

विदेह VIDEHA

पञ्जी प्रबन्ध

The Panji System of Mithila

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

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विषय-सूची / Contents

१. Videha QUIZ Decoding the Panji of Mithila — Volume V	२१३ प्रश्न
२. Decoding the Panji of Mithila Volume V — English UPSC Prelims Standard Quiz	९०० प्रश्न
३. Videha QUIZ Decoding the Panji of Mithila — Volume VI	११५८ प्रश्न
४. Decoding the Panji of Mithila Volume VI — UPSC Prelims Level Videha Quiz	२१८ 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.

05. Chapter-by-Chapter Genealogical Clusters: Chapter 36

१. Which scope best identifies Chapter 36 of Volume V?

- (A) Shandilya-Gotre Brahmputra Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli- Parwaha Threshold
- (B) Satlakha-Satauli Gramaramabh: Chakrapani, Prithvidhar, Purushottam, Harikar, Shrikar, Ruchikar, Ratnakar, Maan, Murari, Jaydev, Ratnapani, Kouskidatt, Mushtauli- Phulwadi-Chakradhar, and Satlakha- Dharmapur-Barahkona-Tirasi
- (C) Raiyam Ghoshiam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold
- (D) Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya- Brahmputra Threshold

२. Which principal cluster belongs to Chapter 36?

- (A) Shandilya-Gotre Brahmputra Pu Sako(b)ra-Kobara, Masuria-Alay
- (B) Badgam Darhiara Asura
- (C) Rajora Mandar Nasira- Deshe Phulbadiya-Gondwara
- (D) Asi Ekhar Gramaramabh

३. Which name/continuation group belongs with Chapter 36?

- (A) Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha
- (B) Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli- Parwaha Threshold
- (C) Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura- Andhasur Continuation
- (D) Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold

४. What is the safest reading of the Chapter 36 heading?

- (A) It authorizes filling damaged source names from memory.
- (B) It gives a complete modern address for every person in the chapter.
- (C) It proves that the chapter contains no marriage links.
- (D) It opens a threshold to the next register that must be decoded through full relationship, place, and branch logic.

५. Which approach would most distort Chapter 36?

- (A) Noting titles and modern designations where present.
- (B) Preserving the heading and then checking kinship formulae.
- (C) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement.
- (D) Marking uncertain or damaged source material cautiously.

६. In Chapter 36, why should names in the heading not be treated as isolated individuals?

- (A) The heading replaces all need for decoding.
- (B) Names in headings are always literary examples only.
- (C) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory.
- (D) Names in Panji have no relation to marriage authority.

७. If Chapter 36 contains a transition or continuation, what should the reader do first?

- (A) Convert the transition into a modern district boundary.
- (B) Ignore the transition because a new chapter always breaks all links.
- (C) Treat the transition as proof that women's entries are irrelevant.
- (D) Record the preceding and following branch markers before summarizing the genealogy.

८. Which detail type is most likely to be decisive in decoding Chapter 36?

- (A) the printed page number alone
- (B) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references
- (C) the publisher's address
- (D) the modern surname without branch details

९. Which term or name appears in the Chapter 36 heading and should be kept in that chapter's reading map?

- (A) Katayi-Anhara
- (B) Shandilya-Gotre
- (C) Sakuri
- (D) Belauch

१०. What does the word "Threshold" in the Chapter 36 heading signal?

- (A) The chapter is unrelated to Panji cross-reference logic.
- (B) All damaged text can be reconstructed without evidence.
- (C) The chapter leads toward a following register or branch field that must not be cut off abruptly.
- (D) The genealogy has no continuation beyond the first name.

११. Why are learned titles in Chapter 36 important?

- (A) They preserve role, reputation, social authority, and identification within the branch.
- (B) They prove that marriage links are absent.
- (C) They are decorative and should be removed from the entry.
- (D) They replace all need to read father-names.

१२. Which summary would best preserve the integrity of Chapter 36?

- (A) Chapter 36 should be reduced to the first name in the heading.
- (B) Chapter 36 should be read as a networked Panji block involving Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay, names, titles, places, marriage links, and possible continuations.
- (C) Chapter 36 should ignore all terms not in English.
- (D) Chapter 36 should be read as a modern address list only.

१३. Which item should be checked before claiming a connection in Chapter 36?

- (A) name, father or ancestor, mother/wife/daughter link, place, mool/gotra if present, title, and reference markers
- (B) only the surname
- (C) only the modern district name
- (D) only whether the name looks familiar

१४. Which reconstruction would be weakest for Chapter 36?

- (A) One that preserves wife and daughter entries.
- (B) One that ignores women's marriage-lines and treats the chapter as a male-only list.
- (C) One that distinguishes residence from mool.
- (D) One that records a doubtful reading as doubtful.

१५. Why should Chapter 36 be included in a reader's consolidated Panji map?

- (A) Because its Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field contributes a distinct branch, settlement, title, or marriage route to Volume V.
- (B) Because it merely repeats the title page.
- (C) Because it contains only publication details.
- (D) Because it has no relationship to the rest of the volume.

१६. Which clue would most help distinguish two similar names in Chapter 36?

- (A) father-name, village-link, title, wife-line, mother-line, or cross-reference number
- (B) the price of the edition
- (C) the English alphabetic order of the names
- (D) the chapter number alone

१७. What should be done if Chapter 36 contains a dotted or damaged line?

- (A) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.
- (B) Delete the line from the chapter.
- (C) Fill it with the most famous name in the branch.
- (D) Pretend the line is certain because the chapter title is clear.

१८. Which statement best explains the place-names in Chapter 36?

- (A) They are genealogical coordinates in the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field and may mark origin, residence, mool, marriage-house, or migration.
- (B) They are modern postal addresses only.
- (C) They are automatically the birthplace of every person named.
- (D) They are decorative labels with no role in genealogy.

१९. How should a title such as Mahopadhyay, Vyakaran, Jyotirvid, or Judge be used if it appears in Chapter 36?

- (A) As a substitute for reading the rest of the line.
- (B) As a removable adjective unrelated to identification.
- (C) As proof that no genealogical relation is present.
- (D) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.

२०. What kind of question should Chapter 36 encourage in a careful reader?

- (A) How does the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field connect persons, places, titles, marriages, and continuations?
- (B) Which font was used in the PDF?
- (C) What is the publisher's city?
- (D) Can the first surname alone prove the whole genealogy?

२१. Which chapter-to-branch pairing is correctly matched?

- (A) Chapter 36 — Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)
- (B) Chapter 38 — Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay
- (C) Chapter 36 — title page and copyright only
- (D) Chapter 36 — Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay

२२. Before writing a prose note on Chapter 36, what should the decoder do?

- (A) Begin with a guessed family tree based on surname.
- (B) Treat the chapter heading as a complete sentence that needs no decoding.
- (C) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.
- (D) Remove all Devanagari terms to make the line look modern.

૨૩. Which claim about Chapter 36 would be least reliable?

- (A) Female-line or marriage evidence may affect the chapter's interpretation.
- (B) Every person in the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field can be identified by surname alone.
- (C) Uncertain or damaged source material should be marked.
- (D) The Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field should be checked through branch and place logic.

૨૪. If Chapter 36 names a mool, gotra, or desh marker inside its lines, how should it be used?

- (A) As an ornamental word that can be ignored.
- (B) As a reason to discard village and title clues.
- (C) As part of regulated genealogical identity and marriage authority, not as a loose address.
- (D) As proof that all marriages are automatically valid.

૨૫. If Chapter 36 contains a wife-line, what should be inferred first?

- (A) The wife-line is irrelevant to genealogy.
- (B) The wife-line proves the entire chapter is modern.
- (C) The line may connect two houses or villages and may affect future marriage eligibility.
- (D) The line should be removed because the Panji is male-only.

૨૬. What is the strongest reason to preserve local spellings in Chapter 36?

- (A) Every spelling variant proves a separate person.
- (B) Local spellings are decorative and should be standardized silently.
- (C) Spelling variants make mool and gotra unnecessary.
- (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.

૨૭. Which question best tests understanding of Chapter 36?

- (A) What is the publisher's street address?
- (B) What is the price of the book?
- (C) How does the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay cluster use names, places, titles, marriage-links, and continuations to preserve social memory?
- (D) Which font appears in the PDF?

૨૮. Which reading of Chapter 36 best follows the "compressed map" idea?

- (A) One that changes all villages into modern districts.
- (B) One that treats titles as punctuation marks.
- (C) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.
- (D) One that keeps only the first name and removes the rest.

૨૯. If Chapter 36 uses both older titles and modern professions, what is the proper inference?

- (A) The register is living and cumulative, combining older learned status with modern social identity.
- (B) The older titles make modern markers impossible.
- (C) The chapter has no relation to marriage authority.
- (D) The modern professions cancel the older genealogy.

૩૦. Which evidence would most help place Chapter 36 inside the larger Volume V map?

- (A) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references
- (B) the order of English vowels in the title
- (C) the ISBN alone
- (D) the cover image alone

३३. How should a reader treat a repeated name within Chapter 36?

- (A) Delete the later occurrence as repetition.
- (B) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.
- (C) Use only the English spelling to decide identity.
- (D) Assume every repeated name is the same person.

३४. Which statement is most consistent with the treatment of Chapter 36?

- (A) The heading alone is sufficient to rebuild all marriages.
- (B) The heading should be translated but not interpreted.
- (C) The Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay heading is an entry point into a relational field, not a substitute for decoding the field.
- (D) The heading proves that all cross-references are irrelevant.

३५. Which note would be most useful in a chapter-to-branch table for Chapter 36?

- (A) Only whether the chapter has a long title.
- (B) Only the last surname in the heading.
- (C) Chapter number only; no branch or place information is needed.
- (D) Chapter 36: Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay; key names and places should be read through kinship, marriage, title, and continuation markers.

३६. If a reader wants to compare Chapter 36 with another chapter, what should be compared first?

- (A) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language
- (B) whether the English title is shorter or longer
- (C) book price and printer name
- (D) font size and page margins

३७. Which answer best expresses the social value of Chapter 36?

- (A) It is valuable only as a decorative heading.
- (B) It is unrelated to Maithil social history.
- (C) It can be replaced by a one-word surname index.
- (D) It helps preserve the memory of how the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field participates in lawful marriage, migration, learning, and branch continuity.

३८. What would be a careful explanation of an uncertain relation inside Chapter 36?

- (A) Choose the most famous person in the cluster as the missing link.
- (B) Declare the relation settled because the chapter title is known.
- (C) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty.
- (D) Remove the uncertain part from the record.

05. Chapter-by-Chapter Genealogical Clusters: Chapter 37

३९. Which scope best identifies Chapter 37 of Volume V?

- (A) Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharā-Sangram Threshold
- (B) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold
- (C) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame
- (D) Raiyam Ghoshiyam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold

३८. Which principal cluster belongs to Chapter 37?

- (A) Dom Tekari Gram
- (B) Ghoda Ghat Ratipad Belauch
- (C) Kanhouli Parwaha
- (D) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai- Rahatmina-Bhadra

३९. Which name/continuation group belongs with Chapter 37?

- (A) Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold
- (B) Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha
- (C) Early Branch Expansion After the Halayudh Frame
- (D) Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshmipati, Rudrapati, and the Saraswati Family Migration Note

४०. What is the safest reading of the Chapter 37 heading?

- (A) It proves that the chapter contains no marriage links.
- (B) It opens a threshold to the next register that must be decoded through full relationship, place, and branch logic.
- (C) It gives a complete modern address for every person in the chapter.
- (D) It authorizes filling damaged source names from memory.

४१. Which approach would most distort Chapter 37?

- (A) Preserving the heading and then checking kinship formulae.
- (B) Noting titles and modern designations where present.
- (C) Marking uncertain or damaged source material cautiously.
- (D) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement.

४२. In Chapter 37, why should names in the heading not be treated as isolated individuals?

- (A) Names in headings are always literary examples only.
- (B) Names in Panji have no relation to marriage authority.
- (C) The heading replaces all need for decoding.
- (D) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory.

४३. If Chapter 37 contains a transition or continuation, what should the reader do first?

- (A) Record the preceding and following branch markers before summarizing the genealogy.
- (B) Treat the transition as proof that women's entries are irrelevant.
- (C) Convert the transition into a modern district boundary.
- (D) Ignore the transition because a new chapter always breaks all links.

४४. Which detail type is most likely to be decisive in decoding Chapter 37?

- (A) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references
- (B) the printed page number alone
- (C) the modern surname without branch details
- (D) the publisher's address

४५. Which term or name appears in the Chapter 37 heading and should be kept in that chapter's reading map?

- (A) Bhanukar
- (B) Ajwalal
- (C) Batesh
- (D) Kanhouli

8६. What does the word “Threshold” in the Chapter 37 heading signal?

- (A) The chapter leads toward a following register or branch field that must not be cut off abruptly.
- (B) All damaged text can be reconstructed without evidence.
- (C) The genealogy has no continuation beyond the first name.
- (D) The chapter is unrelated to Panji cross-reference logic.

8७. Why are learned titles in Chapter 37 important?

- (A) They replace all need to read father-names.
- (B) They prove that marriage links are absent.
- (C) They preserve role, reputation, social authority, and identification within the branch.
- (D) They are decorative and should be removed from the entry.

8८. Which summary would best preserve the integrity of Chapter 37?

- (A) Chapter 37 should be reduced to the first name in the heading.
- (B) Chapter 37 should be read as a modern address list only.
- (C) Chapter 37 should be read as a networked Panji block involving Kanhouli Parwaha, names, titles, places, marriage links, and possible continuations.
- (D) Chapter 37 should ignore all terms not in English.

8९. Which item should be checked before claiming a connection in Chapter 37?

- (A) only the surname
- (B) only whether the name looks familiar
- (C) name, father or ancestor, mother/wife/daughter link, place, mool/gotra if present, title, and reference markers
- (D) only the modern district name

५०. Which reconstruction would be weakest for Chapter 37?

- (A) One that preserves wife and daughter entries.
- (B) One that records a doubtful reading as doubtful.
- (C) One that ignores women’s marriage-lines and treats the chapter as a male-only list.
- (D) One that distinguishes residence from mool.

५१. Why should Chapter 37 be included in a reader’s consolidated Panji map?

- (A) Because its Kanhouli Parwaha field contributes a distinct branch, settlement, title, or marriage route to Volume V.
- (B) Because it has no relationship to the rest of the volume.
- (C) Because it merely repeats the title page.
- (D) Because it contains only publication details.

५२. Which clue would most help distinguish two similar names in Chapter 37?

- (A) the chapter number alone
- (B) the price of the edition
- (C) the English alphabetic order of the names
- (D) father-name, village-link, title, wife-line, mother-line, or cross-reference number

५३. What should be done if Chapter 37 contains a dotted or damaged line?

- (A) Fill it with the most famous name in the branch.
- (B) Delete the line from the chapter.
- (C) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.
- (D) Pretend the line is certain because the chapter title is clear.

५४. Which statement best explains the place-names in Chapter 37?

- (A) They are automatically the birthplace of every person named.
- (B) They are modern postal addresses only.
- (C) They are decorative labels with no role in genealogy.
- (D) They are genealogical coordinates in the Kanhouli Parwaha field and may mark origin, residence, mool, marriage-house, or migration.

५५. How should a title such as Mahopadhyay, Vyakaran, Jyotirvid, or Judge be used if it appears in Chapter 37?

- (A) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.
- (B) As a substitute for reading the rest of the line.
- (C) As a removable adjective unrelated to identification.
- (D) As proof that no genealogical relation is present.

५६. What kind of question should Chapter 37 encourage in a careful reader?

- (A) Which font was used in the PDF?
- (B) Can the first surname alone prove the whole genealogy?
- (C) How does the Kanhouli Parwaha field connect persons, places, titles, marriages, and continuations?
- (D) What is the publisher's city?

५७. Which chapter-to-branch pairing is correctly matched?

- (A) Chapter 37 — Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (B) Chapter 37 — title page and copyright only
- (C) Chapter 37 — Kanhouli Parwaha
- (D) Chapter 25 — Kanhouli Parwaha

५८. Before writing a prose note on Chapter 37, what should the decoder do?

- (A) Treat the chapter heading as a complete sentence that needs no decoding.
- (B) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.
- (C) Begin with a guessed family tree based on surname.
- (D) Remove all Devanagari terms to make the line look modern.

५९. Which claim about Chapter 37 would be least reliable?

- (A) Female-line or marriage evidence may affect the chapter's interpretation.
- (B) Uncertain or damaged source material should be marked.
- (C) The Kanhouli Parwaha field should be checked through branch and place logic.
- (D) Every person in the Kanhouli Parwaha field can be identified by surname alone.

६०. If Chapter 37 names a mool, gotra, or desh marker inside its lines, how should it be used?

- (A) As an ornamental word that can be ignored.
- (B) As proof that all marriages are automatically valid.
- (C) As part of regulated genealogical identity and marriage authority, not as a loose address.
- (D) As a reason to discard village and title clues.

६१. If Chapter 37 contains a wife-line, what should be inferred first?

- (A) The wife-line proves the entire chapter is modern.
- (B) The line may connect two houses or villages and may affect future marriage eligibility.
- (C) The wife-line is irrelevant to genealogy.
- (D) The line should be removed because the Panji is male-only.

६२. What is the strongest reason to preserve local spellings in Chapter 37?

- (A) Local spellings are decorative and should be standardized silently.
- (B) Every spelling variant proves a separate person.
- (C) Spelling variants make mool and gotra unnecessary.
- (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.

६३. Which question best tests understanding of Chapter 37?

- (A) What is the price of the book?
- (B) How does the Kanhouli Parwaha cluster use names, places, titles, marriage-links, and continuations to preserve social memory?
- (C) What is the publisher's street address?
- (D) Which font appears in the PDF?

६४. Which reading of Chapter 37 best follows the "compressed map" idea?

- (A) One that changes all villages into modern districts.
- (B) One that keeps only the first name and removes the rest.
- (C) One that treats titles as punctuation marks.
- (D) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.

६५. If Chapter 37 uses both older titles and modern professions, what is the proper inference?

- (A) The older titles make modern markers impossible.
- (B) The modern professions cancel the older genealogy.
- (C) The register is living and cumulative, combining older learned status with modern social identity.
- (D) The chapter has no relation to marriage authority.

६६. Which evidence would most help place Chapter 37 inside the larger Volume V map?

- (A) the order of English vowels in the title
- (B) the ISBN alone
- (C) the cover image alone
- (D) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references

६७. How should a reader treat a repeated name within Chapter 37?

- (A) Delete the later occurrence as repetition.
- (B) Assume every repeated name is the same person.
- (C) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.
- (D) Use only the English spelling to decide identity.

६८. Which statement is most consistent with the treatment of Chapter 37?

- (A) The heading proves that all cross-references are irrelevant.
- (B) The Kanhouli Parwaha heading is an entry point into a relational field, not a substitute for decoding the field.
- (C) The heading alone is sufficient to rebuild all marriages.
- (D) The heading should be translated but not interpreted.

६९. Which note would be most useful in a chapter-to-branch table for Chapter 37?

- (A) Chapter number only; no branch or place information is needed.
- (B) Only whether the chapter has a long title.
- (C) Chapter 37: Kanhouli Parwaha; key names and places should be read through kinship, marriage, title, and continuation markers.
- (D) Only the last surname in the heading.

७०. If a reader wants to compare Chapter 37 with another chapter, what should be compared first?

- (A) font size and page margins
- (B) whether the English title is shorter or longer
- (C) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language
- (D) book price and printer name

७१. Which answer best expresses the social value of Chapter 37?

- (A) It is unrelated to Maithil social history.
- (B) It can be replaced by a one-word surname index.
- (C) It helps preserve the memory of how the Kanhouli Parwaha field participates in lawful marriage, migration, learning, and branch continuity.
- (D) It is valuable only as a decorative heading.

७२. What would be a careful explanation of an uncertain relation inside Chapter 37?

- (A) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty.
- (B) Remove the uncertain part from the record.
- (C) Choose the most famous person in the cluster as the missing link.
- (D) Declare the relation settled because the chapter title is known.

05. Chapter-by-Chapter Genealogical Clusters: Chapter 38

७३. Which scope best identifies Chapter 38 of Volume V?

- (A) Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha
- (B) Ekhara Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan Decoding the Panji of Mithila - Volume V | 267
- (C) Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekhara Threshold
- (D) Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekhara-Sangram Threshold

७४. Which principal cluster belongs to Chapter 38?

- (A) Asi Ekhara Gramaramabh
- (B) Ekhara Sangram Gramaramabh
- (C) Sakuri Belauch Gramaramabh
- (D) Devhar Devhar Mul-Mu Gramaramabh

७५. Which name/continuation group belongs with Chapter 38?

- (A) Early Branch Expansion After the Halayudh Frame
- (B) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan Decoding the Panji of Mithila - Volume V | 267
- (C) Jyotirvid Harishwar, Gunishwar, Hridayeshwar, Baburaiya, Vyakaran Ramchandra, Shrotriya Gangesh, Rajendra, Dharbharan, Vishwambhar, Judge Rameshwar, and the Sulhani-Naraun Threshold
- (D) Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold

७६. What is the safest reading of the Chapter 38 heading?

- (A) It opens a formal village opening that must be decoded through full relationship, place, and branch logic.
- (B) It gives a complete modern address for every person in the chapter.
- (C) It proves that the chapter contains no marriage links.
- (D) It authorizes filling damaged source names from memory.

७७. Which approach would most distort Chapter 38?

- (A) Preserving the heading and then checking kinship formulae.
- (B) Marking uncertain or damaged source material cautiously.
- (C) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement.
- (D) Noting titles and modern designations where present.

७८. In Chapter 38, why should names in the heading not be treated as isolated individuals?

- (A) Names in headings are always literary examples only.
- (B) The heading replaces all need for decoding.
- (C) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory.
- (D) Names in Panji have no relation to marriage authority.

७९. If Chapter 38 contains a transition or continuation, what should the reader do first?

- (A) Ignore the transition because a new chapter always breaks all links.
- (B) Record the preceding and following branch markers before summarizing the genealogy.
- (C) Convert the transition into a modern district boundary.
- (D) Treat the transition as proof that women's entries are irrelevant.

८०. Which detail type is most likely to be decisive in decoding Chapter 38?

- (A) the modern surname without branch details
- (B) the printed page number alone
- (C) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references
- (D) the publisher's address

८१. Which term or name appears in the Chapter 38 heading and should be kept in that chapter's reading map?

- (A) Sandahpur
- (B) Mohan
- (C) Vachaspati
- (D) Ekhara

८२. How should "Gramaramabh" in Chapter 38 be understood?

- (A) As an instruction to ignore marriage links.
- (B) As a modern municipal boundary.
- (C) As a formal opening of a village-root or village-centered register that may still move through other places by relation.
- (D) As a guarantee that no other village can appear.

