct source context for the following Volume III fact? “The safest index note is therefore not “same person,” but “compare the father, son, place, and number.””

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 27: Place Index
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 28: Personal Name Index

५९७. Which one of the following Panji term/function pairs is correctly matched? Focus term: वैयाकरण

- (A) वैयाकरण — a grammarian or grammar specialist
- (B) डॉ. — a grammarian or grammar specialist
- (C) सँ — a grammarian or grammar specialist
- (D) वैयाकरण — a compact marriage or relational completion marker, not a personal name

५९८. Which chapter is the correct source context for the following Volume III fact? “Entry 62: Mahishi-Pali opens the large Pali field Entry 62 begins with the Mahishi-Pali heading and then formally opens “अथ महिषी पाली ग्रामारम्भ.” This is the strongest sign that a new chapter-cluster has begun.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 26: Abbreviation and Number Key

६९९. Which statement is specifically supported by Chapter 3, “How to Read a Panji Entry”?

- (A) Decoding the Panji of Mithila, Volume III | Page 197 This chapter is also a reminder that the Index is the control register.
- (B) The word अपरा is a route marker: it tells the reader that the first line has not exhausted the record.
- (C) Until the entire cross-reference system is mapped, such forms must not be normalized silently.
- (D) The repeated Khandbala and Naruan links show that the Badhiyam field is being woven into the same wider network already visible in

६००. Which statement is specifically supported by Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) A reader may make a working family tree for private study, but the published reconstruction must show its evidence.
- (B) The route is not one village but a chain of late branch movements across Phulgama, Ujan, Bhattapura, and Pahitola.
- (C) Each such gap must remain marked as a gap in the decoded prose and in the later registers.
- (D) Entries 185-187: Sulhani-Raima, Nanguar/Naduar, and Naruar continuation Entry 185 is a difficult continuation of Sulhani-Raima and Nanguar.

६०१. In Volume III, the source entry range 208–214 is attached to which chapter cluster?

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Rouchouli
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

६०२. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 197 This chapter is also a reminder that the Index is the control register.”

- (A) Chapter 17: Entries 100–119: Rouchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

६०३. In the Volume III glossary, what is the correct reading note/basic sense for “दौ / दौ”?

- (A) an entry-opening or explanation marker separating heading from body
- (B) a branch or sub-branch marker
- (C) a compact marriage or relational completion marker, not a personal name
- (D) lineage; to be indexed under lineage, not only personal name

६०४. According to the Index Control Map, which linked content belongs to बुधवाल-root?

- (A) वढ़ियाम and related Parvapalli/Rupouli movement
- (B) त्रिपुरौली, सुल्हनी, and पुड़े
- (C) महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (D) परियाम्ब, गंगोरा, and डुमरा

६०५. Which chapter is the correct source context for the following Volume III fact? “The modern designations must not be treated as detached biographies; they identify later members of the same branch.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 8: Titles, Scholarship, and Status

६०६. Which statement is specifically supported by Chapter 26, “Abbreviation and Number Key”?

- (A) In English prose decoding, they need not always be translated as separate words, but they must guide the division of the entry.
- (B) Unlike प्र., this one usually marks the English-derived “Professor” where the context is clearly modern. अपरा Another / further / collateral line Introduces another son- line, daughter-line, or collateral continuation.
- (C) The title उपाध्याय is an identifying title and should be indexed later under scholar and title markers.
- (D) The repetition may be a deliberate cross-link and should not be dismissed as duplication.

६०७. Which Panji term or marker is described as: another or collateral line; a sign of branch separation or additional continuation?

- (A) उपटीप / Uptip
- (B) राजा / महाराज
- (C) अपरा
- (D) प्रो.

६०८. Which Index root is linked with: रूचौली, नरुआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर?

- (A) पवौली-root
- (B) पाली-root
- (C) कुजौली-root
- (D) करमहा-root

६०९. Which chapter is the correct source context for the following Volume III fact? “The Index assigns सरिसब to खांगुड़, सकुरी, and जौकी; it also gives the surrounding root-map through पवौली, खण्डबला, सोदरपुर, पाली, करमहा, नरउन, सुरगन, कुजौली, and एकहरा.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

६१०. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 206 Sadu Upadhyay, Vaidik, Babu, and Mahant are not decorative; they distinguish persons inside a crowded branch.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklara, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 28: Personal Name Index

६११. Which chapter is the correct source context for the following Volume III fact? “8 Branch markers respected अपरा opens another branch or continuation; it is not flattened into the previous line.”

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

६१२. Which statement is specifically supported by Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura”?

- (A) The title वैयाकरण is important here because it identifies the learned status of the branch inside a dense daughter-linked route.
- (B) The signs दौ and दौ are among the most characteristic documentary markers in the entries.
- (C) The recurring formula “. . . सँ . . . सुत . . . दौ . . . सँ . . . दौ” must not be filled by conjecture.
- (D) Betia indicates a wider regional reach, but the formula keeps the branch within the Ratauli-Gangoli framework.

६१३. Which statement is specifically supported by Chapter 2, “What Is Uptip?”?

- (A) If the entry says “Somadatta suto Shaktinath” or in Devanagari “सोमदत्त सुतो शक्ति नाथ,” the reader must understand that Shaktinath is being presented in relation to Somadatta.
- (B) In a modern index, all these places should be recorded, but not all should be treated as the same type of place.
- (C) The Panji preserves old lineage memory, later settlement memory, scholarly and status memory, marriage memory, and modern additions in one documentary body.
- (D) The title or occupation is not a biography replacing descent; it is a late identifying layer attached to descent, place, and marriage.

६१४. Which Panji term or marker is described as: an “is written/recorded” formula introducing a named village or branch field?

- (A) लिख्यते / लिख्यते:
- (B) ग्रामारम्भ
- (C) खण्ड
- (D) आई.ए.एस. / आई.पी.एस.

६१५. In the Volume III glossary, what is the correct reading note/basic sense for “single slash number, e.g. २४४/०९”?

- (A) the safest running source unit for citation and cross-checking
- (B) a register-style number, usually a cross-reference or source locator
- (C) family or lineage body pointing to family memory
- (D) a recurring source cross-reference abbreviation whose expansion is edition-specific

६१६. Which one of the following Panji term/function pairs is correctly matched? Focus term: कुल

- (A) दौ / दौ — family or lineage body pointing to family memory
- (B) कुल — an abbreviation for महामहोपाध्याय
- (C) कुल — family or lineage body pointing to family memory
- (D) . . . — family or lineage body pointing to family memory

६१७. Which statement is specifically supported by Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) The Panji is not a modern census, not a biography, not a land register, and not a narrative history.
- (B) Multiple names joined by title List the title group first; reconstruct individual relations only where सुत/सुता gives structure.
- (C) The major interpretive point is that Rajoura and Sihauli are not isolated geographical labels.
- (D) The repetition may be a deliberate cross-link and should not be dismissed as duplication.

६१८. Which chapter is the correct source context for the following Volume III fact? “Entry 41: The Puwaripar Digaunth-Soderpur opening Entry 41 begins as “पुवारिपार उप.टीप दिगउन्ध सँ” and then states “अथ दिगउन्ध सोदरपुर ग्रामारम्भ.” This opening is structurally important.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

६१९. Which Panji term or marker is described as: a grammarian or grammar specialist?

- (A) वैयाकरण
- (B) सँ
- (C) . . .
- (D) entry number

६२०. In the Volume III glossary, what is the correct reading note/basic sense for “कुल”?

- (A) family or lineage body pointing to family memory
- (B) modern title normally indicating Professor where the context is modern
- (C) a strong closure or pause sign that may divide sub-branches inside an entry
- (D) royal, landed, or estate-associated title evidence

६२१. Which Panji term or marker is described as: a major debate or scholastic honorific title?

- (A) शास्त्रार्थ मार्तण्ड
- (B) ठाकुर
- (C) म.म.उ.
- (D) पंजी / Panji

६२२. Which statement is specifically supported by Chapter 1, “The Panji as Memory, Map, and Social Record”?

- (A) Decoding the Panji of Mithila, Volume III | Page 265 The safest way to use this chapter is to begin with the standard headword, then read the variant column, and finally consult the entry range.
- (B) Decoding the Panji of Mithila, Volume III | Page 130 Important uncertainties The chapter contains many “. . .” gaps.
- (C) It is a disciplined cultural instrument developed to preserve social order, marriage rules, ancestry, and status across time.
- (D) The word सुता must therefore be read as a temporal signal as well as a kinship signal.

६२३. Which one of the following Panji term/function pairs is correctly matched? Focus term: मूल

- (A) मूल — an internal confirmation or repeated link that must be preserved
- (B) फड़ / फड़ेसँ — a root or origin label useful when comparing the index to entries
- (C) मूल — a root or origin label useful when comparing the index to entries
- (D) म.म.उ. — a root or origin label useful when comparing the index to entries

६२४. Which one of the following Panji term/function pairs is correctly matched? Focus term: पंडित / पं.

- (A) पंडित / पं. — an abbreviation for महामहोपाध्याय
- (B) दौ / दौ — a learned-title marker indicating a scholar or scholarly household
- (C) पंडित / पं. — a learned-title marker indicating a scholar or scholarly household
- (D) entry number — a learned-title marker indicating a scholar or scholarly household

६२५. Which chapter is the correct source context for the following Volume III fact? “When a village is followed by सँ or appears immediately before it, the entry is establishing a connection with that place.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

६२६. Which Panji term or marker is described as: descendants or continuation of a line, not a personal name?

- (A) single slash number, e.g. २४४/०९
- (B) पंजी / Panji
- (C) वैयाकरण
- (D) सन्तति

६२७. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 33 The second recurring marker is शा.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauri, Chanaur, Darbhanga, Katihar, and Ruchouli

६२८. Which chapter is the correct source context for the following Volume III fact? “Index the full name, not only the suffix. -पति Name-forming and Sanskrit suffix Appears in names such as कुलपति, निधिपति, योगपति.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

६२९. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 81 branch-continuity explains why the connection remains in the record.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 27: Place Index

६३०. Which chapter is the correct source context for the following Volume III fact? “The reader should copy the number, then follow the relational grammar through सुत/सुता and सँ.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 7: Migration and Marriage Routes

६३१. Choose the statement that best reflects the source rule or argument in Chapter 3.

- (A) The heading is the first map of the entry, but it is only a starting point, not a boundary.
- (B) Uptip appears as उपदीप and is often abbreviated as उ.टी.
- (C) Every name is read through descent, place, marriage, title, and branch-continuity.
- (D) If a daughter-link is treated as a son-line, the genealogy will be distorted.

६३२. Which chapter is the correct source context for the following Volume III fact? “The phrase “कल्याणपुर ग्रामो” confirms that Kalyanfar/Kalyanpur belongs in the place index, not only in the personal-name stream.”

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 2: What Is Uptip?

६३३. Which statement is specifically supported by Chapter 27, “Place Index”?

- (A) The index can point the reader toward the entry, but the entry grammar must complete the identification.
- (B) Decoding the Panji of Mithila, Volume III | Page 265 The safest way to use this chapter is to begin with the standard headword, then read the variant column, and finally consult the entry range.
- (C) The chapter must keep Behat, Pokhrauni, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, Ishahpur, and Lohna-Sakaradhi as linked stages of one expanding network.
- (D) Each place must be attached to the nearest descent unit and to the appropriate marriage or branch route.

६३४. Which Panji term or marker is described as: the formal register label used in Khand 2, not an ordinary adjective or detachable appendix?

- (A) वंश
- (B) उ.टी.
- (C) कुल
- (D) उपदीप / Uptip

६३५. Which statement is specifically supported by Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua”?

- (A) When a name is missing but the structure remains clear, the structure will be explained without supplying a false name.
- (B) Decoding the Panji of Mithila, Volume III | Page 232 This is a compact but important chapter.
- (C) The entry then follows Pritinath’s daughter-linked group - Balbhadra, Rambhadra, and Virabhadra - into Pali-Hemnath-Shrinath and Khandbala-Maharaj Rudra Singh.
- (D) A responsible reader must distinguish between source, interpretation, and historical conclusion.

६३६. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua”?

- (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua

६३७. Which Panji term or marker is described as: an entry-opening or explanation marker separating heading from body?

- (A) entry number
- (B) दौ / दौ
- (C) खण्ड
- (D) :

६३८. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Scholar, Title, and Status Index”?

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 7: Migration and Marriage Routes
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 29: Scholar, Title, and Status Index

६३९. In the Volume III glossary, what is the correct reading note/basic sense for “वैदिक”?

- (A) a Vedic scholar or Vedic-status marker
- (B) a rare uncertain abbreviated reference to be preserved for later analysis
- (C) a style, known-as, or probable name marker before an alternate name or form
- (D) family or lineage body pointing to family memory

६४०. Which one of the following Index-root pairings is correctly matched? Focus root: सुरगन-root

- (A) सुरगन-root — सरिसब, दिगुन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका
- (B) सुरगन-root — भखरौली
- (C) सुरगन-root — लोआम
- (D) सुरगन-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters

६४१. Which sequence correctly follows the stated method for reading an Uptip entry? Step focus: 2 to 3

- (A) 3. identify the opening ancestor or first named person → 10. only after these steps, summarize the entry in prose
- (B) 8. mark every अपरा as a possible additional branch → 3. identify the opening ancestor or first named person
- (C) 2. read the heading and list all place-names in it → 3. identify the opening ancestor or first named person
- (D) 6. record every village named after सँ → 5. separate son-lines from daughter-lines

६४२. Which Panji term or marker is described as: a relational particle linking village, person, and family relation; not a mechanical “from” every time?

- (A) सँ
- (B) मूल
- (C) म.म.उ.
- (D) शाखा

६४३. Which chapter is the correct source context for the following Volume III fact? “Entries 185-187: Sulhani-Raima, Nanguar/Naduar, and Naruar continuation Entry 185 is a difficult continuation of Sulhani-Raima and Nanguar.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

६४४. Which statement is specifically supported by Chapter 2, “What Is Uptip?”

- (A) A person may enter the record because he is linked through a daughter, through a maternal line, or through marriage into a remembered house.
- (B) Hati and Teterihar are not accidental place names; they are part of the Soderpur network.
- (C) Collateral movement is especially important in entries where several sons or several daughters are grouped together.
- (D) Closing note The Place Index shows that Khand 2 is a social geography as much as a genealogy.

६४५. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 200 centered chapter has entered another scholarly-marital network, where Budhwal is no less important than Anilpur.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 27: Place Index

६४६. Which chapter is the correct source context for the following Volume III fact? “The source now gives the formula 'दहौरा अथ त्रिपुरौली नरउन ग्रामारम्भ', and then follows the Tripurauli-Dahaura and Pude-Naruan material”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

६४७. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 263 Are modern designations copied as source evidence rather than expanded into biography?”

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 26: Abbreviation and Number Key

६४८. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura”?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

६४९. Which chapter is the correct source context for the following Volume III fact? “When a name is followed by dotted gaps, record the gap instead of supplying a missing father or son.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

६५०. Which chapter is the correct source context for the following Volume III fact? “Cross-reference and route map for Entries 1-14 The cross-reference numbers in this chapter are not to be read as page numbers only.”

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

६५१. Which chapter is the correct source context for the following Volume III fact? “The route is not linear in every entry, but it is the best editorial map for reading Entries 179-195.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

६५२. Which chapter is the correct source context for the following Volume III fact? “Migration archive Branching through अपरा and place shifts records movement, settlement, and collateral expansion.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

६५३. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 29 genealogical point, or a place where the source itself is incomplete.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 27: Place Index
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 3: How to Read a Panji Entry

- ६५४. Which chapter is the correct source context for the following Volume III fact? “The reader must learn to recognize all these variants as signals that the text is referring to the Uptip register or to a related Uptip entry.”**
- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
 - (B) Chapter 2: What Is Uptip?
 - (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
 - (D) Chapter 26: Abbreviation and Number Key
- ६५५. Which chapter is the correct source context for the following Volume III fact? “Its marriage movement connects Ratauli with Pali, Soderpur, Khandbala, Budhwal, Karmahā, Naruan, Ghosaut, Onehara, and Mandar.”**
- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
 - (B) Chapter 3: How to Read a Panji Entry
 - (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
 - (D) Chapter 7: Migration and Marriage Routes
- ६५६. Which chapter is the correct source context for the following Volume III fact? “Editorial caution A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.”**
- (A) Chapter 31: Limits, Gaps, and Editorial Principles
 - (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
 - (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
 - (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- ६५७. Identify the correct chapter context for this source-derived Panji decoding fact: “The Panji does preserve male descent, but it also gives crucial information through daughters.”**
- (A) Chapter 1: The Panji as Memory, Map, and Social Record
 - (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
 - (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
 - (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- ६५८. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 45 The reader must not reduce this to a list of places.”**
- (A) Chapter 27: Place Index
 - (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
 - (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
 - (D) Chapter 2: What Is Uptip?
- ६५९. Which chapter is the correct source context for the following Volume III fact? “The chapter must be placed here, before the decoding of the numbered entry clusters, because many later entries contain names that cannot be understood by descent and place alone.”**
- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
 - (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
 - (C) Chapter 8: Titles, Scholarship, and Status
 - (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- ६६०. Which statement is specifically supported by Chapter 4, “Symbols, Abbreviations, and Formulae”?**
- (A) Whenever अपरा appears, the reader should pause, close the previous unit, and begin a new related unit.
 - (B) Decoding the Panji of Mithila, Volume III | Page 45 The reader must not reduce this to a list of places.
 - (C) The route is not one village but a chain of late branch movements across Phulgama, Ujan, Bhattapura, and Pahitola.
 - (D) Similarly, बाबू or बाबू may identify a person of standing within a branch or estate-linked world. राजा, महाराज, and कुमार must be read especially carefully, because they may carry public or dynastic memory into the genealogical record.

६६१. Which chapter decodes the entry cluster described as “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

६६२. Which Index root is linked with: वढ़ियाम and related Parvapalli/Rupouli movement?

- (A) नरउन-root
- (B) बुधवाल-root
- (C) खण्डबला-root
- (D) पवौली-root

६६३. Which chapter is the correct source context for the following Volume III fact? “It may attach to a person, a title-bearing line, or a village cluster. सन्तति Descendants Marks descendants or continuation of a line.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

६६४. Which statement is correctly supported by Chapter 25 in Volume III?

- (A) The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (B) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.
- (C) A responsible reader must distinguish between source, interpretation, and historical conclusion.
- (D) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.

६६५. Which statement is specifically supported by Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches”?

- (A) If it is attached to the correct son-line, daughter- line, title, or branch, the entry opens clearly.
- (B) The decoder should therefore read सुता, दैहित्र, अपरा, village-link, and title together.
- (C) The method must remain the same in every chapter: every name should be read through descent, place, marriage, title, and branch-continuity.
- (D) The chapter contains Jyotirvid, Vaiyakarana, Pauranik, Pathak, Mahamahopadhyaya, M.M., Babu, Maharaj, Raja, Acharya, Professor, Maithili writer, Chaudhary, and Singh markers.

६६६. Which Index root is linked with: कन्हौली and रूचौली?

- (A) कुजौली-root
- (B) पाली-root
- (C) सरिसब-root
- (D) एकहरा-root

६६७. Which one of the following Panji term/function pairs is correctly matched? Focus term: सुता

- (A) सुता — a modern title marking Doctor where context is modern
- (B) सुता — a style, known-as, or probable name marker before an alternate name or form
- (C) राजा / महाराज — daughter or daughter-line marker that may lead to a marriage-linked village or family
- (D) सुता — daughter or daughter-line marker that may lead to a marriage-linked village or family

६६८. Which chapter is the correct source context for the following Volume III fact? “Entry 70: Gangoli continuation Entry 70 is a Gangoli continuation within the Mahishi field.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 26: Abbreviation and Number Key

६६९. Which chapter is the correct source context for the following Volume III fact? “The word अथ indicates a formal beginning: “now,” “here begins,” or “from here.” The word ग्रामारम्भ means the beginning of the village record.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

६७०. Which chapter is the correct source context for the following Volume III fact? “A name becomes readable only when the village, route, or estate-house phrase beside it is preserved.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 27: Place Index
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua

६७१. Which statement is correctly supported by Chapter 2 in Volume III?

- (A) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (B) The Index is treated as the controlling register, not as a decorative appendix.
- (C) Uptip appears as उपटीप and is often abbreviated as उ.टी.
- (D) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.

६७२. Which chapter is the correct source context for the following Volume III fact? “Entry 59: Hati-Soderpur as a Vedic and daughter-linked opening Entry 59 begins with the Hati-Soderpur heading and then formally opens with “अथ हाटी सोदरपुर ग्राम.” The word अथ marks a new beginning, and ग्राम indicates that the source is opening a village- based record.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 4: Symbols, Abbreviations, and Formulae
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

६७३. Which chapter is the correct source context for the following Volume III fact? “The most frequent relational villages are पबौली, माण्डर, खौआल, करमहा, सोदरपुर, दरिहरा, नरउन, खण्डबला, हरिअम्ब, कुजौली, एकहरा, सरिसब, वलियास, बुधवाल, बेलउँच, अलय, पाली, तिसउँत, घुसौत, and सकराढ़ी.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 27: Place Index
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

६७४. Which one of the following Panji term/function pairs is correctly matched? Focus term: आई.ए.एस. / आई.पी.एस.

- (A) आई.ए.एस. / आई.पी.एस. — a lineage branch attached to a person, title-bearing line, or village cluster
- (B) आई.ए.एस. / आई.पी.एस. — a compressed son-line marker introducing one son or a group of sons
- (C) आई.ए.एस. / आई.पी.एस. — modern service-title markers when preserved in the source context
- (D) आई.ए.एस. / आई.पी.एस. — lineage; to be indexed under lineage, not only personal name

६७५. Which statement is correctly supported by Chapter 28 in Volume III?

- (A) The personal name index must keep names tied to entry range, place field, and relation note.
- (B) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.
- (C) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.
- (D) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.

६७६. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “The Time-Frame: 450 A.D. to 2009 A.D.”?

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua

६७७. Which chapter is the correct source context for the following Volume III fact? “Nine archives inside one Panji record Archive layer What the Panji preserves Family archive The repeated सुत and सुता formulae preserve descent, daughter-lines, and marriage bridges.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

६७८. Choose the statement that best reflects the source rule or argument in Chapter 2.

- (A) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.
- (B) The personal name index must keep names tied to entry range, place field, and relation note.
- (C) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (D) A village in the Panji functions as a genealogical coordinate, not merely a modern address.

६७९. Which chapter is the correct source context for the following Volume III fact? “The next chapter begins with Entry 62, “उपटीप महिषी सँ मङ्गदपट्टी पाली दुर्गागंज कटिहार,” and opens “अथ महिषी पाली ग्रामारम्भ.” That section is larger and will be treated as”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

६८०. In the Volume III glossary, what is the correct reading note/basic sense for “सुता”?

- (A) an abbreviation for महामहोपाध्याय
- (B) an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (C) a branch or sub-branch marker
- (D) daughter or daughter-line marker that may lead to a marriage-linked village or family

६८१. Which chapter is the correct source context for the following Volume III fact? “Important uncertainties The source contains variant and damaged forms such as महिवी/महिषी, सोतिपूरा/सोतिपुरा, रवण्डबला/Ravandbala, पाहीटोल/पाही टोल, मङ्गदपट्टी, मंगलबनी, मंगरौनी, जमदौली, चिगरौनी, चियाटोल, and खड़रात.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

६८२. In the Volume III glossary, what is the correct reading note/basic sense for “नैयायिक”?

- (A) another or collateral line; a sign of branch separation or additional continuation
- (B) a branch or sub-branch marker
- (C) a Nyaya scholar or logician
- (D) linguist or language scholar

६८३. Which chapter is the correct source context for the following Volume III fact? “They are part of the documentary mechanism by which a compact entry connects one family, village, and marriage record to another.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 26: Abbreviation and Number Key

६८४. Which chapter is the correct source context for the following Volume III fact? “Shuklarahi should therefore be indexed as a branch qualifier of Lohna within the Ratauli cluster.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

६८५. Which statement is specifically supported by Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) Hedambnath’s daughter-linked group includes Indunath and Vindunath; the route moves through Naruan-Baidyanath-Brajnath and Soderpur- Damodar.
- (B) Some are father-line or branch places; some are marriage houses; some are learned or status routes; some are cross-reference points.
- (C) Worked example type 3 - a late ड्योढ़ी or estate-house cluster Stage Reading method Source situation A final ड्योढ़ी or estate-house cluster contains बाबू, वाबू, सिंह, and modern or late- status names.
- (D) It often leads to the village and family into which the daughter-line is connected. पौत्र / पौत्री Grandson/granddaughter A generation marker.