८३. Which summary would best preserve the integrity of Chapter 38?

- (A) Chapter 38 should ignore all terms not in English.
- (B) Chapter 38 should be reduced to the first name in the heading.
- (C) Chapter 38 should be read as a modern address list only.
- (D) Chapter 38 should be read as a networked Panji block involving Ekhara Sangram Gramaramabh, names, titles, places, marriage links, and possible continuations.

८४. Which item should be checked before claiming a connection in Chapter 38?

- (A) only whether the name looks familiar
- (B) only the surname
- (C) name, father or ancestor, mother/ wife/ daughter link, place, mool/ gotra if present, title, and reference markers
- (D) only the modern district name

८५. Which reconstruction would be weakest for Chapter 38?

- (A) One that records a doubtful reading as doubtful.
- (B) One that ignores women's marriage-lines and treats the chapter as a male-only list.
- (C) One that preserves wife and daughter entries.
- (D) One that distinguishes residence from mool.

८६. Why should Chapter 38 be included in a reader's consolidated Panji map?

- (A) Because it has no relationship to the rest of the volume.
- (B) Because it contains only publication details.
- (C) Because it merely repeats the title page.
- (D) Because its Ekharā Sangram Gramaramabh field contributes a distinct branch, settlement, title, or marriage route to Volume V.

८७. Which clue would most help distinguish two similar names in Chapter 38?

- (A) the price of the edition
- (B) father-name, village-link, title, wife-line, mother-line, or cross-reference number
- (C) the chapter number alone
- (D) the English alphabetic order of the names

८८. What should be done if Chapter 38 contains a dotted or damaged line?

- (A) Fill it with the most famous name in the branch.
- (B) Pretend the line is certain because the chapter title is clear.
- (C) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.
- (D) Delete the line from the chapter.

८९. Which statement best explains the place-names in Chapter 38?

- (A) They are modern postal addresses only.
- (B) They are decorative labels with no role in genealogy.
- (C) They are automatically the birthplace of every person named.
- (D) They are genealogical coordinates in the Ekharā Sangram Gramaramabh field and may mark origin, residence, mool, marriage-house, or migration.

९०. How should a title such as Mahopadhyay, Vyakaran, Jyotirvid, or Judge be used if it appears in Chapter 38?

- (A) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.
- (B) As a substitute for reading the rest of the line.
- (C) As proof that no genealogical relation is present.
- (D) As a removable adjective unrelated to identification.

९१. What kind of question should Chapter 38 encourage in a careful reader?

- (A) Which font was used in the PDF?
- (B) What is the publisher's city?
- (C) How does the Ekharā Sangram Gramaramabh field connect persons, places, titles, marriages, and continuations?
- (D) Can the first surname alone prove the whole genealogy?

११. Which chapter-to-branch pairing is correctly matched?

- (A) Chapter 38 — Bhanupunur Pu Panichobh Gramaramabh
- (B) Chapter 38 — Ekharā Sangram Gramaramabh
- (C) Chapter 38 — title page and copyright only
- (D) Chapter 12 — Ekharā Sangram Gramaramabh

१३. Before writing a prose note on Chapter 38, what should the decoder do?

- (A) Treat the chapter heading as a complete sentence that needs no decoding.
- (B) Begin with a guessed family tree based on surname.
- (C) Remove all Devanagari terms to make the line look modern.
- (D) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.

१४. Which claim about Chapter 38 would be least reliable?

- (A) The Ekharā Sangram Gramaramabh field should be checked through branch and place logic.
- (B) Every person in the Ekharā Sangram Gramaramabh field can be identified by surname alone.
- (C) Female-line or marriage evidence may affect the chapter's interpretation.
- (D) Uncertain or damaged source material should be marked.

१५. If Chapter 38 names a mool, gotra, or desh marker inside its lines, how should it be used?

- (A) As a reason to discard village and title clues.
- (B) As part of regulated genealogical identity and marriage authority, not as a loose address.
- (C) As an ornamental word that can be ignored.
- (D) As proof that all marriages are automatically valid.

१६. If Chapter 38 contains a wife-line, what should be inferred first?

- (A) The line may connect two houses or villages and may affect future marriage eligibility.
- (B) The wife-line proves the entire chapter is modern.
- (C) The line should be removed because the Panji is male-only.
- (D) The wife-line is irrelevant to genealogy.

१७. What is the strongest reason to preserve local spellings in Chapter 38?

- (A) Every spelling variant proves a separate person.
- (B) Spelling variants make mool and gotra unnecessary.
- (C) Local spellings are decorative and should be standardized silently.
- (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.

१८. Which question best tests understanding of Chapter 38?

- (A) What is the publisher's street address?
- (B) How does the Ekharā Sangram Gramaramabh cluster use names, places, titles, marriage-links, and continuations to preserve social memory?
- (C) Which font appears in the PDF?
- (D) What is the price of the book?

१९. Which reading of Chapter 38 best follows the "compressed map" idea?

- (A) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.
- (B) One that changes all villages into modern districts.
- (C) One that treats titles as punctuation marks.
- (D) One that keeps only the first name and removes the rest.

१००. If Chapter 38 uses both older titles and modern professions, what is the proper inference?

- (A) The older titles make modern markers impossible.
- (B) The register is living and cumulative, combining older learned status with modern social identity.
- (C) The chapter has no relation to marriage authority.
- (D) The modern professions cancel the older genealogy.

१०१. Which evidence would most help place Chapter 38 inside the larger Volume V map?

- (A) the order of English vowels in the title
- (B) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references
- (C) the cover image alone
- (D) the ISBN alone

१०२. How should a reader treat a repeated name within Chapter 38?

- (A) Delete the later occurrence as repetition.
- (B) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.
- (C) Assume every repeated name is the same person.
- (D) Use only the English spelling to decide identity.

१०३. Which statement is most consistent with the treatment of Chapter 38?

- (A) The heading should be translated but not interpreted.
- (B) The heading alone is sufficient to rebuild all marriages.
- (C) The heading proves that all cross-references are irrelevant.
- (D) The Ekhara Sangram Gramaramabh heading is an entry point into a relational field, not a substitute for decoding the field.

१०४. Which note would be most useful in a chapter-to-branch table for Chapter 38?

- (A) Only the last surname in the heading.
- (B) Chapter 38: Ekhara Sangram Gramaramabh; key names and places should be read through kinship, marriage, title, and continuation markers.
- (C) Chapter number only; no branch or place information is needed.
- (D) Only whether the chapter has a long title.

१०५. If a reader wants to compare Chapter 38 with another chapter, what should be compared first?

- (A) whether the English title is shorter or longer
- (B) font size and page margins
- (C) book price and printer name
- (D) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language

१०६. Which answer best expresses the social value of Chapter 38?

- (A) It is unrelated to Maithil social history.
- (B) It can be replaced by a one-word surname index.
- (C) It is valuable only as a decorative heading.
- (D) It helps preserve the memory of how the Ekhara Sangram Gramaramabh field participates in lawful marriage, migration, learning, and branch continuity.

१०७. What would be a careful explanation of an uncertain relation inside Chapter 38?

- (A) Declare the relation settled because the chapter title is known.
- (B) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty.
- (C) Choose the most famous person in the cluster as the missing link.
- (D) Remove the uncertain part from the record.

05. Chapter-by-Chapter Genealogical Clusters: Chapter 39

१०८. Which scope best identifies Chapter 39 of Volume V?

- (A) Ekharā Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register
- (B) Ekharā Sangram Gramaramabh: Dom Tekari, Chaturvedadhyaya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan Decoding the Panji of Mithila - Volume V | 267
- (C) Rajora Mandar Nasira- Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila
- (D) Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripinand, Vibhuti, and the Ekharā-Sangram Threshold

१०९. Which principal cluster belongs to Chapter 39?

- (A) Ekharā Sangram Gramaramabh
- (B) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar
- (C) Ekharā Sangram Sirsia Gramaramabh
- (D) Ghoda Ghat Ratipad Belauch

११०. Which name/continuation group belongs with Chapter 39?

- (A) Early Branch Expansion After the Halayudh Frame
- (B) Ravikar, Bhakta Kavi Dhanapati, Govardhan, Shulpani, Kalidatt, Durgadatt, Manna Lal, Pranmohan, and the Chopra Bakhari-Tetrihar Sodarpur Continuation
- (C) Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekharā Threshold
- (D) Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register

१११. What is the safest reading of the Chapter 39 heading?

- (A) It authorizes filling damaged source names from memory.
- (B) It opens a formal village opening, closing register that must be decoded through full relationship, place, and branch logic.
- (C) It proves that the chapter contains no marriage links.
- (D) It gives a complete modern address for every person in the chapter.

११२. Which approach would most distort Chapter 39?

- (A) Preserving the heading and then checking kinship formulae.
- (B) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement.
- (C) Marking uncertain or damaged source material cautiously.
- (D) Noting titles and modern designations where present.

११३. In Chapter 39, why should names in the heading not be treated as isolated individuals?

- (A) The heading replaces all need for decoding.
- (B) Names in Panji have no relation to marriage authority.
- (C) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory.
- (D) Names in headings are always literary examples only.

११४. If Chapter 39 contains a transition or continuation, what should the reader do first?

- (A) Treat the transition as proof that women's entries are irrelevant.
- (B) Ignore the transition because a new chapter always breaks all links.
- (C) Convert the transition into a modern district boundary.
- (D) Record the preceding and following branch markers before summarizing the genealogy.

११५. Which detail type is most likely to be decisive in decoding Chapter 39?

- (A) the printed page number alone
- (B) the publisher's address
- (C) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references
- (D) the modern surname without branch details

११६. Which term or name appears in the Chapter 39 heading and should be kept in that chapter's reading map?

- (A) Darhiara
- (B) Titles
- (C) Ekharā
- (D) Khauāl

११७. How should "Gramaramabh" in Chapter 39 be understood?

- (A) As a formal opening of a village-root or village-centered register that may still move through other places by relation.
- (B) As a guarantee that no other village can appear.
- (C) As a modern municipal boundary.
- (D) As an instruction to ignore marriage links.

११८. Which summary would best preserve the integrity of Chapter 39?

- (A) Chapter 39 should be reduced to the first name in the heading.
- (B) Chapter 39 should be read as a networked Panji block involving Ekharā Sangram Sirsia Gramaramabh, names, titles, places, marriage links, and possible continuations.
- (C) Chapter 39 should ignore all terms not in English.
- (D) Chapter 39 should be read as a modern address list only.

११९. Which item should be checked before claiming a connection in Chapter 39?

- (A) only the modern district name
- (B) only the surname
- (C) only whether the name looks familiar
- (D) name, father or ancestor, mother/wife/daughter link, place, mool/gotra if present, title, and reference markers

१२०. Which reconstruction would be weakest for Chapter 39?

- (A) One that distinguishes residence from mool.
- (B) One that preserves wife and daughter entries.
- (C) One that records a doubtful reading as doubtful.
- (D) One that ignores women's marriage-lines and treats the chapter as a male-only list.

१२१. Why should Chapter 39 be included in a reader's consolidated Panji map?

- (A) Because it has no relationship to the rest of the volume.
- (B) Because it contains only publication details.
- (C) Because it merely repeats the title page.
- (D) Because its Ekharā Sangram Sirsia Gramaramabh field contributes a distinct branch, settlement, title, or marriage route to Volume V.

१२२. Which clue would most help distinguish two similar names in Chapter 39?

- (A) the price of the edition
- (B) the chapter number alone
- (C) the English alphabetic order of the names
- (D) father-name, village-link, title, wife-line, mother-line, or cross-reference number

१२३. What should be done if Chapter 39 contains a dotted or damaged line?

- (A) Delete the line from the chapter.
- (B) Fill it with the most famous name in the branch.
- (C) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.
- (D) Pretend the line is certain because the chapter title is clear.

१२४. Which statement best explains the place-names in Chapter 39?

- (A) They are modern postal addresses only.
- (B) They are automatically the birthplace of every person named.
- (C) They are genealogical coordinates in the Ekharā Sangram Sirsīā Gramaramabh field and may mark origin, residence, mool, marriage-house, or migration.
- (D) They are decorative labels with no role in genealogy.

१२५. How should a title such as Mahopadhyay, Vyakaran, Jyotirvid, or Judge be used if it appears in Chapter 39?

- (A) As proof that no genealogical relation is present.
- (B) As a substitute for reading the rest of the line.
- (C) As a removable adjective unrelated to identification.
- (D) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.

१२६. What kind of question should Chapter 39 encourage in a careful reader?

- (A) Can the first surname alone prove the whole genealogy?
- (B) What is the publisher's city?
- (C) How does the Ekharā Sangram Sirsīā Gramaramabh field connect persons, places, titles, marriages, and continuations?
- (D) Which font was used in the PDF?

१२७. Which chapter-to-branch pairing is correctly matched?

- (A) Chapter 39 — Ekharā Sangram Sirsīā Gramaramabh
- (B) Chapter 20 — Ekharā Sangram Sirsīā Gramaramabh
- (C) Chapter 39 — title page and copyright only
- (D) Chapter 39 — Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar

१२८. Before writing a prose note on Chapter 39, what should the decoder do?

- (A) Treat the chapter heading as a complete sentence that needs no decoding.
- (B) Remove all Devanagari terms to make the line look modern.
- (C) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.
- (D) Begin with a guessed family tree based on surname.

१२९. Which claim about Chapter 39 would be least reliable?

- (A) The Ekharā Sangram Sirsīā Gramaramabh field should be checked through branch and place logic.
- (B) Female-line or marriage evidence may affect the chapter's interpretation.
- (C) Uncertain or damaged source material should be marked.
- (D) Every person in the Ekharā Sangram Sirsīā Gramaramabh field can be identified by surname alone.

१३०. If Chapter 39 names a mool, gotra, or desh marker inside its lines, how should it be used?

- (A) As proof that all marriages are automatically valid.
- (B) As part of regulated genealogical identity and marriage authority, not as a loose address.
- (C) As an ornamental word that can be ignored.
- (D) As a reason to discard village and title clues.

१३१. If Chapter 39 contains a wife-line, what should be inferred first?

- (A) The wife-line is irrelevant to genealogy.
- (B) The line should be removed because the Panji is male-only.
- (C) The line may connect two houses or villages and may affect future marriage eligibility.
- (D) The wife-line proves the entire chapter is modern.

१३२. What is the strongest reason to preserve local spellings in Chapter 39?

- (A) Every spelling variant proves a separate person.
- (B) Local spellings are decorative and should be standardized silently.
- (C) Spelling variants make mool and gotra unnecessary.
- (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.

१३३. Which question best tests understanding of Chapter 39?

- (A) What is the price of the book?
- (B) What is the publisher's street address?
- (C) How does the Ekharā Sangram Sirsia Gramaramabh cluster use names, places, titles, marriage-links, and continuations to preserve social memory?
- (D) Which font appears in the PDF?

१३४. Which reading of Chapter 39 best follows the “compressed map” idea?

- (A) One that keeps only the first name and removes the rest.
- (B) One that changes all villages into modern districts.
- (C) One that treats titles as punctuation marks.
- (D) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.

१३५. If Chapter 39 uses both older titles and modern professions, what is the proper inference?

- (A) The older titles make modern markers impossible.
- (B) The modern professions cancel the older genealogy.
- (C) The register is living and cumulative, combining older learned status with modern social identity.
- (D) The chapter has no relation to marriage authority.

१३६. Which evidence would most help place Chapter 39 inside the larger Volume V map?

- (A) the ISBN alone
- (B) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references
- (C) the order of English vowels in the title
- (D) the cover image alone

१३७. How should a reader treat a repeated name within Chapter 39?

- (A) Assume every repeated name is the same person.
- (B) Use only the English spelling to decide identity.
- (C) Delete the later occurrence as repetition.
- (D) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.

१३८. Which statement is most consistent with the treatment of Chapter 39?

- (A) The heading alone is sufficient to rebuild all marriages.
- (B) The heading proves that all cross-references are irrelevant.
- (C) The heading should be translated but not interpreted.
- (D) The Ekharā Sangram Sirsīā Gramaramabh heading is an entry point into a relational field, not a substitute for decoding the field.

१३९. Which note would be most useful in a chapter-to-branch table for Chapter 39?

- (A) Chapter 39: Ekharā Sangram Sirsīā Gramaramabh; key names and places should be read through kinship, marriage, title, and continuation markers.
- (B) Only the last surname in the heading.
- (C) Only whether the chapter has a long title.
- (D) Chapter number only; no branch or place information is needed.

१४०. If a reader wants to compare Chapter 39 with another chapter, what should be compared first?

- (A) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language
- (B) font size and page margins
- (C) whether the English title is shorter or longer
- (D) book price and printer name

१४१. Which answer best expresses the social value of Chapter 39?

- (A) It helps preserve the memory of how the Ekharā Sangram Sirsīā Gramaramabh field participates in lawful marriage, migration, learning, and branch continuity.
- (B) It is unrelated to Maithil social history.
- (C) It is valuable only as a decorative heading.
- (D) It can be replaced by a one-word surname index.

१४२. What would be a careful explanation of an uncertain relation inside Chapter 39?

- (A) Remove the uncertain part from the record.
- (B) Declare the relation settled because the chapter title is known.
- (C) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty.
- (D) Choose the most famous person in the cluster as the missing link.

06. Cross-Analysis and Consolidated Reading Tools: Chapter 40

१४३. What is the function of Chapter 40?

- (A) It functions only as a decorative conclusion.
- (B) It adds unsupported new genealogy.
- (C) It gathers the interpretive apparatus needed to move across the source-derived chapters.
- (D) It replaces the first thirty-nine chapters.

१४४. Which items belong to the Chapter 40 apparatus?

- (A) only a list of rivers and roads
- (B) only modern surnames without mool or gotra
- (C) only price, ISBN, and printing details
- (D) marriage architecture, village geography, scholarly and professional titles, editorial principles, glossary, name index, place index, and chapter-to-branch tables

१४५. What does Chapter 40 say about women's entries?

- (A) They are ornamental and can be ignored.
- (B) They appear only as modern additions.
- (C) They prove the Panji is not a marriage register.
- (D) They are part of the deeper architecture by which houses become allied and marriage eligibility is checked.

१४६. What is the “moving mool” lesson of Chapter 40?

- (A) Mool can be determined from surname alone.
- (B) A mool is always identical with present residence.
- (C) Mool disappears when a family migrates.
- (D) A single mool or branch may appear through several villages and desh labels because of migration, marriage, patronage, profession, and settlement.

१४७. Why does Chapter 40 refuse to add new unsupported genealogy?

- (A) Because indexes replace source reading.
- (B) Because its task is to consolidate what the preceding chapters already decode.
- (C) Because all source gaps should be filled at the end.
- (D) Because the previous chapters have no genealogy.

१४८. In Chapter 40, what is the role of marriage architecture?

- (A) to add conjectural genealogy without evidence
- (B) the pattern by which wives, daughters, mothers, आद्या, अपरा, and marriage destinations connect houses
- (C) to replace Panji with a single modern surname list
- (D) to erase uncertain source forms

१४९. Which misuse of marriage architecture would contradict Chapter 40?

- (A) Using it to return to the source-derived chapters.
- (B) Using it to understand the pattern by which wives, daughters, mothers, आद्या, अपरा, and marriage destinations connect houses.
- (C) Using it to force a neat conclusion that the earlier chapters did not support.
- (D) Using it to avoid confusing similar names or places.

१५०. Why does marriage architecture matter for a reader of Volume V?

- (A) Because it makes all chapter headings unnecessary.
- (B) Because it helps the reader navigate the pattern by which wives, daughters, mothers, आद्या, अपरा, and marriage destinations connect houses across chapters.
- (C) Because it removes the need to preserve Devanagari terms.
- (D) Because it proves that women's entries can be ignored.

१५१. In Chapter 40, what is the role of village geography?

- (A) to replace Panji with a single modern surname list
- (B) the use of Darhiara, Sodarpur, Khauwal, Mandar, Pawauli, Budhwal, Belauch, Satlakha, Panichobh, Purnia, Araria, Bengal, and other sites as social coordinates
- (C) to add conjectural genealogy without evidence
- (D) to erase uncertain source forms

१५२. Which misuse of village geography would contradict Chapter 40?

- (A) Using it to avoid confusing similar names or places.
- (B) Using it to understand the use of Darhiara, Sodarpur, Khauwal, Mandar, Pawauli, Budhwal, Belauch, Satlakha, Panichobh, Purnia, Araria, Bengal, and other sites as social coordinates.
- (C) Using it to force a neat conclusion that the earlier chapters did not support.
- (D) Using it to return to the source-derived chapters.

१५३. Why does village geography matter for a reader of Volume V?

- (A) Because it makes all chapter headings unnecessary.
- (B) Because it proves that women's entries can be ignored.
- (C) Because it removes the need to preserve Devanagari terms.
- (D) Because it helps the reader navigate the use of Darhiara, Sodarpur, Khauwal, Mandar, Pawauli, Budhwal, Belauch, Satlakha, Panichobh, Purnia, Araria, Bengal, and other sites as social coordinates across chapters.

१५४. In Chapter 40, what is the role of scholarly titles?

- (A) to erase uncertain source forms
- (B) to add conjectural genealogy without evidence
- (C) to replace Panji with a single modern surname list
- (D) markers such as Mahamahopadhyay, Vyakaran, Jyotirvid, Acharya, Shrotriya, and other learned designations

१५५. Which misuse of scholarly titles would contradict Chapter 40?

- (A) Using it to return to the source-derived chapters.
- (B) Using it to understand markers such as Mahamahopadhyay, Vyakaran, Jyotirvid, Acharya, Shrotriya, and other learned designations.
- (C) Using it to force a neat conclusion that the earlier chapters did not support.
- (D) Using it to avoid confusing similar names or places.

१५६. Why does scholarly titles matter for a reader of Volume V?

- (A) Because it removes the need to preserve Devanagari terms.
- (B) Because it proves that women's entries can be ignored.
- (C) Because it makes all chapter headings unnecessary.
- (D) Because it helps the reader navigate markers such as Mahamahopadhyay, Vyakaran, Jyotirvid, Acharya, Shrotriya, and other learned designations across chapters.

१५७. In Chapter 40, what is the role of professional titles?

- (A) modern markers such as engineer, doctor, teacher, administrator, Judge, bank officer, or degree labels inside a living register
- (B) to add conjectural genealogy without evidence
- (C) to erase uncertain source forms
- (D) to replace Panji with a single modern surname list

१५८. Which misuse of professional titles would contradict Chapter 40?

- (A) Using it to understand modern markers such as engineer, doctor, teacher, administrator, Judge, bank officer, or degree labels inside a living register.
- (B) Using it to force a neat conclusion that the earlier chapters did not support.
- (C) Using it to avoid confusing similar names or places.
- (D) Using it to return to the source-derived chapters.

१५९. Why does professional titles matter for a reader of Volume V?

- (A) Because it makes all chapter headings unnecessary.
- (B) Because it removes the need to preserve Devanagari terms.
- (C) Because it helps the reader navigate modern markers such as engineer, doctor, teacher, administrator, Judge, bank officer, or degree labels inside a living register across chapters.
- (D) Because it proves that women's entries can be ignored.

१६०. In Chapter 40, what is the role of editorial principles?

- (A) to add conjectural genealogy without evidence
- (B) to replace Panji with a single modern surname list
- (C) to erase uncertain source forms
- (D) rules for preserving source terms, marking uncertainty, avoiding invented names, and separating transcription from interpretation

१६१. Which misuse of editorial principles would contradict Chapter 40?

- (A) Using it to force a neat conclusion that the earlier chapters did not support.
- (B) Using it to avoid confusing similar names or places.
- (C) Using it to understand rules for preserving source terms, marking uncertainty, avoiding invented names, and separating transcription from interpretation.
- (D) Using it to return to the source-derived chapters.

१६२. Why does editorial principles matter for a reader of Volume V?

- (A) Because it helps the reader navigate rules for preserving source terms, marking uncertainty, avoiding invented names, and separating transcription from interpretation across chapters.
- (B) Because it removes the need to preserve Devanagari terms.
- (C) Because it proves that women's entries can be ignored.
- (D) Because it makes all chapter headings unnecessary.

१६३. In Chapter 40, what is the role of glossary?

- (A) a tool that explains technical terms without erasing source vocabulary
- (B) to replace Panji with a single modern surname list
- (C) to add conjectural genealogy without evidence
- (D) to erase uncertain source forms

१६४. Which misuse of glossary would contradict Chapter 40?

- (A) Using it to return to the source-derived chapters.
- (B) Using it to avoid confusing similar names or places.
- (C) Using it to understand a tool that explains technical terms without erasing source vocabulary.
- (D) Using it to force a neat conclusion that the earlier chapters did not support.

१६५. Why does glossary matter for a reader of Volume V?

- (A) Because it makes all chapter headings unnecessary.
- (B) Because it proves that women's entries can be ignored.
- (C) Because it helps the reader navigate a tool that explains technical terms without erasing source vocabulary across chapters.
- (D) Because it removes the need to preserve Devanagari terms.

१६६. In Chapter 40, what is the role of principal name index?

- (A) to add conjectural genealogy without evidence
- (B) to erase uncertain source forms
- (C) a tool for tracing names while avoiding careless merger of repeated names
- (D) to replace Panji with a single modern surname list

१६७. Which misuse of principal name index would contradict Chapter 40?

- (A) Using it to avoid confusing similar names or places.
- (B) Using it to understand a tool for tracing names while avoiding careless merger of repeated names.
- (C) Using it to force a neat conclusion that the earlier chapters did not support.
- (D) Using it to return to the source-derived chapters.

१६८. Why does principal name index matter for a reader of Volume V?

- (A) Because it helps the reader navigate a tool for tracing names while avoiding careless merger of repeated names across chapters.
- (B) Because it proves that women's entries can be ignored.
- (C) Because it removes the need to preserve Devanagari terms.
- (D) Because it makes all chapter headings unnecessary.

१६९. In Chapter 40, what is the role of place index?

- (A) to replace Panji with a single modern surname list
- (B) to erase uncertain source forms
- (C) to add conjectural genealogy without evidence
- (D) a tool for following variants and roles of villages, desh labels, residences, and migration sites

१७०. Which misuse of place index would contradict Chapter 40?

- (A) Using it to avoid confusing similar names or places.
- (B) Using it to force a neat conclusion that the earlier chapters did not support.
- (C) Using it to return to the source-derived chapters.
- (D) Using it to understand a tool for following variants and roles of villages, desh labels, residences, and migration sites.

१७१. Why does place index matter for a reader of Volume V?

- (A) Because it makes all chapter headings unnecessary.
- (B) Because it helps the reader navigate a tool for following variants and roles of villages, desh labels, residences, and migration sites across chapters.
- (C) Because it proves that women's entries can be ignored.
- (D) Because it removes the need to preserve Devanagari terms.

१७२. In Chapter 40, what is the role of chapter-to-branch tables?

- (A) a navigational device connecting chapter headings to branch fields and continuations
- (B) to replace Panji with a single modern surname list
- (C) to add conjectural genealogy without evidence
- (D) to erase uncertain source forms

१७३. Which misuse of chapter-to-branch tables would contradict Chapter 40?

- (A) Using it to return to the source-derived chapters.
- (B) Using it to avoid confusing similar names or places.
- (C) Using it to understand a navigational device connecting chapter headings to branch fields and continuations.
- (D) Using it to force a neat conclusion that the earlier chapters did not support.

१७४. Why does chapter-to-branch tables matter for a reader of Volume V?

- (A) Because it makes all chapter headings unnecessary.
- (B) Because it proves that women's entries can be ignored.
- (C) Because it removes the need to preserve Devanagari terms.
- (D) Because it helps the reader navigate a navigational device connecting chapter headings to branch fields and continuations across chapters.

१७५. In Chapter 40, what is the role of consolidated reading tables?

- (A) to replace Panji with a single modern surname list
- (B) to add conjectural genealogy without evidence
- (C) to erase uncertain source forms
- (D) a reference system that lets the reader move back and forth across decoded chapters

१७६. Which misuse of consolidated reading tables would contradict Chapter 40?

- (A) Using it to force a neat conclusion that the earlier chapters did not support.
- (B) Using it to return to the source-derived chapters.
- (C) Using it to avoid confusing similar names or places.
- (D) Using it to understand a reference system that lets the reader move back and forth across decoded chapters.

१७७. Why does consolidated reading tables matter for a reader of Volume V?

- (A) Because it helps the reader navigate a reference system that lets the reader move back and forth across decoded chapters across chapters.
- (B) Because it proves that women's entries can be ignored.
- (C) Because it removes the need to preserve Devanagari terms.
- (D) Because it makes all chapter headings unnecessary.

06. Cross-Analysis and Consolidated Reading Tools

१७८. Which reading best fits Chapters 2-7?

- (A) It should be treated as a list of unrelated publication details.
- (B) It should ignore thresholds and continuations.
- (C) It should be reduced to one surname and one village.
- (D) Chapters 2-7 should be read as the opening Halayudh frame, early branch expansion, Danti-Chopra Bakhari, Mahadev Digdhi, Dom Tekari, and Belauch marriage fields, with attention to descent, marriage, migration, titles, and branch continuity.

१७९. What should a consolidated table for Chapters 2-7 preserve?

- (A) only English translations of Devanagari terms
- (B) only modern district names
- (C) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes
- (D) only the first personal name

१८०. Which reading best fits Chapters 8-12?

- (A) It should be reduced to one surname and one village.
- (B) It should ignore thresholds and continuations.
- (C) Chapters 8-12 should be read as Tilay-Ratanpur, Badgam-Darhiara, Baliyas, Pakhaliya-Mahishi, and Dharmapur Desh movement toward Katayi-Anhara, with attention to descent, marriage, migration, titles, and branch continuity.
- (D) It should be treated as a list of unrelated publication details.

१८१. What should a consolidated table for Chapters 8-12 preserve?

- (A) only the first personal name
- (B) only modern district names
- (C) only English translations of Devanagari terms
- (D) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes

१८२. Which reading best fits Chapters 13-18?

- (A) It should be reduced to one surname and one village.
- (B) Chapters 13-18 should be read as Hemnagar-Khandwala, Asura-Gangoli, Birwan Batheli, Shalampur, Khauwal-Simbarwad, and Nasira-Dighdi continuations, with attention to descent, marriage, migration, titles, and branch continuity.
- (C) It should be treated as a list of unrelated publication details.
- (D) It should ignore thresholds and continuations.

१८३. What should a consolidated table for Chapters 13-18 preserve?

- (A) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes
- (B) only the first personal name
- (C) only modern district names
- (D) only English translations of Devanagari terms

१८४. Which reading best fits Chapters 19-24?

- (A) It should ignore thresholds and continuations.
- (B) Chapters 19-24 should be read as Rajanpura-Darhiara, Ratauli, Rajora-Mandar, Satlakha, Jagatpur-Mandar, and Sodarpur-Mani registers, with attention to descent, marriage, migration, titles, and branch continuity.
- (C) It should be treated as a list of unrelated publication details.
- (D) It should be reduced to one surname and one village.

१८५. What should a consolidated table for Chapters 19-24 preserve?

- (A) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes
- (B) only the first personal name
- (C) only modern district names
- (D) only English translations of Devanagari terms

१८६. Which reading best fits Chapters 25-31?

- (A) Chapters 25-31 should be read as Raiyam Ghoshiyam, Sakuri-Belauch, Bhanupunur-Panichobh, Ruchouli-Ekhara, Sulhani-Naraun, Tripurau-Naraun, and Nagwad-Ghosot, with attention to descent, marriage, migration, titles, and branch continuity.
- (B) It should be reduced to one surname and one village.
- (C) It should ignore thresholds and continuations.
- (D) It should be treated as a list of unrelated publication details.

१८७. What should a consolidated table for Chapters 25-31 preserve?

- (A) only the first personal name
- (B) only English translations of Devanagari terms
- (C) only modern district names
- (D) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes

१८८. Which reading best fits Chapters 32-39?

- (A) It should be treated as a list of unrelated publication details.
- (B) It should ignore thresholds and continuations.
- (C) It should be reduced to one surname and one village.
- (D) Chapters 32-39 should be read as Asi-Ekhara, Gangora-Budhwal, Badhiyam-Pawauli, Devhar, Shandilya-Brahmpura, Kanhouli-Parwaha, Ekhara-Sangram, and Sirsia closing register, with attention to descent, marriage, migration, titles, and branch continuity.

१८९. What should a consolidated table for Chapters 32-39 preserve?

- (A) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes
- (B) only modern district names
- (C) only English translations of Devanagari terms
- (D) only the first personal name

१९०. If a line names a woman after a male descent sequence, what should the decoder check?

- (A) Delete the difficult sign and proceed as if no evidence were lost.
- (B) Whether the following children or branch belong to her maternal line or marriage connection.
- (C) Treat the passage as a modern postal address.
- (D) Ignore the source and use the most familiar surname.

१९१. Which alternative would be least faithful here: if a line names a woman after a male descent sequence, what should the decoder check?

- (A) A reading that checks mool, gotra, village, and marriage links.
- (B) Whether the following children or branch belong to her maternal line or marriage connection.
- (C) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (D) A reading that preserves source terms before summarizing.

१९२. If a line gives “आद्या” followed by several “अपरा” entries, what should the decoder infer first?

- (A) Delete the difficult sign and proceed as if no evidence were lost.
- (B) Ignore the source and use the most familiar surname.
- (C) Treat the passage as a modern postal address.
- (D) The line may organize multiple wives, multiple marriage destinations, or additional related branches.

१९३. Which alternative would be least faithful here: if a line gives “आद्या” followed by several “अपरा” entries, what should the decoder infer first?

- (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (B) A reading that checks mool, gotra, village, and marriage links.
- (C) The line may organize multiple wives, multiple marriage destinations, or additional related branches.
- (D) A reading that preserves source terms before summarizing.

१९४. If a place appears after “सँ/सँ,” what is the safest initial assumption?

- (A) Ignore the source and use the most familiar surname.
- (B) Treat the passage as a modern postal address.
- (C) Delete the difficult sign and proceed as if no evidence were lost.
- (D) It is a relational connector whose exact force must be inferred from the surrounding genealogy.

१९५. Which alternative would be least faithful here: if a place appears after “सैं/सैं,” what is the safest initial assumption?

- (A) A reading that preserves source terms before summarizing.
- (B) It is a relational connector whose exact force must be inferred from the surrounding genealogy.
- (C) A reading that checks mool, gotra, village, and marriage links.
- (D) A reconstruction that hides uncertainty and flattens the entry into a single male line.

१९६. If a branch appears under a new village heading, what must still be checked?

- (A) Delete the difficult sign and proceed as if no evidence were lost.
- (B) Treat the passage as a modern postal address.
- (C) Whether it continues an earlier branch through sheshansh, purvaparichay, dekhu, marriage, or migration.
- (D) Ignore the source and use the most familiar surname.

१९७. Which alternative would be least faithful here: if a branch appears under a new village heading, what must still be checked?

- (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (B) Whether it continues an earlier branch through sheshansh, purvaparichay, dekhu, marriage, or migration.
- (C) A reading that preserves source terms before summarizing.
- (D) A reading that checks mool, gotra, village, and marriage links.

१९८. If a modern degree appears inside an older formula, what does that show?

- (A) Delete the difficult sign and proceed as if no evidence were lost.
- (B) Treat the passage as a modern postal address.
- (C) The Panji continued to absorb modern life while retaining mool, gotra, village, and descent grammar.
- (D) Ignore the source and use the most familiar surname.

१९९. Which alternative would be least faithful here: if a modern degree appears inside an older formula, what does that show?

- (A) A reading that preserves source terms before summarizing.
- (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (C) A reading that checks mool, gotra, village, and marriage links.
- (D) The Panji continued to absorb modern life while retaining mool, gotra, village, and descent grammar.

२००. If two persons share the same name, what should distinguish them?

- (A) Delete the difficult sign and proceed as if no evidence were lost.
- (B) father-name, village, mool, gotra, title, wife/mother line, and cross-reference evidence.
- (C) Ignore the source and use the most familiar surname.
- (D) Treat the passage as a modern postal address.

२०१. Which alternative would be least faithful here: if two persons share the same name, what should distinguish them?

- (A) A reading that preserves source terms before summarizing.
- (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (C) father-name, village, mool, gotra, title, wife/mother line, and cross-reference evidence.
- (D) A reading that checks mool, gotra, village, and marriage links.

२०२. If “नी0” follows a person but no later descendants are shown, what is the cautious explanation?

- (A) Ignore the source and use the most familiar surname.
- (B) Delete the difficult sign and proceed as if no evidence were lost.
- (C) Treat the passage as a modern postal address.
- (D) No recorded issue or no continuation is shown, unless the context proves a stronger claim.

२०३. Which alternative would be least faithful here: if “नी0” follows a person but no later descendants are shown, what is the cautious explanation?

- (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (B) A reading that preserves source terms before summarizing.
- (C) A reading that checks mool, gotra, village, and marriage links.
- (D) No recorded issue or no continuation is shown, unless the context proves a stronger claim.

२०४. If a chapter title names several villages, what does that usually suggest?

- (A) Treat the passage as a modern postal address.
- (B) Ignore the source and use the most familiar surname.
- (C) The chapter is mapping a cluster rather than a single isolated residence.
- (D) Delete the difficult sign and proceed as if no evidence were lost.

२०५. Which alternative would be least faithful here: if a chapter title names several villages, what does that usually suggest?

- (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (B) The chapter is mapping a cluster rather than a single isolated residence.
- (C) A reading that checks mool, gotra, village, and marriage links.
- (D) A reading that preserves source terms before summarizing.

२०६. If a source segment contains damaged text, what should a final quiz question reward?

- (A) Recognition of restraint: preserve the difficulty and explain only the secure structure.
- (B) Ignore the source and use the most familiar surname.
- (C) Treat the passage as a modern postal address.
- (D) Delete the difficult sign and proceed as if no evidence were lost.

२०७. Which alternative would be least faithful here: if a source segment contains damaged text, what should a final quiz question reward?

- (A) Recognition of restraint: preserve the difficulty and explain only the secure structure.
- (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (C) A reading that preserves source terms before summarizing.
- (D) A reading that checks mool, gotra, village, and marriage links.

२०८. If a branch has migrated to Bengal or Purnia, what remains relevant?

- (A) Delete the difficult sign and proceed as if no evidence were lost.
- (B) mool, gotra, ancestral village, marriage field, and branch continuity remain relevant.
- (C) Treat the passage as a modern postal address.
- (D) Ignore the source and use the most familiar surname.

२०९. Which alternative would be least faithful here: if a branch has migrated to Bengal or Purnia, what remains relevant?

- (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.
- (B) mool, gotra, ancestral village, marriage field, and branch continuity remain relevant.
- (C) A reading that checks mool, gotra, village, and marriage links.
- (D) A reading that preserves source terms before summarizing.

२१०. If an entry has both vertical and horizontal movement, what does that mean?

- (A) Ignore the source and use the most familiar surname.
- (B) Treat the passage as a modern postal address.
- (C) Delete the difficult sign and proceed as if no evidence were lost.
- (D) Vertical movement is descent, while horizontal movement is alliance through marriage and place.

- २११. Which alternative would be least faithful here: if an entry has both vertical and horizontal movement, what does that mean?**
- (A) A reading that preserves source terms before summarizing.
 - (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.
 - (C) A reading that checks mool, gotra, village, and marriage links.
 - (D) Vertical movement is descent, while horizontal movement is alliance through marriage and place.
- २१२. If a chapter is labelled closing register, what should be avoided?**
- (A) Delete the difficult sign and proceed as if no evidence were lost.
 - (B) Ignore the source and use the most familiar surname.
 - (C) Treat the passage as a modern postal address.
 - (D) Assuming that “closing” means all uncertainties have been solved.
- २१३. Which alternative would be least faithful here: if a chapter is labelled closing register, what should be avoided?**
- (A) A reading that preserves source terms before summarizing.
 - (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.
 - (C) Assuming that “closing” means all uncertainties have been solved.
 - (D) A reading that checks mool, gotra, village, and marriage links.
- उत्तरमाला — अध्याय १ (उत्तर ओ व्याख्या / Answers & Explanations)**
- १. (A) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli- Parwaha Threshold** — Chapter 36 is identified in the volume by the heading: Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli- Parwaha Threshold.
- २. (A) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay** — The chapter heading places Chapter 36 in the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field.
- ३. (B) Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli- Parwaha Threshold** — The second half of the Chapter 36 heading names this group: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli- Parwaha Threshold.
- ४. (D) It opens a threshold to the next register that must be decoded through full relationship, place, and branch logic.** — Chapter 36 must be read through Panji method rather than through the heading alone.
- ५. (C) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement.** — The volume warns against flattening networked entries into one closed list.
- ६. (C) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory.** — Panji identity is relational, not isolated.
- ७. (D) Record the preceding and following branch markers before summarizing the genealogy.** — Threshold and continuation language often marks branch movement across chapter boundaries.
- ८. (B) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references** — The volume’s method requires combined evidence.
- ९. (B) Shandilya-Gotre** — Shandilya-Gotre is part of the Chapter 36 heading and helps locate the chapter’s field of reference.

- १०. (C) The chapter leads toward a following register or branch field that must not be cut off abruptly.** — A threshold marks transition and requires attention to continuity.
- ११. (A) They preserve role, reputation, social authority, and identification within the branch.** — Learned titles are part of the Panji's social-intellectual archive.
- १२. (B) Chapter 36 should be read as a networked Panji block involving Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay, names, titles, places, marriage links, and possible continuations.** — A proper summary preserves both the heading and the internal grammar.
- १३. (A) name, father or ancestor, mother/wife/daughter link, place, mool/gotra if present, title, and reference markers** — Panji connection requires the full formula, not a familiar name.
- १४. (B) One that ignores women's marriage-lines and treats the chapter as a male-only list.** — Female-line evidence is part of the marriage architecture.
- १५. (A) Because its Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field contributes a distinct branch, settlement, title, or marriage route to Volume V.** — Each chapter contributes to the cumulative Panji map.
- १६. (A) father-name, village-link, title, wife-line, mother-line, or cross-reference number** — Repeated names require multiple identifiers.
- १७. (A) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.** — The source-note principle applies throughout the volume.
- १८. (A) They are genealogical coordinates in the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field and may mark origin, residence, mool, marriage-house, or migration.** — Volume V reads place as layered Panji geography.
- १९. (D) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.** — Titles help identify role and branch reputation.
- २०. (A) How does the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field connect persons, places, titles, marriages, and continuations?** — A Videha-style reading asks how the chapter's internal links work.
- २१. (D) Chapter 36 — Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay** — Chapter 36 is paired with the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay branch field.
- २२. (C) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.** — The volume requires structured expansion before prose summary.
- २३. (B) Every person in the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field can be identified by surname alone.** — Surname alone is never enough in the Panji method.
- २४. (C) As part of regulated genealogical identity and marriage authority, not as a loose address.** — Mool, gotra, and desh are functional markers in the Panji system.
- २५. (C) The line may connect two houses or villages and may affect future marriage eligibility.** — Marriage lines are central to Panji social memory.
- २६. (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.** — The volume standardizes cautiously while preserving source forms.
- २७. (C) How does the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay cluster use names, places, titles, marriage-links, and continuations to preserve social memory?** — The quiz is designed to test Panji interpretation, not catalogue trivia.
- २८. (C) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.** — A compressed Panji line often contains many layers of social information.

- ३९. (A) The register is living and cumulative, combining older learned status with modern social identity.** — Volume V emphasizes continuity between older grammar and modern additions.
- ३०. (A) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references** — Volume V is organized as a chapter-to-branch map.
- ३१. (B) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.** — Repeated names are common and require multiple identifiers.
- ३२. (C) The Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay heading is an entry point into a relational field, not a substitute for decoding the field.** — Headings guide reading; they do not replace structural decoding.
- ३३. (D) Chapter 36: Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay; key names and places should be read through kinship, marriage, title, and continuation markers.** — A useful table records the branch field and the reason it matters.
- ३४. (A) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language** — Cross-chapter comparison must follow Panji evidence.
- ३५. (D) It helps preserve the memory of how the Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay field participates in lawful marriage, migration, learning, and branch continuity.** — The Panji is a disciplined social archive, not a decorative name list.
- ३६. (C) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty.** — Careful decoding preserves the source and distinguishes certainty from interpretation.
- ३७. (A) Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold** — Chapter 37 is identified in the volume by the heading: Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold.
- ३८. (C) Kanhouli Parwaha** — The chapter heading places Chapter 37 in the Kanhouli Parwaha field.
- ३९. (A) Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold** — The second half of the Chapter 37 heading names this group: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold.
- ४०. (B) It opens a threshold to the next register that must be decoded through full relationship, place, and branch logic.** — Chapter 37 must be read through Panji method rather than through the heading alone.
- ४१. (D) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement.** — The volume warns against flattening networked entries into one closed list.
- ४२. (D) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory.** — Panji identity is relational, not isolated.
- ४३. (A) Record the preceding and following branch markers before summarizing the genealogy.** — Threshold and continuation language often marks branch movement across chapter boundaries.
- ४४. (A) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references** — The volume's method requires combined evidence.
- ४५. (D) Kanhouli** — Kanhouli is part of the Chapter 37 heading and helps locate the chapter's field of reference.
- ४६. (A) The chapter leads toward a following register or branch field that must not be cut off abruptly.** — A threshold marks transition and requires attention to continuity.