६८६. Which chapter is the correct source context for the following Volume III fact? “Because the word सुता governs this group, the reader must not read the sequence as a simple line of sons.”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

६८७. Which statement is specifically supported by Chapter 32, “Conclusion: The Panji as a Civilization Archive”?

- (A) A family cannot responsibly claim a connection merely because a familiar name appears somewhere in the record.
- (B) It is valuable because it preserves what would otherwise disappear: the grammar of belonging, the routes of marriage, the memory of learning, the prestige of houses, the shift of settlement, and the restraint of an editor before damaged evidence.
- (C) The entry also follows Radharaman to Pali-Vijaynath and Sakraṇhi-Vaiya Harshanath, then through Karamha-Lanhi-
Nilambar and Naruan-Tuni.
- (D) Rameshwar’s son Rudradatt is linked with Karamha-Sundar-Lochan and Soderpur-Mahipati.

६८८. In the Volume III glossary, what is the correct reading note/basic sense for “सुत”?

- (A) lineage; to be indexed under lineage, not only personal name
- (B) son of; the most common descent marker
- (C) grandson or granddaughter; a generation marker
- (D) a gap, omission, or unreadable source position that must never be filled by conjecture

६८९. Choose the statement that best reflects the source rule or argument in Chapter 3.

- (A) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (B) If a daughter-link is treated as a son-line, the genealogy will be distorted.
- (C) Uptip appears as उपटीप and is often abbreviated as उ.टी.
- (D) Every village name must be read not as a bare place but as a genealogical marker.

६९०. Identify the correct chapter context for this source-derived Panji decoding fact: “When a name is missing but the structure remains clear, the structure will be explained without supplying a false name.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 29: Scholar, Title, and Status Index

६९१. Which statement is correctly supported by Chapter 1 in Volume III?

- (A) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (B) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.
- (C) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.
- (D) The Index is treated as the controlling register, not as a decorative appendix.

६९२. Which statement is specifically supported by Chapter 25, “Full Glossary of Panji Terms”?

- (A) Most importantly, they show that the opening Sarisab-Khangur-Sakuri-Pahitola-Ujan cluster is already a wide social map.
- (B) Decoding the Panji of Mithila, Volume III | Page 90 Pahitola functions as an entry field while Karamha, Harianb, Khandbala, Pabouli, Mandar, and Darhara serve as relational fields.
- (C) Its exact expansion is edition- specific, so the number should be preserved exactly. double slash, e.g. १०//० Compound or uncertain register number Preserve the double slash.
- (D) The entry also contains the Ramgopal alternate line through Khoaāl-Sarban, Budhwal-Bhimdatt-Lalitlal, and Darhara-Shivdatt- Bachchan.

६९३. In the Volume III glossary, what is the correct reading note/basic sense for “प्र.”?

- (A) royal, landed, or estate-associated title evidence
- (B) an “is written/recorded” formula introducing a named village or branch field
- (C) a major Sanskrit high learned honorific
- (D) a style, known-as, or probable name marker before an alternate name or form

६९४. Which chapter is the correct source context for the following Volume III fact? “Daughter-lines and marriage links are not secondary; they are how alliances are recorded.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

६९५. Which chapter is the correct source context for the following Volume III fact? “The correct summary should say that X, son of Y, is linked with a particular village or branch through the source formula.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 6: Villages as Genealogical Anchors

६९६. Which statement is correctly supported by Chapter 8 in Volume III?

- (A) Every name is read through descent, place, marriage, title, and branch-continuity.
- (B) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.
- (C) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.
- (D) The place index is genealogical rather than a modern administrative gazetteer.

६९७. Which statement is specifically supported by Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua”?

- (A) Decoding the Panji of Mithila, Volume III | Page 158 is being continued by an अपरा, a daughter-link, a register number, or a new ग्रामारम्भ.
- (B) The Pathak and Babu markers must be retained because they identify status-bearing and learned families inside the same genealogical movement.
- (C) Where the route is visible but the exact date is not, the route should still be explained.
- (D) In modern prose explanation, they may not always receive a separate translated word, but they must be used to identify where one unit ends and another begins.

६९८. Which one of the following Panji term/function pairs is correctly matched? Focus term: सुत

- (A) सुत — an abbreviation for महामहोपाध्याय
- (B) सुत — another or collateral line; a sign of branch separation or additional continuation
- (C) सुत — a compact marriage or relational completion marker, not a personal name
- (D) सुत — son of; the most common descent marker

६९९. Which statement is specifically supported by Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) The word सुत must therefore be read as a temporal signal as well as a kinship signal.
- (B) This is a key example of the chapter’s method: the name is meaningful only when read with descent, place, scholarly title, and branch route.
- (C) It shows that Mangrauni is not a terminal point but a bridge through which Sulhani lines move toward Raima and then into the Naduar/Naruar sequence.
- (D) The titles and place-links do not stand outside the genealogy; they are the way the register distinguishes the branch.

७००. Which statement is specifically supported by Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) The safe editorial rule is to copy शी. and its number exactly and not to absorb it silently into an ordinary sentence.
- (B) Decoding the Panji of Mithila, Volume III | Page 13 The Panji’s language itself is a mixture of Sanskrit, Maithili, and documentary forms.
- (C) The chapter shows how royal, scholarly, landed, and Deodhi branches are still embedded in the same Panji logic used throughout the volume.
- (D) The father-name, the village after सँ, the presence of सुता, the use of अपरा, the title attached to the person, and the reference number all decide how the name belongs to the record.

७०१. Which statement is specifically supported by Chapter 32, “Conclusion: The Panji as a Civilization Archive”?

- (A) Central argument The Panji is not merely a list of names; it is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (B) The major interpretive point is that Rajoura and Sihauli are not isolated geographical labels.
- (C) Once the reader knows what Uptip is, the next task is to learn how to read a Panji entry line by line.
- (D) The transition is already prepared by Entry 14, because the Sarisab-root field has been shown to spread into multiple linked houses.

७०२. Which Panji term or marker is described as: a heightened title for a great grammarian?

- (A) क्रम / sequence
- (B) महा वैयाकरण
- (C) नी.
- (D) मूल

७०३. Which chapter is the correct source context for the following Volume III fact? “A heading such as “उ.टी. खांगुड़ सरिसब-पाहीटोल” similarly identifies a Khangur-Sarisab-Pahitola cluster.”

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

७०४. In Volume III, the source entry range 120–146 is attached to which chapter cluster?

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

७०५. Which chapter is the correct source context for the following Volume III fact? “The incomplete “. . . सँ . . .” passages must remain visible because they show where the source itself does not supply a complete line.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 27: Place Index
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

७०६. Which statement is specifically supported by Chapter 3, “How to Read a Panji Entry”?

- (A) Do not merge similar-looking abbreviations. प्र. and प्रो. are not the same; वै. and बै. may have different values by context; म.म.उ. is not the same as म.कु.
- (B) If the reader follows only the names and ignores the villages, the record will lose its identity markers.
- (C) Decoding the Panji of Mithila, Volume III | Page 50 Continuity without false certainty The time frame from 450 A.D. to 2009 A.D. gives the volume its large horizon, but it must not lead to false certainty.
- (D) The appearance of Singh and Babu titles alongside Mishra names shows a social field wider than a single scholastic lineage.

७०७. Which statement is specifically supported by Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) How to cite a person from this index A proper citation of a Panji person should include the name, the nearest father or son marker, the relevant place phrase, and the entry or source- number field.
- (B) Decoding the Panji of Mithila, Volume III | Page 222 Entry 192 continues Sulhani-Behat and introduces Navtol.
- (C) A useful way to work with all these signs is to create a decoding table for each entry.
- (D) The chapter keeps Kanhauli and Ruchouli as the immediate openings, but the research index should also preserve the Purnia, Darbhanga, Chanaur, and Katihar signals.

७०८. Which chapter is the correct source context for the following Volume III fact? “Repeated father names दामोदर सुत, हरिनाथ सुत, यदुनाथ सुत Father label is evidence, not proof of a single person across clusters.”

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 28: Personal Name Index
- (C) Chapter 27: Place Index
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

७०९. Which Index root is linked with: सरिसब, दिगुन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका?

- (A) नरउन-root
- (B) बुधवाल-root
- (C) सरिसब-root
- (D) सोदरपुर-root

७१०. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 1: The Panji as Memory, Map, and Social Record
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

७११. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 180 Entries 79-99 are especially important because they show a single index field expanding in several directions.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

७१२. Which one of the following Panji term/function pairs is correctly matched? Focus term: ॥

- (A) मो. न. — a strong closure or pause sign that may divide sub-branches inside an entry
- (B) ॥ — teacher or scholar title
- (C) ॥ — a compressed son-line marker introducing one son or a group of sons
- (D) ॥ — a strong closure or pause sign that may divide sub-branches inside an entry

७१३. Which chapter is the correct source context for the following Volume III fact? “The third is the marriage route: where do सुता, दौहित्र, and related formulas carry the line?”

- (A) Chapter 7: Migration and Marriage Routes
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 2: What Is Uptip?

७१४. Which chapter is the correct source context for the following Volume III fact? “It gives evidence of how families remembered themselves, how marriage connections were recorded, how learned status was attached to names, and how villages formed networks.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 7: Migration and Marriage Routes

७१५. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records”?

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 8: Titles, Scholarship, and Status

७१६. Which statement is specifically supported by Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) 3 Source form before standard form The visible Devanagari form is preserved before any index-normalized spelling is offered.
- (B) The Panji requires both movements at once: backward into descent and outward into public identity.
- (C) Decoding the Panji of Mithila, Volume III | Page 206 Sadu Upadhyay, Vaidik, Babu, and Mahant are not decorative; they distinguish persons inside a crowded branch.
- (D) The Purandar, Gharnath, Ravganath, Biharilal, Harinarayan, Shashidhar Narayan, and related portions of Entry 68 show the same pattern: branch identity is preserved through sons, daughter-lines, Babu titles, estate houses, and linked villages.

७१७. Which statement is specifically supported by Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) The Panji does preserve male descent, but it also gives crucial information through daughters.
- (B) A modern index may normalize these for search, but the decoding must preserve the visible source forms when discussing individual entries.
- (C) established the first discipline of reading the Uptip Panji: a name must be held in place by its village.
- (D) Entry 62: Mahishi-Pali opens the large Pali field Entry 62 begins with the Mahishi-Pali heading and then formally opens “अथ महिषी पाली ग्रामारम्भ.” This is the strongest sign that a new chapter-cluster has begun.

७१८. Which one of the following Panji term/function pairs is correctly matched? Focus term: आचार्य

- (A) आचार्य — another or collateral line; a sign of branch separation or additional continuation
- (B) आचार्य — teacher or scholar title
- (C) पंजी / Panji — teacher or scholar title
- (D) आचार्य — a major Sanskrit high learned honorific

७१९. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 239 This chapter is not a minor tailpiece.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

७२०. Which one of the following Panji term/function pairs is correctly matched? Focus term: सुतो

- (A) सुतो — a compressed son-line marker introducing one son or a group of sons
- (B) अपरा — a compressed son-line marker introducing one son or a group of sons
- (C) सुतो — an Uptip cross-reference inside the Uptip material
- (D) महा वैयाकरण — a compressed son-line marker introducing one son or a group of sons

७२१. Which Panji term or marker is described as: a daughter-line pathway through सुत plus village and receiving-family formulae?

- (A) वंश
- (B) सन्तति
- (C) कन्या-line
- (D) आई.ए.एस. / आई.पी.एस.

७२२. Which statement is specifically supported by Chapter 31, “Limits, Gaps, and Editorial Principles”?

- (A) A name becomes readable only when the village, route, or estate-house phrase beside it is preserved.
- (B) The Panji does preserve male descent, but it also gives crucial information through daughters.
- (C) A safe identification requires the whole formula: name, father, branch, village, title if present, and cross-reference.
- (D) Decoding the Panji of Mithila, Volume III | Page 315 A name followed by several places Do not assume every place is origin.

७२३. Which chapter decodes the entry cluster described as “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan”?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

७२४. Which chapter is the correct source context for the following Volume III fact? “Forms such as २०२/०५, २८६/०१, १०३/१०, and longer or irregular forms with double slashes should not be casually changed.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

७२५. Which chapter cluster contains the place/branch field “Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

७२६. Which statement is specifically supported by Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) The correct decoding is to say that the source records the connection type and the probable branch point, while leaving missing names as missing.
- (B) When such titles appear, the reader should not separate intellectual history from genealogy.
- (C) Yet the structure remains traditional: each modern label is still framed by descent, marital village, and reciprocal branch reference.
- (D) Closing note This title and status index shows that Khand 2 preserves more than descent.

७२७. Which statement is specifically supported by Chapter 6, “Villages as Genealogical Anchors”?

- (A) Terms such as पंडित, वैदिक, वैयाकरण, मीमांसक, न्यायविद्, भाषाशास्त्री, महामहोपाध्याय, आचार्य, and कवि should be treated as intellectual markers.
- (B) A village that appears as a heading should be marked differently from a village that appears once in a marriage formula.
- (C) Decoding the Panji of Mithila, Volume III | Page 133 The Digaunth cluster is especially important because it combines old-style scholarly identifiers with wide village movement.
- (D) Decoding the Panji of Mithila, Volume III | Page 105 Babu marker must be preserved because they identify a status and ritual memory within the branch.

७२८. Which statement is correctly supported by Chapter 7 in Volume III?

- (A) Migration and marriage routes show how branches moved, settled, and connected across villages.
- (B) If a daughter-link is treated as a son-line, the genealogy will be distorted.
- (C) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.
- (D) The Index is treated as the controlling register, not as a decorative appendix.

७२९. Which chapter is the correct source context for the following Volume III fact? “Cross-reference and route map for Entries 41-51 The chapter’s main route is Digaunth-Soderpur.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua

७३०. According to the Index Control Map, which linked content belongs to कुजौली-root?

- (A) भखरौली
- (B) महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (C) खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters
- (D) वड़ियाम and related Parvapalli/Rupouli movement

७३१. Which chapter is the correct source context for the following Volume III fact? “Conclusion from the volume Practical meaning for readers 1 The entry is the unit of evidence.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 8: Titles, Scholarship, and Status

७३२. Which chapter is the correct source context for the following Volume III fact? “The recurrent relational villages are पाली, सोदरपुर, करमहा, हरिअम्ब, खण्डबला, दरिहरा, सरिसब, खौआल, कुजौली, घुसौत, वलियास, माण्डर, नरउन, बुधवाल, पबौली, तिसउँत, and”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

७३३. Which statement is specifically supported by Chapter 27, “Place Index”?

- (A) The title of the larger source, “Genome Mapping (450 A.D. to 2009 A.D.) – Mithila’s Panji Prabandh,” indicates the ambition of the work: to map continuity over a very long span of historical memory.
- (B) The practical research rule is strict: a name from Entries 100–119 should never be cited without its place-marker and branch context.
- (C) The repeated place phrases - सरिसब सँ, पाली सँ, करमहा सँ, सोदरपुर सँ, खण्डबला सँ, माण्डर सँ, दरिहरा सँ, घुसौत सँ, and many others - tell the reader how descent, marriage, branch settlement, scholarly memory, and estate identity are attached to space.
- (D) Uncertain dots, broken readings, double reference numbers, and modern titles are preserved as documentary evidence.

७३४. Which chapter is the correct source context for the following Volume III fact? “Entry 71: Mahishi to Lohna through Bhuvaneshwar Jha Entry 71 is headed “उपटीप महिषी सँ लोहना भूवनेश्वर झा.” Lohna belongs to another index environment, but here it appears through the Mahishi route.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 27: Place Index
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

७३५. Which chapter is the correct source context for the following Volume III fact? “The word अपरा is a route marker: it tells the reader that the first line has not exhausted the record.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 28: Personal Name Index

७३६. Which chapter is the correct source context for the following Volume III fact? “It should be preserved in transcription. फड़ / फड़ेसँ Branch or sub-branch A local branch or subdivision marker, used where a line is being followed from a particular branch. शाखा Branch Indicates a lineage branch.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 25: Full Glossary of Panji Terms
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 3: How to Read a Panji Entry

७३७. Which chapter is the correct source context for the following Volume III fact? “A titled house connected with खण्डबला or भौर should not be detached from that root field.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

७३८. Which Panji term or marker is described as: a major Sanskrit high learned honorific?

- (A) वैदिक
- (B) मूल
- (C) कन्या-line
- (D) महामहोपाध्याय

७३९. Which statement is specifically supported by Chapter 7, “Migration and Marriage Routes”?

- (A) Each such gap must remain marked as a gap in the decoded prose and in the later registers.
- (B) Standard spellings can be supplied in indexes, but the source spelling should remain visible.
- (C) The route is not linear in every entry, but it is the best editorial map for reading Entries 179-195.
- (D) Mithila’s Panji tradition preserves names of scholars, ritual specialists, grammarians, commentators, learned householders, and public figures through titles and descriptors.

७४०. Which chapter is the correct source context for the following Volume III fact? “Entries 20-21 move into Rupouli, where many daughter-lines and uncertain gaps must be preserved carefully.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 27: Place Index
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

७४१. In the Volume III glossary, what is the correct reading note/basic sense for “कन्या-line”?

- (A) a daughter-line pathway through सुता plus village and receiving-family formulae
- (B) a major Sanskrit high learned honorific
- (C) a relational particle linking village, person, and family relation; not a mechanical “from” every time
- (D) son of; the most common descent marker

७४२. Which chapter is the correct source context for the following Volume III fact? “The entry therefore prepares the short closing Entry 24, where these lines are completed before the chapter closes.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

७४३. Which statement is specifically supported by Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) Jyotishi/Jyotisha-type abbreviation, probable Likely marks an astrology/learned title in some contexts; preserve for abbreviation chapter.
- (B) Do not treat final estate-house entries as modern legal files; they are genealogical- status records in Panji language.
- (C) Bhavanidatt’s daughter-linked group - Falgun, Arjun, Lotan - and Falgun’s line through Vacha, Kanhai, Gopi, Govind, Shrishtidhar, Krishnadhar, Gangadhar, Chandradhar, and Durgadhar shows a controlled movement from Mahishi-Pali into Mangrauni.
- (D) The repeated appearance of Pali, Naruan, Karamha, and Mandar shows a stable network of marriage and branch relations around the Hati-Soderpur heading.

७४४. Which chapter is the correct source context for the following Volume III fact? “The practical research rule is strict: a name from Entries 100-119 should never be cited without its place-marker and branch context.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

७४५. Which chapter is the correct source context for the following Volume III fact? “Entries 163-166: Sihauli, Lohna, and Ujan Entry 163 opens “अथ सिहौलि माण्डर ग्रामारम्भ.” This makes Sihauli an explicit Mandar-linked village-start.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur

७४६. Which chapter is the correct source context for the following Volume III fact? “Entry 24: Closing Badhiyam before the Sarisab-Soderpur sequence Entry 24 is short but important.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 3: How to Read a Panji Entry

७४७. Which chapter is the correct source context for the following Volume III fact? “The first line may have named one son, one daughter, or one village-linked branch; अपरा tells the reader that another route must now be followed.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 28: Personal Name Index
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

७४८. Which chapter is the correct source context for the following Volume III fact? “It may indicate that a person or marriage connection belongs to, comes from, or is associated with a particular village or house.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 29: Scholar, Title, and Status Index
- (D) Chapter 25: Full Glossary of Panji Terms

७४९. Which Panji term or marker is described as: royal, landed, or estate-associated title evidence?

- (A) शाखा
- (B) डॉ.
- (C) आचार्य
- (D) राजा / महाराज

७५०. Which Panji term or marker is described as: a social or public-status title, not a genealogical relation term?

- (A) ग्रामारम्भ
- (B) ॥
- (C) बाबू
- (D) लिख्यते / लिख्यते:

७५१. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 136 repeated names: Ganganath, Jagdish, Vamdev, Badri, and Manhar become clear only when their village and reference-number contexts are preserved.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 28: Personal Name Index
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

७५२. Which chapter is the correct source context for the following Volume III fact? “The source contains dots, broken phrases, double slashes, incomplete reference numbers, and variant forms such as Rajoura/Rajaurā, Sihauli, Godhanpur, Ishahpur, Raima, Gerki, Chanaur, Patnuka, Kansam, and Lalganj.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 28: Personal Name Index
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

७५३. Which statement is specifically supported by Chapter 4, “Symbols, Abbreviations, and Formulae”?

- (A) The Panji as Memory, Map, and Social Record The Panji of Mithila is not merely a list of names.
- (B) A branch does not lose its earlier identity merely because it appears in a later place.
- (C) The safe editorial rule is to copy शृ. and its number exactly and not to absorb it silently into an ordinary sentence.
- (D) Uncertain abbreviated reference Appears rarely and should be preserved for later abbreviation analysis. . . .

७५४. Which chapter is the correct source context for the following Volume III fact? “The source may say “फलाँ सुता ... कर्महा सँ ... दौ.” The explanation may say that a daughter-linked connection is being recorded through Karamha, but the missing name must remain missing.”

- (A) Chapter 8: Titles, Scholarship, and Status
- (B) Chapter 3: How to Read a Panji Entry
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

७५५. Which statement is specifically supported by Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.”?

- (A) Therefore, the first discipline of decoding is to treat every place-name as evidence.
- (B) Every name should be read through descent, place, marriage, title, and branch- continuity.
- (C) The first is exaggeration: turning every title into a full historical claim without supporting evidence.
- (D) Because Entry 208 begins a clear new Loam-Surgan-Durgaganj-Katihari opening, the next chapter should begin there rather than extending

७५६. Which one of the following Panji term/function pairs is correctly matched? Focus term: स्यैव / स्येव

- (A) स्यैव / स्येव — same as previously indicated, preventing creation of a false new relation
- (B) स्यैव / स्येव — daughter or daughter-line marker that may lead to a marriage-linked village or family
- (C) . . . — same as previously indicated, preventing creation of a false new relation
- (D) स्यैव / स्येव — lineage; to be indexed under lineage, not only personal name

७५७. Which chapter is the correct source context for the following Volume III fact? “The father-name, the village after सँ, the presence of सुता, the use of अपरा, the title attached to the person, and the reference number all decide how the name belongs to the record.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

७५८. Which statement is specifically supported by Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) But it should not be misunderstood as a guarantee that only one village will appear in the entry.
- (B) Each place must be attached to the nearest descent unit and to the appropriate marriage or branch route.
- (C) Titles such as Maharajadhiraj, Rai Bahadur, Vaidya, Mimansak, Mahamahopadhyaya, Professor, Doctor, I.A.S., M.B.B.S., and L.L.B. must be read with father, place, marriage, and branch-continuity.
- (D) Entry 52: The Kanhauli-Soderpur village opening Entry 52 opens with “उपटीप कन्हौलीसँ उजान” and then states “अथ कन्हौली सोदरपुर ग्रामारम्भ.” This tells the reader that Kanhauli is not being read as a loose place-name.