- ४७. (C) They preserve role, reputation, social authority, and identification within the branch.** — Learned titles are part of the Panji's social-intellectual archive.
- ४८. (C) Chapter 37 should be read as a networked Panji block involving Kanhouli Parwaha, names, titles, places, marriage links, and possible continuations.** — A proper summary preserves both the heading and the internal grammar.
- ४९. (C) name, father or ancestor, mother/wife/daughter link, place, mool/gotra if present, title, and reference markers** — Panji connection requires the full formula, not a familiar name.
- ५०. (C) One that ignores women's marriage-lines and treats the chapter as a male-only list.** — Female-line evidence is part of the marriage architecture.
- ५१. (A) Because its Kanhouli Parwaha field contributes a distinct branch, settlement, title, or marriage route to Volume V.** — Each chapter contributes to the cumulative Panji map.
- ५२. (D) father-name, village-link, title, wife-line, mother-line, or cross-reference number** — Repeated names require multiple identifiers.
- ५३. (C) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.** — The source-note principle applies throughout the volume.
- ५४. (D) They are genealogical coordinates in the Kanhouli Parwaha field and may mark origin, residence, mool, marriage-house, or migration.** — Volume V reads place as layered Panji geography.
- ५५. (A) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.** — Titles help identify role and branch reputation.
- ५६. (C) How does the Kanhouli Parwaha field connect persons, places, titles, marriages, and continuations?** — A Videha-style reading asks how the chapter's internal links work.
- ५७. (C) Chapter 37 — Kanhouli Parwaha** — Chapter 37 is paired with the Kanhouli Parwaha branch field.
- ५८. (B) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.** — The volume requires structured expansion before prose summary.
- ५९. (D) Every person in the Kanhouli Parwaha field can be identified by surname alone.** — Surname alone is never enough in the Panji method.
- ६०. (C) As part of regulated genealogical identity and marriage authority, not as a loose address.** — Mool, gotra, and desh are functional markers in the Panji system.
- ६१. (B) The line may connect two houses or villages and may affect future marriage eligibility.** — Marriage lines are central to Panji social memory.
- ६२. (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.** — The volume standardizes cautiously while preserving source forms.
- ६३. (B) How does the Kanhouli Parwaha cluster use names, places, titles, marriage-links, and continuations to preserve social memory?** — The quiz is designed to test Panji interpretation, not catalogue trivia.
- ६४. (D) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.** — A compressed Panji line often contains many layers of social information.
- ६५. (C) The register is living and cumulative, combining older learned status with modern social identity.** — Volume V emphasizes continuity between older grammar and modern additions.
- ६६. (D) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references** — Volume V is organized as a chapter-to-branch map.
- ६७. (C) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.** — Repeated names are common and require multiple identifiers.

- ६८. (B) The Kanhouli Parwaha heading is an entry point into a relational field, not a substitute for decoding the field.** — Headings guide reading; they do not replace structural decoding.
- ६९. (C) Chapter 37: Kanhouli Parwaha; key names and places should be read through kinship, marriage, title, and continuation markers.** — A useful table records the branch field and the reason it matters.
- ७०. (C) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language** — Cross-chapter comparison must follow Panji evidence.
- ७१. (C) It helps preserve the memory of how the Kanhouli Parwaha field participates in lawful marriage, migration, learning, and branch continuity.** — The Panji is a disciplined social archive, not a decorative name list.
- ७२. (A) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty.** — Careful decoding preserves the source and distinguishes certainty from interpretation.
- ७३. (B) Ekharā Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan Decoding the Panji of Mithila - Volume V | 267** — Chapter 38 is identified in the volume by the heading: Ekharā Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan Decoding the Panji of Mithila - Volume V | 267.
- ७४. (B) Ekharā Sangram Gramaramabh** — The chapter heading places Chapter 38 in the Ekharā Sangram Gramaramabh field.
- ७५. (B) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan Decoding the Panji of Mithila - Volume V | 267** — The second half of the Chapter 38 heading names this group: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan Decoding the Panji of Mithila - Volume V | 267.
- ७६. (A) It opens a formal village opening that must be decoded through full relationship, place, and branch logic.** — Chapter 38 must be read through Panji method rather than through the heading alone.
- ७७. (C) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement.** — The volume warns against flattening networked entries into one closed list.
- ७८. (C) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory.** — Panji identity is relational, not isolated.
- ७९. (B) Record the preceding and following branch markers before summarizing the genealogy.** — Threshold and continuation language often marks branch movement across chapter boundaries.
- ८०. (C) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references** — The volume's method requires combined evidence.
- ८१. (D) Ekharā** — Ekharā is part of the Chapter 38 heading and helps locate the chapter's field of reference.
- ८२. (C) As a formal opening of a village-root or village-centered register that may still move through other places by relation.** — ग्रामारम्भ opens a block but does not freeze all relations into one village.
- ८३. (D) Chapter 38 should be read as a networked Panji block involving Ekharā Sangram Gramaramabh, names, titles, places, marriage links, and possible continuations.** — A proper summary preserves both the heading and the internal grammar.
- ८४. (C) name, father or ancestor, mother/wife/daughter link, place, mool/gotra if present, title, and reference markers** — Panji connection requires the full formula, not a familiar name.

- ८५. (B) One that ignores women's marriage-lines and treats the chapter as a male-only list.** — Female-line evidence is part of the marriage architecture.
- ८६. (D) Because its Ekharā Sangram Gramaramabh field contributes a distinct branch, settlement, title, or marriage route to Volume V.** — Each chapter contributes to the cumulative Panji map.
- ८७. (B) father-name, village-link, title, wife-line, mother-line, or cross-reference number** — Repeated names require multiple identifiers.
- ८८. (C) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.** — The source-note principle applies throughout the volume.
- ८९. (D) They are genealogical coordinates in the Ekharā Sangram Gramaramabh field and may mark origin, residence, mool, marriage-house, or migration.** — Volume V reads place as layered Panji geography.
- ९०. (A) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.** — Titles help identify role and branch reputation.
- ९१. (C) How does the Ekharā Sangram Gramaramabh field connect persons, places, titles, marriages, and continuations?** — A Videha-style reading asks how the chapter's internal links work.
- ९२. (B) Chapter 38 — Ekharā Sangram Gramaramabh** — Chapter 38 is paired with the Ekharā Sangram Gramaramabh branch field.
- ९३. (D) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.** — The volume requires structured expansion before prose summary.
- ९४. (B) Every person in the Ekharā Sangram Gramaramabh field can be identified by surname alone.** — Surname alone is never enough in the Panji method.
- ९५. (B) As part of regulated genealogical identity and marriage authority, not as a loose address.** — Mool, gotra, and desh are functional markers in the Panji system.
- ९६. (A) The line may connect two houses or villages and may affect future marriage eligibility.** — Marriage lines are central to Panji social memory.
- ९७. (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.** — The volume standardizes cautiously while preserving source forms.
- ९८. (B) How does the Ekharā Sangram Gramaramabh cluster use names, places, titles, marriage-links, and continuations to preserve social memory?** — The quiz is designed to test Panji interpretation, not catalogue trivia.
- ९९. (A) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.** — A compressed Panji line often contains many layers of social information.
- १००. (B) The register is living and cumulative, combining older learned status with modern social identity.** — Volume V emphasizes continuity between older grammar and modern additions.
- १०१. (B) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references** — Volume V is organized as a chapter-to-branch map.
- १०२. (B) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.** — Repeated names are common and require multiple identifiers.
- १०३. (D) The Ekharā Sangram Gramaramabh heading is an entry point into a relational field, not a substitute for decoding the field.** — Headings guide reading; they do not replace structural decoding.
- १०४. (B) Chapter 38: Ekharā Sangram Gramaramabh; key names and places should be read through kinship, marriage, title, and continuation markers.** — A useful table records the branch field and the reason it matters.

१०५. (D) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language — Cross-chapter comparison must follow Panji evidence.

१०६. (D) It helps preserve the memory of how the Ekharā Sangram Gramaramabh field participates in lawful marriage, migration, learning, and branch continuity. — The Panji is a disciplined social archive, not a decorative name list.

१०७. (B) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty. — Careful decoding preserves the source and distinguishes certainty from interpretation.

१०८. (A) Ekharā Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register — Chapter 39 is identified in the volume by the heading: Ekharā Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register.

१०९. (C) Ekharā Sangram Sirsia Gramaramabh — The chapter heading places Chapter 39 in the Ekharā Sangram Sirsia Gramaramabh field.

११०. (D) Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register — The second half of the Chapter 39 heading names this group: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register.

१११. (B) It opens a formal village opening, closing register that must be decoded through full relationship, place, and branch logic. — Chapter 39 must be read through Panji method rather than through the heading alone.

११२. (B) Reading the heading as a closed one-village list and ignoring cross-links, marriage lines, and branch movement. — The volume warns against flattening networked entries into one closed list.

११३. (C) Each name may be linked to father, mother, wife, daughter, village, mool, gotra, title, migration, and branch memory. — Panji identity is relational, not isolated.

११४. (D) Record the preceding and following branch markers before summarizing the genealogy. — Threshold and continuation language often marks branch movement across chapter boundaries.

११५. (C) the combined evidence of kinship markers, village names, mool/gotra clues, titles, marriage links, and references — The volume's method requires combined evidence.

११६. (C) Ekharā — Ekharā is part of the Chapter 39 heading and helps locate the chapter's field of reference.

११७. (A) As a formal opening of a village-root or village-centered register that may still move through other places by relation. — ग्रामारम्भ opens a block but does not freeze all relations into one village.

११८. (B) Chapter 39 should be read as a networked Panji block involving Ekharā Sangram Sirsia Gramaramabh, names, titles, places, marriage links, and possible continuations. — A proper summary preserves both the heading and the internal grammar.

११९. (D) name, father or ancestor, mother/wife/daughter link, place, mool/gotra if present, title, and reference markers — Panji connection requires the full formula, not a familiar name.

१२०. (D) One that ignores women's marriage-lines and treats the chapter as a male-only list. — Female-line evidence is part of the marriage architecture.

१२१. (D) Because its Ekharā Sangram Sirsia Gramaramabh field contributes a distinct branch, settlement, title, or marriage route to Volume V. — Each chapter contributes to the cumulative Panji map.

१२२. (D) father-name, village-link, title, wife-line, mother-line, or cross-reference number — Repeated names require multiple identifiers.

- १२३. (C) Preserve the gap, explain the surrounding structure if possible, and avoid inventing the missing name.** — The source-note principle applies throughout the volume.
- १२४. (C) They are genealogical coordinates in the Ekharā Sangram Sirsia Gramaramabh field and may mark origin, residence, mool, marriage-house, or migration.** — Volume V reads place as layered Panji geography.
- १२५. (D) As evidence of learned, social, administrative, or professional identity that may distinguish persons and branches.** — Titles help identify role and branch reputation.
- १२६. (C) How does the Ekharā Sangram Sirsia Gramaramabh field connect persons, places, titles, marriages, and continuations?** — A Videha-style reading asks how the chapter's internal links work.
- १२७. (A) Chapter 39 — Ekharā Sangram Sirsia Gramaramabh** — Chapter 39 is paired with the Ekharā Sangram Sirsia Gramaramabh branch field.
- १२८. (C) Separate the heading, principal persons, wife/daughter links, mool/gotra or place markers, title markers, and any continuation clues.** — The volume requires structured expansion before prose summary.
- १२९. (D) Every person in the Ekharā Sangram Sirsia Gramaramabh field can be identified by surname alone.** — Surname alone is never enough in the Panji method.
- १३०. (B) As part of regulated genealogical identity and marriage authority, not as a loose address.** — Mool, gotra, and desh are functional markers in the Panji system.
- १३१. (C) The line may connect two houses or villages and may affect future marriage eligibility.** — Marriage lines are central to Panji social memory.
- १३२. (D) A variant spelling may be evidence of source transmission, local usage, or branch identity.** — The volume standardizes cautiously while preserving source forms.
- १३३. (C) How does the Ekharā Sangram Sirsia Gramaramabh cluster use names, places, titles, marriage-links, and continuations to preserve social memory?** — The quiz is designed to test Panji interpretation, not catalogue trivia.
- १३४. (D) One that expands the compact formula into descent, alliance, place, status, and uncertainty layers.** — A compressed Panji line often contains many layers of social information.
- १३५. (C) The register is living and cumulative, combining older learned status with modern social identity.** — Volume V emphasizes continuity between older grammar and modern additions.
- १३६. (B) its chapter heading, threshold/continuation clues, place cluster, key persons, and cross-references** — Volume V is organized as a chapter-to-branch map.
- १३७. (D) Check father-name, wife or mother line, village, title, and reference before merging it with another occurrence.** — Repeated names are common and require multiple identifiers.
- १३८. (D) The Ekharā Sangram Sirsia Gramaramabh heading is an entry point into a relational field, not a substitute for decoding the field.** — Headings guide reading; they do not replace structural decoding.
- १३९. (A) Chapter 39: Ekharā Sangram Sirsia Gramaramabh; key names and places should be read through kinship, marriage, title, and continuation markers.** — A useful table records the branch field and the reason it matters.
- १४०. (A) branch field, threshold, repeated place-names, marriage destinations, titles, and cross-reference language** — Cross-chapter comparison must follow Panji evidence.
- १४१. (A) It helps preserve the memory of how the Ekharā Sangram Sirsia Gramaramabh field participates in lawful marriage, migration, learning, and branch continuity.** — The Panji is a disciplined social archive, not a decorative name list.
- १४२. (C) State the visible formula, identify the possible relation, and mark the uncertainty rather than supplying a false certainty.** — Careful decoding preserves the source and distinguishes certainty from interpretation.

- १४३. (C) It gathers the interpretive apparatus needed to move across the source-derived chapters.** — Chapter 40 consolidates tools, not unsupported genealogy.
- १४४. (D) marriage architecture, village geography, scholarly and professional titles, editorial principles, glossary, name index, place index, and chapter-to-branch tables** — The chapter identifies these as the reader's map for the volume.
- १४५. (D) They are part of the deeper architecture by which houses become allied and marriage eligibility is checked.** — The final apparatus makes wives, daughters, and female descendants central to decoding.
- १४६. (D) A single mool or branch may appear through several villages and desh labels because of migration, marriage, patronage, profession, and settlement.** — Chapter 40 explicitly treats Panji geography as social geography.
- १४७. (B) Because its task is to consolidate what the preceding chapters already decode.** — The apparatus is a reader's map based on prior decoding.
- १४८. (B) the pattern by which wives, daughters, mothers, आद्या, अपरा, and marriage destinations connect houses** — marriage architecture is part of the reference apparatus, not an excuse for unsupported reconstruction.
- १४९. (C) Using it to force a neat conclusion that the earlier chapters did not support.** — The apparatus consolidates evidence; it does not manufacture it.
- १५०. (B) Because it helps the reader navigate the pattern by which wives, daughters, mothers, आद्या, अपरा, and marriage destinations connect houses across chapters.** — marriage architecture is a practical tool for responsible Panji reading.
- १५१. (B) the use of Darhiara, Sodarpur, Khauwal, Mandar, Pawauli, Budhwal, Belauch, Satlakha, Panichobh, Purnia, Araria, Bengal, and other sites as social coordinates** — village geography is part of the reference apparatus, not an excuse for unsupported reconstruction.
- १५२. (C) Using it to force a neat conclusion that the earlier chapters did not support.** — The apparatus consolidates evidence; it does not manufacture it.
- १५३. (D) Because it helps the reader navigate the use of Darhiara, Sodarpur, Khauwal, Mandar, Pawauli, Budhwal, Belauch, Satlakha, Panichobh, Purnia, Araria, Bengal, and other sites as social coordinates across chapters.** — village geography is a practical tool for responsible Panji reading.
- १५४. (D) markers such as Mahamahopadhyay, Vyakaran, Jyotirvid, Acharya, Shrotriya, and other learned designations** — scholarly titles is part of the reference apparatus, not an excuse for unsupported reconstruction.
- १५५. (C) Using it to force a neat conclusion that the earlier chapters did not support.** — The apparatus consolidates evidence; it does not manufacture it.
- १५६. (D) Because it helps the reader navigate markers such as Mahamahopadhyay, Vyakaran, Jyotirvid, Acharya, Shrotriya, and other learned designations across chapters.** — scholarly titles is a practical tool for responsible Panji reading.
- १५७. (A) modern markers such as engineer, doctor, teacher, administrator, Judge, bank officer, or degree labels inside a living register** — professional titles is part of the reference apparatus, not an excuse for unsupported reconstruction.
- १५८. (B) Using it to force a neat conclusion that the earlier chapters did not support.** — The apparatus consolidates evidence; it does not manufacture it.
- १५९. (C) Because it helps the reader navigate modern markers such as engineer, doctor, teacher, administrator, Judge, bank officer, or degree labels inside a living register across chapters.** — professional titles is a practical tool for responsible Panji reading.
- १६०. (D) rules for preserving source terms, marking uncertainty, avoiding invented names, and separating transcription from interpretation** — editorial principles is part of the reference apparatus, not an excuse for unsupported reconstruction.
- १६१. (A) Using it to force a neat conclusion that the earlier chapters did not support.** — The apparatus consolidates evidence; it does not manufacture it.

१६२. (A) Because it helps the reader navigate rules for preserving source terms, marking uncertainty, avoiding invented names, and separating transcription from interpretation across chapters. — editorial principles is a practical tool for responsible Panji reading.

१६३. (A) a tool that explains technical terms without erasing source vocabulary — glossary is part of the reference apparatus, not an excuse for unsupported reconstruction.

१६४. (D) Using it to force a neat conclusion that the earlier chapters did not support. — The apparatus consolidates evidence; it does not manufacture it.

१६५. (C) Because it helps the reader navigate a tool that explains technical terms without erasing source vocabulary across chapters. — glossary is a practical tool for responsible Panji reading.

१६६. (C) a tool for tracing names while avoiding careless merger of repeated names — principal name index is part of the reference apparatus, not an excuse for unsupported reconstruction.

१६७. (C) Using it to force a neat conclusion that the earlier chapters did not support. — The apparatus consolidates evidence; it does not manufacture it.

१६८. (A) Because it helps the reader navigate a tool for tracing names while avoiding careless merger of repeated names across chapters. — principal name index is a practical tool for responsible Panji reading.

१६९. (D) a tool for following variants and roles of villages, desh labels, residences, and migration sites — place index is part of the reference apparatus, not an excuse for unsupported reconstruction.

१७०. (B) Using it to force a neat conclusion that the earlier chapters did not support. — The apparatus consolidates evidence; it does not manufacture it.

१७१. (B) Because it helps the reader navigate a tool for following variants and roles of villages, desh labels, residences, and migration sites across chapters. — place index is a practical tool for responsible Panji reading.

१७२. (A) a navigational device connecting chapter headings to branch fields and continuations — chapter-to-branch tables is part of the reference apparatus, not an excuse for unsupported reconstruction.

१७३. (D) Using it to force a neat conclusion that the earlier chapters did not support. — The apparatus consolidates evidence; it does not manufacture it.

१७४. (D) Because it helps the reader navigate a navigational device connecting chapter headings to branch fields and continuations across chapters. — chapter-to-branch tables is a practical tool for responsible Panji reading.

१७५. (D) a reference system that lets the reader move back and forth across decoded chapters — consolidated reading tables is part of the reference apparatus, not an excuse for unsupported reconstruction.

१७६. (A) Using it to force a neat conclusion that the earlier chapters did not support. — The apparatus consolidates evidence; it does not manufacture it.

१७७. (A) Because it helps the reader navigate a reference system that lets the reader move back and forth across decoded chapters across chapters. — consolidated reading tables is a practical tool for responsible Panji reading.

१७८. (D) Chapters 2-7 should be read as the opening Halayudh frame, early branch expansion, Danti-Chopra Bakhari, Mahadev Digdhi, Dom Tekari, and Belauch marriage fields, with attention to descent, marriage, migration, titles, and branch continuity. — Chapters 2-7 contributes a distinct segment of the volume's branch map.

१७९. (C) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes — Consolidated tables must preserve the record's relational structure.

१८०. (C) Chapters 8-12 should be read as Tilay-Ratanpur, Badgam-Darhiara, Baliyas, Pakhaliya-Mahishi, and Dharmapur Desh movement toward Katayi-Anhara, with attention to descent, marriage, migration, titles, and branch continuity. — Chapters 8-12 contributes a distinct segment of the volume's branch map.

- १८१. (D) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes** — Consolidated tables must preserve the record's relational structure.
- १८२. (B) Chapters 13-18 should be read as Hemnagar-Khandwala, Asura-Gangoli, Birwan Batheli, Shalampur, Khauwal-Simbarwad, and Nasira-Dighdi continuations, with attention to descent, marriage, migration, titles, and branch continuity.** — Chapters 13-18 contributes a distinct segment of the volume's branch map.
- १८३. (A) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes** — Consolidated tables must preserve the record's relational structure.
- १८४. (B) Chapters 19-24 should be read as Rajanpura-Darhiara, Ratauli, Rajora-Mandar, Satlakha, Jagatpur-Mandar, and Sodarpur-Mani registers, with attention to descent, marriage, migration, titles, and branch continuity.** — Chapters 19-24 contributes a distinct segment of the volume's branch map.
- १८५. (A) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes** — Consolidated tables must preserve the record's relational structure.
- १८६. (A) Chapters 25-31 should be read as Raiyam Ghoshiyam, Sakuri-Belauch, Bhanupunur-Panichobh, Ruchouli-Ekhara, Sulhani-Naraun, Tripurau-Naraun, and Nagwad-Ghosot, with attention to descent, marriage, migration, titles, and branch continuity.** — Chapters 25-31 contributes a distinct segment of the volume's branch map.
- १८७. (D) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes** — Consolidated tables must preserve the record's relational structure.
- १८८. (D) Chapters 32-39 should be read as Asi-Ekhara, Gangora-Budhwal, Badhiyam-Pawauli, Devhar, Shandilya-Brahmpura, Kanhouli-Parwaha, Ekhara-Sangram, and Sirsia closing register, with attention to descent, marriage, migration, titles, and branch continuity.** — Chapters 32-39 contributes a distinct segment of the volume's branch map.
- १८९. (A) chapter number, principal branch, key places, key persons, marriage clues, title clues, threshold/continuation, and uncertainty notes** — Consolidated tables must preserve the record's relational structure.
- १९०. (B) Whether the following children or branch belong to her maternal line or marriage connection.** — This follows the volume's disciplined decoding method.
- १९१. (C) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- १९२. (D) The line may organize multiple wives, multiple marriage destinations, or additional related branches.** — This follows the volume's disciplined decoding method.
- १९३. (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- १९४. (D) It is a relational connector whose exact force must be inferred from the surrounding genealogy.** — This follows the volume's disciplined decoding method.
- १९५. (D) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- १९६. (C) Whether it continues an earlier branch through sheshansh, purvaparichay, dekhu, marriage, or migration.** — This follows the volume's disciplined decoding method.
- १९७. (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- १९८. (C) The Panji continued to absorb modern life while retaining mool, gotra, village, and descent grammar.** — This follows the volume's disciplined decoding method.