७५९. Which statement is specifically supported by Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) Rampur is therefore not a separate interruption; it is an extension of the same Rajoura field.
- (B) The chapter shows how royal, scholarly, landed, and Deodhi branches are still embedded in the same Panji logic used throughout the volume.
- (C) The route is wide, but its logic is continuous: a Khangur-Pahi-Ujan field is being unfolded through learned descent and marriage-linked settlement.
- (D) A safe identification requires the whole formula: name, father, branch, village, title if present, and cross-reference.

७६०. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Abbreviation and Number Key”?

- (A) Chapter 25: Full Glossary of Panji Terms
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 26: Abbreviation and Number Key

७६१. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 265 The safest way to use this chapter is to begin with the standard headword, then read the variant column, and finally consult the entry range.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 27: Place Index
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

७६२. Which statement is specifically supported by Chapter 26, “Abbreviation and Number Key”?

- (A) The task is not to reduce them to modern addresses, but to ask what each place is doing in its own genealogical unit.
- (B) Mark as probable unless separately confirmed. महे Honorific or abbreviated status form, uncertain in some contexts Appears with learned or status- bearing names.
- (C) Every indexed name must be tested against relation, place, number, and title before it is used in reconstruction.
- (D) If the entry says “Somadatta suto Shaktinath” or in Devanagari “सोमदत्त सुतो शक्ति नाथ,” the reader must understand that Shaktinath is being presented in relation to Somadatta.

७६३. Which Panji term or marker is described as: linguist or language scholar?

- (A) सुतौ
- (B) भाषाविद्
- (C) महा वैयाकरण
- (D) ग्रामारम्भ

७६४. According to the Index Control Map, which linked content belongs to सुरगन-root?

- (A) वड़ियाम and related Parvapalli/Rupouli movement
- (B) महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (C) लोआम
- (D) रजौरा, सिंहौली, पतनुका, and कनसम

७६५. Which chapter is the correct source context for the following Volume III fact? “A name is never only a name; it stands at a point where descent, place, marriage, title, and branch-continuity meet.”

- (A) Chapter 28: Personal Name Index
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

७६६. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 236 Entry 214 is the correct stopping point for”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

७६७. Which chapter is the correct source context for the following Volume III fact? “It often leads to the village and family into which the daughter-line is connected. पौत्र / पौत्री Grandson/granddaughter A generation marker.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 25: Full Glossary of Panji Terms

७६८. Which chapter is the correct source context for the following Volume III fact? “In Uptip entries, अपरा is a warning to the reader: the record has not finished with the first line.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 6: Villages as Genealogical Anchors

७६९. Which chapter cluster contains the place/branch field “Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

७७०. Choose the statement that best reflects the source rule or argument in Chapter 26.

- (A) The Index is treated as the controlling register, not as a decorative appendix.
- (B) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (C) The heading is the first map of the entry, but it is only a starting point, not a boundary.
- (D) A responsible reader must distinguish between source, interpretation, and historical conclusion.

७७१. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 105 Babu marker must be preserved because they identify a status and ritual memory within the branch.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 26: Abbreviation and Number Key

७७२. Which statement is specifically supported by Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) Another line marks Vaiyakarana Shobhnath and Mahinath through Ekhar-Bacha-Taradatt and Naruan- Lakshminath.
- (B) Decoding the Panji of Mithila, Volume III | Page 222 Entry 192 continues Sulhani-Behat and introduces Navtol.
- (C) The entry is a strong example of late genealogical updating and professional self-description.
- (D) Decoding the Panji of Mithila, Volume III | Page 33 The second recurring marker is शा.

७७३. Which statement is specifically supported by Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj”?

- (A) Dinbandhu’s descendants are central: Nityanand or Gopinath, Dhananand or Revatinath, Bhol or Yashodanand, Vedanand, Dayanand Singh, Professor Ganganand Singh, Yamunandan Singh, Krityanand Singh,
- (B) The reader must therefore examine the grammar around सुत, सुता, अपरा, and the nearest place formula before stating any relationship.
- (C) Closing note This title and status index shows that Khand 2 preserves more than descent.
- (D) Some are father-line or branch places; some are marriage houses; some are learned or status routes; some are cross-reference points.

७७४. In the Volume III glossary, what is the correct reading note/basic sense for “सन्तति”?

- (A) a grammarian or grammar specialist
- (B) a strong closure or pause sign that may divide sub-branches inside an entry
- (C) a Nyaya scholar or logician
- (D) descendants or continuation of a line, not a personal name

७७५. Which chapter is the correct source context for the following Volume III fact? “The entry is significant because it carries the Khandbala-Bhaur branch into named Deodhi and estate-like locations.”

- (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 28: Personal Name Index

७७६. In the Volume III glossary, what is the correct reading note/basic sense for “महा वैयाकरण”?

- (A) grandson or granddaughter; a generation marker
- (B) another or collateral line; a sign of branch separation or additional continuation
- (C) an Uptip cross-reference inside the Uptip material
- (D) a heightened title for a great grammarian

७७७. Which chapter is the correct source context for the following Volume III fact? “Entries 219-221: the long internal Bhaur-Rajgram skeleton Entry 219 is the longest interior continuation of the Bhaur-Rajgram cluster.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua

७७८. Which chapter is the correct source context for the following Volume III fact? “Entry 57: Mani to Sarisab and Bhattapura Entry 57 is headed “मानी सँ सारेसब भट्टपुरा.” It continues the Mani- Sarisab movement but introduces Bhattapura.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

७७९. Which chapter is the correct source context for the following Volume III fact? “Closing note The abbreviation and number-key is the bridge between source reading and index making.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 26: Abbreviation and Number Key

७८०. Which statement is specifically supported by Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) Forms such as २०२/०५, २८६/०१, १०३/१०, and longer or irregular forms with double slashes should not be casually changed.
- (B) The goal is not to make the Panji easy by simplifying it; the goal is to make it usable without falsifying it.
- (C) The reader should recognize a modern marker as modern without cutting it away from the older branch.
- (D) Entries 62-78 are especially dense because the Mahishi-Pali material repeatedly changes local direction without losing the Pali root.

७८१. Which statement is specifically supported by Chapter 32, “Conclusion: The Panji as a Civilization Archive”?

- (A) It does not try to give district coordinates, postal data, or contemporary jurisdiction unless the Panji itself points toward a wider regional anchor such as पूर्णियाँ, कटिहार, गढ़बनैली, or ड्योढ़ी.
- (B) The Panji does preserve male descent, but it also gives crucial information through daughters.
- (C) The second error is presentism: treating only the most recent information as useful and ignoring the older structure.
- (D) Chapter overview This volume began with a simple problem: the Uptip Panji is densely written, formulaic, damaged in places, and difficult for a modern reader to follow.

७८२. Which statement is specifically supported by Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua”?

- (A) These modern titles must be read as documentary status signs within the Panji, not as later commentary detached from genealogy.
- (B) Uncertain dots, broken readings, double reference numbers, and modern titles are preserved as documentary evidence.
- (C) Where the text is compressed, the title should be marked as identifying evidence, not expanded into unsupported biography.
- (D) In the Panji it is often the bridge between a person and a village, a marriage house, a branch, or a source of identification.

७८३. Which chapter is the correct source context for the following Volume III fact? “Entry 67: Mahishi to Gangoli and Ishahpur Entry 67 explicitly marks “महिषीसँ गंगोली इशहपुर.” This is a bridge entry.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

७८४. Which statement is specifically supported by Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) Vaturi-Soderpur, Batiya-Darihara, Naruan, Khandbala, Didhoy, and other routes must remain attached.
- (B) Third, it contains a rich scholarly and status layer, including Pathak, Pauranik, Jyotishi, Vaiyakarana, Shastrarth Martand, Professor, Doctor, M.A., Ph.D., D.Litt, Babu, Raja, and Upadhyay markers.
- (C) If the source says बाबू or ठाकुर, the decoder can say that the person is marked by a status-bearing identifier or house-related title, depending on context.
- (D) Instead of asking why the record has become crowded, the reader should ask what kind of route is being built.

७८५. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 35 The postposition सँ is one of the most heavily loaded words in the records.”

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

७८६. Which chapter decodes the entry cluster described as “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion”?

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

७८७. Which chapter is the correct source context for the following Volume III fact? “The chapter then follows Entries 208-214 through the Loam- Sauria-Durgaganj cluster, the Bhakharouli-Vittho branch, the Bharwarauli-Sarisab connection, the Kanhauli-Ujan opening, and the Ruchouli-Katihar closing section.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli

७८८. Which statement is correctly supported by Chapter 1 in Volume III?

- (A) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.
- (B) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (C) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.
- (D) A village in the Panji functions as a genealogical coordinate, not merely a modern address.

७८९. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 181 These titles are not commentary added later; they appear in the source formula itself.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 26: Abbreviation and Number Key

७९०. In Volume III, the source entry range 100–119 is attached to which chapter cluster?

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

७९१. Which chapter is the correct source context for the following Volume III fact? “How to cite a person from this index A proper citation of a Panji person should include the name, the nearest father or son marker, the relevant place phrase, and the entry or source- number field.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 28: Personal Name Index
- (C) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

७९२. Which statement is specifically supported by Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा”?

- (A) Raja Padmanand Singh’s son Kumar Chandranand Singh is linked with Kanhauli-Soderpur and Vighneshwar-Vadan.
- (B) This chapter is important because it shows how the Panji shifts from one village field into another without breaking genealogical
- (C) The chapter contains Jyotirvid, Vaiyakarana, Pauranik, Pathak, Mahamahopadhyaya, M.M., Babu, Maharaj, Raja, Acharya, Professor, Maithili writer, Chaudhary, and Singh markers.
- (D) The reader must therefore examine the grammar around सुत, सुता, अपरा, and the nearest place formula before stating any relationship.

७९३. Which one of the following Panji term/function pairs is correctly matched? Focus term: single slash number, e.g. २४४/०९

- (A) single slash number, e.g. २४४/०९ — linguist or language scholar
- (B) नैयायिक — a register-style number, usually a cross-reference or source locator
- (C) single slash number, e.g. २४४/०९ — royal, landed, or estate-associated title evidence
- (D) single slash number, e.g. २४४/०९ — a register-style number, usually a cross-reference or source locator

७९४. Which chapter is the correct source context for the following Volume III fact? “It may begin with one ancestor, name his sons, then show where those sons or daughters were linked by marriage, then point to another village, then cite a cross- reference number, then introduce a new branch, and then return to a related family.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 2: What Is Uptip?

७९५. In Volume III, the source entry range 1–14 is attached to which chapter cluster?

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua

७९६. In Volume III, the source entry range 59–61 is attached to which chapter cluster?

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

७९७. Which one of the following Panji term/function pairs is correctly matched? Focus term: शाखा

- (A) अपरा — a lineage branch attached to a person, title-bearing line, or village cluster
- (B) शाखा — a lineage branch attached to a person, title-bearing line, or village cluster
- (C) शाखा — a learned-title marker indicating a scholar or scholarly household
- (D) म.म.उ. — a lineage branch attached to a person, title-bearing line, or village cluster

७९८. Which chapter is the correct source context for the following Volume III fact? “Entry 46: Bairi, Sankorthu, and densely layered daughter-lines Entry 46 is headed “उ.टी. दिगुन्ध सँ बइरी, सनकोरु.” It continues from Shivanandan/Nena to Mahavir, who is linked with Pali-Hemnath- Shrinath and Khandbala-Maharaj Rudra Singh.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches

७९९. Which one of the following Panji term/function pairs is correctly matched? Focus term: entry number

- (A) entry number — a modern title marking Doctor where context is modern
- (B) entry number — another or collateral line; a sign of branch separation or additional continuation
- (C) double slash number, e.g. १०//० — the safest running source unit for citation and cross-checking
- (D) entry number — the safest running source unit for citation and cross-checking

८००. Which statement is specifically supported by Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni”?

- (A) The broken or unheaded appearance of the entry is editorially important: it should be treated as a continuation because Entry 64 begins a new visible Mahishi-Sotipura heading.
- (B) Dinbandhu and Govind are remembered not only as names in a descent chain but as learned figures whose titles carry cultural and identifying weight.
- (C) If the source says बाबू or ठाकुर, the decoder can say that the person is marked by a status-bearing identifier or house-related title, depending on context.
- (D) If the source gives डॉ. or प्रो., the decoder can say that a modern professional or academic layer has entered the record.

८०१. Which one of the following Panji term/function pairs is correctly matched? Focus term: सँ

- (A) सँ — a branch or sub-branch marker
- (B) सँ — a relational particle linking village, person, and family relation; not a mechanical “from” every time
- (C) सँ — an abbreviation for महामहोपाध्याय
- (D) सँ — a Nyaya scholar or logician

८०२. Which statement is specifically supported by Chapter 7, “Migration and Marriage Routes”?

- (A) The entry quickly moves to Lilanath’s daughter-link, which connects with Khandbala and Maharaj Bahadur Chhatra Singh.
- (B) The persons named after it may belong to the house into which the daughter was linked, or to a branch remembered through that marriage.
- (C) The safest index note is therefore not “same person,” but “compare the father, son, place, and number.”
- (D) The first lesson is that Ujan appears not as a detached locality but as part of a chain of filial, daughter-linked, and village-linked movements.

८०३. Which chapter is the correct source context for the following Volume III fact? “Collateral Lines and the Sign of अपरा Migration and marriage routes are often expanded by the word अपरा.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 7: Migration and Marriage Routes

८०४. Which chapter is the correct source context for the following Volume III fact? “The term अपरा usually introduces another line, another connection, or a collateral branch.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 3: How to Read a Panji Entry

८०५. Which statement is specifically supported by Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura”?

- (A) Entries 62–78 are especially dense because the Mahishi-Pali material repeatedly changes local direction without losing the Pali root.
- (B) The chapter is particularly useful for tracing learned and modern professional families because it preserves titles such as Acharya, Mimansak, Vaiyakarana, Professor, Sociologist, and MA/PhD within the older Panji formula of descent and marriage.
- (C) The notation also preserves a modern social detail, including an inter-religious marriage marker, without using it to reconstruct anything that the source does not explicitly say.
- (D) The repetition may be a deliberate cross-link and should not be dismissed as duplication.

८०६. Which chapter is the correct source context for the following Volume III fact? “Entry 222: Bhaur to Deodhi and Mavvi-Deodhi Entry 222 is headed toward Bhaur to Deodhi and Mavvi-Deodhi.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

८०७. Which one of the following Panji term/function pairs is correctly matched? Focus term: फड़ / फड़ेसँ

- (A) फड़ / फड़ेसँ — a gap, omission, or unreadable source position that must never be filled by conjecture
- (B) फड़ / फड़ेसँ — a recurring source cross-reference abbreviation whose expansion is edition-specific
- (C) फड़ / फड़ेसँ — a daughter-line pathway through सुता plus village and receiving-family formulae
- (D) फड़ / फड़ेसँ — a branch or sub-branch marker

८०८. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

८०९. Which chapter is the correct source context for the following Volume III fact? “The formula 'अथ सुल्हनी नरउन ग्रामारम्भ' identifies Sulhani under Naruan as the new village anchor.”

- (A) Chapter 31: Limits, Gaps, and Editorial Principles
- (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

८१०. Which chapter is the correct source context for the following Volume III fact? “In a modern edited book, one may standardize the explanation as “U.T.” or “Uptip,” but the original forms should be preserved where source transcription is being discussed.”

- (A) Chapter 2: What Is Uptip?
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 28: Personal Name Index
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

८११. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Personal Name Index”?

- (A) Chapter 6: Villages as Genealogical Anchors
- (B) Chapter 28: Personal Name Index
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 29: Scholar, Title, and Status Index

८१२. In the Volume III glossary, what is the correct reading note/basic sense for “नी.”?

- (A) an “is written/recorded” formula introducing a named village or branch field
- (B) a status/title marker that must stay with name and place context
- (C) an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (D) teacher or scholar title

८१३. In the practical method for approaching an Uptip entry, what is step 4?

- (A) identify the opening ancestor or first named person
- (B) separate son-lines from daughter-lines
- (C) mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (D) mark every अपरा as a possible additional branch

८१४. Which chapter is the correct source context for the following Volume III fact? “Method: every name is read through descent, place, marriage, title, and branch-continuity.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

८१५. Which one of the following Panji term/function pairs is correctly matched? Focus term: मो. न.

- (A) महामहोपाध्याय — a rare uncertain abbreviated reference to be preserved for later analysis
- (B) मो. न. — a rare uncertain abbreviated reference to be preserved for later analysis
- (C) मो. न. — a style, known-as, or probable name marker before an alternate name or form
- (D) मो. न. — the safest running source unit for citation and cross-checking

८१६. Which chapter is the correct source context for the following Volume III fact? “Important uncertainties The chapter contains damaged or variant forms: बलिराजपुर/वलिराजपुर, पाहीटोल/पाही टोल, हरिअम्ब/हरिअम्ब, भट्टपुरा/भट्टपूरा, बेहट/बेहर, नगवाड़/नगवाड, घोसौत, धरमपुर, and several broken source numbers.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 27: Place Index
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

८१७. In the Volume III glossary, what is the correct reading note/basic sense for “पंजी / Panji”?

- (A) a rare uncertain abbreviated reference to be preserved for later analysis
- (B) a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries
- (C) an opening particle marking the start of a new source unit or subunit
- (D) a Vedic scholar or Vedic-status marker

८१८. Which chapter decodes the entry cluster described as “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli”?

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

८१९. Which chapter is the correct source context for the following Volume III fact? “The title राजा and the scholarly marker म.म. वैयाकरण must both be kept with the genealogy.”

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua

८२०. Which chapter is the correct source context for the following Volume III fact? “Modern additions and the end point of 2009 The end point 2009 A.D. is also significant.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

८२१. Which chapter is the correct source context for the following Volume III fact? “If later comparison shows that a given शा. number refers to a specific register, branch, or source layer, that relation can be explained in the decoding note.”

- (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 8: Titles, Scholarship, and Status

८२२. Which chapter is the correct source context for the following Volume III fact? “The title वैयाकरण is important here because it identifies the learned status of the branch inside a dense daughter-linked route.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 29: Scholar, Title, and Status Index

८२३. Which Panji term or marker is described as: son of; the most common descent marker?

- (A) . . .
- (B) :
- (C) सुत
- (D) सँ

८२४. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 42 relation is its organizing principle, older and later layers may stand close together in the same entry.”

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.

८२५. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 104 Entry 16: Ujan Haladhar Jha, Badhiyam-Ujan, and Sharadapur Entry 16 is headed by Ujan Haladhar Jha and connects Badhiyam- Ujan with Sharadapur.”

- (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

८२६. Which statement is specifically supported by Chapter 29, “Scholar, Title, and Status Index”?

- (A) Slash and reference-pattern notes Form Type How to treat it २३/१० single slash Keep as one string; usually follows उ.टी. or शा. ३७/१० single slash Can recur in scholarly/title- bearing lines; compare entry context. १०//० double slash Do not replace with १०/०.
- (B) The chapter also protects the reader from over-reading. बाबू, ठाकुर, सिंह, राजा, महाराज, डॉ., प्रो., आई.ए.एस., आई.पी.एस., म.म.उ., वैयाकरण, नैयायिक, मीमांसक, वैदिक, and similar markers must be preserved because they identify status fields;
- (C) The recurring formula “. . . सँ . . . सुत . . . दौ . . . सँ . . . दौ” must not be filled by conjecture.
- (D) When the line moves into additional settlements, the decoder should explain whether the movement appears to be settlement, marriage, branch association, learned relocation, estate affiliation, or uncertain reference.

८२७. In Volume III, the source entry range 25–40 is attached to which chapter cluster?

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Baire, Bhattapura, and Kachhua
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

८२८. Which statement is correctly supported by Source Note and Index Rule in Volume III?

- (A) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.
- (B) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.
- (C) The Index is treated as the controlling register, not as a decorative appendix.
- (D) Uptip appears as उपटीप and is often abbreviated as उ.टी.

८२९. In the Volume III glossary, what is the correct reading note/basic sense for “पंडित / पं.”?

- (A) a learned-title marker indicating a scholar or scholarly household
- (B) a root or origin label useful when comparing the index to entries
- (C) same as previously indicated, preventing creation of a false new relation
- (D) the safest running source unit for citation and cross-checking

८३०. Which chapter is the correct source context for the following Volume III fact? “Entry 34: Tarnagar, Ramnagar Deorhi, Purnia, and the status house Entry 34 is headed “उ.टी. सरिसब सोदरपुर-तारनगर रामनगर ड्योढ़ी पूर्णियाँ.” The heading is an important status route.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni

८३१. Which chapter is the correct source context for the following Volume III fact? “The title or occupation is not a biography replacing descent; it is a late identifying layer attached to descent, place, and marriage.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (C) Chapter 27: Place Index
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

८३२. Which chapter is the correct source context for the following Volume III fact? “Entries 98-99: Nagwar, Ghosaut, Dharampur, and the closing movement Entry 98 is headed “उपटीप नगवाड़ घोसौत धर्मपुर.” This heading is the clearest sign that the final movement of”

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

८३३. Which chapter is the correct source context for the following Volume III fact? “Broken number A reference such as शा. or उ.टी. contains unusual slashes or missing digits.”

- (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 6: Villages as Genealogical Anchors

८३४. Which chapter is the correct source context for the following Volume III fact? “When the entry says that one person or branch is connected with Darbhanga, Soderpur, Pali, Karamha, Naruan, Harianb, Khandbala, or another village, the place-name helps identify the path of the lineage or alliance.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster

८३५. Which one of the following Panji term/function pairs is correctly matched? Focus term: . . .

- (A) मीमांसक — a gap, omission, or unreadable source position that must never be filled by conjecture
- (B) . . . — a gap, omission, or unreadable source position that must never be filled by conjecture
- (C) . . . — a compressed son-line marker introducing one son or a group of sons
- (D) double slash number, e.g. १०//० — a gap, omission, or unreadable source position that must never be filled by conjecture

८३६. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 20 Therefore, every occurrence of देहित्र must be treated as a genealogical signal of high importance.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 27: Place Index
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 2: What Is Uptip?

८३७. Which one of the following Panji term/function pairs is correctly matched? Focus term: सन्तति

- (A) सन्तति — a gap, omission, or unreadable source position that must never be filled by conjecture
- (B) सन्तति — a branch or sub-branch marker
- (C) खण्ड — descendants or continuation of a line, not a personal name
- (D) सन्तति — descendants or continuation of a line, not a personal name

८३८. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 38 The Sanskritic endings सुताश्च, सुतौ, and plural clusters show that the Panji language is not purely colloquial Maithili.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 29: Scholar, Title, and Status Index

८३९. Which statement is specifically supported by Chapter 2, “What Is Uptip?”

- (A) The Panji is not a modern census, not a biography, not a land register, and not a narrative history.
- (B) The distinction between a village of origin and a village of connection is often subtle.
- (C) A reader may make a working family tree for private study, but the published reconstruction must show its evidence.
- (D) Entry 89 explicitly brings in Haripur-Bhattapura and includes Ugra or Kunjbihari, Brajbihari, Avadhbihari, Thakur Balbhadra, Dhaneshwar, Tameshwar, Parmeshwar or Ganesh, Meghnath, Prabhunath, Chandranath, Shyamnath, Rangalal, Nirtlal, Panchmani, and Bechan.

८४०. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 280 Names with titles are especially important.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 28: Personal Name Index
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur

८४१. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 321 Do not assume that every place after सँ is the birthplace of the named person.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (D) Chapter 2: What Is Uptip?

८४२. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 158 is being continued by an अपरा, a daughter-link, a register number, or a new ग्रामारम्भ.”