- १९९. (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- २००. (B) father-name, village, mool, gotra, title, wife/mother line, and cross-reference evidence.** — This follows the volume’s disciplined decoding method.
- २०१. (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- २०२. (D) No recorded issue or no continuation is shown, unless the context proves a stronger claim.** — This follows the volume’s disciplined decoding method.
- २०३. (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- २०४. (C) The chapter is mapping a cluster rather than a single isolated residence.** — This follows the volume’s disciplined decoding method.
- २०५. (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- २०६. (A) Recognition of restraint: preserve the difficulty and explain only the secure structure.** — This follows the volume’s disciplined decoding method.
- २०७. (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- २०८. (B) mool, gotra, ancestral village, marriage field, and branch continuity remain relevant.** — This follows the volume’s disciplined decoding method.
- २०९. (A) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- २१०. (D) Vertical movement is descent, while horizontal movement is alliance through marriage and place.** — This follows the volume’s disciplined decoding method.
- २११. (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.
- २१२. (D) Assuming that “closing” means all uncertainties have been solved.** — This follows the volume’s disciplined decoding method.
- २१३. (B) A reconstruction that hides uncertainty and flattens the entry into a single male line.** — The least faithful alternative is the one that erases Panji complexity.

अध्याय २ : Decoding the Panji of Mithila Volume V — English UPSC Prelims Standard Quiz

१. What is Volume V a reading and decoding of?

- (A) Volume II Panji: Genealogical Mapping of Mithila, 450 AD-2009 AD
- (B) a British revenue survey
- (C) a modern voter roll
- (D) the Nagram Panji only

२. Which items does Volume V preserve when central to interpretation?

- (A) Devanagari names, mool, gotra, village, desh, and branch markers
- (B) only administrative district codes
- (C) only English surnames and dates
- (D) only page numbers and illustrations

३. What is the purpose of Volume V according to the source note?

- (A) to guide reading the register as genealogy, marriage memory, settlement history, and scholarly-social archive
- (B) to replace the original Panji register
- (C) to invent missing names for continuity
- (D) to erase Devanagari terms

४. What editorial rule governs damaged or dotted passages in Volume V?

- (A) it treats every dotted passage as irrelevant
- (B) it deletes damaged passages silently
- (C) it completes all names by guesswork
- (D) it does not invent missing names and explains only what can be safely read

५. How does Chapter 1 first characterize the Panji?

- (A) a district gazetteer
- (B) a simple prose narrative
- (C) a poetic drama
- (D) not a story, but a compressed map

६. What does the Panji become when read with method?

- (A) an alphabetical address book
- (B) a modern census table
- (C) a social atlas of Mithila
- (D) a set of decorative invocations

७. What does the Panji combine according to the phrase “genealogical mapping”?

- (A) literary criticism and biography only
- (B) tax and irrigation measurement
- (C) fiction and satire
- (D) descent-line and spatial-relational arrangement

८. Which six-question method begins decoding a Panji line?

- (A) sort all names alphabetically without context
- (B) translate every word literally and ignore relations
- (C) identify the person, relation, attached village/mool/gotra/branch, function of the line, branch status, and uncertainty
- (D) count only the printed pages

९. Why is the Panji both a memory-book and a rule-book?

- (A) it preserves lineage so society may judge proper, doubtful, or forbidden marriages
- (B) it records only literary taste
- (C) it rejects marriage regulation
- (D) it is a calendar of festivals only

१०. Why does the Panji remember women?

- (A) women replace mool and gotra
- (B) the Panji records no male descent
- (C) women are treated as decorative names only
- (D) marriage cannot be judged only through the male line

११. What is the deliberate reason for Panji compression?

- (A) it was only a printing error
- (B) immense genealogical material had to be recorded in limited space for trained readers
- (C) the text had no system
- (D) it was meant to hide all relations

१२. What must a reader supply when a source line looks like a rapid succession of names?

- (A) new fictional characters
- (B) a modern district map only
- (C) the kinship structure hidden inside the shorthand
- (D) a political chronology

१३. Why should every “सुता” not be mechanically translated as daughter?

- (A) in Panji usage it frequently introduces sons or descendants depending on context
- (B) because it always means village
- (C) because the term has no genealogical value
- (D) because all female names are omitted

१४. What determines whether “सुता” means sons, descendants, or another relation?

- (A) context such as names, gender markers, wife references, and marriage formulae
- (B) modern surname alone
- (C) page color
- (D) alphabetical order

१५. What is the function of a daughter’s marriage entry?

- (A) it is ornamental and can be ignored
- (B) it proves the branch ended automatically
- (C) it replaces all paternal descent
- (D) it is a genealogical bridge between houses, villages, or mools

१६. How do “आद्या” and “अपरा” organize entries?

- (A) they signal the end of the PDF
- (B) they structure first and additional marriage or branch connections
- (C) they mark page headers
- (D) they give modern educational degrees

१७. What should be done before attaching an “आद्या/अपरा” entry to a person?

- (A) identify the preceding person and whether the marker belongs to him, his daughter, or a female descendant
- (B) attach it to the nearest surname automatically
- (C) translate it as a district name
- (D) delete it as unclear

१८. How is “प्र०” usually rendered in the decoded chapters?

- (A) as “new village begins”
- (B) as “no issue”
- (C) as “date of birth”
- (D) as “also known as,” unless context suggests a more precise meaning

१९. What does “म०म०उ०” usually point to?

- (A) absence of issue
- (B) a modern postal code
- (C) a village start marker
- (D) महामहोपाध्याय, a high scholarly title

२०. Why are scholarly titles not merely honorific in this volume?

- (A) they are page decorations
- (B) they are ignored in all genealogy
- (C) they always mean fatherhood
- (D) they show learned ecology, prestige, ritual authority, and marriage standing

२१. Why is “दौ” treated cautiously?

- (A) a wrong expansion can distort lineage, so function is preserved rather than forced into one English word
- (B) it should be deleted when uncertain
- (C) it always means a river name
- (D) it has no relation to genealogy

२२. When “दौ” follows a marriage formula, how is it explained?

- (A) as a proof of childlessness
- (B) as a marriage or affinal connection
- (C) as a modern profession
- (D) as a printed page break

२३. When “दौ” follows descent, how is it explained?

- (A) as a temple title
- (B) as a recorded descent-link
- (C) as a district code
- (D) as an unrelated abbreviation

२४. How should “नी०” be handled when the line is damaged or unclear?

- (A) preserve it as “नी०” with a note
- (B) expand it automatically as biological childlessness
- (C) delete the entry
- (D) replace it with an invented son

२५. What danger arises from treating every place-name as a birthplace?

- (A) it preserves all distinctions
- (B) it improves genealogical accuracy
- (C) it identifies mool correctly every time
- (D) it confuses origin, residence, marriage-house, migration, and branch labels

२६. What is gotra in the method chapter?

- (A) a daughter's nickname
- (B) a modern village code
- (C) a larger sacred lineage affiliation associated with a Vedic rishi
- (D) a professional title

२७. What is pravar in the method chapter?

- (A) a marriage closing sign only
- (B) a city of migration
- (C) a modern degree
- (D) the group of ancestral rishis invoked in ritual identity

२८. What is mool in the method chapter?

- (A) a modern profession
- (B) a page number
- (C) a printing mark only
- (D) a Maithil social-genealogical root tied to village or founding ancestor

२९. What does “ग्रामारम्भ” signal?

- (A) a female personal name
- (B) a modern administrative office
- (C) a new organized village-root or gram section
- (D) the end of all genealogy

३०. What does “अथ” mark in a heading?

- (A) secondary marriage only
- (B) transition: now begins
- (C) popular nickname
- (D) biological childlessness

३१. Why are “पूर्व परिचय” and “देखू” important?

- (A) they only refer to fonts
- (B) they prove no cross-reference exists
- (C) they mark all names as fictional
- (D) they show that branches may be introduced elsewhere and continued later

३२. What do modern professional markers show in the Panji?

- (A) marriage networks stopped being recorded
- (B) old categories disappeared
- (C) the Panji became non-genealogical
- (D) the tradition absorbed modern life while retaining older mool-gotra-village grammar

३३. What may one compressed Panji line contain?

- (A) only a printed page number
- (B) only a list of book chapters
- (C) only a single isolated name
- (D) ancestor, son, grandsons, marriage link, village link, mool link, and secondary reference

३४. Why must mothers' names be interpreted carefully?

- (A) they erase father names
- (B) they never affect branches
- (C) they are always decorative
- (D) they may distinguish branches and group children by mother

३५. How should migration notes be read?

- (A) as loss of all Maithil identity
- (B) as geographic movement and as continuity of lineage identity
- (C) as irrelevant travel notes
- (D) as proof of new gotra

३६. Why did accurate Panji records become more necessary as families dispersed?

- (A) titles replaced genealogy
- (B) migration ended all marriage rules
- (C) marriage decisions became harder when branches moved across regions
- (D) place names lost all value

३७. Why is surname alone insufficient in Panji interpretation?

- (A) women's lines never matter
- (B) mool and gotra are unnecessary
- (C) same surnames may have different moos and different surnames may be linked maternally or matrimonially
- (D) surname alone always decides gotra

३८. What are the first two layers in reading a full genealogical cluster?

- (A) identify the main ancestor and list his sons
- (B) delete all marriage links
- (C) translate titles and remove villages
- (D) count pages and fonts

३९. What does the connector “सँ/सँ” often link?

- (A) chapter to page color
- (B) profession to salary
- (C) person to village, mool, father, marriage house, or branch
- (D) name to punctuation only

४०. How does Volume V treat dates when exact dates are absent?

- (A) it deletes undated persons
- (B) it assigns exact years to every person
- (C) it treats all entries as modern
- (D) it does not invent dates and uses cautious terms only when context supports them

४१. What is the rule for damaged passages and dotted omissions?

- (A) repair all names by imagination
- (B) delete women's entries
- (C) do not silently repair; preserve uncertainty and continue from secure markers
- (D) merge repeated branches automatically

४२. Why should the text not be fully modernized?

- (A) Devanagari terms have no structure
- (B) all old terms are decorative
- (C) modernization always improves genealogy
- (D) the old grammar is part of the evidence

४३. Which full combination reveals a person's place in the Panji?

- (A) personal name, father, mool, gotra, village, marital links, maternal indications, titles, residence, and branch continuation
- (B) modern profession alone
- (C) page number alone
- (D) surname alone

४४. What can phrases such as “शेषांश,” “पूर्वपरिचय,” or “देखू” indicate?

- (A) a branch may begin in one file and continue in another
- (B) no branch link is present
- (C) the genealogy must stop forever
- (D) all names are duplicate errors

४५. In Volume V, what does “सुत” mean or mark?

- (A) ancestral rishi grouping used in ritual identity
- (B) in the desh or regional field of a named place
- (C) and daughters/children, depending on context
- (D) son; often marks direct male descent

४६. Which recurring Panji term is defined as: “son; often marks direct male descent”?

- (A) सुत
- (B) मूल / मूलमू
- (C) दु दौ
- (D) प्र०

४७. In Volume V, what does “सुता” mean or mark?

- (A) son, sons, or daughter in Sanskrit genealogical usage
- (B) in the desh or regional field of a named place
- (C) relational marker of completed genealogical connection decoded through context
- (D) sons or descendants in the Panji context; not mechanically daughter

४८. Which recurring Panji term is defined as: “sons or descendants in the Panji context; not mechanically daughter”?

- (A) सुत
- (B) प्र०
- (C) शेषांश
- (D) सुता

४९. In Volume V, what does “सुतौ” mean or mark?

- (A) from, through, by, or with reference to a house, village, or branch
- (B) commonly known as, alias, local name, or practical identifier
- (C) two sons or a dual form indicating two male descendants
- (D) remaining portion or continuation of an earlier branch

५०. Which recurring Panji term is defined as: “two sons or a dual form indicating two male descendants”?

- (A) दु दौ
- (B) म०म०उ०
- (C) प्रवर
- (D) सुतौ

५१. In Volume V, what does “सुताच / सुताश्च” mean or mark?

- (A) secondary or additional relational link unless context shows otherwise
- (B) and daughters/children, depending on context
- (C) Mahamahopadhyay, a high scholarly title
- (D) gotra marker, an inherited sacred lineage category

५२. Which recurring Panji term is defined as: “and daughters/children, depending on context”?

- (A) सुताच / सुताश्च
- (B) सुतौ
- (C) सुत
- (D) आद्या

५३. In Volume V, what does “पुत्र / पुत्रा / पुत्री” mean or mark?

- (A) son, sons, or daughter in Sanskrit genealogical usage
- (B) mool or root lineage classification in Maithil genealogy
- (C) ancestral rishi grouping used in ritual identity
- (D) wife; a woman connected through a marriage formula

५४. Which recurring Panji term is defined as: “son, sons, or daughter in Sanskrit genealogical usage”?

- (A) सुताच / सुताश्च
- (B) शेषांश
- (C) दु दौ
- (D) पुत्र / पुत्रा / पुत्री

५५. In Volume V, what does “पत्नी” mean or mark?

- (A) secondary or additional relational link unless context shows otherwise
- (B) commonly known as, alias, local name, or practical identifier
- (C) relational marker of completed genealogical connection decoded through context
- (D) wife; a woman connected through a marriage formula

५६. Which recurring Panji term is defined as: “wife; a woman connected through a marriage formula”?

- (A) पत्नी
- (B) प्र०
- (C) मूल / मूलमू
- (D) वासी

૫૭. In Volume V, what does “આદ્યા” mean or mark?

- (A) remaining portion or continuation of an earlier branch
- (B) two sons or a dual form indicating two male descendants
- (C) Mahamahopadhyay, a high scholarly title
- (D) first wife or first marital entry

૫૮. Which recurring Panji term is defined as: “first wife or first marital entry”?

- (A) અપરા
- (B) આદ્યા
- (C) પ્ર૦
- (D) સુતૌ

૫૯. In Volume V, what does “અપરા” mean or mark?

- (A) another, later, or additional wife, marriage, branch, or connected line
- (B) beginning of a village or gram entry section
- (C) wife; a woman connected through a marriage formula
- (D) ancestral rishi grouping used in ritual identity

૬૦. Which recurring Panji term is defined as: “another, later, or additional wife, marriage, branch, or connected line”?

- (A) અપરા
- (B) મૂલ / મૂલમૂ
- (C) સુત
- (D) પ્ર૦

૬૧. In Volume V, what does “પ્ર૦” mean or mark?

- (A) commonly known as, alias, local name, or practical identifier
- (B) another, later, or additional wife, marriage, branch, or connected line
- (C) traditional transition marker meaning “now begins”
- (D) secondary or additional relational link unless context shows otherwise

૬૨. Which recurring Panji term is defined as: “commonly known as, alias, local name, or practical identifier”?

- (A) પ્ર૦
- (B) સુતૌ
- (C) સુતાચ / સુતાશ્ચ
- (D) અથ

૬૩. In Volume V, what does “મ૦મ૦૩૦” mean or mark?

- (A) Mahamahopadhyay, a high scholarly title
- (B) first wife or first marital entry
- (C) ancestral rishi grouping used in ritual identity
- (D) wife; a woman connected through a marriage formula

૬૪. Which recurring Panji term is defined as: “Mahamahopadhyay, a high scholarly title”?

- (A) પ્ર૦
- (B) મ૦મ૦૩૦
- (C) સુતાચ / સુતાશ્ચ
- (D) દેશે

६५. In Volume V, what does “दौ” mean or mark?

- (A) and daughters/children, depending on context
- (B) from, through, by, or with reference to a house, village, or branch
- (C) relational marker of completed genealogical connection decoded through context
- (D) son; often marks direct male descent

६६. Which recurring Panji term is defined as: “relational marker of completed genealogical connection decoded through context”?

- (A) प्र०
- (B) आद्या
- (C) दौ
- (D) शेषांश

६७. In Volume V, what does “दु दौ” mean or mark?

- (A) secondary or additional relational link unless context shows otherwise
- (B) sons or descendants in the Panji context; not mechanically daughter
- (C) no recorded issue, no continuation, or uncertain absence depending on context
- (D) and daughters/children, depending on context

६८. Which recurring Panji term is defined as: “secondary or additional relational link unless context shows otherwise”?

- (A) दु दौ
- (B) म०म०उ०
- (C) अपरा
- (D) सँ / सँ

६९. In Volume V, what does “नी०” mean or mark?

- (A) no recorded issue, no continuation, or uncertain absence depending on context
- (B) from, through, by, or with reference to a house, village, or branch
- (C) two sons or a dual form indicating two male descendants
- (D) commonly known as, alias, local name, or practical identifier

७०. Which recurring Panji term is defined as: “no recorded issue, no continuation, or uncertain absence depending on context”?

- (A) शेषांश
- (B) गोत्र
- (C) नी०
- (D) सँ / सँ

७१. In Volume V, what does “देशे” mean or mark?

- (A) in the desh or regional field of a named place
- (B) two sons or a dual form indicating two male descendants
- (C) gotra marker, an inherited sacred lineage category
- (D) from, through, by, or with reference to a house, village, or branch

७२. Which recurring Panji term is defined as: “in the desh or regional field of a named place”?

- (A) देशे
- (B) मूल / मूलमू
- (C) गोत्र
- (D) सुताच / सुताश्च

७३. In Volume V, what does “वासी” mean or mark?

- (A) resident of or associated with a named settlement
- (B) relational marker of completed genealogical connection decoded through context
- (C) traditional transition marker meaning “now begins”
- (D) in the desh or regional field of a named place

७४. Which recurring Panji term is defined as: “resident of or associated with a named settlement”?

- (A) आद्या
- (B) दु दौ
- (C) दौ
- (D) वासी

७५. In Volume V, what does “सँ / सँ” mean or mark?

- (A) another, later, or additional wife, marriage, branch, or connected line
- (B) from, through, by, or with reference to a house, village, or branch
- (C) mool or root lineage classification in Maithil genealogy
- (D) cross-reference to an earlier introduction or another part of the register

७६. Which recurring Panji term is defined as: “from, through, by, or with reference to a house, village, or branch”?

- (A) गोत्र
- (B) सँ / सँ
- (C) अथ
- (D) दु दौ

७७. In Volume V, what does “मूल / मूलमू” mean or mark?

- (A) two sons or a dual form indicating two male descendants
- (B) mool or root lineage classification in Maithil genealogy
- (C) commonly known as, alias, local name, or practical identifier
- (D) ancestral rishi grouping used in ritual identity

७८. Which recurring Panji term is defined as: “mool or root lineage classification in Maithil genealogy”?

- (A) सँ / सँ
- (B) शेषांश
- (C) मूल / मूलमू
- (D) पत्नी

७९. In Volume V, what does “गोत्र” mean or mark?

- (A) gotra marker, an inherited sacred lineage category
- (B) commonly known as, alias, local name, or practical identifier
- (C) beginning of a village or gram entry section
- (D) remaining portion or continuation of an earlier branch

८०. Which recurring Panji term is defined as: “gotra marker, an inherited sacred lineage category”?

- (A) वासी
- (B) गोत्र
- (C) सुत
- (D) दौ

८१. In Volume V, what does “प्रवर” mean or mark?

- (A) sons or descendants in the Panji context; not mechanically daughter
- (B) ancestral rishi grouping used in ritual identity
- (C) resident of or associated with a named settlement
- (D) and daughters/children, depending on context

८२. Which recurring Panji term is defined as: “ancestral rishi grouping used in ritual identity”?

- (A) प्रवर
- (B) मूल / मूलमू
- (C) अथ
- (D) देशे

८३. In Volume V, what does “ग्रामारम्भ” mean or mark?

- (A) gotra marker, an inherited sacred lineage category
- (B) son; often marks direct male descent
- (C) cross-reference to an earlier introduction or another part of the register
- (D) beginning of a village or gram entry section

८४. Which recurring Panji term is defined as: “beginning of a village or gram entry section”?

- (A) शेषांश
- (B) मूल / मूलमू
- (C) ग्रामारम्भ
- (D) पत्नी

८५. In Volume V, what does “अथ” mean or mark?

- (A) traditional transition marker meaning “now begins”
- (B) gotra marker, an inherited sacred lineage category
- (C) first wife or first marital entry
- (D) resident of or associated with a named settlement

८६. Which recurring Panji term is defined as: “traditional transition marker meaning “now begins””?

- (A) म०म०उ०
- (B) दु दौ
- (C) नी०
- (D) अथ

८७. In Volume V, what does “पूर्व परिचय / देखू” mean or mark?

- (A) son; often marks direct male descent
- (B) cross-reference to an earlier introduction or another part of the register
- (C) ancestral rishi grouping used in ritual identity
- (D) two sons or a dual form indicating two male descendants

८८. Which recurring Panji term is defined as: “cross-reference to an earlier introduction or another part of the register”?