- (A) Chapter 1: The Panji as Memory, Map, and Social Record
- (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua

८४३. In the Volume III glossary, what is the correct reading note/basic sense for “क्रम / sequence”?

- (A) an entry or sub-reference number whose role depends on position
- (B) a grammarian or grammar specialist
- (C) royal, landed, or estate-associated title evidence
- (D) source order, which must be preserved because it is meaningful

८४४. Which one of the following Panji term/function pairs is correctly matched? Focus term: महा वैयाकरण

- (A) महा वैयाकरण — a heightened title for a great grammarian
- (B) महा वैयाकरण — a strong closure or pause sign that may divide sub-branches inside an entry
- (C) उ.टी. — a heightened title for a great grammarian
- (D) ग्रामारम्भ — a heightened title for a great grammarian

८४५. Which statement is specifically supported by Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) The entry quickly moves to Lilanath’s daughter-link, which connects with Khandbala and Maharaj Bahadur Chhatra Singh.
- (B) The decoder’s task is to keep each route visible without forcing it into a false straight line.
- (C) Chapter overview The Panji is organized around names, but a name in the Panji is never an isolated label.
- (D) It helps identify a person, distinguish one branch from another, and preserve the social or intellectual memory through which a family became known.

८४६. Which statement is correctly supported by Chapter 3 in Volume III?

- (A) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.
- (B) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.
- (C) The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.
- (D) If a daughter-link is treated as a son-line, the genealogy will be distorted.

८४७. Which chapter is the correct source context for the following Volume III fact? “There is no genealogical break at the file boundary; the Panji sequence continues smoothly.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (B) Chapter 31: Limits, Gaps, and Editorial Principles
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

८४८. Which one of the following Panji term/function pairs is correctly matched? Focus term: ग्रामारम्भ

- (A) वैयाकरण — the beginning of a village-related field or village record
- (B) ग्रामारम्भ — the beginning of a village-related field or village record
- (C) महामहोपाध्याय — the beginning of a village-related field or village record
- (D) ग्रामारम्भ — another or collateral line; a sign of branch separation or additional continuation

८४९. In Volume III, the source entry range 62–78 is attached to which chapter cluster?

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

८५०. Which chapter is the correct source context for the following Volume III fact? “If one person is remembered as पंडित and another as बाबू, or one as वैयाकरण and another as ठाकुर, the difference may guide the reader toward the correct branch.”

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 8: Titles, Scholarship, and Status

८५१. Which statement is specifically supported by Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) The source is not merely listing descendants; it is showing how the Bhaur-Rajgram branch exchanged ties with earlier routes already decoded in this volume.
- (B) Uncertain abbreviated reference Appears rarely and should be preserved for later abbreviation analysis. . . .
- (C) The title Maharaj Bahadur is a status-bearing marker and should be preserved in the explanation.
- (D) The decoder must read the repeated markers as route signals, not as accidental clutter.

८५२. Which chapter is the correct source context for the following Volume III fact? “A civilizational time frame The span from 450 A.D. to 2009 A.D. should therefore be understood as a civilizational time frame.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 1: The Panji as Memory, Map, and Social Record

८५३. According to the Index Control Map, which linked content belongs to माण्डर-root?

- (A) रजौरा, सिहौली, पतनुका, and कनसम
- (B) कन्हौली and रूचौली
- (C) भखरौली
- (D) सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका

८५४. Which chapter is the correct source context for the following Volume III fact? “The presence of दैहित्र warns the reader that the entry is not moving by direct male descent at that point.”

- (A) Chapter 4: Symbols, Abbreviations, and Formulae
- (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (C) Chapter 31: Limits, Gaps, and Editorial Principles
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

८५५. Which chapter is the correct source context for the following Volume III fact? “That index should record standard spellings, source variants, entry numbers, and the role of each place as origin, marriage destination, branch location, later settlement, or reference point.”

- (A) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 26: Abbreviation and Number Key
- (D) Chapter 32: Conclusion: The Panji as a Civilization Archive

८५६. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya”?

- (A) Chapter 27: Place Index
- (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

८५७. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुर, Behat, Nagwar, Ghosaut, and Dharampur”?

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुर, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 2: What Is Uptip?

८५८. Which chapter is the correct source context for the following Volume III fact? “It usually introduces multiple male descendants from the preceding person. सुता Daughter or daughters of A daughter-line or marriage-line marker.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 25: Full Glossary of Panji Terms

८५९. According to the Index Control Map, which linked content belongs to सरिसब-root?

- (A) महिषी, मंगरौनी, जमदौली, and learned/marriage routes
- (B) त्रिपुरौली, सुल्हनी, and पुड़े
- (C) भौर and later Rajgram/Hemnagar/Dyodhi clusters
- (D) खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters

८६०. According to the Index Control Map, which linked content belongs to करमहा-root?

- (A) वढ़ियाम and related Parvapalli/Rupouli movement
- (B) त्रिपुरौली, सुल्हनी, and पुड़े
- (C) रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर
- (D) खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters

८६१. Which chapter is the correct source context for the following Volume III fact? “Unlike प्र., this one usually marks the English-derived “Professor” where the context is clearly modern. अपरा Another / further / collateral line Introduces another son- line, daughter-line, or collateral continuation.”

- (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुर, Behat, Nagwar, Ghosaut, and Dharampur
- (D) Chapter 25: Full Glossary of Panji Terms

८६२. Which chapter cluster contains the place/branch field “Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar”?

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

८६३. Which chapter is the correct source context for the following Volume III fact? “Marriage through movement The source repeatedly shows marriage bridges across villages, making mobility visible inside genealogy.”

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records

८६४. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Titles, Scholarship, and Status”?

- (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (B) Chapter 8: Titles, Scholarship, and Status
- (C) Chapter 25: Full Glossary of Panji Terms
- (D) Chapter 30: How to Reconstruct a Family Line from the Uptip

८६५. Which Panji term or marker is described as: a style, known-as, or probable name marker before an alternate name or form?

- (A) प्र.
- (B) बाबू
- (C) मो. न.
- (D) प्रो.

८६६. In the Volume III glossary, what is the correct reading note/basic sense for “उ.टी.”?

- (A) son of; the most common descent marker
- (B) a strong closure or pause sign that may divide sub-branches inside an entry
- (C) an Uptip cross-reference inside the Uptip material
- (D) a lineage branch attached to a person, title-bearing line, or village cluster

८६७. In the Volume III glossary, what is the correct reading note/basic sense for “अपरा”?

- (A) a recurring source cross-reference abbreviation whose expansion is edition-specific
- (B) modern service-title markers when preserved in the source context
- (C) a large book or source division
- (D) another or collateral line; a sign of branch separation or additional continuation

८६८. Which sequence correctly follows the stated method for reading an Uptip entry? Step focus: 9 to 10

- (A) 9. preserve every uncertain or missing portion → 4. mark each occurrence of सुत, सुतो, सुतौ, and सुता
- (B) 3. identify the opening ancestor or first named person → 5. separate son-lines from daughter-lines
- (C) 9. preserve every uncertain or missing portion → 10. only after these steps, summarize the entry in prose
- (D) 3. identify the opening ancestor or first named person → 2. read the heading and list all place-names in it

८६९. Which chapter is the correct source context for the following Volume III fact? “Cross-reference and route map for Entries 59-61 The principal route is Soderpur-root: Hati-Soderpur, Teterihar- Soderpur, Teterihar-Sarisab, Mahiya-Soderpur, and Soderpur-Katka.”

- (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur
- (B) Chapter 2: What Is Uptip?
- (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya
- (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura

८७०. Which statement is specifically supported by Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan”?

- (A) It is a disciplined cultural instrument developed to preserve social order, marriage rules, ancestry, and status across time.
- (B) The Panji preserves inherited descent, but its written and copied life reaches the present era.
- (C) The decoder must therefore index the line both under descent and under learned status.
- (D) Together, the phrase announces that the record of a village or village-related branch is being opened.

८७१. Choose the statement that best reflects the source rule or argument in Chapter 25.

- (A) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.
- (B) The place index is genealogical rather than a modern administrative gazetteer.
- (C) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.
- (D) If a daughter-link is treated as a son-line, the genealogy will be distorted.

८७२. Which chapter is the correct source context for the following Volume III fact? “9 Marriage links separated सुता evidence is treated as a daughter or marriage bridge unless grammar proves another role.”

- (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (D) Chapter 31: Limits, Gaps, and Editorial Principles

८७३. Which Panji term or marker is described as: an internal confirmation or repeated link that must be preserved?

- (A) भाषाविद्
- (B) राजा / महाराज
- (C) repeated reference number
- (D) महा वैयाकरण

८७४. Which chapter cluster contains the place/branch field “The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster”?

- (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol
- (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur
- (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya

८७५. In the Volume III glossary, what is the correct reading note/basic sense for “स्यैव / स्येव”?

- (A) an abbreviation for महामहोपाध्याय
- (B) same as previously indicated, preventing creation of a false new relation
- (C) a strong closure or pause sign that may divide sub-branches inside an entry
- (D) royal, landed, or estate-associated title evidence

८७६. Which listed chapter of Decoding the Panji of Mithila, Volume III corresponds to “Conclusion: The Panji as a Civilization Archive”?

- (A) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (D) Chapter 27: Place Index

८७७. In the Volume III glossary, what is the correct reading note/basic sense for “लिख्यते / लिख्यतेः”?

- (A) a learned-title marker indicating a scholar or scholarly household
- (B) an Uptip cross-reference inside the Uptip material
- (C) an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (D) an “is written/recorded” formula introducing a named village or branch field

८७८. Which chapter decodes the entry cluster described as “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua”?

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua
- (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan

८७९. Which chapter is the correct source context for the following Volume III fact? “The phrase may indicate that the linked person, spouse-line, or branch belongs to Darhara or Karamha in the Panji sense.”

- (A) Chapter 3: How to Read a Panji Entry
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

८८०. Which chapter is the correct source context for the following Volume III fact? “The decoder should therefore read सुता, दौहित्र, अपरा, village-link, and title together.”

- (A) Chapter 26: Abbreviation and Number Key
- (B) Chapter 4: Symbols, Abbreviations, and Formulae
- (C) Chapter 8: Titles, Scholarship, and Status
- (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion

८८१. Which Index root is linked with: रजौरा, सिंहौली, पतनुका, and कनसम?

- (A) करमहा-root
- (B) माण्डर-root
- (C) सुरगन-root
- (D) खण्डबला-root

८८२. Which chapter is the correct source context for the following Volume III fact? “Decoding the Panji of Mithila, Volume III | Page 99 The title map is equally important.”

- (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster
- (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 29: Scholar, Title, and Status Index

८८३. Which chapter is the correct source context for the following Volume III fact? “Modern education, profession, and public-rank markers Modern marker Visible source type Where it appears Rule M.A. / Ph.D. आचार्य रमानाथ सुता M.A., Ph.D. style forms Pude-Naruan field Do not complete missing degree words or institutions.”

- (A) Chapter 29: Scholar, Title, and Status Index
- (B) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura
- (D) Chapter 7: Migration and Marriage Routes

८८४. Which chapter is the correct source context for the following Volume III fact? “Entry 45: Harianb-Digaunth-Batouri Entry 45 is headed through Harianb, Digaunth, and Batouri.”

- (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua
- (B) Chapter 26: Abbreviation and Number Key
- (C) Chapter 6: Villages as Genealogical Anchors
- (D) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar

८८५. In the Volume III glossary, what is the correct reading note/basic sense for “उपदीप / Uptip”?

- (A) another or collateral line; a sign of branch separation or additional continuation
- (B) a grammarian or grammar specialist
- (C) the formal register label used in Khand 2, not an ordinary adjective or detachable appendix
- (D) a strong closure or pause sign that may divide sub-branches inside an entry

८८६. In the Volume III glossary, what is the correct reading note/basic sense for “:”?

- (A) an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (B) source order, which must be preserved because it is meaningful
- (C) an entry-opening or explanation marker separating heading from body
- (D) modern title normally indicating Professor where the context is modern

८८७. Which chapter is the correct source context for the following Volume III fact? “They mark descent and connection. सुत means son. सुतो or सुतौ may introduce one son or a group of sons in a compressed form. सुता may indicate daughter or daughter-linked issue, depending on context.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 1: The Panji as Memory, Map, and Social Record
- (C) Chapter 2: What Is Uptip?
- (D) Chapter 6: Villages as Genealogical Anchors

८८८. Which Panji term or marker is described as: a lineage branch attached to a person, title-bearing line, or village cluster?

- (A) शाखा
- (B) आई.ए.एस. / आई.पी.एस.
- (C) अपरा
- (D) म.म.उ.

८८९. Which statement is specifically supported by Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol”?

- (A) A family cannot responsibly claim a connection merely because a familiar name appears somewhere in the record.
- (B) The chapter is especially useful for tracing learned families, estate- connected branches, and movement between Naruan, Pali, Soderpur, Karamha, Khandbala, Harianb, and Valiyas.
- (C) The return to Ujan after Lohna-Shuklarahi shows that branch travel can loop back to an earlier anchor.
- (D) For the family researcher, the rule is strict: do not lift a name out of the Mahishi-Pali route.

८९०. Which chapter is the correct source context for the following Volume III fact? “Do not detach women’s evidence from the genealogy; सुत्त and marriage-link formulae are structural evidence.”

- (A) Chapter 30: How to Reconstruct a Family Line from the Uptip
- (B) Chapter 32: Conclusion: The Panji as a Civilization Archive
- (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (D) Chapter 7: Migration and Marriage Routes

८९१. Which chapter is the correct source context for the following Volume III fact? “The title of the source used for this volume gives a long span: 450 A.D. to 2009 A.D.”

- (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (B) Chapter 6: Villages as Genealogical Anchors
- (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.
- (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj

८९२. In the Volume III glossary, what is the correct reading note/basic sense for “आई.ए.एस. / आई.पी.एस.”?

- (A) an uncertain source abbreviation that must be preserved unless context fixes its expansion
- (B) modern service-title markers when preserved in the source context
- (C) an abbreviation for महामहोपाध्याय
- (D) a Mimamsa scholar

८९३. Which chapter is the correct source context for the following Volume III fact? “Cross-reference and route map for Entries 25-40 The principal route of the chapter is Sarisab-Soderpur.”

- (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar
- (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (C) Chapter 3: How to Read a Panji Entry
- (D) Chapter 7: Migration and Marriage Routes

८९४. Which Panji term or marker is described as: grandson or granddaughter; a generation marker?

- (A) पौत्र / पौत्री
- (B) लिख्यते / लिख्यते:
- (C) कन्या-line
- (D) नैयायिक

८९५. Which Panji term or marker is described as: a compact marriage or relational completion marker, not a personal name?

- (A) पंडित / पं.
- (B) क्रम / sequence
- (C) सँ
- (D) दौ / दौ

८९६. Which chapter is the correct source context for the following Volume III fact? “The phrase अथ ... ग्रामारम्भ is a formal beginning marker. अथ means now or here begins. ग्रामारम्भ means the beginning of the village record.”

- (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj
- (B) Chapter 27: Place Index
- (C) Chapter 7: Migration and Marriage Routes
- (D) Chapter 4: Symbols, Abbreviations, and Formulae

८९७. Which one of the following Panji term/function pairs is correctly matched? Focus term: वैदिक

- (A) वैदिक — a Vedic scholar or Vedic-status marker
- (B) पंजी / Panji — a Vedic scholar or Vedic-status marker
- (C) वैदिक — a compact marriage or relational completion marker, not a personal name
- (D) वैदिक — a large book or source division

८९८. Which chapter decodes the entry cluster described as “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura”?

- (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion
- (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura

८९९. Which chapter is the correct source context for the following Volume III fact? “The route from Gangoli to Mahrail and Koilkhaha shows how scholarly households are still mapped through the same Panji grammar of descent, village, and marriage.”

- (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli
- (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura
- (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches
- (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol

९००. Which statement is specifically supported by Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur”?

- (A) The chapter must keep Behat, Pokhrauni, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, Ishahpur, and Lohna-Sakaradhi as linked stages of one expanding network.
- (B) Several links remain dotted, so the entry must be read as an incomplete but valuable closure to the Pude-Gangoli-Khokha-Purnia-Sotipura field.
- (C) The word अपरा is a route marker: it tells the reader that the first line has not exhausted the record.
- (D) Later proofreading should compare these directly with source images or the original print.

उत्तरमाला — अध्याय २ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli — The contents identify “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli” as Chapter 23.

२. (A) सरिसब-root — The Index Control Map pairs this content with सरिसब-root.

३. (C) Chapter 29: Scholar, Title, and Status Index — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 302.

४. (D) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present. — The volume states or implies this rule in Source Note and Index Rule.

५. (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 154.

६. (A) **Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 57.
७. (D) **Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 204.
८. (B) **Do not treat final estate-house entries as modern legal files; they are genealogical- status records in Panji language.** — The correct statement is taken from the discussion of Chapter 32, around PDF page 321; the other statements are source-based but belong to different contexts.
९. (A) **a relational particle linking village, person, and family relation; not a mechanical “from” every time** — “सँ” is explained as a relational particle linking village, person, and family relation; not a mechanical “from” every time.
१०. (B) **Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 223.
११. (B) **Do not merge similar-looking abbreviations. प्र. and प्रो. are not the same; वै. and बै. may have different values by context; म.म.उ. is not the same as म.कु.** — The correct statement is taken from the discussion of Chapter 26, around PDF page 257; the other statements are source-based but belong to different contexts.
१२. (B) **The Index is treated as the controlling register, not as a decorative appendix.** — The volume states or implies this rule in Source Note and Index Rule.
१३. (A) **Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattpura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattpura, and Kachhua,” around PDF page 133.
१४. (A) **Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.** — The volume states or implies this rule in Chapter 2.
१५. (A) **The goal is not to make the Panji easy by simplifying it; the goal is to make it usable without falsifying it.** — The correct statement is taken from the discussion of Chapter 30, around PDF page 303; the other statements are source-based but belong to different contexts.
१६. (A) **Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattpura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattpura, and Kachhua,” around PDF page 140.
१७. (A) **Each new place asks a question: is this the place of origin, the place of marriage, the place of settlement, the place of a collateral branch, the place of a learned house, or the place of a cross-reference?** — The correct statement is taken from the discussion of Chapter 5, around PDF page 45; the other statements are source-based but belong to different contexts.
१८. (C) **Decoding the Panji of Mithila, Volume III | Page 13 The Panji’s language itself is a mixture of Sanskritic, Maithili, and documentary forms.** — The correct statement is taken from the discussion of Chapter 1, around PDF page 13; the other statements are source-based but belong to different contexts.
१९. (C) **The abbreviation उ.दी. appears in variants such as उ.दी., उ० दी०, and उ० दी०, which are variant forms of the same reference idea.** — The volume states or implies this rule in Chapter 2.
२०. (D) **Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 311.
२१. (C) **Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 311.

Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 227.

२२. (C) A village in the Panji functions as a genealogical coordinate, not merely a modern address. — The volume states or implies this rule in Chapter 6.

२३. (D) नरउन-root — The Index Control Map pairs this content with नरउन-root.

२४. (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 96.

२५. (D) Chapter 30: How to Reconstruct a Family Line from the Uptip — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 303.

२६. (A) पंडित / पं. — The description refers to “पंडित / पं.”.

२७. (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 233.

२८. (C) Chapter 31: Limits, Gaps, and Editorial Principles — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 315.

२९. (A) grandson or granddaughter; a generation marker — “पौत्र / पौत्री” is explained as grandson or granddaughter; a generation marker.

३०. (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol — This cluster is listed in the contents and decoded in Chapter 21.

३१. (D) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 190.

३२. (A) Shivdhar’s sons Dayadhar and Chandradhar move to Pali, where the title नैष्ठिक appears with Gharanath and Babu Vijayanath. — The correct statement is taken from the discussion of Chapter 10, around PDF page 104; the other statements are source-based but belong to different contexts.

३३. (D) सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका — The Index Control Map links सोदरपुर-root with सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका.

३४. (C) Chapter 1: The Panji as Memory, Map, and Social Record — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 7.

३५. (C) Chapter 7: Migration and Marriage Routes — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 60.

३६. (B) A title like ठाकुर or सिंह may appear with a personal name, but the decoder must not assume only a modern surname function. — The correct statement is taken from the discussion of Chapter 8, around PDF page 78; the other statements are source-based but belong to different contexts.

३७. (C) Chapter 1: The Panji as Memory, Map, and Social Record — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 9.

३८. (B) Chapter 27: Place Index — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 264.

३९. (B) a branch or sub-branch marker — “फड़ / फड़ेसँ” is explained as a branch or sub-branch marker.

४०. (D) Chapter 26: Abbreviation and Number Key — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 260.

४१. (A) Chapter 25: Full Glossary of Panji Terms — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 245.

- ४३. (A) an internal confirmation or repeated link that must be preserved** — “repeated reference number” is explained as an internal confirmation or repeated link that must be preserved.
- ४३. (D) Chapter 1: The Panji as Memory, Map, and Social Record** — This fact comes from Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 15.
- ४४. (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 224.
- ४५. (C) प्रो. — modern title normally indicating Professor where the context is modern** — The glossary supports the pair: प्रो. — modern title normally indicating Professor where the context is modern.
- ४६. (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 169.
- ४७. (C) The chapter must not detach Ruchouli, Naruar, Durgaganj, Behat, Vittho, Hati, Kalyanfar, or Koilkhaha from the same movement.** — The correct statement is taken from the discussion of Chapter 17, around PDF page 189; the other statements are source-based but belong to different contexts.
- ४८. (D) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 306.
- ४९. (C) Preserve and expand in indexes where safe. महे Probable honorific/abbreviated status form Appears in learned/status contexts.** — The correct statement is taken from the discussion of Chapter 25, around PDF page 253; the other statements are source-based but belong to different contexts.
- ५०. (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 116.
- ५१. (A) These designations should be preserved as documentary evidence, but they should not override the genealogical reading of the entry.** — The correct statement is taken from the discussion of Chapter 24, around PDF page 243; the other statements are source-based but belong to different contexts.
- ५२. (C) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 82.
- ५३. (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 212.
- ५४. (D) ठाकुर — a status/title marker that must stay with name and place context** — The glossary supports the pair: ठाकुर — a status/title marker that must stay with name and place context.
- ५५. (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This cluster is listed in the contents and decoded in Chapter 18.
- ५६. (B) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 77.
- ५७. (A) पंजी / Panji** — The description refers to “पंजी / Panji”.
- ५८. (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 150.
- ५९. (C) teacher or scholar title** — “आचार्य” is explained as teacher or scholar title.

- ६०. (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 161.
- ६१. (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 181.
- ६२. (D) A title without the surrounding branch may become ornamental when in fact it is identifying evidence.** — The correct statement is taken from the discussion of Chapter 7, around PDF page 61; the other statements are source-based but belong to different contexts.
- ६३. (C) ॥** — The description refers to “॥”.
- ६४. (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This cluster is listed in the contents and decoded in Chapter 20.
- ६५. (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 218.
- ६६. (D) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 310.
- ६७. (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 142.
- ६८. (D) modern title normally indicating Professor where the context is modern** — “प्रो.” is explained as modern title normally indicating Professor where the context is modern.
- ६९. (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 222.
- ७०. (B) When a name appears inside a royal or ड्योढ़ी cluster, preserve both the personal name and the estate-house context.** — The correct statement is taken from the discussion of Chapter 28, around PDF page 280; the other statements are source-based but belong to different contexts.
- ७१. (A) सोदरपुर-root — सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका** — The correct source pairing is सोदरपुर-root — सरिसब, दिगउन्ध, कन्हौली, मानी, हाटी, तेतरिहार, and कटका.
- ७२. (C) Mahamahopadhyaya Rameshwar, Ruchidatt, Ram, Mahinath, Chandradatt, Shivram, Chhabnu, and the learned chain of Gangadatt, Manbodh or Lakshmidatt, and Subodh or Bhavanidatt are therefore part of one structured opening.** — The correct statement is taken from the discussion of Chapter 17, around PDF page 190; the other statements are source-based but belong to different contexts.
- ७३. (C) 5. separate son-lines from daughter-lines → 6. record every village named after सँ** — The source method places “separate son-lines from daughter-lines” before “record every village named after सँ”.
- ७४. (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 202.
- ७५. (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 173.

७६. (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 230.

७७. (A) It may also explain why the same branch appears in another village or marriage field: learned service, teaching, patronage, or reputation could carry a line beyond its original anchor. — The correct statement is taken from the discussion of Chapter 8, around PDF page 77; the other statements are source-based but belong to different contexts.

७८. (C) कन्हौली and रूचौली — The Index Control Map links एकहरा-root with कन्हौली and रूचौली.

७९. (B) भौर and later Rajgram/Hemnagar/Dyodhi clusters — The Index Control Map links खण्डबला-root with भौर and later Rajgram/Hemnagar/Dyodhi clusters.

८०. (A) Chapter 6: Villages as Genealogical Anchors — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 57.

८१. (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 87.

८२. (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 210.

८३. (B) Chapter 2: What Is Uptip? — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 18.

८४. (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 191.

८५. (B) Missing sections and dotted names are frequent in this entry, so the decoding preserves uncertainty rather than filling gaps. — The correct statement is taken from the discussion of Chapter 21, around PDF page 220; the other statements are source-based but belong to different contexts.

८६. (D) It often introduces another branch, another wife, another connection, or an alternative line related to the preceding material. — The correct statement is taken from the discussion of Chapter 1, around PDF page 11; the other statements are source-based but belong to different contexts.

८७. (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 177.

८८. (C) Chapter 31: Limits, Gaps, and Editorial Principles — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 311.

८९. (B) 1. identify the entry number → 2. read the heading and list all place-names in it — The source method places “identify the entry number” before “read the heading and list all place-names in it”.

९०. (C) a rare uncertain abbreviated reference to be preserved for later analysis — “मो. न.” is explained as a rare uncertain abbreviated reference to be preserved for later analysis.

९१. (B) Chapter 8: Titles, Scholarship, and Status — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 77.

९२. (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 120.

९३. (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 208.

- १४. (C) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.** — The volume states or implies this rule in Chapter 3.
- १५. (D) पाली-root** — The Index Control Map pairs this content with पाली-root.
- १६. (A) a compound or uncertain register number that must be preserved exactly** — “double slash number, e.g. १०//०” is explained as a compound or uncertain register number that must be preserved exactly.
- १७. (C) ग्रामारम्भ** — The description refers to “ग्रामारम्भ”.
- १८. (C) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 261.
- १९. (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 91.
- १००. (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 242.
- १०१. (A) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 7.
- १०२. (B) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 301.
- १०३. (B) Worked example type 3 - a late ड्योढ़ी or estate-house cluster Stage Reading method Source situation A final ड्योढ़ी or estate-house cluster contains बाबू, वाबू, सिंह, and modern or late- status names.** — The correct statement is taken from the discussion of Chapter 30, around PDF page 307; the other statements are source-based but belong to different contexts.
- १०४. (C) वंश** — The description refers to “वंश”.
- १०५. (B) Chapter 6: Villages as Genealogical Anchors** — The contents identify “Villages as Genealogical Anchors” as Chapter 6.
- १०६. (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 236.
- १०७. (A) the beginning of a village-related field or village record** — “ग्रामारम्भ” is explained as the beginning of a village-related field or village record.
- १०८. (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 221.
- १०९. (D) Where the text is compressed, the title should be marked as identifying evidence, not expanded into unsupported biography.** — The correct statement is taken from the discussion of Chapter 8, around PDF page 78; the other statements are source-based but belong to different contexts.
- ११०. (B) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 25.
- १११. (C) Example 3: प्र. before a nickname A phrase such as प्र. बच्ची, प्र. टूनाकौ, प्र. यादव जी, or प्र. शक्ति नाथ points to a styled or alternate name.** — The correct statement is taken from the discussion of Chapter 26, around PDF page 261; the other statements are source-based but belong to different contexts.

- ११२. (D) The full formula must be followed: name, father, branch, village, cross-reference, and associated marriage line.** — The correct statement is taken from the discussion of Chapter 1, around PDF page 14; the other statements are source-based but belong to different contexts.
- ११३. (B) A responsible reader must distinguish between source, interpretation, and historical conclusion.** — The supported statement is from Chapter 1.
- ११४. (B) Every village name must be read not as a bare place but as a genealogical marker.** — The supported statement is from Chapter 1.
- ११५. (B) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 257.
- ११६. (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — The contents identify “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur” as Chapter 18.
- ११७. (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 160.
- ११८. (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 197.
- ११९. (B) Decoding the Panji of Mithila, Volume III | Page 312 the wording must show that an interpretation is being made.** — The correct statement is taken from the discussion of Chapter 31, around PDF page 312; the other statements are source-based but belong to different contexts.
- १२०. (B) क्रम / sequence — source order, which must be preserved because it is meaningful** — The glossary supports the pair: क्रम / sequence — source order, which must be preserved because it is meaningful.
- १२१. (B) When a place follows सँ, read it as a relational marker: the relation comes from, through, or toward that place according to the surrounding formula.** — The correct statement is taken from the discussion of Chapter 27, around PDF page 265; the other statements are source-based but belong to different contexts.
- १२२. (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 110.
- १२३. (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 112.
- १२४. (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 186.
- १२५. (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 191.
- १२६. (D) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 27.
- १२७. (D) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 291.
- १२८. (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 102.
- १२९. (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This cluster is listed in the contents and decoded in Chapter 16.

- १३०. (B) repeated reference number — an internal confirmation or repeated link that must be preserved** — The glossary supports the pair: repeated reference number — an internal confirmation or repeated link that must be preserved.
- १३१. (B) The strongest status vocabulary in the chapter includes ठाकुर, बाबू, राजा, महाराज, महाराज कुमार, म.कु., महामहोपाध्याय, प्रो., धर्मधुरीण, and assembly or modern** — The correct statement is taken from the discussion of Chapter 24, around PDF page 242; the other statements are source-based but belong to different contexts.
- १३२. (A) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 257.
- १३३. (B) double slash number, e.g. १०//० — a compound or uncertain register number that must be preserved exactly** — The glossary supports the pair: double slash number, e.g. १०//० — a compound or uncertain register number that must be preserved exactly.
- १३४. (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 226.
- १३५. (A) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 310.
- १३६. (C) A unit may be a person, father-son phrase, daughter-link, village-link, cross-reference number, title, or closing marker.** — The supported statement is from Chapter 3.
- १३७. (D) The reader should be able to see whether a village organizes an entry or merely participates in one relationship within it.** — The correct statement is taken from the discussion of Chapter 6, around PDF page 57; the other statements are source-based but belong to different contexts.
- १३८. (A) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 320.
- १३९. (B) कन्या-line — a daughter-line pathway through सुता plus village and receiving-family formulae** — The glossary supports the pair: कन्या-line — a daughter-line pathway through सुता plus village and receiving-family formulae.
- १४०. (D) बाबू — a social or public-status title, not a genealogical relation term** — The glossary supports the pair: बाबू — a social or public-status title, not a genealogical relation term.
- १४१. (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 205.
- १४२. (A) एकहरा-root — कन्हौली and रूचौली** — The correct source pairing is एकहरा-root — कन्हौली and रूचौली.
- १४३. (A) The abbreviation उ.टी. appears in variants such as उ.टी., उ० टी०, and उ० टी०, which are variant forms of the same reference idea.** — The supported statement is from Chapter 2.
- १४४. (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 183.
- १४५. (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 171.
- १४६. (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This cluster is listed in the contents and decoded in Chapter 16.
- १४७. (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This cluster is listed in the contents and decoded in Chapter 11.

- १४८. (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 241.
- १४९. (C) बुधवाल-root — परियाम्ब, गंगोरा, and डुमरा** — The correct source pairing is बुधवाल-root — परियाम्ब, गंगोरा, and डुमरा.
- १५०. (A) Every name must be read through descent, place, marriage, title, and branch-continuity.** — The correct statement is taken from the discussion of Chapter 13, around PDF page 144; the other statements are source-based but belong to different contexts.
- १५१. (A) When a heading contains two or three place- names, the reader should expect a networked entry.** — The correct statement is taken from the discussion of Chapter 2, around PDF page 20; the other statements are source-based but belong to different contexts.
- १५२. (C) read the heading and list all place-names in it** — The method lists step 2 as: read the heading and list all place-names in it.
- १५३. (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This cluster is listed in the contents and decoded in Chapter 20.
- १५४. (A) Chapter 30: How to Reconstruct a Family Line from the Uptip** — The contents identify “How to Reconstruct a Family Line from the Uptip” as Chapter 30.
- १५५. (C) Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 265.
- १५६. (B) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 294.
- १५७. (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 116.
- १५८. (A) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 54.
- १५९. (D) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 8.
- १६०. (D) डॉ. — a modern title marking Doctor where context is modern** — The glossary supports the pair: डॉ. — a modern title marking Doctor where context is modern.
- १६१. (D) Likewise, Soderpur, Pali, Naruan, Mandar, Harianb, Khandbala, Pabouli, Budhwal, and other repeated places must be treated as genealogical coordinates.** — The correct statement is taken from the discussion of Chapter 3, around PDF page 26; the other statements are source-based but belong to different contexts.
- १६२. (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 50.
- १६३. (C) बुधवाल-root** — The Index Control Map pairs this content with बुधवाल-root.
- १६४. (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — The contents identify “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj” as Chapter 20.
- १६५. (C) It shows what the source says, marks what the source does not say, and gives later readers enough evidence to test the line again.** — The correct statement is taken from the discussion of Chapter 30, around PDF page 309; the other statements are source-based but belong to different contexts.

- १६६. (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This cluster is listed in the contents and decoded in Chapter 18.
- १६७. (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 163.
- १६८. (A) It identifies a ritual or learned status within the entry, and the line must be read as both genealogical and scholarly-ritual.** — The correct statement is taken from the discussion of Chapter 14, around PDF page 159; the other statements are source-based but belong to different contexts.
- १६९. (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 164.
- १७०. (C) The source uses traditional formulae alongside modern titles, showing a living register across time.** — The supported statement is from Chapter 5.
- १७१. (B) खण्ड** — The description refers to “खण्ड”.
- १७२. (A) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.** — The volume states or implies this rule in Chapter 1.
- १७३. (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This cluster is listed in the contents and decoded in Chapter 12.
- १७४. (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 132.
- १७५. (B) Uptip appears as उपदीप and is often abbreviated as उ.दी.** — The volume states or implies this rule in Chapter 2.
- १७६. (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 234.
- १७७. (A) It preserves the social grammar by which descent was remembered: scholarship, ritual authority, title, estate-house connection, royal association, modern education, public office, and professional rank.** — The correct statement is taken from the discussion of Chapter 29, around PDF page 302; the other statements are source-based but belong to different contexts.
- १७८. (A) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 244.
- १७९. (C) The correct method is to keep the settlement and branch frame visible, not to invent missing names.** — The correct statement is taken from the discussion of Chapter 18, around PDF page 202; the other statements are source-based but belong to different contexts.
- १८०. (A) Several links remain dotted, so the entry must be read as an incomplete but valuable closure to the Pude-Gangoli- Khokha-Purnia-Sotipura field.** — The correct statement is taken from the discussion of Chapter 22, around PDF page 229; the other statements are source-based but belong to different contexts.
- १८१. (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 200.
- १८२. (C) क्रम / sequence** — The description refers to “क्रम / sequence”.
- १८३. (D) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.** — The supported statement is from Chapter 30.

१८४. (A) ठाकुर — The description refers to “ठाकुर”.

१८५. (C) Chapter 7: Migration and Marriage Routes — The contents identify “Migration and Marriage Routes” as Chapter 7.

१८६. (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 95.

१८७. (B) उ.टी. — an Uptip cross-reference inside the Uptip material — The glossary supports the pair: उ.टी. — an Uptip cross-reference inside the Uptip material.

१८८. (B) It becomes a Soderpur-controlled movement in which additional settlements, scholarly branches, marriage networks, and status-bearing houses are all woven into one compressed Panji field. — The correct statement is taken from the discussion of Chapter 13, around PDF page 144; the other statements are source-based but belong to different contexts.

१८९. (D) Decoding the Panji of Mithila, Volume III | Page 232 This is a compact but important chapter. — The correct statement is taken from the discussion of Chapter 23, around PDF page 232; the other statements are source-based but belong to different contexts.

१९०. (A) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 223.

१९१. (C) अथ — an opening particle marking the start of a new source unit or subunit — The glossary supports the pair: अथ — an opening particle marking the start of a new source unit or subunit.

१९२. (C) a large book or source division — “खण्ड” is explained as a large book or source division.

१९३. (B) The entry shows a dense network of daughter-lines, Vedic and Pathak identifiers, repeated Pali and Naruan links, and the appearance of Ruchouli-Ekhara and Khandbala. — The correct statement is taken from the discussion of Chapter 14, around PDF page 158; the other statements are source-based but belong to different contexts.

१९४. (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 198.

१९५. (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklara, Gangoli, Najira, Betia, and Ujan — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklara, Gangoli, Najira, Betia, and Ujan,” around PDF page 208.

१९६. (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 110.

१९७. (D) 4. mark each occurrence of सुत, सुतो, सुतौ, and सुता → 5. separate son-lines from daughter-lines — The source method places “mark each occurrence of सुत, सुतो, सुतौ, and सुता” before “separate son-lines from daughter-lines”.

१९८. (B) Chapter 6: Villages as Genealogical Anchors — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 52.

१९९. (D) Every village name must be read not as a bare place but as a genealogical marker. — The volume states or implies this rule in Chapter 1.

२००. (D) नरउन-root — त्रिपुरौली, सुल्हनी, and पुड़े — The correct source pairing is नरउन-root — त्रिपुरौली, सुल्हनी, and पुड़े.

२०१. (C) Chapter 7: Migration and Marriage Routes — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 62.

२०२. (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 223.

Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 218.

२०३. (B) अपरा — another or collateral line; a sign of branch separation or additional continuation — The glossary supports the pair: अपरा — another or collateral line; a sign of branch separation or additional continuation.

२०४. (C) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 145.

२०५. (B) Chapter 26 separately treats abbreviations and number keys such as उ.टी., श॥, double slashes, and repeated references. — The supported statement is from Chapter 26.

२०६. (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 230.

२०७. (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D. — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 46.

२०८. (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 139.

२०९. (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 200.

२१०. (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 193.

२११. (D) bracketed number — an entry or sub-reference number whose role depends on position — The glossary supports the pair: bracketed number — an entry or sub-reference number whose role depends on position.

२१२. (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura — This cluster is listed in the contents and decoded in Chapter 13.

२१३. (B) The mention of an editor of Aryavarta inside the genealogy is methodologically important. — The correct statement is taken from the discussion of Chapter 19, around PDF page 206; the other statements are source-based but belong to different contexts.

२१४. (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol — This cluster is listed in the contents and decoded in Chapter 21.

२१५. (B) Chapter 25: Full Glossary of Panji Terms — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 247.

२१६. (C) Chapter 7: Migration and Marriage Routes — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 60.

२१७. (A) mark every अपरा as a possible additional branch — The method lists step 8 as: mark every अपरा as a possible additional branch.

२१८. (C) Chapter 25: Full Glossary of Panji Terms — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 254.

२१९. (B) The word Pauranik is another status marker: it identifies a learned or textual specialization inside the branch. — The correct statement is taken from the discussion of Chapter 12, around PDF page 134; the other statements are source-based but belong to different contexts.

- २२०. (C) श॥. — a recurring source cross-reference abbreviation whose expansion is edition-specific** — The glossary supports the pair: श॥. — a recurring source cross-reference abbreviation whose expansion is edition-specific.
- २२१. (B) If a name is called a वंश marker, it should be indexed under lineage, not only under personal name.** — The correct statement is taken from the discussion of Chapter 25, around PDF page 248; the other statements are source-based but belong to different contexts.
- २२२. (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This cluster is listed in the contents and decoded in Chapter 22.
- २२३. (D) Chapter 1: The Panji as Memory, Map, and Social Record** — This fact comes from Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 14.
- २२४. (D) Chapter 3: How to Read a Panji Entry** — The contents identify “How to Read a Panji Entry” as Chapter 3.
- २२५. (C) Uptip carries the reader from one family line to another, one village cluster to another, and one numbered register point to another.** — The supported statement is from Chapter 2.
- २२६. (B) The scholar, title, and status index is not a biographical dictionary.** — The volume states or implies this rule in Chapter 29.
- २२७. (A) A reconstruction is a map of source evidence, not a license to fill gaps or invent missing ancestors.** — The volume states or implies this rule in Chapter 30.
- २२८. (B) A village in the Panji functions as a genealogical coordinate, not merely a modern address.** — The supported statement is from Chapter 6.
- २२९. (B) The decoder must therefore keep titles beside fathers, villages, and marriage routes.** — The correct statement is taken from the discussion of Chapter 10, around PDF page 102; the other statements are source-based but belong to different contexts.
- २३०. (D) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 307.
- २३१. (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 236.
- २३२. (A) दौ / दौ — a compact marriage or relational completion marker, not a personal name** — The glossary supports the pair: दौ / दौ — a compact marriage or relational completion marker, not a personal name.
- २३३. (B) मीमांसक** — The description refers to “मीमांसक”.
- २३४. (B) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 294.
- २३५. (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This cluster is listed in the contents and decoded in Chapter 15.
- २३६. (B) The proper method is to attach the title to the nearest name and then ask whether the surrounding entry extends that status to a branch, a** — The correct statement is taken from the discussion of Chapter 8, around PDF page 77; the other statements are source-based but belong to different contexts.
- २३७. (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 41.
- २३८. (C) Modern dates, titles, and professional signs are therefore part of the documentary layer, not an interruption of genealogy.** — The correct statement is taken from the discussion of Chapter 19, around PDF page 208; the other statements are source-based but belong to different contexts.

- २३९. (B) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 68.
- २४०. (C) शास्त्रार्थ मार्तण्ड — a major debate or scholastic honorific title** — The glossary supports the pair: शास्त्रार्थ मार्तण्ड — a major debate or scholastic honorific title.
- २४१. (A) only after these steps, summarize the entry in prose** — The method lists step 10 as: only after these steps, summarize the entry in prose.
- २४२. (A) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 83.
- २४३. (B) preserve every uncertain or missing portion** — The method lists step 9 as: preserve every uncertain or missing portion.
- २४४. (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura,” around PDF page 144.
- २४५. (A) Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 264.
- २४६. (B) Every name is read through descent, place, marriage, title, and branch-continuity.** — The volume states or implies this rule in Source Note and Index Rule.
- २४७. (A) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 44.
- २४८. (A) The opening field is Sarisab and its related Khangur- Sakuri-Pahitola-Ujan cluster, but the record quickly proves that an entry-heading is an entrance, not a wall.** — The correct statement is taken from the discussion of Chapter 9, around PDF page 85; the other statements are source-based but belong to different contexts.
- २४९. (C) भाषाविद् — linguist or language scholar** — The glossary supports the pair: भाषाविद् — linguist or language scholar.
- २५०. (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 213.
- २५१. (A) सरिसब-root — खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters** — The correct source pairing is सरिसब-root — खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters.
- २५२. (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 190.
- २५३. (C) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.** — The volume states or implies this rule in Chapter 1.
- २५४. (C) Decoding the Panji of Mithila, Volume III | Page 86 महामहोपाध्याय, बाबू, राजा, डा., प्रो., and अभियंता must be treated as identifying evidence, not decorative language.** — The correct statement is taken from the discussion of Chapter 9, around PDF page 86; the other statements are source-based but belong to different contexts.
- २५५. (A) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 10.
- २५६. (B) Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.** — The supported statement is from Chapter 2.
- २५७. (B) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 52.
- २५८. (D) The personal name index must keep names tied to entry range, place field, and relation note.** — The volume states or implies this rule in Chapter 28.

- २५९. (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 239.
- २६०. (B) नी.** — an uncertain source abbreviation that must be preserved unless context fixes its expansion — The glossary supports the pair: नी. — an uncertain source abbreviation that must be preserved unless context fixes its expansion.
- २६१. (A) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This cluster is listed in the contents and decoded in Chapter 14.
- २६२. (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 118.
- २६३. (A) single slash number, e.g. २४४/०९** — The description refers to “single slash number, e.g. २४४/०९”.
- २६४. (C) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 306.
- २६५. (A) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 54.
- २६६. (B) The movement shows how Khaual-linked branches connect to Soderpur, Darhara, Pabouli, Sarisab, Kujouli, and Simarwad.** — The correct statement is taken from the discussion of Chapter 18, around PDF page 201; the other statements are source-based but belong to different contexts.
- २६७. (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 148.
- २६८. (A) The place index is genealogical rather than a modern administrative gazetteer.** — The volume states or implies this rule in Chapter 27.
- २६९. (A) सुतौ** — The description refers to “सुतौ”.
- २७०. (A) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 235.
- २७१. (C) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 55.
- २७२. (D) The purpose is not to modernize the title away, but to make its genealogical value visible.** — The correct statement is taken from the discussion of Chapter 8, around PDF page 77; the other statements are source-based but belong to different contexts.
- २७३. (B) But a real family network contains brothers, daughters, daughters’ marriage lines, alternative branches, later settlements, and repeated names.** — The correct statement is taken from the discussion of Chapter 2, around PDF page 19; the other statements are source-based but belong to different contexts.
- २७४. (A) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 308.
- २७५. (B) उ.टी.** — The description refers to “उ.टी.”.
- २७६. (D) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 315.

- २७७. (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This cluster is listed in the contents and decoded in Chapter 17.
- २७८. (C) The later part of Entry 58 introduces Vishweshwar/Dish, Mansukh, Dhir, Hira, Karamha-Kamalnayana-Krishnanand, and Soderpur-Padmapati.** — The correct statement is taken from the discussion of Chapter 13, around PDF page 153; the other statements are source-based but belong to different contexts.
- २७९. (A) an opening particle marking the start of a new source unit or subunit** — “अथ” is explained as an opening particle marking the start of a new source unit or subunit.
- २८०. (C) Their recurrence confirms that the Pude-Naruan cluster preserves both traditional and modern status vocabulary.** — The correct statement is taken from the discussion of Chapter 22, around PDF page 230; the other statements are source-based but belong to different contexts.
- २८१. (B) an entry or sub-reference number whose role depends on position** — “bracketed number” is explained as an entry or sub-reference number whose role depends on position.
- २८२. (A) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 9.
- २८३. (B) A Panji entry must be read unit by unit, not word by word in isolation.** — The supported statement is from Chapter 3.
- २८४. (C) The phrase “genome mapping” in this context suggests mapping inherited identity rather than biological chromosomes.** — The supported statement is from Chapter 1.
- २८५. (C) It is the same method applied to the next field: every name must be read through descent, place, marriage, title, and branch-continuity.** — The correct statement is taken from the discussion of Chapter 10, around PDF page 101; the other statements are source-based but belong to different contexts.
- २८६. (A) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.** — The volume states or implies this rule in Source Note and Index Rule.
- २८७. (C) This is significant because Ekharā and Khandbala are separate index roots but appear here inside the Soderpur-controlled movement.** — The correct statement is taken from the discussion of Chapter 14, around PDF page 160; the other statements are source-based but belong to different contexts.
- २८८. (C) शम.** — The description refers to “शम.”
- २८९. (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 242.
- २९०. (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 167.
- २९१. (D) पौत्र / पौत्री** — grandson or granddaughter; a generation marker — The glossary supports the pair: पौत्र / पौत्री — grandson or granddaughter; a generation marker.
- २९२. (A) Every name is read through descent, place, marriage, title, and branch-continuity.** — The supported statement is from Source Note and Index Rule.
- २९३. (A) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 257.
- २९४. (D) Chapter 25: Full Glossary of Panji Terms** — The contents identify “Full Glossary of Panji Terms” as Chapter 25.