- (A) सुता
- (B) पुत्र / पुत्रा / पुत्री
- (C) आद्या
- (D) पूर्व परिचय / देखू

८९. In Volume V, what does “शेषांश” mean or mark?

- (A) mool or root lineage classification in Maithil genealogy
- (B) relational marker of completed genealogical connection decoded through context
- (C) remaining portion or continuation of an earlier branch
- (D) gotra marker, an inherited sacred lineage category

९०. Which recurring Panji term is defined as: “remaining portion or continuation of an earlier branch”?

- (A) म०म०उ०
- (B) सुत
- (C) शेषांश
- (D) दु दौ

९१. What does Chapter 40 gather for the reader?

- (A) only a list of page numbers
- (B) only illustrations without tables
- (C) only a new genealogy invented after the chapters
- (D) marriage architecture, village geography, titles, editorial principles, glossary, name index, place index, and chapter-to-branch tables

९२. Does Chapter 40 add new unsupported genealogy?

- (A) Yes, it replaces the prose chapters
- (B) No, it deletes all branch information
- (C) No, it consolidates what the preceding chapters already decode
- (D) Yes, it freely supplies new missing names

९३. How does Chapter 40 describe a daughter-line?

- (A) a modern addition only
- (B) not ornamental, but a genealogical bridge
- (C) an error in the register
- (D) a decorative detail

९४. Which terms are named as marking channels of alliance in Chapter 40?

- (A) only district names
- (B) पत्नी, आद्या, अपरा, सुताच, दाय, and named female descendants
- (C) only B.A. and M.A.
- (D) only page numbers and fonts

९५. Which older titles does Chapter 40 say the register privileges?

- (A) engineer, doctor, bank officer only
- (B) महामहोपाध्याय, महोपाध्याय, सदुपाध्याय, वैयाकरण, ज्योतिर्विद, आचार्य, पंडित, चौधरी, ठाकुर, मिश्र, झा, पाठक, and ओझा
- (C) Vallal Sen and Halayudh only
- (D) Purnia, Malda and Bengal only

९६. Which modern degrees or professions does Chapter 40 mention?

- (A) only mool and gotra
- (B) B.A., M.A., B.Ed., Ph.D., engineer, doctor, teacher, advocate, judge, administrator, and officer
- (C) only suta and sutau
- (D) only महामहोपाध्याय and महोपाध्याय

१७. According to Chapter 40, what should be done with variant place spellings?

- (A) ignore them as non-evidence
- (B) replace them all with one guessed spelling
- (C) treat them as signals unless context clearly shows a scribal error
- (D) erase them automatically

१८. What distinction must prose explanation keep visible according to Chapter 40?

- (A) page count and chapter count only
- (B) paper size and font size
- (C) alphabetical order and footnotes only
- (D) descent, marriage, settlement, title, and profession

१९. Why should chapter threshold headings be used?

- (A) to invent missing titles
- (B) to prevent one genealogy from being wrongly joined to the next
- (C) to remove all cross-references
- (D) to reorder chapters alphabetically

१००. In the final checklist, what should be done if a line is damaged or dotted?

- (A) force a complete family tree
- (B) do not invent a missing name; preserve uncertainty and continue from the next secure marker
- (C) delete the whole chapter
- (D) replace it with a modern surname

१०१. Which title belongs to Chapter 1 of Volume V?

- (A) The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame
- (B) Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekhara Threshold
- (C) Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation
- (D) How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority

१०२. Which chapter is titled “How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority”?

- (A) Chapter 1
- (B) Chapter 36
- (C) Chapter 4
- (D) Chapter 26

१०३. What is the primary coverage phrase of Chapter 1?

- (A) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (B) Sodarpur Pu Mani Gramaramabh
- (C) Birwan Batheli
- (D) How to Read Volume II Panji

१०४. Which chapter has the primary coverage “How to Read Volume II Panji”?

- (A) Chapter 40
- (B) Chapter 1
- (C) Chapter 21
- (D) Chapter 3

१०५. Which concluding theme or frame is attached to Chapter 1?

- (A) Modern Continuation
- (B) Asi Ekharā Gramaramabh
- (C) How to Read Volume II Panji
- (D) Raj-Branch Marriage Network

१०६. Which set of names is explicitly named in the Chapter 1 title?

- (A) Script, Abbreviations, Lineage Logic
- (B) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram
- (C) Kanhaiya, Dwarikanath, Lakshman
- (D) Vishwanath, Gopinath, Batesh

१०७. Which title belongs to Chapter 2 of Volume V?

- (A) Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekharā Threshold
- (B) Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold
- (C) Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shividatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close
- (D) The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame

१०८. Which chapter is titled “The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame”?

- (A) Chapter 15
- (B) Chapter 35
- (C) Chapter 8
- (D) Chapter 2

१०९. What is the primary coverage phrase of Chapter 2?

- (A) Katayi-Anhara Belepothia, Hemnagar
- (B) Asi Ekharā Gramaramabh
- (C) The Opening Line
- (D) How to Read Volume II Panji

११०. Which chapter has the primary coverage “The Opening Line”?

- (A) Chapter 8
- (B) Chapter 2
- (C) Chapter 26
- (D) Chapter 25

१११. Which concluding theme or frame is attached to Chapter 2?

- (A) Expanding Marriage Field
- (B) Asura-Andhasur Continuation
- (C) First Genealogical Frame
- (D) Aamdanda Close

११२. Which set of names is explicitly named in the Chapter 2 title?

- (A) Abhiram, Jay Ram, Raghunath
- (B) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram
- (C) Script, Abbreviations, Lineage Logic
- (D) Vallal Sen, Mahamahopadhyay Halayudh

११३. Which title belongs to Chapter 3 of Volume V?

- (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame
- (C) Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation
- (D) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar: Kanhaiya, Dwarikanath, Lakshman, Prayagdatt, Rohini, Vishnudatt, Jagatmani, and the Phoolsara-Baradbatta Continuation

११४. Which chapter is titled “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame”?

- (A) Chapter 40
- (B) Chapter 3
- (C) Chapter 29
- (D) Chapter 15

११५. What is the primary coverage phrase of Chapter 3?

- (A) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari
- (B) Badgam Darhiara Asura
- (C) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur
- (D) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur

११६. Which chapter has the primary coverage “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur”?

- (A) Chapter 31
- (B) Chapter 3
- (C) Chapter 34
- (D) Chapter 2

११७. Which concluding theme or frame is attached to Chapter 3?

- (A) Marriage Network
- (B) Phoolsara-Baradbatta Continuation
- (C) Purnia-Sodarpur Continuation
- (D) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur

११८. Which place/coverage set is attached to Chapter 3?

- (A) Ekhar Sangram
- (B) Devhar Devhar Mul-Mu
- (C) Phoolsara, Haraut, Pothia Sultanpur
- (D) Nagwad Ghosot

११९. Which title belongs to Chapter 4 of Volume V?

- (A) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame
- (B) How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority
- (C) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari: Additional Settlements, Scholarly Branches, and Marriage Networks
- (D) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha

११०. Which chapter is titled “Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari: Additional Settlements, Scholarly Branches, and Marriage Networks”?

- (A) Chapter 23
- (B) Chapter 31
- (C) Chapter 4
- (D) Chapter 2

१११. What is the primary coverage phrase of Chapter 4?

- (A) The Opening Line
- (B) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari
- (C) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra
- (D) Ekharā Sangram Gramaramabh

११२. Which chapter has the primary coverage “Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari”?

- (A) Chapter 20
- (B) Chapter 7
- (C) Chapter 4
- (D) Chapter 32

११३. Which concluding theme or frame is attached to Chapter 4?

- (A) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (B) Aamdanda Close
- (C) Marriage Network
- (D) Asi Ekharā Gramaramabh

११४. Which place/coverage set is attached to Chapter 4?

- (A) Devhar Devhar Mul-Mu
- (B) Kanhouli Parwaha
- (C) Shiva Hariam, Sandahpur Didhoy, Danti-Chopra Bakhari
- (D) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur, Badgam Shalampur

११५. Which title belongs to Chapter 5 of Volume V?

- (A) Sodarpur Pu Mani Gramaramabh: Vishwanath, Gopinath, Batesh, Pashupati, Rameshwar, Ratnakar, Gondi, Krishn, Yagyapati, Lakshman, Modinath, Radhanath, and Khajuri-Bhikhari Mishra
- (B) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agarū, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network
- (C) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada: Scholarly Branches, Modern Titles, and Expanding Marriage Fields
- (D) Ekharā Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register

११६. Which chapter is titled “Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada: Scholarly Branches, Modern Titles, and Expanding Marriage Fields”?

- (A) Chapter 36
- (B) Chapter 5
- (C) Chapter 10
- (D) Chapter 12

१२७. What is the primary coverage phrase of Chapter 5?

- (A) Birwan Batheli
- (B) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada
- (C) Sodarpur Pu Mani Gramaramabh
- (D) The Opening Line

१२८. Which chapter has the primary coverage “Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada”?

- (A) Chapter 36
- (B) Chapter 2
- (C) Chapter 8
- (D) Chapter 5

१२९. Which concluding theme or frame is attached to Chapter 5?

- (A) Ekhara Sangram Gramaramabh
- (B) Expanding Marriage Field
- (C) Kanhouli-Parwaha Threshold
- (D) Shandilya-Brahmpura Threshold

१३०. Which place/coverage set is attached to Chapter 5?

- (A) Devhar Devhar Mul-Mu
- (B) Ghoda Ghat Ratipad Belauch
- (C) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur
- (D) Dharmapur Baluak Dakshin Raghunathpur

१३१. Which title belongs to Chapter 6 of Volume V?

- (A) Dom Tekari Gram: Jayaditya, Pashupati, Vasudev, Dhirakant, Anantalal, Ram Sundar, and the Learned-Modern Continuation
- (B) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada: Scholarly Branches, Modern Titles, and Expanding Marriage Fields
- (C) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold
- (D) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara): Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold

१३२. Which chapter is titled “Dom Tekari Gram: Jayaditya, Pashupati, Vasudev, Dhirakant, Anantalal, Ram Sundar, and the Learned-Modern Continuation”?

- (A) Chapter 33
- (B) Chapter 38
- (C) Chapter 13
- (D) Chapter 6

१३३. What is the primary coverage phrase of Chapter 6?

- (A) Asi Ekhara Gramaramabh
- (B) Dom Tekari Gram
- (C) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar
- (D) Nagwad Ghosot Gramaramabh

१३४. Which chapter has the primary coverage “Dom Tekari Gram”?

- (A) Chapter 8
- (B) Chapter 7
- (C) Chapter 6
- (D) Chapter 30

१३५. Which concluding theme or frame is attached to Chapter 6?

- (A) Devhar Threshold
- (B) Learned-Modern Continuation
- (C) First Genealogical Frame
- (D) Sodarpur Pu Mani Gramaramabh

१३६. Which set of names is explicitly named in the Chapter 6 title?

- (A) Vishwanath, Gopinath, Batesh
- (B) Jayaditya, Pashupati, Vasudev
- (C) Jaykar, Sagar, Matikar
- (D) Dharanidhar, Padmanabh, Pathak Mohan

१३७. Which place/coverage set is attached to Chapter 6?

- (A) Dom Tekari
- (B) Ratauli Darhiara, Jahanpur, Naili
- (C) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur
- (D) Phoolsara, Haraut, Pothia Sultanpur

१३८. Which title belongs to Chapter 7 of Volume V?

- (A) Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shivdatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close
- (B) Ruchouli Ekhar Gramaramabh: Jyotirvid Harishwar, Gunishwar, Hridayeshwar, Baburaya, Vyakaran Ramchandra, Shrotriya Gangesh, Rajendra, Dharbharan, Vishwambhar, Judge Rameshwar, and the Sulhani-Naraun Threshold
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila
- (D) Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field

१३९. Which chapter is titled “Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field”?

- (A) Chapter 34
- (B) Chapter 30
- (C) Chapter 32
- (D) Chapter 7

१४०. What is the primary coverage phrase of Chapter 7?

- (A) Ghoda Ghat Ratipad Belauch
- (B) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (C) Nagwad Ghosot Gramaramabh
- (D) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar

१४१. Which chapter has the primary coverage “Ghoda Ghat Ratipad Belauch”?

- (A) Chapter 40
- (B) Chapter 30
- (C) Chapter 37
- (D) Chapter 7

१४२. Which concluding theme or frame is attached to Chapter 7?

- (A) Belauch Marriage Field
- (B) Shalampur Register
- (C) Ruchouli-Ekhara Threshold
- (D) Nasira-Dighdi Threshold

१४३. Which set of names is explicitly named in the Chapter 7 title?

- (A) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram
- (B) Brijmohan, Anand Mohan, Kamal Mohan
- (C) Vasudev, Durgadatt, Bhim
- (D) Jahanpur, Jamua-Baradbata, Chikni

१४४. Which place/coverage set is attached to Chapter 7?

- (A) Kanhouli Parwaha
- (B) Nasira Dighdi
- (C) Ghoda Ghat Ratipad Belauch
- (D) Nagwad Ghosot

१४५. Which title belongs to Chapter 8 of Volume V?

- (A) Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold
- (B) Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shivdatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close
- (C) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network
- (D) The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame

१४६. Which chapter is titled “Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network”?

- (A) Chapter 8
- (B) Chapter 33
- (C) Chapter 5
- (D) Chapter 1

१४७. What is the primary coverage phrase of Chapter 8?

- (A) Asi Ekhara Gramaramabh
- (B) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma
- (C) Satlakha-Satauli Gramaramabh
- (D) Ekhara Sangram Gramaramabh

१४८. Which chapter has the primary coverage “Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma”?

- (A) Chapter 8
- (B) Chapter 27
- (C) Chapter 3
- (D) Chapter 18

१४९. Which concluding theme or frame is attached to Chapter 8?

- (A) Shandilya-Brahmpura Threshold
- (B) Phoolsara-Baradbatta Continuation
- (C) Modern Continuation
- (D) Raj-Branch Marriage Network

१५०. Which set of names is explicitly named in the Chapter 8 title?

- (A) Agar, Harikar, Banaili Dyodhi
- (B) Ruchikar, Anandkar, Mitrakar
- (C) Ravikar, Bhakta Kavi Dhanapati, Govardhan
- (D) Abhiram, Jay Ram, Raghunath

१५१. Which place/coverage set is attached to Chapter 8?

- (A) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma
- (B) Sulhani Naraun
- (C) Khauwal Simbarwad
- (D) Shiva Hariam, Sandahpur Didhoy, Danti-Chopra Bakhari

१५२. Which title belongs to Chapter 9 of Volume V?

- (A) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network
- (B) Dom Tekari Gram: Jayaditya, Pashupati, Vasudev, Dhirakant, Anantalal, Ram Sundar, and the Learned-Modern Continuation
- (C) Asi Ekhar Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanharam, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari
- (D) Badgam Darhiara Asura: Ravikar, Bhakta Kavi Dhanapati, Govardhan, Shulpani, Kalidatt, Durgadatt, Manna Lal, Pranmohan, and the Chopra Bakhari-Tetrihar Sodarpur Continuation

१५३. Which chapter is titled “Badgam Darhiara Asura: Ravikar, Bhakta Kavi Dhanapati, Govardhan, Shulpani, Kalidatt, Durgadatt, Manna Lal, Pranmohan, and the Chopra Bakhari-Tetrihar Sodarpur Continuation”?

- (A) Chapter 18
- (B) Chapter 9
- (C) Chapter 11
- (D) Chapter 15

१५४. What is the primary coverage phrase of Chapter 9?

- (A) Satlakha-Satauli Gramaramabh
- (B) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada
- (C) Badgam Darhiara Asura
- (D) Dharmapur Desh Baluak Dakshin Raghunathpur

१५५. Which chapter has the primary coverage “Badgam Darhiara Asura”?

- (A) Chapter 39
- (B) Chapter 8
- (C) Chapter 2
- (D) Chapter 9

१५६. Which concluding theme or frame is attached to Chapter 9?

- (A) Chopra Bakhari-Tetrihar Sodarpur Continuation
- (B) Expanding Marriage Field
- (C) First Genealogical Frame
- (D) Satlakha-Satauli Gramaramabh

१५७. Which set of names is explicitly named in the Chapter 9 title?

- (A) Ravikar, Bhakta Kavi Dhanapati, Govardhan
- (B) Bhulek, Keuntu, Bhavanand
- (C) Vasudev, Sitikanth, Vishwambhar
- (D) Ruchikar, Anandkar, Mitrakar

१५८. Which place/coverage set is attached to Chapter 9?

- (A) Badgam Darhiara Asura
- (B) Raiyam Ghoshiam
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Bhanupunur Panichobh

१५९. Which title belongs to Chapter 10 of Volume V?

- (A) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame
- (C) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara): Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold
- (D) Raiyam Ghoshiam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold

१६०. Which chapter is titled “Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara): Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold”?

- (A) Chapter 18
- (B) Chapter 17
- (C) Chapter 10
- (D) Chapter 31

१६१. What is the primary coverage phrase of Chapter 10?

- (A) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)
- (B) Ghoda Ghat Ratipad Belauch
- (C) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (D) Asi Ekhara Gramaramabh

१६२. Which chapter has the primary coverage “Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)”?

- (A) Chapter 15
- (B) Chapter 13
- (C) Chapter 36
- (D) Chapter 10

१६३. Which concluding theme or frame is attached to Chapter 10?

- (A) Chopra Bakhari-Tetrihar Sodarpur Continuation
- (B) Nagwad Ghosot Gramaramabh
- (C) Sulhani-Naraun Threshold
- (D) Pakhaliya Threshold

१६४. Which set of names is explicitly named in the Chapter 10 title?

- (A) Nasira-Deshe Pada, Vishwanath, Nandan
- (B) Dharanidhar, Padmanabh, Pathak Mohan
- (C) Kamalpani, Devdhar, Dharanidhar
- (D) Brijmohan, Anand Mohan, Kamal Mohan

१६५. Which place/coverage set is attached to Chapter 10?

- (A) Sulhani Naraun
- (B) Kanhouli Parwaha
- (C) Birwan Batheli
- (D) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)

१६६. Which title belongs to Chapter 11 of Volume V?

- (A) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandidatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register
- (B) Ekhar Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadr, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan
- (C) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia: Vasudev, Sitikanth, Vishwambhar, Hingu-Mangu, Balbhadr, Roshan, Babhola, and the Purnia-Sodarpur Continuation
- (D) Raiyam Ghoshiam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold

१६७. Which chapter is titled “Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia: Vasudev, Sitikanth, Vishwambhar, Hingu-Mangu, Balbhadr, Roshan, Babhola, and the Purnia-Sodarpur Continuation”?

- (A) Chapter 3
- (B) Chapter 32
- (C) Chapter 6
- (D) Chapter 11

१६८. What is the primary coverage phrase of Chapter 11?

- (A) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia
- (B) Ekhar Sangram Gramaramabh
- (C) Badhiyam Pawauli Gramaramabh
- (D) Gangora Budhwal Gramaramabh

१६९. Which chapter has the primary coverage “Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia”?

- (A) Chapter 11
- (B) Chapter 34
- (C) Chapter 5
- (D) Chapter 36

୧୭୦. Which concluding theme or frame is attached to Chapter 11?

- (A) Sulhani Naraun Gramaramabh
- (B) Purnia-Sodarpur Continuation
- (C) Sodarpur Pu Mani Gramaramabh
- (D) Purnia Modern Continuation

୧୭୧. Which set of names is explicitly named in the Chapter 11 title?

- (A) Vasudev, Sitikanth, Vishwambhar
- (B) Nardev, Arjun, Gopal
- (C) Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand
- (D) Ramdev, Thitho, Jiveshwar

୧୭୨. Which place/coverage set is attached to Chapter 11?

- (A) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia
- (B) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur
- (C) Ekharas Sangram Sirsia
- (D) Sakuri Belauch

୧୭୩. Which title belongs to Chapter 12 of Volume V?

- (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (B) Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold
- (C) Asi Ekharas Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhuram, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari
- (D) Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekharas Threshold

୧୭୪. Which chapter is titled “Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold”?

- (A) Chapter 12
- (B) Chapter 28
- (C) Chapter 25
- (D) Chapter 18

୧୭୫. What is the primary coverage phrase of Chapter 12?

- (A) Katayi-Anhara Belepothia, Hemnagar
- (B) Dharmapur Desh Baluak Dakshin Raghunathpur
- (C) Devhar Devhar Mul-Mu Gramaramabh
- (D) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia

୧୭୬. Which chapter has the primary coverage “Dharmapur Desh Baluak Dakshin Raghunathpur”?

- (A) Chapter 12
- (B) Chapter 28
- (C) Chapter 29
- (D) Chapter 5

୧୭୭. Which concluding theme or frame is attached to Chapter 12?

- (A) Katayi-Anhara Threshold
- (B) First Genealogical Frame
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Modern Continuation

१७८. Which set of names is explicitly named in the Chapter 12 title?

- (A) Ravikar, Bhakta Kavi Dhanapati, Govardhan
- (B) Ruchikar, Anandkar, Mitrakar
- (C) Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand
- (D) Nardev, Arjun, Gopal

१७९. Which place/coverage set is attached to Chapter 12?

- (A) Badhiyam Pawauli
- (B) Kanhouli Parwaha
- (C) Sodarpur Mani
- (D) Dharmapur Baluak Dakshin Raghunathpur

१८०. Which title belongs to Chapter 13 of Volume V?

- (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha
- (B) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandidatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register
- (C) Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation
- (D) Shandilya-Gotre Brahmputra Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold

१८१. Which chapter is titled “Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation”?

- (A) Chapter 18
- (B) Chapter 13
- (C) Chapter 31
- (D) Chapter 5

१८२. What is the primary coverage phrase of Chapter 13?

- (A) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra
- (B) Katayi-Anhara Belepothia, Hemnagar
- (C) Devhar Devhar Mul-Mu Gramaramabh
- (D) Tripurau Pu Li Naraun Gramaramabh

१८३. Which chapter has the primary coverage “Katayi-Anhara Belepothia, Hemnagar”?

- (A) Chapter 4
- (B) Chapter 1
- (C) Chapter 20
- (D) Chapter 13

१८४. Which concluding theme or frame is attached to Chapter 13?

- (A) Hemnagar-Khandwala Continuation
- (B) Pakhaliya Threshold
- (C) How to Read Volume II Panji
- (D) Sulhani-Naraun Threshold

१८५. Which set of names is explicitly named in the Chapter 13 title?

- (A) Nasira-Haveli Sauria, Ravidatt, Bhagirath
- (B) Dakra-Dihiya, Vishweshwar, Gaurishwar
- (C) Gondwara-Phulbadiya, Haveli-Radheli, Lotan
- (D) Hingu-Kamal, Matinath, Hira

१८६. Which place/coverage set is attached to Chapter 13?

- (A) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia
- (B) Katayi-Anhara Belepothia, Hemnagar
- (C) Kanhouli Parwaha
- (D) Khauwal Simbarwad

१८७. Which title belongs to Chapter 14 of Volume V?

- (A) Asura-Suptani Gangoli and Singholi Mandar Danti: Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura-Andhasur Continuation
- (B) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha
- (C) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandidatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register
- (D) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold

१८८. Which chapter is titled “Asura-Suptani Gangoli and Singholi Mandar Danti: Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura-Andhasur Continuation”?