- ३९५. (A) royal, landed, or estate-associated title evidence** — “राजा / महाराज” is explained as royal, landed, or estate-associated title evidence.
- ३९६. (C) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 302.
- ३९७. (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 198.
- ३९८. (D) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 280.
- ३९९. (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This cluster is listed in the contents and decoded in Chapter 23.
- ३००. (C) :** — **an entry-opening or explanation marker separating heading from body** — The glossary supports the pair: : — an entry-opening or explanation marker separating heading from body.
- ३०१. (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura** — This cluster is listed in the contents and decoded in Chapter 13.
- ३०२. (D) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 320.
- ३०३. (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 179.
- ३०४. (A) The entries show that Panji evidence should be read as a network of descent, marriage, title, and place, not merely as a sequence of names.** — The correct statement is taken from the discussion of Chapter 21, around PDF page 223; the other statements are source-based but belong to different contexts.
- ३०५. (D) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 305.
- ३०६. (B) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 280.
- ३०७. (C) Symbols and abbreviations are working signs; they decide how the record should be read.** — The volume states or implies this rule in Chapter 4.
- ३०८. (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 142.
- ३०९. (C) identify the opening ancestor or first named person** — The method lists step 3 as: identify the opening ancestor or first named person.
- ३१०. (C) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 247.
- ३११. (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 154.
- ३१२. (D) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 26.

- ३१३. (A) The entry is valuable because it shows an explicitly scholarly continuation inside the Navtol branch.** — The correct statement is taken from the discussion of Chapter 21, around PDF page 222; the other statements are source-based but belong to different contexts.
- ३१४. (A) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 17.
- ३१५. (D) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 311.
- ३१६. (A) lineage; to be indexed under lineage, not only personal name** — “वंश” is explained as lineage; to be indexed under lineage, not only personal name.
- ३१७. (C) म.म.उ. — an abbreviation for महामहोपाध्याय** — The glossary supports the pair: म.म.उ. — an abbreviation for महामहोपाध्याय.
- ३१८. (D) A Panji entry is read with one eye on kinship and the other on geography.** — The volume states or implies this rule in Chapter 3.
- ३१९. (B) The end of the entry contains several forward-looking links to Mangrauni, Gangoli, Chanaur, Sihauli, Jhanjharpur, Bhor-Khandbala, and other nodes.** — The correct statement is taken from the discussion of Chapter 23, around PDF page 235; the other statements are source-based but belong to different contexts.
- ३२०. (D) Chapter 27: Place Index** — The contents identify “Place Index” as Chapter 27.
- ३२१. (D) a strong closure or pause sign that may divide sub-branches inside an entry** — “॥” is explained as a strong closure or pause sign that may divide sub-branches inside an entry.
- ३२२. (C) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 24.
- ३२३. (A) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.** — The supported statement is from Source Note and Index Rule.
- ३२४. (C) a Mimamsa scholar** — “मीमांसक” is explained as a Mimamsa scholar.
- ३२५. (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 115.
- ३२६. (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This cluster is listed in the contents and decoded in Chapter 22.
- ३२७. (B) the safest running source unit for citation and cross-checking** — “entry number” is explained as the safest running source unit for citation and cross-checking.
- ३२८. (D) an abbreviation for महामहोपाध्याय** — “म.म.उ.” is explained as an abbreviation for महामहोपाध्याय.
- ३२९. (B) नैयायिक — a Nyaya scholar or logician** — The glossary supports the pair: नैयायिक — a Nyaya scholar or logician.
- ३३०. (D) The title M.M. shows that the scholarly layer is not incidental; it identifies the branch among many repeated names.** — The correct statement is taken from the discussion of Chapter 12, around PDF page 136; the other statements are source-based but belong to different contexts.
- ३३१. (D) 7 Titles remain attached बाबू, ठाकुर, सिंह, राजा, महाराज, वैदिक, मीमांसक, म.म.उ., डॉ., प्रो. and similar markers are retained.** — The correct statement is taken from the discussion of Chapter 31, around PDF page 311; the other statements are source-based but belong to different contexts.
- ३३२. (A) The editor’s duty is to preserve the source and explain the probable function, not to erase difficulty.** — The correct statement is taken from the discussion of Chapter 3, around PDF page 27; the other statements are source-based but belong to different contexts.

- ३३३. (C) The entry is shorter than Entry 79, but it is important because it shows the branch widening into several descendant groups.** — The correct statement is taken from the discussion of Chapter 16, around PDF page 181; the other statements are source-based but belong to different contexts.
- ३३४. (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This cluster is listed in the contents and decoded in Chapter 24.
- ३३५. (A) separate son-lines from daughter-lines** — The method lists step 5 as: separate son-lines from daughter-lines.
- ३३६. (B) record every village named after सँ** — The method lists step 6 as: record every village named after सँ.
- ३३७. (A) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 206.
- ३३८. (A) करमहा-root — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर** — The correct source pairing is करमहा-root — रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर.
- ३३९. (D) अथ** — The description refers to “अथ”.
- ३४०. (D) The place-names tell the reader how the branch is distributed and how its relationships are recorded.** — The correct statement is taken from the discussion of Chapter 6, around PDF page 58; the other statements are source-based but belong to different contexts.
- ३४१. (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 129.
- ३४२. (A) Chapter 1: The Panji as Memory, Map, and Social Record** — This fact comes from Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 12.
- ३४३. (D) The place index is genealogical rather than a modern administrative gazetteer.** — The supported statement is from Chapter 27.
- ३४४. (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 193.
- ३४५. (B) a major Sanskrit high learned honorific** — “महामहोपाध्याय” is explained as a major Sanskrit high learned honorific.
- ३४६. (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 176.
- ३४७. (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 194.
- ३४८. (D) A reader may make a working family tree for private study, but the published reconstruction must show its evidence.** — The correct statement is taken from the discussion of Chapter 30, around PDF page 304; the other statements are source-based but belong to different contexts.
- ३४९. (D) A Panji entry is read with one eye on kinship and the other on geography.** — The supported statement is from Chapter 3.
- ३५०. (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 222.

- ३५१. (D) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 257.
- ३५२. (D) महामहोपाध्याय — a major Sanskrit high learned honorific** — The glossary supports the pair: महामहोपाध्याय — a major Sanskrit high learned honorific.
- ३५३. (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This cluster is listed in the contents and decoded in Chapter 10.
- ३५४. (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 236.
- ३५५. (C) A title without clear personal name Retain the title phrase but do not create a separate person unless a name is visible.** — The correct statement is taken from the discussion of Chapter 31, around PDF page 315; the other statements are source-based but belong to different contexts.
- ३५६. (C) Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 265.
- ३५७. (D) The Panji is not a modern census, not a biography, not a land register, and not a narrative history.** — The correct statement is taken from the discussion of Chapter 32, around PDF page 317; the other statements are source-based but belong to different contexts.
- ३५८. (A) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 68.
- ३५९. (A) bracketed number** — The description refers to “bracketed number”.
- ३६०. (C) Title note The title बाबू/ठाकुर/महाराज is retained as part of the identifying phrase, but no external biography is added.** — The correct statement is taken from the discussion of Chapter 30, around PDF page 309; the other statements are source-based but belong to different contexts.
- ३६१. (D) Entry 89 explicitly brings in Haripur-Bhattpura and includes Ugra or Kunjbihari, Brajbihari, Avadhbihari, Thakur Balbhadra, Dhaneshwar, Tameshwar, Parmeshwar or Ganesh, Meghnath, Prabhunath, Chandranath, Shyamnath, Rangalal, Nirtal, Panchmani, and Bechan.** — The correct statement is taken from the discussion of Chapter 16, around PDF page 184; the other statements are source-based but belong to different contexts.
- ३६२. (C) The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.** — The supported statement is from Chapter 32.
- ३६३. (C) Decoding the Panji of Mithila, Volume III | Page 252 गढ़ Fortified/estate-place component Appears in place names such as गढ़बनैली.** — The correct statement is taken from the discussion of Chapter 25, around PDF page 252; the other statements are source-based but belong to different contexts.
- ३६४. (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This cluster is listed in the contents and decoded in Chapter 19.
- ३६५. (D) Its purpose is genealogical: to help the reader find where a place appears, how it functions in the formula, and which variant spellings must be kept visible.** — The correct statement is taken from the discussion of Chapter 27, around PDF page 264; the other statements are source-based but belong to different contexts.
- ३६६. (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 240.
- ३६७. (B) It should be copied exactly and compared in the abbreviation chapter. bracketed number Entry or sub-reference number Numbers in parentheses can mark entries, branches, or reference points.** — The correct statement is

taken from the discussion of Chapter 25, around PDF page 248; the other statements are source-based but belong to different contexts.

३६८. (D) The Panji distinguishes such persons through father-name, village, title, and cross-reference. — The correct statement is taken from the discussion of Chapter 1, around PDF page 12; the other statements are source-based but belong to different contexts.

३६९. (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 165.

३७०. (A) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 145.

३७१. (A) Chapter 1: The Panji as Memory, Map, and Social Record — This fact comes from Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 15.

३७२. (B) A Panji entry must be read unit by unit, not word by word in isolation. — The volume states or implies this rule in Chapter 3.

३७३. (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches — The contents identify “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches” as Chapter 10.

३७४. (C) Chapter 32: Conclusion: The Panji as a Civilization Archive — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 318.

३७५. (B) Symbols and abbreviations are working signs; they decide how the record should be read. — The supported statement is from Chapter 4.

३७६. (A) Chapter 27: Place Index — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 264.

३७७. (C) Chapter 30: How to Reconstruct a Family Line from the Uptip — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 307.

३७८. (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 228.

३७९. (B) Chapter 1: The Panji as Memory, Map, and Social Record — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 9.

३८०. (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 240.

३८१. (A) स्यैव / स्येव — The description refers to “स्यैव / स्येव”.

३८२. (D) पवौली-root — वढ़ियाम and related Parvapalli/Rupouli movement — The correct source pairing is पवौली-root — वढ़ियाम and related Parvapalli/Rupouli movement.

३८३. (C) It also records scholarship, ritual authority, landholding status, public office, royal or estate-house association, and modern educational rank. — The correct statement is taken from the discussion of Chapter 29, around PDF page 293; the other statements are source-based but belong to different contexts.

३८४. (A) म.म.उ. — The description refers to “म.म.उ.”.

३८५. (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 210.

- ३८६. (B) Decoding the Panji of Mithila, Volume III | Page 316 Closing note The Panji is a record of memory, not a machine-generated database.** — The correct statement is taken from the discussion of Chapter 31, around PDF page 316; the other statements are source-based but belong to different contexts.
- ३८७. (A) entry number** — The description refers to “entry number”.
- ३८८. (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura,” around PDF page 147.
- ३८९. (D) The editor should not silently repair these into a single modern spelling when the source preserves variation.** — The correct statement is taken from the discussion of Chapter 20, around PDF page 216; the other statements are source-based but belong to different contexts.
- ३९०. (C) Modern descriptors such as linguist and social worker are not extraneous; they are part of the identifying layer of the Panji.** — The correct statement is taken from the discussion of Chapter 20, around PDF page 213; the other statements are source-based but belong to different contexts.
- ३९१. (C) a compressed son-line marker introducing one son or a group of sons** — “सुतो” is explained as a compressed son-line marker introducing one son or a group of sons.
- ३९२. (D) Chapter 4: Symbols, Abbreviations, and Formulae** — The contents identify “Symbols, Abbreviations, and Formulae” as Chapter 4.
- ३९३. (D) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 318.
- ३९४. (D) Title tells us how a person or branch was remembered in learning, ritual, estate, or public status.** — The correct statement is taken from the discussion of Chapter 5, around PDF page 45; the other statements are source-based but belong to different contexts.
- ३९५. (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 219.
- ३९६. (D) a grammarian or grammar specialist** — “वैयाकरण” is explained as a grammarian or grammar specialist.
- ३९७. (B) The line is read through repeated daughter-marriages into Khandbala, Soderpur, Darhara, Naruan, Pabouli, Kujouli, and Karmahā.** — The correct statement is taken from the discussion of Chapter 18, around PDF page 201; the other statements are source-based but belong to different contexts.
- ३९८. (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This cluster is listed in the contents and decoded in Chapter 24.
- ३९९. (C) कुल** — The description refers to “कुल”.
- ४००. (A) उपदीप / Uptip — the formal register label used in Khand 2, not an ordinary adjective or detachable appendix** — The glossary supports the pair: उपदीप / Uptip — the formal register label used in Khand 2, not an ordinary adjective or detachable appendix.
- ४०१. (B) a social or public-status title, not a genealogical relation term** — “बाबू” is explained as a social or public-status title, not a genealogical relation term.
- ४०२. (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 243.
- ४०३. (D) by numbering, but it anticipates the wider Behat and Tarouni material that follows later.** — The correct statement is taken from the discussion of Chapter 17, around PDF page 191; the other statements are source-based but belong to

different contexts.

४०४. (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya — This cluster is listed in the contents and decoded in Chapter 14.

४०५. (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 155.

४०६. (A) Chapter 2: What Is Uptip? — The contents identify “What Is Uptip?” as Chapter 2.

४०७. (B) Chapter 4: Symbols, Abbreviations, and Formulae — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 34.

४०८. (D) Chapter 8: Titles, Scholarship, and Status — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 75.

४०९. (D) The use of Raja and Rai does not replace genealogical grammar; it is inserted into it. — The correct statement is taken from the discussion of Chapter 23, around PDF page 232; the other statements are source-based but belong to different contexts.

४१०. (C) Chapter 3: How to Read a Panji Entry — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 26.

४११. (C) a status/title marker that must stay with name and place context — “ठाकुर” is explained as a status/title marker that must stay with name and place context.

४१२. (C) double slash number, e.g. १०//० — The description refers to “double slash number, e.g. १०//०”.

४१३. (C) The forms सुतो and सुतौ are used in the compressed style of the entries to introduce one son or a group of sons. — The correct statement is taken from the discussion of Chapter 4, around PDF page 33; the other statements are source-based but belong to different contexts.

४१४. (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 226.

४१५. (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni — The contents identify “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni” as Chapter 15.

४१६. (A) पाली-root — महिषी, मंगरौनी, जमदौली, and learned/marriage routes — The correct source pairing is पाली-root — महिषी, मंगरौनी, जमदौली, and learned/marriage routes.

४१७. (A) राजा / महाराज — royal, landed, or estate-associated title evidence — The glossary supports the pair: राजा / महाराज — royal, landed, or estate-associated title evidence.

४१८. (A) If a name appears with a village-link that never appears elsewhere in that branch, the reader should not immediately reject it; but he should mark it for comparison. — The correct statement is taken from the discussion of Chapter 6, around PDF page 59; the other statements are source-based but belong to different contexts.

४१९. (C) Chapter 29: Scholar, Title, and Status Index — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 302.

४२०. (A) The transition is already prepared by Entry 14, because the Sarisab-root field has been shown to spread into multiple linked houses. — The correct statement is taken from the discussion of Chapter 9, around PDF page 100; the other statements are source-based but belong to different contexts.

४२१. (B) Chapter 2: What Is Uptip? — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 16.

- ४२२. (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua** — This cluster is listed in the contents and decoded in Chapter 12.
- ४२३. (B) The chapter is large because the same root repeatedly throws out collateral lines, daughter-links, learned titles, estate titles, and later settlement memory.** — The correct statement is taken from the discussion of Chapter 16, around PDF page 179; the other statements are source-based but belong to different contexts.
- ४२४. (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharamपुर** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattपुरा, Behat, Nagwar, Ghosaut, and Dharamपुर,” around PDF page 180.
- ४२५. (D) Mahiya is not a stray heading; it opens another Soderpur branch before Katka appears.** — The correct statement is taken from the discussion of Chapter 14, around PDF page 158; the other statements are source-based but belong to different contexts.
- ४२६. (B) कुजौली-root — भखरौली** — The correct source pairing is कुजौली-root — भखरौली.
- ४२७. (C) . . .** — The description refers to “. . .”.
- ४२८. (D) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 61.
- ४२९. (D) वढ़ियाम and related Parvapalli/Rupouli movement** — The Index Control Map links पवौली-root with वढ़ियाम and related Parvapalli/Rupouli movement.
- ४३०. (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 117.
- ४३१. (B) A responsible reader must distinguish between source, interpretation, and historical conclusion.** — The volume states or implies this rule in Chapter 1.
- ४३२. (C) Scholarly Branches and Learned Movement The movement of a line is not only geographical.** — The correct statement is taken from the discussion of Chapter 7, around PDF page 64; the other statements are source-based but belong to different contexts.
- ४३३. (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 208.
- ४३४. (B) a modern title marking Doctor where context is modern** — “डॉ.” is explained as a modern title marking Doctor where context is modern.
- ४३५. (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 116.
- ४३६. (C) Decoding the Panji of Mithila, Volume III | Page 170 The entry contains further movement through Kanhouli-Soderpur, Khoaāl, Sarisab, Khandbala, and Mandar.** — The correct statement is taken from the discussion of Chapter 15, around PDF page 170; the other statements are source-based but belong to different contexts.
- ४३७. (C) 3. identify the opening ancestor or first named person → 4. mark each occurrence of सुत, सुतो, सुतौ, and सुता** — The source method places “identify the opening ancestor or first named person” before “mark each occurrence of सुत, सुतो, सुतौ, and सुता”.
- ४३८. (C) Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 278.
- ४३९. (D) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 55.

- ४४०. (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 170.
- ४४१. (D) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.** — The volume states or implies this rule in Chapter 1.
- ४४२. (C) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 293.
- ४४३. (C) Styled as / known as / alias marker Usually introduces an alternate name, nickname, or public style.** — The correct statement is taken from the discussion of Chapter 26, around PDF page 259; the other statements are source-based but belong to different contexts.
- ४४४. (C) sons of; a plural son-line marker** — “सुतौ” is explained as sons of; a plural son-line marker.
- ४४५. (B) ॠ. — a style, known-as, or probable name marker before an alternate name or form** — The glossary supports the pair: ॠ. — a style, known-as, or probable name marker before an alternate name or form.
- ४४६. (C) If the reader follows only the villages and ignores the kinship terms, the record will lose its genealogical structure.** — The correct statement is taken from the discussion of Chapter 3, around PDF page 27; the other statements are source-based but belong to different contexts.
- ४४७. (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This cluster is listed in the contents and decoded in Chapter 20.
- ४४८. (B) Entry 62 also contains a modern-like expansion through names such as Jhapati/Dinanand, Tarānand, Vidyanand, Bhimanand, Panchanand, Chumme/Chandranand, Krishnanand, Vishwanath, Kartik, Munchun/Madanand, and Yoganand.** — The correct statement is taken from the discussion of Chapter 15, around PDF page 169; the other statements are source-based but belong to different contexts.
- ४४९. (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — The contents identify “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion” as Chapter 17.
- ४५०. (B) note every cross-reference number** — The method lists step 7 as: note every cross-reference number.
- ४५१. (D) Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 278.
- ४५२. (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 232.
- ४५३. (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 42.
- ४५४. (D) The volume is restricted to Genome Mapping Volume I - Khand 2 and concerns the Uptip Panji material only.** — The supported statement is from Source Note and Index Rule.
- ४५५. (C) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 308.
- ४५६. (D) A compact line that contains a father, a village, a daughter, another village, a title, and a number may represent several generations of remembered movement.** — The correct statement is taken from the discussion of Chapter 5, around PDF page 45; the other statements are source-based but belong to different contexts.
- ४५७. (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 199.

- ४५८. (B) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 261.
- ४५९. (B) The scholar, title, and status index is not a biographical dictionary.** — The supported statement is from Chapter 29.
- ४६०. (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 192.
- ४६१. (C) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 302.
- ४६२. (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 235.
- ४६३. (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 181.
- ४६४. (B) a major debate or scholastic honorific title** — “शास्त्रार्थ मार्तण्ड” is explained as a major debate or scholastic honorific title.
- ४६५. (A) सुतौ — sons of; a plural son-line marker** — The glossary supports the pair: सुतौ — sons of; a plural son-line marker.
- ४६६. (B) मो. न.** — The description refers to “मो. न.”.
- ४६७. (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 211.
- ४६८. (A) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 76.
- ४६९. (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 211.
- ४७०. (D) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 293.
- ४७१. (D) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 95.
- ४७२. (A) फड़ / फड़ेसँ** — The description refers to “फड़ / फड़ेसँ”.
- ४७३. (D) The heading is the first map of the entry, but it is only a starting point, not a boundary.** — The supported statement is from Chapter 3.
- ४७४. (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 129.
- ४७५. (B) त्रिपुरौली, सुल्हनी, and पुड़े** — The Index Control Map links नरउन-root with त्रिपुरौली, सुल्हनी, and पुड़े.
- ४७६. (D) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 308.
- ४७७. (A) Chapter 31: Limits, Gaps, and Editorial Principles** — The contents identify “Limits, Gaps, and Editorial Principles” as Chapter 31.

- ४७८. (D) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 226.
- ४७९. (C) पंजी / Panji — a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries** — The glossary supports the pair: पंजी / Panji — a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries.
- ४८०. (B) Later proofreading should compare these directly with source images or the original print.** — The correct statement is taken from the discussion of Chapter 24, around PDF page 243; the other statements are source-based but belong to different contexts.
- ४८१. (C) 6. record every village named after सँ → 7. note every cross-reference number** — The source method places “record every village named after सँ” before “note every cross-reference number”.
- ४८२. (B) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 291.
- ४८३. (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This cluster is listed in the contents and decoded in Chapter 19.
- ४८४. (D) नी.** — The description refers to “नी.”
- ४८५. (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 106.
- ४८६. (B) महिषी, मंगरौनी, जमदौली, and learned/marriage routes** — The Index Control Map links पाली-root with महिषी, मंगरौनी, जमदौली, and learned/marriage routes.
- ४८७. (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 193.
- ४८८. (D) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 75.
- ४८९. (D) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 319.
- ४९०. (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 157.
- ४९१. (D) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 62.
- ४९२. (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 182.
- ४९३. (D) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.** — The volume states or implies this rule in Chapter 8.
- ४९४. (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This cluster is listed in the contents and decoded in Chapter 16.
- ४९५. (A) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 279.
- ४९६. (A) वैदिक** — The description refers to “वैदिक”.

- ४९७. (D) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 302.
- ४९८. (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattpura,” around PDF page 153.
- ४९९. (D) The source uses traditional formulae alongside modern titles, showing a living register across time.** — The volume states or implies this rule in Chapter 5.
- ५००. (A) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 310.
- ५०१. (A) A male descent line may establish the branch’s earlier memory, but the daughter’s marriage may explain why another village appears in the body of the entry.** — The correct statement is taken from the discussion of Chapter 7, around PDF page 62; the other statements are source-based but belong to different contexts.
- ५०२. (B) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 304.
- ५०३. (D) The entry also contains Ramakant/Viku, Harianb-Harshnath- Shambhunath, Sarisab-Jhotahu, and a route through Mandar- Jalghar-Khadgi and Naruan-Bholanath.** — The correct statement is taken from the discussion of Chapter 11, around PDF page 119; the other statements are source-based but belong to different contexts.
- ५०४. (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 215.
- ५०५. (A) प्रो.** — The description refers to “प्रो.”
- ५०६. (B) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 56.
- ५०७. (C) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 227.
- ५०८. (B) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 227.
- ५०९. (B) It shows how a cluster can begin with one village-opening formula and then expand through several linked village fields without losing its genealogical continuity.** — The correct statement is taken from the discussion of Chapter 21, around PDF page 223; the other statements are source-based but belong to different contexts.
- ५१०. (C) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 311.
- ५११. (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 234.
- ५१२. (D) Do not merge the two fields; one belongs to scholastic learning, the other to modern office. मीमांसक Mimamsa-scholar marker.** — The correct statement is taken from the discussion of Chapter 29, around PDF page 294; the other statements are source-based but belong to different contexts.
- ५१३. (A) linguist or language scholar** — “भाषाविद्” is explained as linguist or language scholar.
- ५१४. (B) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 291.

- ५१५. (B) The signs दौ and दौ are among the most characteristic documentary markers in the entries.** — The correct statement is taken from the discussion of Chapter 4, around PDF page 35; the other statements are source-based but belong to different contexts.
- ५१६. (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 212.
- ५१७. (D) Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 32.
- ५१८. (D) A later editorial step can add a completion note, concordance, or cross-volume apparatus, but the source decoding itself is complete through this chapter.** — The correct statement is taken from the discussion of Chapter 24, around PDF page 243; the other statements are source-based but belong to different contexts.
- ५१९. (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — The contents identify “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura” as Chapter 22.
- ५२०. (B) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 197.
- ५२१. (C) खण्डबला-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters** — The correct source pairing is खण्डबला-root — भौर and later Rajgram/Hemnagar/Dyodhi clusters.
- ५२२. (D) Decoding the Panji of Mithila, Volume III | Page 183 The entry demonstrates a pattern found throughout this book: a named personal anchor in the heading is not the entire entry.** — The correct statement is taken from the discussion of Chapter 16, around PDF page 183; the other statements are source-based but belong to different contexts.
- ५२३. (D) When a place appears in a chapter heading or ग्रामारम्भ line, treat it as a branch opener unless the entry context says otherwise.** — The correct statement is taken from the discussion of Chapter 27, around PDF page 265; the other statements are source-based but belong to different contexts.
- ५२४. (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This cluster is listed in the contents and decoded in Chapter 10.
- ५२५. (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 139.
- ५२६. (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This cluster is listed in the contents and decoded in Chapter 9.
- ५२७. (C) Each later decoding chapter must state the Index heading or headings and the source entry range before prose explanation begins.** — The volume states or implies this rule in Source Note and Index Rule.
- ५२८. (A) Marriage as a bridge across time Marriage is one of the principal ways in which the Panji carries memory across time.** — The correct statement is taken from the discussion of Chapter 5, around PDF page 45; the other statements are source-based but belong to different contexts.
- ५२९. (A) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 212.
- ५३०. (A) खण्डबला-root** — The Index Control Map pairs this content with खण्डबला-root.

- ५३१. (B) Therefore, every occurrence of सुता must be marked before the genealogy is reconstructed.** — The correct statement is taken from the discussion of Chapter 4, around PDF page 34; the other statements are source-based but belong to different contexts.
- ५३२. (C) The editor may explain the source but may not invent missing names, dates, places, or relationships.** — The supported statement is from Chapter 31.
- ५३३. (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 242.
- ५३४. (A) मीमांसक — a Mimamsa scholar** — The glossary supports the pair: मीमांसक — a Mimamsa scholar.
- ५३५. (D) a lineage branch attached to a person, title-bearing line, or village cluster** — “शाखा” is explained as a lineage branch attached to a person, title-bearing line, or village cluster.
- ५३६. (B) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 60.
- ५३७. (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This cluster is listed in the contents and decoded in Chapter 10.
- ५३८. (C) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 210.
- ५३९. (B) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 53.
- ५४०. (A) वंश — lineage; to be indexed under lineage, not only personal name** — The glossary supports the pair: वंश — lineage; to be indexed under lineage, not only personal name.
- ५४१. (D) Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 32.
- ५४२. (D) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 56.
- ५४३. (D) Similarly, when the source names a place now associated with Nepal-side Mithila or with border regions, the reader should remember that the Panji’s world is cultural and genealogical, not merely modern political.** — The correct statement is taken from the discussion of Chapter 6, around PDF page 58; the other statements are source-based but belong to different contexts.
- ५४४. (D) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.** — The volume states or implies this rule in Chapter 3.
- ५४५. (D) Almost every element explained in the earlier chapters appears here: village anchoring, daughter-links, collateral branches, learned titles, status markers, cross-reference numbers, uncertain gaps, and movement across multiple settlements.** — The correct statement is taken from the discussion of Chapter 9, around PDF page 85; the other statements are source-based but belong to different contexts.
- ५४६. (A) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 11.
- ५४७. (D) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 201.

- ५४८. (D) It is a corridor: Ruchouli and Ujan open it, Naruar and Durgaganj widen it, Behat and Vittho become its later field, and Hati, Kalyanfar, and Koilkhaha mark collateral routes inside it.** — The correct statement is taken from the discussion of Chapter 17, around PDF page 189; the other statements are source-based but belong to different contexts.
- ५४९. (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 165.
- ५५०. (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — The contents identify “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster” as Chapter 9.
- ५५१. (A) आई.ए.एस. / आई.पी.एस.** — The description refers to “आई.ए.एस. / आई.पी.एस.”.
- ५५२. (D) खण्ड — a large book or source division** — The glossary supports the pair: खण्ड — a large book or source division.
- ५५३. (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 207.
- ५५४. (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 97.
- ५५५. (B) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 16.
- ५५६. (A) Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 265.
- ५५७. (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 129.
- ५५८. (A) The editor may explain the source but may not invent missing names, dates, places, or relationships.** — The volume states or implies this rule in Chapter 31.
- ५५९. (B) In the register it is controlled by descent, village, marriage, title, and branch-continuity.** — The correct statement is taken from the discussion of Chapter 11, around PDF page 115; the other statements are source-based but belong to different contexts.
- ५६०. (B) No name should be isolated from father-name, village-link, daughter-link, cross-reference, status-marker, or branch route when these are present.** — The supported statement is from Source Note and Index Rule.
- ५६१. (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 90.
- ५६२. (A) सुरगन-root** — The Index Control Map pairs this content with सुरगन-root.
- ५६३. (D) कुजौली-root** — The Index Control Map pairs this content with कुजौली-root.
- ५६४. (C) The word अथ announces a beginning, while ग्रामारम्भ signals the beginning of a village account.** — The supported statement is from Chapter 3.
- ५६५. (B) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 11.
- ५६६. (A) a root or origin label useful when comparing the index to entries** — “मूल” is explained as a root or origin label useful when comparing the index to entries.
- ५६७. (A) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 294.
- ५६८. (D) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 280.

५६१. (D) **Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — The contents identify “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan” as Chapter 19.
५७०. (D) **Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 16.
५७१. (B) **नैयायिक** — The description refers to “नैयायिक”.
५७२. (A) **Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 41.
५७३. (B) **माण्डर-root — रजौरा, सिहौली, पतनुका, and कनसम** — The correct source pairing is माण्डर-root — रजौरा, सिहौली, पतनुका, and कनसम.
५७४. (C) **Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 265.
५७५. (A) **Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 33.
५७६. (B) **Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 308.
५७७. (C) **identify the entry number** — The method lists step 1 as: identify the entry number.
५७८. (C) **a recurring source cross-reference abbreviation whose expansion is edition-specific** — “शा.” is explained as a recurring source cross-reference abbreviation whose expansion is edition-specific.
५७९. (A) **मूल** — The description refers to “मूल”.
५८०. (A) **It is moving from one index-controlled field to another through recorded descent, daughter-links, collateral branches, and marriage routes.** — The correct statement is taken from the discussion of Chapter 10, around PDF page 101; the other statements are source-based but belong to different contexts.
५८१. (B) **Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 88.
५८२. (A) **The Panji is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.** — The volume states or implies this rule in Chapter 32.
५८३. (A) **Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 245.
५८४. (B) **आचार्य** — The description refers to “आचार्य”.
५८५. (D) **Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 25.
५८६. (A) **डॉ.** — The description refers to “डॉ.”.
५८७. (B) **Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 32.
५८८. (D) **सुतो** — The description refers to “सुतो”.
५८९. (C) **Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This cluster is listed in the contents and decoded in Chapter 22.
५९०. (C) **a gap, omission, or unreadable source position that must never be filled by conjecture** — “. . .” is explained as a gap, omission, or unreadable source position that must never be filled by conjecture.
५९१. (B) **Migration and marriage routes show how branches moved, settled, and connected across villages.** — The volume states or implies this rule in Chapter 7.

५९२. (A) लिख्यते / लिख्यते: — an “is written/recorded” formula introducing a named village or branch field — The glossary supports the pair: लिख्यते / लिख्यते: — an “is written/recorded” formula introducing a named village or branch field.
५९३. (D) सुता — The description refers to “सुता”.
५९४. (A) Chapter 7: Migration and Marriage Routes — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 65.
५९५. (D) Chapter 1: The Panji as Memory, Map, and Social Record — The contents identify “The Panji as Memory, Map, and Social Record” as Chapter 1.
५९६. (D) Chapter 28: Personal Name Index — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 279.
५९७. (A) वैयाकरण — a grammarian or grammar specialist — The glossary supports the pair: वैयाकरण — a grammarian or grammar specialist.
५९८. (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 168.
५९९. (C) Until the entire cross-reference system is mapped, such forms must not be normalized silently. — The correct statement is taken from the discussion of Chapter 3, around PDF page 27; the other statements are source-based but belong to different contexts.
६००. (B) The route is not one village but a chain of late branch movements across Phulgama, Ujan, Bhattapura, and Pahitola. — The correct statement is taken from the discussion of Chapter 22, around PDF page 229; the other statements are source-based but belong to different contexts.
६०१. (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli — This cluster is listed in the contents and decoded in Chapter 23.
६०२. (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 197.
६०३. (C) a compact marriage or relational completion marker, not a personal name — “दौ / दौ” is explained as a compact marriage or relational completion marker, not a personal name.
६०४. (D) परियाम्ब, गंगोरा, and डुमरा — The Index Control Map links बुधवाल-root with परियाम्ब, गंगोरा, and डुमरा.
६०५. (C) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 200.
६०६. (D) The repetition may be a deliberate cross-link and should not be dismissed as duplication. — The correct statement is taken from the discussion of Chapter 26, around PDF page 257; the other statements are source-based but belong to different contexts.
६०७. (C) अपरा — The description refers to “अपरा”.
६०८. (D) करमहा-root — The Index Control Map pairs this content with करमहा-root.
६०९. (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 86.
६१०. (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 206.

- ६११. (D) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 311.
- ६१२. (C) The recurring formula “. . . सँ . . . सुत . . . दौ . . . सँ . . . दौ” must not be filled by conjecture.** — The correct statement is taken from the discussion of Chapter 13, around PDF page 155; the other statements are source-based but belong to different contexts.
- ६१३. (B) In a modern index, all these places should be recorded, but not all should be treated as the same type of place.** — The correct statement is taken from the discussion of Chapter 2, around PDF page 20; the other statements are source-based but belong to different contexts.
- ६१४. (A) लिख्यते / लिख्यते:** — The description refers to “लिख्यते / लिख्यते:”.
- ६१५. (B) a register-style number, usually a cross-reference or source locator** — “single slash number, e.g. २४४/०९” is explained as a register-style number, usually a cross-reference or source locator.
- ६१६. (C) कुल — family or lineage body pointing to family memory** — The glossary supports the pair: कुल — family or lineage body pointing to family memory.
- ६१७. (C) The major interpretive point is that Rajoura and Sihauli are not isolated geographical labels.** — The correct statement is taken from the discussion of Chapter 20, around PDF page 211; the other statements are source-based but belong to different contexts.
- ६१८. (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 133.
- ६१९. (A) वैयाकरण** — The description refers to “वैयाकरण”.
- ६२०. (A) family or lineage body pointing to family memory** — “कुल” is explained as family or lineage body pointing to family memory.
- ६२१. (A) शास्त्रार्थ मार्तण्ड** — The description refers to “शास्त्रार्थ मार्तण्ड”.
- ६२२. (C) It is a disciplined cultural instrument developed to preserve social order, marriage rules, ancestry, and status across time.** — The correct statement is taken from the discussion of Chapter 1, around PDF page 15; the other statements are source-based but belong to different contexts.
- ६२३. (C) मूल — a root or origin label useful when comparing the index to entries** — The glossary supports the pair: मूल — a root or origin label useful when comparing the index to entries.
- ६२४. (C) पंडित / पं. — a learned-title marker indicating a scholar or scholarly household** — The glossary supports the pair: पंडित / पं. — a learned-title marker indicating a scholar or scholarly household.
- ६२५. (B) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 26.
- ६२६. (D) सन्तति** — The description refers to “सन्तति”.
- ६२७. (B) Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 33.
- ६२८. (C) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 253.
- ६२९. (C) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 81.
- ६३०. (C) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 261.

६३१. (A) The heading is the first map of the entry, but it is only a starting point, not a boundary. — The volume states or implies this rule in Chapter 3.
६३२. (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 193.
६३३. (B) Decoding the Panji of Mithila, Volume III | Page 265 The safest way to use this chapter is to begin with the standard headword, then read the variant column, and finally consult the entry range. — The correct statement is taken from the discussion of Chapter 27, around PDF page 265; the other statements are source-based but belong to different contexts.
६३४. (D) उपटीप / Uptip — The description refers to “उपटीप / Uptip”.
६३५. (C) The entry then follows Pritinath’s daughter-linked group - Balbhadra, Rambhadra, and Virabhadra - into Pali-Hemnath- Shrinath and Khandbala-Maharaj Rudra Singh. — The correct statement is taken from the discussion of Chapter 12, around PDF page 138; the other statements are source-based but belong to different contexts.
६३६. (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua — The contents identify “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattपुरा, and Kachhua” as Chapter 12.
६३७. (D) : — The description refers to “:”.
६३८. (D) Chapter 29: Scholar, Title, and Status Index — The contents identify “Scholar, Title, and Status Index” as Chapter 29.
६३९. (A) a Vedic scholar or Vedic-status marker — “वैदिक” is explained as a Vedic scholar or Vedic-status marker.
६४०. (C) सुगन-root — लोआम — The correct source pairing is सुगन-root — लोआम.
६४१. (C) 2. read the heading and list all place-names in it → 3. identify the opening ancestor or first named person — The source method places “read the heading and list all place-names in it” before “identify the opening ancestor or first named person”.
६४२. (A) सँ — The description refers to “सँ”.
६४३. (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 220.
६४४. (A) A person may enter the record because he is linked through a daughter, through a maternal line, or through marriage into a remembered house. — The correct statement is taken from the discussion of Chapter 2, around PDF page 19; the other statements are source-based but belong to different contexts.
६४५. (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur — This source-based fact appears in Chapter 18, “Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur,” around PDF page 200.
६४६. (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 225.
६४७. (D) Chapter 26: Abbreviation and Number Key — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 263.
६४८. (B) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा — The contents identify “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattपुरा” as Chapter 13.
६४९. (A) Chapter 28: Personal Name Index — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 280.

- ६५०. (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 98.
- ६५१. (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 222.
- ६५२. (D) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 318.
- ६५३. (D) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 29.
- ६५४. (B) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 17.
- ६५५. (C) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 205.
- ६५६. (C) Chapter 30: How to Reconstruct a Family Line from the Uptip** — This source-based fact appears in Chapter 30, “How to Reconstruct a Family Line from the Uptip,” around PDF page 303.
- ६५७. (A) Chapter 1: The Panji as Memory, Map, and Social Record** — This fact comes from Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 11.
- ६५८. (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 45.
- ६५९. (C) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 75.
- ६६०. (A) Whenever अपरा appears, the reader should pause, close the previous unit, and begin a new related unit.** — The correct statement is taken from the discussion of Chapter 4, around PDF page 34; the other statements are source-based but belong to different contexts.
- ६६१. (C) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This cluster is listed in the contents and decoded in Chapter 24.
- ६६२. (D) पवौली-root** — The Index Control Map pairs this content with पवौली-root.
- ६६३. (B) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 246.
- ६६४. (D) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.** — The supported statement is from Chapter 25.
- ६६५. (A) If it is attached to the correct son-line, daughter- line, title, or branch, the entry opens clearly.** — The correct statement is taken from the discussion of Chapter 10, around PDF page 102; the other statements are source-based but belong to different contexts.
- ६६६. (D) एकहरा-root** — The Index Control Map pairs this content with एकहरा-root.
- ६६७. (D) सुता — daughter or daughter-line marker that may lead to a marriage-linked village or family** — The glossary supports the pair: सुता — daughter or daughter-line marker that may lead to a marriage-linked village or family.
- ६६८. (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 173.
- ६६९. (A) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 18.

६७०. (C) **Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 278.
६७१. (C) **Uptip appears as उपदीप and is often abbreviated as उ.दी.** — The supported statement is from Chapter 2.
६७२. (A) **Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 158.
६७३. (B) **Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 236.
६७४. (C) **आई.ए.एस. / आई.पी.एस. — modern service-title markers when preserved in the source context** — The glossary supports the pair: आई.ए.एस. / आई.पी.एस. — modern service-title markers when preserved in the source context.
६७५. (A) **The personal name index must keep names tied to entry range, place field, and relation note.** — The supported statement is from Chapter 28.
६७६. (C) **Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — The contents identify “The Time-Frame: 450 A.D. to 2009 A.D.” as Chapter 5.
६७७. (B) **Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 318.
६७८. (A) **Uptip is not a casual marginal remark or detachable appendix; it is a working device of genealogical connection.** — The volume states or implies this rule in Chapter 2.
६७९. (A) **Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 166.
६८०. (D) **daughter or daughter-line marker that may lead to a marriage-linked village or family** — “सुता” is explained as daughter or daughter-line marker that may lead to a marriage-linked village or family.
६८१. (D) **Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 177.
६८२. (C) **a Nyaya scholar or logician** — “नैयायिक” is explained as a Nyaya scholar or logician.
६८३. (D) **Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 256.
६८४. (C) **Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 206.
६८५. (B) **Some are father-line or branch places; some are marriage houses; some are learned or status routes; some are cross- reference points.** — The correct statement is taken from the discussion of Chapter 9, around PDF page 86; the other statements are source-based but belong to different contexts.
६८६. (B) **Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 159.
६८७. (B) **It is valuable because it preserves what would otherwise disappear: the grammar of belonging, the routes of marriage, the memory of learning, the prestige of houses, the shift of settlement, and the restraint of an editor before damaged evidence.** — The correct statement is taken from the discussion of Chapter 32, around PDF page 321; the other statements are source-based but belong to different contexts.
६८८. (B) **son of; the most common descent marker** — “सुत” is explained as son of; the most common descent marker.

- ६८९. (B) If a daughter-link is treated as a son-line, the genealogy will be distorted.** — The volume states or implies this rule in Chapter 3.
- ६९०. (A) Chapter 1: The Panji as Memory, Map, and Social Record** — This fact comes from Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 12.
- ६९१. (C) The Panji is not merely a list of names; it is memory arranged as lineage and geography preserved through marriage.** — The supported statement is from Chapter 1.
- ६९२. (C) Its exact expansion is edition- specific, so the number should be preserved exactly. double slash, e.g. १०//०**
Compound or uncertain register number Preserve the double slash. — The correct statement is taken from the discussion of Chapter 25, around PDF page 248; the other statements are source-based but belong to different contexts.
- ६९३. (D) a style, known-as, or probable name marker before an alternate name or form** — “प्र.” is explained as a style, known-as, or probable name marker before an alternate name or form.
- ६९४. (A) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 319.
- ६९५. (D) Chapter 6: Villages as Genealogical Anchors** — This source-based fact appears in Chapter 6, “Villages as Genealogical Anchors,” around PDF page 53.
- ६९६. (B) Titles are evidence of remembered function or status, not permission to invent a biography beyond the entry.** — The supported statement is from Chapter 8.
- ६९७. (B) The Pathak and Babu markers must be retained because they identify status-bearing and learned families inside the same genealogical movement.** — The correct statement is taken from the discussion of Chapter 12, around PDF page 134; the other statements are source-based but belong to different contexts.
- ६९८. (D) सुत — son of; the most common descent marker** — The glossary supports the pair: सुत — son of; the most common descent marker.
- ६९९. (D) The titles and place-links do not stand outside the genealogy; they are the way the register distinguishes the branch.** — The correct statement is taken from the discussion of Chapter 11, around PDF page 117; the other statements are source-based but belong to different contexts.
- ७००. (C) The chapter shows how royal, scholarly, landed, and Deodhi branches are still embedded in the same Panji logic used throughout the volume.** — The correct statement is taken from the discussion of Chapter 24, around PDF page 243; the other statements are source-based but belong to different contexts.
- ७०१. (A) Central argument The Panji is not merely a list of names; it is a civilizational record of how Mithila preserved descent, learning, settlement, and alliance.** — The correct statement is taken from the discussion of Chapter 32, around PDF page 317; the other statements are source-based but belong to different contexts.
- ७०२. (B) महा वैयाकरण** — The description refers to “महा वैयाकरण”.
- ७०३. (C) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 24.
- ७०४. (A) Chapter 18: Entries 120–146: Behat, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, and Ishahpur** — This cluster is listed in the contents and decoded in Chapter 18.
- ७०५. (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 181.
- ७०६. (B) If the reader follows only the names and ignores the villages, the record will lose its identity markers.** — The correct statement is taken from the discussion of Chapter 3, around PDF page 27; the other statements are source-based but belong to different contexts.

- ७०७. (D) The chapter keeps Kanhauli and Ruchouli as the immediate openings, but the research index should also preserve the Purnia, Darbhanga, Chanaur, and Katihar signals.** — The correct statement is taken from the discussion of Chapter 23, around PDF page 235; the other statements are source-based but belong to different contexts.
- ७०८. (B) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 290.
- ७०९. (D) सोदरपुर-root** — The Index Control Map pairs this content with सोदरपुर-root.
- ७१०. (A) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — The contents identify “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar” as Chapter 11.
- ७११. (B) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 180.
- ७१२. (D) || — a strong closure or pause sign that may divide sub-branches inside an entry** — The glossary supports the pair: || — a strong closure or pause sign that may divide sub-branches inside an entry.
- ७१३. (A) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 71.
- ७१४. (B) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 9.
- ७१५. (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — The contents identify “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records” as Chapter 24.
- ७१६. (D) The Purandar, Gharnath, Ravganath, Biharilal, Harinarayan, Shashidhar Narayan, and related portions of Entry 68 show the same pattern: branch identity is preserved through sons, daughter-lines, Babu titles, estate houses, and linked villages.** — The correct statement is taken from the discussion of Chapter 15, around PDF page 173; the other statements are source-based but belong to different contexts.
- ७१७. (B) A modern index may normalize these for search, but the decoding must preserve the visible source forms when discussing individual entries.** — The correct statement is taken from the discussion of Chapter 16, around PDF page 180; the other statements are source-based but belong to different contexts.
- ७१८. (B) आचार्य — teacher or scholar title** — The glossary supports the pair: आचार्य — teacher or scholar title.
- ७१९. (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 239.
- ७२०. (A) सुतो — a compressed son-line marker introducing one son or a group of sons** — The glossary supports the pair: सुतो — a compressed son-line marker introducing one son or a group of sons.
- ७२१. (C) कन्या-line** — The description refers to “कन्या-line”.
- ७२२. (D) Decoding the Panji of Mithila, Volume III | Page 315 A name followed by several places Do not assume every place is origin.** — The correct statement is taken from the discussion of Chapter 31, around PDF page 315; the other statements are source-based but belong to different contexts.
- ७२३. (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan** — This cluster is listed in the contents and decoded in Chapter 19.
- ७२४. (A) Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 36.