- (A) Chapter 31
- (B) Chapter 34
- (C) Chapter 14
- (D) Chapter 27

१८९. What is the primary coverage phrase of Chapter 14?

- (A) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia
- (B) Birwan Batheli
- (C) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma
- (D) Asura-Suptani Gangoli and Singholi Mandar Danti

१९०. Which chapter has the primary coverage “Asura-Suptani Gangoli and Singholi Mandar Danti”?

- (A) Chapter 12
- (B) Chapter 7
- (C) Chapter 38
- (D) Chapter 14

१९१. Which concluding theme or frame is attached to Chapter 14?

- (A) Marriage Network
- (B) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (C) Asura-Andhasur Continuation
- (D) Raj-Branch Marriage Network

११२. Which set of names is explicitly named in the Chapter 14 title?

- (A) Nasira-Deshe Pada, Vishwanath, Nandan
- (B) Bhorilal Jha, Choa Lal, Sona Lal
- (C) Bhulek, Keuntu, Bhavanand
- (D) Brijmohan, Anand Mohan, Kamal Mohan

११३. Which place/coverage set is attached to Chapter 14?

- (A) Asi Ekharā
- (B) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur
- (C) Asura-Suptani Gangoli, Singholi Mandar Danti
- (D) Khauāl Simbarwad

११४. Which title belongs to Chapter 15 of Volume V?

- (A) Ekharā Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register
- (B) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold
- (C) Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation
- (D) Asura-Suptani Gangoli and Singholi Mandar Danti: Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura-Andhasur Continuation

११५. Which chapter is titled “Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation”?

- (A) Chapter 15
- (B) Chapter 38
- (C) Chapter 39
- (D) Chapter 23

११६. What is the primary coverage phrase of Chapter 15?

- (A) Birwan Batheli
- (B) Gangora Budhwal Gramaramabh
- (C) Satlakha-Satauli Gramaramabh
- (D) Sulhani Naraun Gramaramabh

११७. Which chapter has the primary coverage “Birwan Batheli”?

- (A) Chapter 15
- (B) Chapter 40
- (C) Chapter 13
- (D) Chapter 7

११८. Which concluding theme or frame is attached to Chapter 15?

- (A) Purnia Modern Continuation
- (B) Purnia-Sodarpur Continuation
- (C) Shalampur Register
- (D) Modern Continuation

१९९. Which set of names is explicitly named in the Chapter 15 title?

- (A) Ramdev, Thitho, Jiveshwar
- (B) Vishwanath, Gopinath, Batesh
- (C) Shivdas, Tivyakara, Keuntu
- (D) Mahamahopadhyay Batesh, Pashupati, Raghupati

२००. Which place/coverage set is attached to Chapter 15?

- (A) Shiva Hariam, Sandahpur Didhoy, Danti-Chopra Bakhari
- (B) Birwan Batheli
- (C) Jagatpur Mandar-Chuna-Chu Pur Belbadi
- (D) Badhiyam Pawauli

२०१. Which title belongs to Chapter 16 of Volume V?

- (A) Satlakha-Satauli Gramaramabh: Chakrapani, Prithvidhar, Purushottam, Harikar, Shrikar, Ruchikar, Ratnakar, Maan, Murari, Jaydev, Ratnapani, Kouskidatt, Mushtauli-Phulwadi-Chakradhar, and Satlakha-Dharmapur-Barahkona-Tirasi
- (B) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold
- (C) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandidatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register
- (D) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra: Kamalpani, Devdhar, Dharanidhar, the Poet-Line, Baburam, Nandan, Meghnath, Gungu-Manti, Ramai-Darhiara Ratauli, and the Araria-Bairgachhi Continuation

२०२. Which chapter is titled “Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandidatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register”?

- (A) Chapter 8
- (B) Chapter 16
- (C) Chapter 24
- (D) Chapter 17

२०३. What is the primary coverage phrase of Chapter 16?

- (A) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar
- (B) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (C) Sakuri Belauch Gramaramabh
- (D) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur

२०४. Which chapter has the primary coverage “Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur”?

- (A) Chapter 26
- (B) Chapter 16
- (C) Chapter 1
- (D) Chapter 7

२०५. Which concluding theme or frame is attached to Chapter 16?

- (A) Shalampur Register
- (B) Belauch Marriage Field
- (C) Ekhara-Sangram Threshold
- (D) Chopra Bakhari-Tetrihar Sodarpur Continuation

२०६. Which set of names is explicitly named in the Chapter 16 title?

- (A) Vasudev, Divakar, Buddhikar
- (B) Jaykar, Sagar, Matikar
- (C) Dakra-Dihiya, Vishweshwar, Gaurishwar
- (D) Abhiram, Jay Ram, Raghunath

२०७. Which place/coverage set is attached to Chapter 16?

- (A) Shiva Hariam, Sandahpur Didhoy, Danti-Chopra Bakhari
- (B) Bhanupunur Panichobh
- (C) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur, Badgam Shalampur
- (D) Ekharā Sangram

२०८. Which title belongs to Chapter 17 of Volume V?

- (A) Khauāl Simbarwad Gramaramabh: Jahanpur, Jamua-Baradbata, Chikni, Rahua-Balua, Mahamahopadhyay Prajapati, Vachaspati, Umapati, Ganapati, and the Nasira-Dighdi Threshold
- (B) The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame
- (C) Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold
- (D) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara): Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold

२०९. Which chapter is titled “Khauāl Simbarwad Gramaramabh: Jahanpur, Jamua-Baradbata, Chikni, Rahua-Balua, Mahamahopadhyay Prajapati, Vachaspati, Umapati, Ganapati, and the Nasira-Dighdi Threshold”?

- (A) Chapter 3
- (B) Chapter 17
- (C) Chapter 37
- (D) Chapter 20

२१०. What is the primary coverage phrase of Chapter 17?

- (A) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra
- (B) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia
- (C) Khauāl Simbarwad Gramaramabh
- (D) Sakuri Belauch Gramaramabh

२११. Which chapter has the primary coverage “Khauāl Simbarwad Gramaramabh”?

- (A) Chapter 2
- (B) Chapter 27
- (C) Chapter 37
- (D) Chapter 17

२१२. Which concluding theme or frame is attached to Chapter 17?

- (A) Nasira-Dighdi Threshold
- (B) Ruchouli-Ekhara Threshold
- (C) Shandilya-Brahmpura Threshold
- (D) Belauch Marriage Field

२१३. Which set of names is explicitly named in the Chapter 17 title?

- (A) Shivdas, Tivyakara, Keuntu
- (B) Jahanpur, Jamua-Baradbata, Chikni
- (C) Vallal Sen, Mahamahopadhyay Halayudh
- (D) Script, Abbreviations, Lineage Logic

२१४. Which place/coverage set is attached to Chapter 17?

- (A) Shandilya-Gotre Brahmpura Sako(b)ra-Kobara, Masuria-Alay
- (B) Devhar Devhar Mul-Mu
- (C) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma
- (D) Khauwal Simbarwad

२१५. Which title belongs to Chapter 18 of Volume V?

- (A) Asura-Suptani Gangoli and Singholi Mandar Danti: Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura-Andhasur Continuation
- (B) Nagwad Ghosot Gramaramabh: Vasudev, Divakar, Buddhikar, Govind, Lakshminath, Vidyapati, Damodar, Ramnath, Agamacharya Devanath, Gopinath, Madhusudan, Janardan, Haridas, Shubhankar, Fakir, Ishanchandra Thakur, Lakshmidhar-Chitradhar, Dayashankar, Harishchandra, Bank Bihari, and Prembihari
- (C) Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation
- (D) Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold

२१६. Which chapter is titled “Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation”?

- (A) Chapter 2
- (B) Chapter 30
- (C) Chapter 37
- (D) Chapter 18

२१७. What is the primary coverage phrase of Chapter 18?

- (A) Badgam Darhiara Asura
- (B) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (C) Nasira Desho Dighdi
- (D) Nagwad Ghosot Gramaramabh

२१८. Which chapter has the primary coverage “Nasira Desho Dighdi”?

- (A) Chapter 18
- (B) Chapter 2
- (C) Chapter 32
- (D) Chapter 38

२१९. Which concluding theme or frame is attached to Chapter 18?

- (A) Purnia Modern Continuation
- (B) Sakuri-Belauch Threshold
- (C) Pakhaliya Threshold
- (D) Belauch Marriage Field

२२०. Which set of names is explicitly named in the Chapter 18 title?

- (A) Ramdev, Thitho, Jiveshwar
- (B) Gondwara-Phulbadiya, Haveli-Radheli, Lotan
- (C) Hingu-Kamal, Matinath, Hira
- (D) Bhulek, Keuntu, Bhavanand

२२१. Which place/coverage set is attached to Chapter 18?

- (A) Shiva Hariam, Sandahpur Didhoy, Danti-Chopra Bakhari
- (B) Nasira Dighdi
- (C) Ratauli Darhiara, Jahanpur, Naili
- (D) Badhiyam Pawauli

२२२. Which title belongs to Chapter 19 of Volume V?

- (A) Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame
- (C) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (D) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar: Kanhaiya, Dwarikanath, Lakshman, Prayagdatt, Rohini, Vishnudatt, Jagatmani, and the Phoolsara-Baradbatta Continuation

२२३. Which chapter is titled “Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar: Kanhaiya, Dwarikanath, Lakshman, Prayagdatt, Rohini, Vishnudatt, Jagatmani, and the Phoolsara-Baradbatta Continuation”?

- (A) Chapter 19
- (B) Chapter 11
- (C) Chapter 27
- (D) Chapter 7

२२४. What is the primary coverage phrase of Chapter 19?

- (A) Sakuri Belauch Gramaramabh
- (B) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar
- (C) Khauai Simbarwad Gramaramabh
- (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara

२२५. Which chapter has the primary coverage “Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar”?

- (A) Chapter 19
- (B) Chapter 30
- (C) Chapter 26
- (D) Chapter 18

२२६. Which concluding theme or frame is attached to Chapter 19?

- (A) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (B) Purnia-Sodarpur Continuation
- (C) Pakhaliya Threshold
- (D) Phoolsara-Baradbatta Continuation

२२७. Which set of names is explicitly named in the Chapter 19 title?

- (A) Kanhaiya, Dwarikanath, Lakshman
- (B) Agaru, Harikar, Banaili Dyodhi
- (C) Dharanidhar, Padmanabh, Pathak Mohan
- (D) Delhan, Kanh, Ram

२२८. Which place/coverage set is attached to Chapter 19?

- (A) Ekharā Sangram Sirsia
- (B) Gangora Budhwal
- (C) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)
- (D) Rajanpura Darhiara Koilakh, Sarouni, Dharmapur-Deshe Hemnagar

२३९. Which title belongs to Chapter 20 of Volume V?

- (A) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra: Kamalpani, Devdhar, Dharanidhar, the Poet-Line, Baburam, Nandan, Meghnath, Gungu-Manti, Ramai-Darhiara Ratauli, and the Araria-Bairgachhi Continuation
- (B) Dom Tekari Gram: Jayaditya, Pashupati, Vasudev, Dhirakant, Anantalal, Ram Sundar, and the Learned-Modern Continuation
- (C) Badgam Darhiara Asura: Ravikar, Bhakta Kavi Dhanapati, Govardhan, Shulpani, Kalidatt, Durgadatt, Manna Lal, Prannmohan, and the Chopra Bakhari-Tetrihar Sodarpur Continuation
- (D) Shandilya-Gotre Brahmputra Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold

२३०. Which chapter is titled “Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra: Kamalpani, Devdhar, Dharanidhar, the Poet-Line, Baburam, Nandan, Meghnath, Gungu-Manti, Ramai-Darhiara Ratauli, and the Araria-Bairgachhi Continuation”?

- (A) Chapter 20
- (B) Chapter 24
- (C) Chapter 22
- (D) Chapter 14

२३१. What is the primary coverage phrase of Chapter 20?

- (A) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra
- (B) Raiyam Ghoshiam Gramaramabh
- (C) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia
- (D) Dharmapur Desh Baluak Dakshin Raghunathpur

२३२. Which chapter has the primary coverage “Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra”?

- (A) Chapter 25
- (B) Chapter 40
- (C) Chapter 27
- (D) Chapter 20

२३३. Which concluding theme or frame is attached to Chapter 20?

- (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (B) Araria-Bairgachhi Continuation
- (C) Katayi-Anhara Threshold
- (D) Hemnagar-Khandwala Continuation

२३४. Which set of names is explicitly named in the Chapter 20 title?

- (A) Nardev, Arjun, Gopal
- (B) Kanhaiya, Dwarikanath, Lakshman
- (C) Kamalpani, Devdhar, Dharanidhar
- (D) Jaykar, Sagar, Matikar

२३५. Which place/coverage set is attached to Chapter 20?

- (A) Shandilya-Gotre Brahmputra Sako(b)ra-Kobara, Masuria-Alay
- (B) Ratauli Darhiara, Jahanpur, Naili
- (C) Satlakha-Satauli
- (D) Dom Tekari

२३६. Which title belongs to Chapter 21 of Volume V?

- (A) Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation
- (B) Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha
- (C) Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshmipati, Rudrapati, and the Saraswati Family Migration Note
- (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila

२३७. Which chapter is titled “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila”?

- (A) Chapter 21
- (B) Chapter 35
- (C) Chapter 36
- (D) Chapter 27

२३८. What is the primary coverage phrase of Chapter 21?

- (A) Raiyam Ghoshiyam Gramaramabh
- (B) Kanhouli Parwaha
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Mahadev Dighdi, Behat Khandwala-Parbaha, Padmapur, and Pada

२३९. Which chapter has the primary coverage “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara”?

- (A) Chapter 23
- (B) Chapter 4
- (C) Chapter 7
- (D) Chapter 21

२४०. Which concluding theme or frame is attached to Chapter 21?

- (A) Modern Continuation
- (B) Shandilya-Brahmpura Threshold
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Sulhani-Naraun Threshold

२४१. Which set of names is explicitly named in the Chapter 21 title?

- (A) Hingu-Kamal, Matinath, Hira
- (B) Mahamahopadhyay Batesh, Pashupati, Raghupati
- (C) Vasudev, Durgadatt, Bhim
- (D) Ruchikar, Anandkar, Mitrakar

२४२. Which place/coverage set is attached to Chapter 21?

- (A) Satlakha-Satauli
- (B) Reference Apparatus, Consolidated Reading Tables
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Tripurau Li Naraun

२४३. Which title belongs to Chapter 22 of Volume V?

- (A) Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation
- (B) Satlakha-Satauli Gramaramabh: Chakrapani, Prithvidhar, Purushottam, Harikar, Shrikar, Ruchikar, Ratnakar, Maan, Murari, Jaydev, Ratnapani, Kouskidatt, Mushtauli-Phulwadi-Chakradhar, and Satlakha-Dharmapur-Barahkona-Tirasi
- (C) Ekhar Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register
- (D) Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshmiapati, Rudrapati, and the Saraswati Family Migration Note

२४४. Which chapter is titled “Satlakha-Satauli Gramaramabh: Chakrapani, Prithvidhar, Purushottam, Harikar, Shrikar, Ruchikar, Ratnakar, Maan, Murari, Jaydev, Ratnapani, Kouskidatt, Mushtauli-Phulwadi-Chakradhar, and Satlakha-Dharmapur-Barahkona-Tirasi”?

- (A) Chapter 19
- (B) Chapter 22
- (C) Chapter 34
- (D) Chapter 8

२४५. What is the primary coverage phrase of Chapter 22?

- (A) Asi Ekhar Gramaramabh
- (B) Dharmapur Desh Baluak Dakshin Raghunathpur
- (C) Satlakha-Satauli Gramaramabh
- (D) Nagwad Ghosot Gramaramabh

२४६. Which chapter has the primary coverage “Satlakha-Satauli Gramaramabh”?

- (A) Chapter 27
- (B) Chapter 8
- (C) Chapter 22
- (D) Chapter 23

२४७. Which concluding theme or frame is attached to Chapter 22?

- (A) Satlakha-Satauli Gramaramabh
- (B) Sulhani-Naraun Threshold
- (C) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (D) Expanding Marriage Field

२४८. Which set of names is explicitly named in the Chapter 22 title?

- (A) Agar, Harikar, Banaili Dyodhi
- (B) Bhorilal Jha, Choa Lal, Sona Lal
- (C) Script, Abbreviations, Lineage Logic
- (D) Chakrapani, Prithvidhar, Purushottam

२४९. Which place/coverage set is attached to Chapter 22?

- (A) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur
- (B) Nagwad Ghosot
- (C) Satlakha-Satauli
- (D) Tripurau Li Naraun

२५०. Which title belongs to Chapter 23 of Volume V?

- (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha
- (B) Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field
- (C) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold
- (D) Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shivdatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close

२५१. Which chapter is titled “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha”?

- (A) Chapter 7
- (B) Chapter 27
- (C) Chapter 23
- (D) Chapter 18

२५२. What is the primary coverage phrase of Chapter 23?

- (A) Asura-Suptani Gangoli and Singholi Mandar Danti
- (B) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (C) Dharmapur Desh Baluak Dakshin Raghunathpur
- (D) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma

२५३. Which chapter has the primary coverage “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi”?

- (A) Chapter 23
- (B) Chapter 37
- (C) Chapter 33
- (D) Chapter 7

२५४. Which concluding theme or frame is attached to Chapter 23?

- (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (B) Phoolsara-Baradbatta Continuation
- (C) Nagwad Ghosot Gramaramabh
- (D) Bhanupunur-Panichobh Threshold

२५५. Which set of names is explicitly named in the Chapter 23 title?

- (A) Bhulek, Keuntu, Bhavanand
- (B) Nardev, Arjun, Gopal
- (C) Vallal Sen, Mahamahopadhyay Halayudh
- (D) Shivdas, Tivyakara, Keuntu

२५६. Which place/coverage set is attached to Chapter 23?

- (A) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)
- (B) Katayi-Anhara Belepothia, Hemnagar
- (C) Jagatpur Mandar-Chuna-Chu Pur Pu Belbadi
- (D) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma

୨୫୭. Which title belongs to Chapter 24 of Volume V?

- (A) Sodarpur Pu Mani Gramaramabh: Vishwanath, Gopinath, Batesh, Pashupati, Rameshwar, Ratnakar, Gondi, Krishn, Yagyapati, Lakshman, Modinath, Radhanath, and Khajuri-Bhikhari Mishra
- (B) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold
- (C) Asi Ekharā Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhura, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari
- (D) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame

୨୫୮. Which chapter is titled “Sodarpur Pu Mani Gramaramabh: Vishwanath, Gopinath, Batesh, Pashupati, Rameshwar, Ratnakar, Gondi, Krishn, Yagyapati, Lakshman, Modinath, Radhanath, and Khajuri-Bhikhari Mishra”?

- (A) Chapter 1
- (B) Chapter 24
- (C) Chapter 15
- (D) Chapter 32

୨୫୯. What is the primary coverage phrase of Chapter 24?

- (A) Asi Ekharā Gramaramabh
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (C) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar
- (D) Sodarpur Pu Mani Gramaramabh

୨୬୦. Which chapter has the primary coverage “Sodarpur Pu Mani Gramaramabh”?

- (A) Chapter 27
- (B) Chapter 4
- (C) Chapter 24
- (D) Chapter 14

୨୬୧. Which concluding theme or frame is attached to Chapter 24?

- (A) Sulhani-Naraun Threshold
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (C) Purnia-Sodarpur Continuation
- (D) Sodarpur Pu Mani Gramaramabh

୨୬୨. Which set of names is explicitly named in the Chapter 24 title?

- (A) Delhan, Kanh, Ram
- (B) Jyotirvid Harishwar, Gunishwar, Hridayeshwar
- (C) Vasudev, Sitikanth, Vishwambhar
- (D) Vishwanath, Gopinath, Batesh

୨୬୩. Which place/coverage set is attached to Chapter 24?

- (A) Sodarpur Mani
- (B) Raiyam Ghoshiyam
- (C) Nagwad Ghosot
- (D) Sakuri Belauch

२६४. Which title belongs to Chapter 25 of Volume V?

- (A) The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame
- (B) Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold
- (C) Raiyam Ghoshiam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold
- (D) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar: Kanhaiya, Dwarikanath, Lakshman, Prayagdatt, Rohini, Vishnudatt, Jagatmani, and the Phoolsara-Baradbatta Continuation

२६५. Which chapter is titled “Raiyam Ghoshiam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold”?

- (A) Chapter 25
- (B) Chapter 16
- (C) Chapter 20
- (D) Chapter 34

२६६. What is the primary coverage phrase of Chapter 25?

- (A) Raiyam Ghoshiam Gramaramabh
- (B) Tripurau Pu Li Naraun Gramaramabh
- (C) Sulhani Naraun Gramaramabh
- (D) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi

२६७. Which chapter has the primary coverage “Raiyam Ghoshiam Gramaramabh”?

- (A) Chapter 17
- (B) Chapter 8
- (C) Chapter 25
- (D) Chapter 39

२६८. Which concluding theme or frame is attached to Chapter 25?

- (A) Closing Register
- (B) Sakuri-Belauch Threshold
- (C) Hemnagar-Khandwala Continuation
- (D) First Genealogical Frame

२६९. Which set of names is explicitly named in the Chapter 25 title?

- (A) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram
- (B) Abhiram, Jay Ram, Raghunath
- (C) Manbodh, Mangani Ram, Tilaknath
- (D) Jaykar, Sagar, Matikar

२७०. Which place/coverage set is attached to Chapter 25?

- (A) Birwan Batheli
- (B) Raiyam Ghoshiam
- (C) Kanhouli Parwaha
- (D) Sodarpur Mani

२७१. Which title belongs to Chapter 26 of Volume V?

- (A) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold
- (B) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold
- (C) Nagwad Ghosot Gramaramabh: Vasudev, Divakar, Buddhikar, Govind, Lakshminath, Vidyapati, Damodar, Ramnath, Agamacharya Devanath, Gopinath, Madhusudan, Janardan, Haridas, Shubhankar, Fakir, Ishanchandra Thakur, Lakshmidhar-Chitradhar, Dayashankar, Harishchandra, Bank Bihari, and Prembihari
- (D) Sakuri Belauch Gramaramabh: Shivdas, Tivyakara, Keuntu, Purai, Gunakar, Ramkrishna, Devanand, Ratnapati-Jhingur, Gauridatt, Buddhinath, Rajkumar, Vasukinath, and the Bhanupunur-Panichobh Threshold

२७२. Which chapter is titled “Sakuri Belauch Gramaramabh: Shivdas, Tivyakara, Keuntu, Purai, Gunakar, Ramkrishna, Devanand, Ratnapati-Jhingur, Gauridatt, Buddhinath, Rajkumar, Vasukinath, and the Bhanupunur-Panichobh Threshold”?