- ७२५. (A) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This cluster is listed in the contents and decoded in Chapter 15.
- ७२६. (C) Yet the structure remains traditional: each modern label is still framed by descent, marital village, and reciprocal branch reference.** — The correct statement is taken from the discussion of Chapter 23, around PDF page 233; the other statements are source-based but belong to different contexts.
- ७२७. (B) A village that appears as a heading should be marked differently from a village that appears once in a marriage formula.** — The correct statement is taken from the discussion of Chapter 6, around PDF page 57; the other statements are source-based but belong to different contexts.
- ७२८. (A) Migration and marriage routes show how branches moved, settled, and connected across villages.** — The supported statement is from Chapter 7.
- ७२९. (D) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 141.
- ७३०. (A) भखरौली** — The Index Control Map links कुजौली-root with भखरौली.
- ७३१. (A) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 319.
- ७३२. (A) Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 229.
- ७३३. (C) The repeated place phrases - सरिसब सँ, पाली सँ, करमहा सँ, सोदरपुर सँ, खण्डबला सँ, माण्डर सँ, दरिहरा सँ, घुसौत सँ, and many others - tell the reader how descent, marriage, branch settlement, scholarly memory, and estate identity are attached to space.** — The correct statement is taken from the discussion of Chapter 27, around PDF page 264; the other statements are source-based but belong to different contexts.
- ७३४. (D) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 174.
- ७३५. (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 88.
- ७३६. (B) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 246.
- ७३७. (B) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 82.
- ७३८. (D) महामहोपाध्याय** — The description refers to “महामहोपाध्याय”.
- ७३९. (D) Mithila’s Panji tradition preserves names of scholars, ritual specialists, grammarians, commentators, learned householders, and public figures through titles and descriptors.** — The correct statement is taken from the discussion of Chapter 7, around PDF page 64; the other statements are source-based but belong to different contexts.
- ७४०. (D) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 102.
- ७४१. (A) a daughter-line pathway through सुता plus village and receiving-family formulae** — “कन्या-line” is explained as a daughter-line pathway through सुता plus village and receiving-family formulae.
- ७४२. (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 112.

- ७४३. (D) The repeated appearance of Pali, Naruan, Karamha, and Mandar shows a stable network of marriage and branch relations around the Hati-Soderpur heading.** — The correct statement is taken from the discussion of Chapter 14, around PDF page 159; the other statements are source-based but belong to different contexts.
- ७४४. (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 194.
- ७४५. (B) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 212.
- ७४६. (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 112.
- ७४७. (C) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 63.
- ७४८. (A) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 18.
- ७४९. (D) राजा / महाराज** — The description refers to “राजा / महाराज”.
- ७५०. (C) बाबू** — The description refers to “बाबू”.
- ७५१. (C) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 136.
- ७५२. (D) Chapter 20: Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj** — This source-based fact appears in Chapter 20, “Entries 159–178: Rajoura, Rampur, Lohna, Sihauli, Ishahpur, Raima, Gerki, Chanaur, and Lalganj,” around PDF page 216.
- ७५३. (C) The safe editorial rule is to copy शा. and its number exactly and not to absorb it silently into an ordinary sentence.** — The correct statement is taken from the discussion of Chapter 4, around PDF page 33; the other statements are source-based but belong to different contexts.
- ७५४. (B) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 29.
- ७५५. (B) Every name should be read through descent, place, marriage, title, and branch- continuity.** — The correct statement is taken from the discussion of Chapter 5, around PDF page 45; the other statements are source-based but belong to different contexts.
- ७५६. (A) स्यैव / स्येव** — same as previously indicated, preventing creation of a false new relation — The glossary supports the pair: स्यैव / स्येव — same as previously indicated, preventing creation of a false new relation.
- ७५७. (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 144.
- ७५८. (C) Titles such as Maharajadhiraj, Rai Bahadur, Vaidya, Mimansak, Mahamahopadhyaya, Professor, Doctor, I.A.S., M.B.B.S., and L.L.B. must be read with father, place, marriage, and branch-continuity.** — The correct statement is taken from the discussion of Chapter 18, around PDF page 203; the other statements are source-based but belong to different contexts.
- ७५९. (A) Rampur is therefore not a separate interruption; it is an extension of the same Rajoura field.** — The correct statement is taken from the discussion of Chapter 20, around PDF page 211; the other statements are source-based but belong to different contexts.
- ७६०. (D) Chapter 26: Abbreviation and Number Key** — The contents identify “Abbreviation and Number Key” as Chapter 26.

- ७६१. (B) Chapter 27: Place Index** — This source-based fact appears in Chapter 27, “Place Index,” around PDF page 265.
- ७६२. (B) Mark as probable unless separately confirmed. महो Honorific or abbreviated status form, uncertain in some contexts Appears with learned or status- bearing names.** — The correct statement is taken from the discussion of Chapter 26, around PDF page 260; the other statements are source-based but belong to different contexts.
- ७६३. (B) भाषाविद्** — The description refers to “भाषाविद्”.
- ७६४. (C) लोआम** — The Index Control Map links सुरगन-root with लोआम.
- ७६५. (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 41.
- ७६६. (B) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 236.
- ७६७. (D) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 247.
- ७६८. (A) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 19.
- ७६९. (C) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This cluster is listed in the contents and decoded in Chapter 21.
- ७७०. (B) Chapter 26 separately treats abbreviations and number keys such as उ.टी., शा., double slashes, and repeated references.** — The volume states or implies this rule in Chapter 26.
- ७७१. (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 105.
- ७७२. (C) The entry is a strong example of late genealogical updating and professional self-description.** — The correct statement is taken from the discussion of Chapter 22, around PDF page 229; the other statements are source-based but belong to different contexts.
- ७७३. (A) Dinbandhu’s descendants are central: Nityanand or Gopinath, Dhananand or Revatinath, Bhol or Yashodanand, Vedanand, Dayanand Singh, Professor Ganganand Singh, Yamunandan Singh, Krityanand Singh,** — The correct statement is taken from the discussion of Chapter 20, around PDF page 214; the other statements are source-based but belong to different contexts.
- ७७४. (D) descendants or continuation of a line, not a personal name** — “सन्तति” is explained as descendants or continuation of a line, not a personal name.
- ७७५. (A) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 242.
- ७७६. (D) a heightened title for a great grammarian** — “महा वैयाकरण” is explained as a heightened title for a great grammarian.
- ७७७. (B) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 240.
- ७७८. (D) Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura** — This source-based fact appears in Chapter 13, “Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura,” around PDF page 151.

- ७७९. (D) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 263.
- ७८०. (D) Entries 62–78 are especially dense because the Mahishi-Pali material repeatedly changes local direction without losing the Pali root.** — The correct statement is taken from the discussion of Chapter 15, around PDF page 168; the other statements are source-based but belong to different contexts.
- ७८१. (D) Chapter overview This volume began with a simple problem: the Uptip Panji is densely written, formulaic, damaged in places, and difficult for a modern reader to follow.** — The correct statement is taken from the discussion of Chapter 32, around PDF page 317; the other statements are source-based but belong to different contexts.
- ७८२. (A) These modern titles must be read as documentary status signs within the Panji, not as later commentary detached from genealogy.** — The correct statement is taken from the discussion of Chapter 12, around PDF page 136; the other statements are source-based but belong to different contexts.
- ७८३. (C) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This source-based fact appears in Chapter 15, “Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni,” around PDF page 172.
- ७८४. (A) Vaturi-Soderpur, Batiya-Darihara, Naruan, Khandbala, Didhoy, and other routes must remain attached.** — The correct statement is taken from the discussion of Chapter 17, around PDF page 191; the other statements are source-based but belong to different contexts.
- ७८५. (B) Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 35.
- ७८६. (B) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This cluster is listed in the contents and decoded in Chapter 17.
- ७८७. (D) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This source-based fact appears in Chapter 23, “Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli,” around PDF page 231.
- ७८८. (C) Every number must be treated as a clue, while every gap must be respected as a gap rather than filled by imagination.** — The supported statement is from Chapter 1.
- ७८९. (C) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 181.
- ७९०. (A) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This cluster is listed in the contents and decoded in Chapter 17.
- ७९१. (B) Chapter 28: Personal Name Index** — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 291.
- ७९२. (B) This chapter is important because it shows how the Panji shifts from one village field into another without breaking genealogical** — The correct statement is taken from the discussion of Chapter 13, around PDF page 144; the other statements are source-based but belong to different contexts.
- ७९३. (D) single slash number, e.g. २४४/०९ — a register-style number, usually a cross-reference or source locator** — The glossary supports the pair: single slash number, e.g. २४४/०९ — a register-style number, usually a cross-reference or source locator.
- ७९४. (B) Chapter 1: The Panji as Memory, Map, and Social Record** — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 8.

- ७९५. (C) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This cluster is listed in the contents and decoded in Chapter 9.
- ७९६. (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This cluster is listed in the contents and decoded in Chapter 14.
- ७९७. (B) शाखा — a lineage branch attached to a person, title-bearing line, or village cluster** — The glossary supports the pair: शाखा — a lineage branch attached to a person, title-bearing line, or village cluster.
- ७९८. (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 138.
- ७९९. (D) entry number — the safest running source unit for citation and cross-checking** — The glossary supports the pair: entry number — the safest running source unit for citation and cross-checking.
- ८००. (A) The broken or unheaded appearance of the entry is editorially important: it should be treated as a continuation because Entry 64 begins a new visible Mahishi-Sotipura heading.** — The correct statement is taken from the discussion of Chapter 15, around PDF page 169; the other statements are source-based but belong to different contexts.
- ८०१. (B) सँ — a relational particle linking village, person, and family relation; not a mechanical “from” every time** — The glossary supports the pair: सँ — a relational particle linking village, person, and family relation; not a mechanical “from” every time.
- ८०२. (B) The persons named after it may belong to the house into which the daughter was linked, or to a branch remembered through that marriage.** — The correct statement is taken from the discussion of Chapter 7, around PDF page 62; the other statements are source-based but belong to different contexts.
- ८०३. (D) Chapter 7: Migration and Marriage Routes** — This source-based fact appears in Chapter 7, “Migration and Marriage Routes,” around PDF page 63.
- ८०४. (D) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 27.
- ८०५. (B) The chapter is particularly useful for tracing learned and modern professional families because it preserves titles such as Acharya, Mimansak, Vaiyakarana, Professor, Sociologist, and MA/PhD within the older Panji formula of descent and marriage.** — The correct statement is taken from the discussion of Chapter 22, around PDF page 230; the other statements are source-based but belong to different contexts.
- ८०६. (D) Chapter 24: Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records** — This source-based fact appears in Chapter 24, “Entries 215–224: Khandbala, Bhaur, Rajgram, Hemnagar, Deodhi, Shubhankarpur, Uchaudi, Garhbanaili, Dhanaulia, and Closing Records,” around PDF page 241.
- ८०७. (D) फड़ / फड़ेसँ — a branch or sub-branch marker** — The glossary supports the pair: फड़ / फड़ेसँ — a branch or sub-branch marker.
- ८०८. (D) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — The contents identify “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol” as Chapter 21.
- ८०९. (B) Chapter 21: Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol** — This source-based fact appears in Chapter 21, “Entries 179–195: Madari, Sharadapur, Sulhani, Manglabani, Raima, Naduar, Naruar, Behat, and Navtol,” around PDF page 219.
- ८१०. (A) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 17.
- ८११. (B) Chapter 28: Personal Name Index** — The contents identify “Personal Name Index” as Chapter 28.

- ८१२. (C) an uncertain source abbreviation that must be preserved unless context fixes its expansion** — “नी.” is explained as an uncertain source abbreviation that must be preserved unless context fixes its expansion.
- ८१३. (C) mark each occurrence of सुत, सुतो, सुतौ, and सुता** — The method lists step 4 as: mark each occurrence of सुत, सुतो, सुतौ, and सुता.
- ८१४. (C) Chapter 17: Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion** — This source-based fact appears in Chapter 17, “Entries 100–119: Ruchouli and the Puwaripar/Fawaripar Expansion,” around PDF page 189.
- ८१५. (B) मो. न. — a rare uncertain abbreviated reference to be preserved for later analysis** — The glossary supports the pair: मो. न. — a rare uncertain abbreviated reference to be preserved for later analysis.
- ८१६. (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 187.
- ८१७. (B) a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries** — “पंजी / Panji” is explained as a genealogical register compressing descent, marriage links, village movement, titles, and cross-references into formulaic entries.
- ८१८. (C) Chapter 23: Entries 208–214: Loam, Sauria, Durgaganj, Bhakharouli/Bharwarauli, Kanhauli, Chanaur, Darbhanga, Katihar, and Ruchouli** — This cluster is listed in the contents and decoded in Chapter 23.
- ८१९. (B) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 106.
- ८२०. (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 48.
- ८२१. (B) Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 33.
- ८२२. (C) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 109.
- ८२३. (C) सुत** — The description refers to “सुत”.
- ८२४. (D) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 42.
- ८२५. (A) Chapter 10: Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches** — This source-based fact appears in Chapter 10, “Entries 15–24: Badhiyam, Parvapalli, Rupouli, and Related Branches,” around PDF page 104.
- ८२६. (B) The chapter also protects the reader from over-reading. बाबू, ठाकुर, सिंह, राजा, महाराज, डॉ., प्रो., आई.ए.एस., आई.पी.एस., म.म.उ., वैयाकरण, नैयायिक, मीमांसक, वैदिक, and similar markers must be preserved because they identify status fields;** — The correct statement is taken from the discussion of Chapter 29, around PDF page 293; the other statements are source-based but belong to different contexts.
- ८२७. (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This cluster is listed in the contents and decoded in Chapter 11.
- ८२८. (C) The Index is treated as the controlling register, not as a decorative appendix.** — The supported statement is from Source Note and Index Rule.
- ८२९. (A) a learned-title marker indicating a scholar or scholarly household** — “पंडित / पं.” is explained as a learned-title marker indicating a scholar or scholarly household.
- ८३०. (B) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF

page 125.

८३१. (B) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 206.

८३२. (D) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur — This source-based fact appears in Chapter 16, “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur,” around PDF page 185.

८३३. (C) Chapter 31: Limits, Gaps, and Editorial Principles — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 312.

८३४. (B) Chapter 1: The Panji as Memory, Map, and Social Record — This source-based fact appears in Chapter 1, “The Panji as Memory, Map, and Social Record,” around PDF page 8.

८३५. (B) . . . — a gap, omission, or unreadable source position that must never be filled by conjecture — The glossary supports the pair: . . . — a gap, omission, or unreadable source position that must never be filled by conjecture.

८३६. (D) Chapter 2: What Is Uptip? — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 20.

८३७. (D) सन्तति — descendants or continuation of a line, not a personal name — The glossary supports the pair: सन्तति — descendants or continuation of a line, not a personal name.

८३८. (B) Chapter 4: Symbols, Abbreviations, and Formulae — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 38.

८३९. (B) The distinction between a village of origin and a village of connection is often subtle. — The correct statement is taken from the discussion of Chapter 2, around PDF page 20; the other statements are source-based but belong to different contexts.

८४०. (B) Chapter 28: Personal Name Index — This source-based fact appears in Chapter 28, “Personal Name Index,” around PDF page 280.

८४१. (C) Chapter 32: Conclusion: The Panji as a Civilization Archive — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 321.

८४२. (B) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 158.

८४३. (D) source order, which must be preserved because it is meaningful — “क्रम / sequence” is explained as source order, which must be preserved because it is meaningful.

८४४. (A) महा वैयाकरण — a heightened title for a great grammarian — The glossary supports the pair: महा वैयाकरण — a heightened title for a great grammarian.

८४५. (A) The entry quickly moves to Lilanath’s daughter-link, which connects with Khandbala and Maharaj Bahadur Chhatra Singh. — The correct statement is taken from the discussion of Chapter 11, around PDF page 118; the other statements are source-based but belong to different contexts.

८४६. (D) If a daughter-link is treated as a son-line, the genealogy will be distorted. — The supported statement is from Chapter 3.

८४७. (D) Chapter 19: Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan — This source-based fact appears in Chapter 19, “Entries 147–158: Ratauli, Lohna, Shuklarahi, Gangoli, Najira, Betia, and Ujan,” around PDF page 205.

८४८. (B) ग्रामारम्भ — the beginning of a village-related field or village record — The glossary supports the pair: ग्रामारम्भ — the beginning of a village-related field or village record.

- ८४९. (B) Chapter 15: Entries 62–78: Mahishi, Pali, Ishahpur, Gangoli, Hatadh, Lohna, Pahitola, and Mangrauni** — This cluster is listed in the contents and decoded in Chapter 15.
- ८५०. (D) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 76.
- ८५१. (C) The title Maharaj Bahadur is a status-bearing marker and should be preserved in the explanation.** — The correct statement is taken from the discussion of Chapter 11, around PDF page 118; the other statements are source-based but belong to different contexts.
- ८५२. (C) Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 42.
- ८५३. (A) रजौरा, सिहौली, पतनुका, and कनसम** — The Index Control Map links माण्डर-root with रजौरा, सिहौली, पतनुका, and कनसम.
- ८५४. (A) Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 34.
- ८५५. (C) Chapter 26: Abbreviation and Number Key** — This source-based fact appears in Chapter 26, “Abbreviation and Number Key,” around PDF page 263.
- ८५६. (D) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — The contents identify “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya” as Chapter 14.
- ८५७. (A) Chapter 16: Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur** — The contents identify “Entries 79–99: Balirajpur, Pahitola, Haripur, Bhattapura, Behat, Nagwar, Ghosaut, and Dharampur” as Chapter 16.
- ८५८. (D) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 247.
- ८५९. (D) खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters** — The Index Control Map links सरिसब-root with खांगुड़, सकुरी, जोंकी, पाहीटोल, and early opening clusters.
- ८६०. (C) रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर** — The Index Control Map links करमहा-root with रूचौली, नरूआड़, बेहट, तरौनी, झंझारपुर, and अनलपुर.
- ८६१. (D) Chapter 25: Full Glossary of Panji Terms** — This source-based fact appears in Chapter 25, “Full Glossary of Panji Terms,” around PDF page 247.
- ८६२. (C) Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This cluster is listed in the contents and decoded in Chapter 11.
- ८६३. (A) Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 320.
- ८६४. (B) Chapter 8: Titles, Scholarship, and Status** — The contents identify “Titles, Scholarship, and Status” as Chapter 8.
- ८६५. (A) प्र.** — The description refers to “प्र.”.
- ८६६. (C) an Uptip cross-reference inside the Uptip material** — “उ.टी.” is explained as an Uptip cross-reference inside the Uptip material.
- ८६७. (D) another or collateral line; a sign of branch separation or additional continuation** — “अपरा” is explained as another or collateral line; a sign of branch separation or additional continuation.
- ८६८. (C) 9. preserve every uncertain or missing portion → 10. only after these steps, summarize the entry in prose** — The source method places “preserve every uncertain or missing portion” before “only after these steps, summarize the entry in prose”.

- ८६१. (C) Chapter 14: Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya** — This source-based fact appears in Chapter 14, “Entries 59–61: Hati, Teterihar, Soderpur, Sarisab, and Mahiya,” around PDF page 164.
- ८७०. (B) The Panji preserves inherited descent, but its written and copied life reaches the present era.** — The correct statement is taken from the discussion of Chapter 19, around PDF page 208; the other statements are source-based but belong to different contexts.
- ८७१. (C) Chapter 25 does not begin a new source-entry cluster; it gives a controlled glossary of recurring terms.** — The volume states or implies this rule in Chapter 25.
- ८७२. (D) Chapter 31: Limits, Gaps, and Editorial Principles** — This source-based fact appears in Chapter 31, “Limits, Gaps, and Editorial Principles,” around PDF page 311.
- ८७३. (C) repeated reference number** — The description refers to “repeated reference number”.
- ८७४. (B) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This cluster is listed in the contents and decoded in Chapter 9.
- ८७५. (B) same as previously indicated, preventing creation of a false new relation** — “स्यैव / स्येव” is explained as same as previously indicated, preventing creation of a false new relation.
- ८७६. (A) Chapter 32: Conclusion: The Panji as a Civilization Archive** — The contents identify “Conclusion: The Panji as a Civilization Archive” as Chapter 32.
- ८७७. (D) an “is written/recorded” formula introducing a named village or branch field** — “लिख्यते / लिख्यतेः” is explained as an “is written/recorded” formula introducing a named village or branch field.
- ८७८. (B) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This cluster is listed in the contents and decoded in Chapter 12.
- ८७९. (A) Chapter 3: How to Read a Panji Entry** — This source-based fact appears in Chapter 3, “How to Read a Panji Entry,” around PDF page 26.
- ८८०. (C) Chapter 8: Titles, Scholarship, and Status** — This source-based fact appears in Chapter 8, “Titles, Scholarship, and Status,” around PDF page 80.
- ८८१. (B) माण्डर-root** — The Index Control Map pairs this content with माण्डर-root.
- ८८२. (A) Chapter 9: Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster** — This source-based fact appears in Chapter 9, “Entries 1–14: The Sarisab–Pahitola–Ujan–Durgaganj Opening Cluster,” around PDF page 99.
- ८८३. (A) Chapter 29: Scholar, Title, and Status Index** — This source-based fact appears in Chapter 29, “Scholar, Title, and Status Index,” around PDF page 300.
- ८८४. (A) Chapter 12: Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua** — This source-based fact appears in Chapter 12, “Entries 41–51: Digaunth, Gangoli, Navtol, Batouri, Bairi, Bhattapura, and Kachhua,” around PDF page 137.
- ८८५. (C) the formal register label used in Khand 2, not an ordinary adjective or detachable appendix** — “उपदीप / Uptip” is explained as the formal register label used in Khand 2, not an ordinary adjective or detachable appendix.
- ८८६. (C) an entry-opening or explanation marker separating heading from body** — “:” is explained as an entry-opening or explanation marker separating heading from body.
- ८८७. (C) Chapter 2: What Is Uptip?** — This source-based fact appears in Chapter 2, “What Is Uptip?,” around PDF page 18.
- ८८८. (A) शाखा** — The description refers to “शाखा”.
- ८८९. (B) The chapter is especially useful for tracing learned families, estate- connected branches, and movement between Naruan, Pali, Soderpur, Karamha, Khandbala, Harianb, and Valiyas.** — The correct statement is taken from the discussion of Chapter 21, around PDF page 223; the other statements are source-based but belong to different contexts.

८९०. (B) **Chapter 32: Conclusion: The Panji as a Civilization Archive** — This source-based fact appears in Chapter 32, “Conclusion: The Panji as a Civilization Archive,” around PDF page 321.
८९१. (C) **Chapter 5: The Time-Frame: 450 A.D. to 2009 A.D.** — This source-based fact appears in Chapter 5, “The Time-Frame: 450 A.D. to 2009 A.D.,” around PDF page 41.
८९२. (B) **modern service-title markers when preserved in the source context** — “आई.ए.एस. / आई.पी.एस.” is explained as modern service-title markers when preserved in the source context.
८९३. (A) **Chapter 11: Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar** — This source-based fact appears in Chapter 11, “Entries 25–40: Sarisab, Bhaduar, Chapahi, Soderpur, Lalganj, and Ramnagar,” around PDF page 129.
८९४. (A) **पौत्र / पौत्री** — The description refers to “पौत्र / पौत्री”.
८९५. (D) **दौ / दौ** — The description refers to “दौ / दौ”.
८९६. (D) **Chapter 4: Symbols, Abbreviations, and Formulae** — This source-based fact appears in Chapter 4, “Symbols, Abbreviations, and Formulae,” around PDF page 34.
८९७. (A) **वैदिक — a Vedic scholar or Vedic-status marker** — The glossary supports the pair: वैदिक — a Vedic scholar or Vedic-status marker.
८९८. (D) **Chapter 13: Entries 52–58: Kanhauli, Ujan, Mangrauni, Mani, Sarisab, and Bhattapura** — This cluster is listed in the contents and decoded in Chapter 13.
८९९. (B) **Chapter 22: Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura** — This source-based fact appears in Chapter 22, “Entries 196–207: Tripurauli, Pude-Naruan, Mahrail, Koilkhaha, Dharampur, Phulgama, Gangoli, Khokha, Purnia, and Sotipura,” around PDF page 228.
९००. (A) **The chapter must keep Behat, Pokhrauni, Tarauni, Anilpur, Gangora, Dumra, Simarwad, Parhat, Ujan, Sharadapur, Ishahpur, and Lohna-Sakaradhi as linked stages of one expanding network.** — The correct statement is taken from the discussion of Chapter 18, around PDF page 196; the other statements are source-based but belong to different contexts.