- (A) Chapter 26
- (B) Chapter 6
- (C) Chapter 24
- (D) Chapter 27

२७३. What is the primary coverage phrase of Chapter 26?

- (A) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (B) Badgam Darhiara Asura
- (C) Sakuri Belauch Gramaramabh
- (D) Ghoda Ghat Ratipad Belauch

२७४. Which chapter has the primary coverage “Sakuri Belauch Gramaramabh”?

- (A) Chapter 17
- (B) Chapter 1
- (C) Chapter 39
- (D) Chapter 26

२७५. Which concluding theme or frame is attached to Chapter 26?

- (A) Bhanupunur-Panichobh Threshold
- (B) Nagwad Ghosot Gramaramabh
- (C) Kanhouli-Parwaha Threshold
- (D) Closing Register

२७६. Which set of names is explicitly named in the Chapter 26 title?

- (A) Abhiram, Jay Ram, Raghunath
- (B) Shivdas, Tivyakara, Keuntu
- (C) Hingu-Kamal, Matinath, Hira
- (D) Kamalpani, Devdhar, Dharanidhar

२७७. Which place/coverage set is attached to Chapter 26?

- (A) Ghoda Ghat Ratipad Belauch
- (B) Bhanupunur Panichobh
- (C) Sakuri Belauch
- (D) Shiva Hariam, Sandahpur Didhoy, Danti-Chopra Bakhari

୨୭୯. Which title belongs to Chapter 27 of Volume V?

- (A) Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekhara Threshold
- (B) Ekhara Sangram Gramaramabh: Dom Tekari, Chaturvedadhyaya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan
- (C) Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold
- (D) Ekhara Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register

୨୭୯. Which chapter is titled “Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekhara Threshold”?

- (A) Chapter 33
- (B) Chapter 7
- (C) Chapter 38
- (D) Chapter 27

୨୮୦. What is the primary coverage phrase of Chapter 27?

- (A) Nagwad Ghosot Gramaramabh
- (B) Birwan Batheli
- (C) Bhanupunur Pu Panichobh Gramaramabh
- (D) Asura-Suptani Gangoli and Singholi Mandar Danti

୨୮୧. Which chapter has the primary coverage “Bhanupunur Pu Panichobh Gramaramabh”?

- (A) Chapter 18
- (B) Chapter 27
- (C) Chapter 12
- (D) Chapter 9

୨୮୨. Which concluding theme or frame is attached to Chapter 27?

- (A) Kanhouli-Parwaha Threshold
- (B) Ruchouli-Ekhara Threshold
- (C) Nasira-Dighdi Threshold
- (D) Raj-Branch Marriage Network

୨୮୩. Which set of names is explicitly named in the Chapter 27 title?

- (A) Ramdev, Thitho, Jiveshwar
- (B) Kamalpani, Devdhar, Dharanidhar
- (C) Mahamahopadhyay Batesh, Pashupati, Raghupati
- (D) Vasudev, Durgadatt, Bhim

୨୮୪. Which place/coverage set is attached to Chapter 27?

- (A) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma
- (B) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (C) Asura-Suptani Gangoli, Singholi Mandar Danti
- (D) Bhanupunur Panichobh

२८५. Which title belongs to Chapter 28 of Volume V?

- (A) Sodarpur Pu Mani Gramaramabh: Vishwanath, Gopinath, Batesh, Pashupati, Rameshwar, Ratnakar, Gondi, Krishn, Yagyapati, Lakshman, Modinath, Radhanath, and Khajuri-Bhikhari Mishra
- (B) How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority
- (C) Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation
- (D) Ruchouli Ekharā Gramaramabh: Jyotirvid Harishwar, Gunishwar, Hridayeshwar, Baburaiya, Vyakaran Ramchandra, Shrotriya Gangesh, Rajendra, Dharbharan, Vishwambhar, Judge Rameshwar, and the Sulhani-Naraun Threshold

२८६. Which chapter is titled “Ruchouli Ekharā Gramaramabh: Jyotirvid Harishwar, Gunishwar, Hridayeshwar, Baburaiya, Vyakaran Ramchandra, Shrotriya Gangesh, Rajendra, Dharbharan, Vishwambhar, Judge Rameshwar, and the Sulhani-Naraun Threshold”?

- (A) Chapter 28
- (B) Chapter 37
- (C) Chapter 25
- (D) Chapter 26

२८७. What is the primary coverage phrase of Chapter 28?

- (A) Ekharā Sangram Gramaramabh
- (B) Dom Tekari Gram
- (C) Nagwad Ghosot Gramaramabh
- (D) Ruchouli Ekharā Gramaramabh

२८८. Which chapter has the primary coverage “Ruchouli Ekharā Gramaramabh”?

- (A) Chapter 31
- (B) Chapter 18
- (C) Chapter 28
- (D) Chapter 13

२८९. Which concluding theme or frame is attached to Chapter 28?

- (A) Aamdanda Close
- (B) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (C) Sulhani-Naraun Threshold
- (D) Chopra Bakhari-Tetrihar Sodarpur Continuation

२९०. Which set of names is explicitly named in the Chapter 28 title?

- (A) Shivdas, Tivyakara, Keuntu
- (B) Nasira-Deshe Pada, Vishwanath, Nandan
- (C) Ruchikar, Anandkar, Mitrakar
- (D) Jyotirvid Harishwar, Gunishwar, Hridayeshwar

२९१. Which place/coverage set is attached to Chapter 28?

- (A) Khauāl Simbarwad
- (B) Ekharā Sangram Sirsia
- (C) Sodarpur Mani
- (D) Ruchouli Ekharā

२९२. Which title belongs to Chapter 29 of Volume V?

- (A) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network
- (B) Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha
- (C) Ekhar Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register
- (D) Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation

२९३. Which chapter is titled “Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha”?

- (A) Chapter 29
- (B) Chapter 24
- (C) Chapter 8
- (D) Chapter 18

२९४. What is the primary coverage phrase of Chapter 29?

- (A) How to Read Volume II Panji
- (B) Asura-Suptani Gangoli and Singholi Mandar Danti
- (C) Sulhani Naraun Gramaramabh
- (D) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma

२९५. Which chapter has the primary coverage “Sulhani Naraun Gramaramabh”?

- (A) Chapter 13
- (B) Chapter 29
- (C) Chapter 8
- (D) Chapter 1

२९६. Which concluding theme or frame is attached to Chapter 29?

- (A) Kanhouli-Parwaha Threshold
- (B) Marriage Network
- (C) How to Read Volume II Panji
- (D) Sulhani Naraun Gramaramabh

२९७. Which set of names is explicitly named in the Chapter 29 title?

- (A) Vasudev, Divakar, Buddhikar
- (B) Mahidhar, Udayakar, Ratnakar
- (C) Nasira-Deshe Pada, Vishwanath, Nandan
- (D) Nasira-Haveli Sauria, Ravidatt, Bhagirath

२९८. Which place/coverage set is attached to Chapter 29?

- (A) Dom Tekari
- (B) Kanhouli Parwaha
- (C) Asi Ekhar
- (D) Sulhani Naraun

३९९. Which title belongs to Chapter 30 of Volume V?

- (A) Ekharā Sangram Gramaramabh: Dom Tekari, Chaturvedadhyaya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame
- (C) Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha
- (D) Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshmipati, Rudrapati, and the Saraswati Family Migration Note

३००. Which chapter is titled “Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshmipati, Rudrapati, and the Saraswati Family Migration Note”?

- (A) Chapter 29
- (B) Chapter 1
- (C) Chapter 30
- (D) Chapter 23

३०१. What is the primary coverage phrase of Chapter 30?

- (A) Khauāl Simbarwad Gramaramabh
- (B) Dharmapur Desh Baluak Dakshin Raghunathpur
- (C) Badhiyam Pawauli Gramaramabh
- (D) Tripurau Pu Li Naraun Gramaramabh

३०२. Which chapter has the primary coverage “Tripurau Pu Li Naraun Gramaramabh”?

- (A) Chapter 30
- (B) Chapter 10
- (C) Chapter 39
- (D) Chapter 12

३०३. Which concluding theme or frame is attached to Chapter 30?

- (A) Learned-Modern Continuation
- (B) Nagwad Ghosot Gramaramabh
- (C) Aamdanda Close
- (D) Saraswati Family Migration Note

३०४. Which set of names is explicitly named in the Chapter 30 title?

- (A) Gondwara-Phulbadiya, Haveli-Radheli, Lotan
- (B) Ruchikar, Anandkar, Mitrakar
- (C) Bhorilal Jha, Choa Lal, Sona Lal
- (D) Dakra-Dihiya, Vishweshwar, Gaurishwar

३०५. Which place/coverage set is attached to Chapter 30?

- (A) Tripurau Li Naraun
- (B) Phoolsara, Haraut, Pothia Sultanpur
- (C) Rajanpura Darhiara Koilakh, Sarouni, Dharmapur-Deshe Hemnagar
- (D) Asi Ekharā

३०६. Which title belongs to Chapter 31 of Volume V?

- (A) Nagwad Ghosot Gramaramabh: Vasudev, Divakar, Buddhikar, Govind, Lakshminath, Vidyapati, Damodar, Ramnath, Agamacharya Devanath, Gopinath, Madhusudan, Janardan, Haridas, Shubhankar, Fakir, Ishanchandra Thakur, Lakshmidhar-Chitradhar, Dayashankar, Harishchandra, Bank Bihari, and Prembihari
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame
- (C) How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority
- (D) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables

३०७. Which chapter is titled “Nagwad Ghosot Gramaramabh: Vasudev, Divakar, Buddhikar, Govind, Lakshminath, Vidyapati, Damodar, Ramnath, Agamacharya Devanath, Gopinath, Madhusudan, Janardan, Haridas, Shubhankar, Fakir, Ishanchandra Thakur, Lakshmidhar-Chitradhar, Dayashankar, Harishchandra, Bank Bihari, and Prembihari”?

- (A) Chapter 11
- (B) Chapter 2
- (C) Chapter 39
- (D) Chapter 31

३०८. What is the primary coverage phrase of Chapter 31?

- (A) Ruchouli Ekharā Gramaramabh
- (B) Gangora Budhwal Gramaramabh
- (C) Nagwad Ghosot Gramaramabh
- (D) Dom Tekari Gram

३०९. Which chapter has the primary coverage “Nagwad Ghosot Gramaramabh”?

- (A) Chapter 25
- (B) Chapter 31
- (C) Chapter 23
- (D) Chapter 28

३१०. Which concluding theme or frame is attached to Chapter 31?

- (A) Nagwad Ghosot Gramaramabh
- (B) Saraswati Family Migration Note
- (C) Nasira-Dighdi Threshold
- (D) Learned-Modern Continuation

३११. Which set of names is explicitly named in the Chapter 31 title?

- (A) Abhiram, Jay Ram, Raghunath
- (B) Vasudev, Sitikanth, Vishwambhar
- (C) Vasudev, Divakar, Buddhikar
- (D) Nasira-Haveli Sauria, Ravidatt, Bhagirath

३१२. Which place/coverage set is attached to Chapter 31?

- (A) Sakuri Belauch
- (B) Nagwad Ghosot
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Khauāl Simbarwad

३१३. Which title belongs to Chapter 32 of Volume V?

- (A) Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field
- (B) Ekhar Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register
- (C) Asi Ekhar Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhuram, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari
- (D) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha

३१४. Which chapter is titled “Asi Ekhar Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhuram, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari”?

- (A) Chapter 7
- (B) Chapter 15
- (C) Chapter 36
- (D) Chapter 32

३१५. What is the primary coverage phrase of Chapter 32?

- (A) Asi Ekhar Gramaramabh
- (B) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (C) Asura-Suptani Gangoli and Singholi Mandar Danti
- (D) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia

३१६. Which chapter has the primary coverage “Asi Ekhar Gramaramabh”?

- (A) Chapter 21
- (B) Chapter 32
- (C) Chapter 14
- (D) Chapter 39

३१७. Which concluding theme or frame is attached to Chapter 32?

- (A) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (B) Sulhani Naraun Gramaramabh
- (C) Asi Ekhar Gramaramabh
- (D) Purnia Modern Continuation

३१८. Which set of names is explicitly named in the Chapter 32 title?

- (A) Ruchikar, Anandkar, Mitrakar
- (B) Gondwara-Phulbadiya, Haveli-Radheli, Lotan
- (C) Nasira-Deshe Pada, Vishwanath, Nandan
- (D) Vallal Sen, Mahamahopadhyay Halayudh

३१९. Which place/coverage set is attached to Chapter 32?

- (A) Tripurau Li Naraun
- (B) Nasira Dighdi
- (C) Asi Ekhar
- (D) Devhar Devhar Mul-Mu

३२०. Which title belongs to Chapter 33 of Volume V?

- (A) Asi Ekharā Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhūram, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari
- (B) Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shividatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close
- (C) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari: Additional Settlements, Scholarly Branches, and Marriage Networks
- (D) The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame

३२१. Which chapter is titled “Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shividatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close”?

- (A) Chapter 33
- (B) Chapter 36
- (C) Chapter 28
- (D) Chapter 38

३२२. What is the primary coverage phrase of Chapter 33?

- (A) Tripurau Pu Li Naraun Gramaramabh
- (B) Ekharā Sangram Sirsia Gramaramabh
- (C) Gangora Budhwal Gramaramabh
- (D) How to Read Volume II Panji

३२३. Which chapter has the primary coverage “Gangora Budhwal Gramaramabh”?

- (A) Chapter 8
- (B) Chapter 14
- (C) Chapter 30
- (D) Chapter 33

३२४. Which concluding theme or frame is attached to Chapter 33?

- (A) Devhar Threshold
- (B) Sulhani-Naraun Threshold
- (C) Asura-Andhasur Continuation
- (D) Aamdanda Close

३२५. Which set of names is explicitly named in the Chapter 33 title?

- (A) Hingu-Kamal, Matinath, Hira
- (B) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram
- (C) Bhorilal Jha, Choa Lal, Sona Lal
- (D) Gondwara-Phulbadiya, Haveli-Radheli, Lotan

३२६. Which place/coverage set is attached to Chapter 33?

- (A) Rajanpura Darhiara Koilakh, Sarouni, Dharmapur-Deshe Hemnagar
- (B) Gangora Budhwal
- (C) Ghoda Ghat Ratipad Belauch
- (D) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)

३२७. Which title belongs to Chapter 34 of Volume V?

- (A) Sakuri Belauch Gramaramabh: Shivdas, Tivyakara, Keuntu, Purai, Gunakar, Ramkrishna, Devanand, Ratnapati-Jhingur, Gauridatt, Buddhinath, Rajkumar, Vasukinath, and the Bhanupunur-Panichobh Threshold
- (B) Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation
- (C) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network
- (D) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold

३२८. Which chapter is titled “Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold”?

- (A) Chapter 34
- (B) Chapter 30
- (C) Chapter 8
- (D) Chapter 5

३२९. What is the primary coverage phrase of Chapter 34?

- (A) Sulhani Naraun Gramaramabh
- (B) Badhiyam Pawauli Gramaramabh
- (C) Dharmapur Desh Baluak Dakshin Raghunathpur
- (D) Ruchouli Ekhar Gramaramabh

३३०. Which chapter has the primary coverage “Badhiyam Pawauli Gramaramabh”?

- (A) Chapter 15
- (B) Chapter 34
- (C) Chapter 24
- (D) Chapter 20

३३१. Which concluding theme or frame is attached to Chapter 34?

- (A) Purnia-Sodarpur Continuation
- (B) Araria-Bairgachhi Continuation
- (C) Devhar Threshold
- (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara

३३२. Which set of names is explicitly named in the Chapter 34 title?

- (A) Vasudev, Divakar, Buddhikar
- (B) Delhan, Kanh, Ram
- (C) Vallal Sen, Mahamahopadhyay Halayudh
- (D) Nasira-Haveli Sauria, Ravidatt, Bhagirath

३३३. Which place/coverage set is attached to Chapter 34?

- (A) Ghoda Ghat Ratipad Belauch
- (B) Reference Apparatus, Consolidated Reading Tables
- (C) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur, Badgam Shalampur
- (D) Badhiyam Pawauli

३३४. Which title belongs to Chapter 35 of Volume V?

- (A) Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field
- (B) Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shivdatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close
- (C) Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold
- (D) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network

३३५. Which chapter is titled “Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold”?

- (A) Chapter 20
- (B) Chapter 35
- (C) Chapter 40
- (D) Chapter 4

३३६. What is the primary coverage phrase of Chapter 35?

- (A) Tripurau Pu Li Naraun Gramaramabh
- (B) Kanhouli Parwaha
- (C) Devhar Devhar Mul-Mu Gramaramabh
- (D) Ruchouli Ekhara Gramaramabh

३३७. Which chapter has the primary coverage “Devhar Devhar Mul-Mu Gramaramabh”?

- (A) Chapter 21
- (B) Chapter 22
- (C) Chapter 35
- (D) Chapter 34

३३८. Which concluding theme or frame is attached to Chapter 35?

- (A) Katayi-Anhara Threshold
- (B) Sodarpur Pu Mani Gramaramabh
- (C) Learned-Modern Continuation
- (D) Shandilya-Brahmpura Threshold

३३९. Which set of names is explicitly named in the Chapter 35 title?

- (A) Jaykar, Sagar, Matikar
- (B) Brijmohan, Anand Mohan, Kamal Mohan
- (C) Kamalpani, Devdhar, Dharanidhar
- (D) Jayaditya, Pashupati, Vasudev

३४०. Which place/coverage set is attached to Chapter 35?

- (A) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma
- (B) Devhar Devhar Mul-Mu
- (C) Rajanpura Darhiara Koilakh, Sarouni, Dharmapur-Deshe Hemnagar
- (D) Ratauli Darhiara, Jahanpur, Naili

३४१. Which title belongs to Chapter 36 of Volume V?

- (A) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network
- (B) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold
- (C) Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation
- (D) Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation

३४२. Which chapter is titled “Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold”?

- (A) Chapter 3
- (B) Chapter 22
- (C) Chapter 36
- (D) Chapter 25

३४३. What is the primary coverage phrase of Chapter 36?

- (A) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay
- (B) Khauai Simbarwad Gramaramabh
- (C) Ghoda Ghat Ratipad Belauch
- (D) Badhiyam Pawauli Gramaramabh

३४४. Which chapter has the primary coverage “Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay”?

- (A) Chapter 32
- (B) Chapter 16
- (C) Chapter 36
- (D) Chapter 11

३४५. Which concluding theme or frame is attached to Chapter 36?

- (A) Modern Continuation
- (B) Kanhouli-Parwaha Threshold
- (C) Phoolsara-Baradbatta Continuation
- (D) Katayi-Anhara Threshold

३४६. Which set of names is explicitly named in the Chapter 36 title?

- (A) Delhan, Kanh, Ram
- (B) Jayaditya, Pashupati, Vasudev
- (C) Bhulek, Keuntu, Bhavanand
- (D) Chakrapani, Prithvidhar, Purushottam

३४७. Which place/coverage set is attached to Chapter 36?

- (A) Birwan Batheli
- (B) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma
- (C) Satlakha-Satauli
- (D) Shandilya-Gotre Brahmpura Sako(b)ra-Kobara, Masuria-Alay

३४८. Which title belongs to Chapter 37 of Volume V?

- (A) Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekhara-Sangram Threshold
- (B) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network
- (C) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada: Scholarly Branches, Modern Titles, and Expanding Marriage Fields
- (D) Ekhara Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan

३४९. Which chapter is titled “Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekhara-Sangram Threshold”?

- (A) Chapter 4
- (B) Chapter 37
- (C) Chapter 34
- (D) Chapter 11

३५०. What is the primary coverage phrase of Chapter 37?

- (A) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada
- (B) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Kanhouli Parwaha

३५१. Which chapter has the primary coverage “Kanhouli Parwaha”?

- (A) Chapter 37
- (B) Chapter 30
- (C) Chapter 22
- (D) Chapter 20

३५२. Which concluding theme or frame is attached to Chapter 37?

- (A) Ekhara-Sangram Threshold
- (B) Sulhani-Naraun Threshold
- (C) Ruchouli-Ekhara Threshold
- (D) Kanhouli-Parwaha Threshold

३५३. Which set of names is explicitly named in the Chapter 37 title?

- (A) Brijmohan, Anand Mohan, Kamal Mohan
- (B) Vasudev, Durgadatt, Bhim
- (C) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram
- (D) Ruchikar, Anandkar, Mitrakar

३५४. Which place/coverage set is attached to Chapter 37?

- (A) Tripurau Li Naraun
- (B) Kanhouli Parwaha
- (C) Badhiyam Pawauli
- (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara

३५५. Which title belongs to Chapter 38 of Volume V?

- (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (B) Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation
- (C) Ekhar Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadr, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan
- (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila

३५६. Which chapter is titled “Ekhar Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadr, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan”?

- (A) Chapter 39
- (B) Chapter 38
- (C) Chapter 27
- (D) Chapter 21

३५७. What is the primary coverage phrase of Chapter 38?

- (A) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (B) Raiyam Ghoshiam Gramaramabh
- (C) Ekhar Sangram Gramaramabh
- (D) Asi Ekhar Gramaramabh

३५८. Which chapter has the primary coverage “Ekhar Sangram Gramaramabh”?

- (A) Chapter 33
- (B) Chapter 7
- (C) Chapter 38
- (D) Chapter 39

३५९. Which concluding theme or frame is attached to Chapter 38?

- (A) Satlakha-Satauli Gramaramabh
- (B) Ekhar-Sangram Threshold
- (C) Ekhar Sangram Gramaramabh
- (D) Kanhouli-Parwaha Threshold

३६०. Which set of names is explicitly named in the Chapter 38 title?

- (A) Nasira-Haveli Sauria, Ravidatt, Bhagirath
- (B) Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand
- (C) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram
- (D) Vishwanath, Gopinath, Batesh

३६१. Which place/coverage set is attached to Chapter 38?

- (A) Ekhar Sangram
- (B) Rajanpura Darhiara Koilakh, Sarouni, Dharmapur-Deshe Hemnagar
- (C) Nagwad Ghosot
- (D) Ruchouli Ekhar

३६३. Which title belongs to Chapter 39 of Volume V?

- (A) Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field
- (B) Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshmipati, Rudrapati, and the Saraswati Family Migration Note
- (C) Ekhar Sangram Gramaramabh: Dom Tekari, Chaturvedadhyaya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan
- (D) Ekhar Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register

३६३. Which chapter is titled “Ekhar Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register”?

- (A) Chapter 28
- (B) Chapter 39
- (C) Chapter 27
- (D) Chapter 14

३६४. What is the primary coverage phrase of Chapter 39?

- (A) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari
- (B) Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia
- (C) Ekhar Sangram Sirsia Gramaramabh
- (D) Bhanupunur Pu Panichobh Gramaramabh

३६५. Which chapter has the primary coverage “Ekhar Sangram Sirsia Gramaramabh”?

- (A) Chapter 11
- (B) Chapter 30
- (C) Chapter 18
- (D) Chapter 39

३६६. Which concluding theme or frame is attached to Chapter 39?

- (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (B) Ekhar-Sangram Threshold
- (C) Nagwad Ghosot Gramaramabh
- (D) Closing Register

३६७. Which set of names is explicitly named in the Chapter 39 title?

- (A) Mahamahopadhyay Batesh, Pashupati, Raghupati
- (B) Bhorilal Jha, Choa Lal, Sona Lal
- (C) Dakra-Dihiya, Vishweshwar, Gaurishwar
- (D) Kanhaiya, Dwarikanath, Lakshman

३६८. Which place/coverage set is attached to Chapter 39?

- (A) Phoolsara, Haraut, Pothia Sultanpur
- (B) Asura-Suptani Gangoli, Singholi Mandar Danti
- (C) Ekhar Sangram Sirsia
- (D) Ruchouli Ekhar

३६१. Which title belongs to Chapter 40 of Volume V?

- (A) Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara): Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold
- (B) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (C) Ekharā Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan
- (D) Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold

३७०. Which chapter is titled “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables”?

- (A) Chapter 9
- (B) Chapter 19
- (C) Chapter 29
- (D) Chapter 40

३७१. What is the primary coverage phrase of Chapter 40?

- (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (B) Gangora Budhwal Gramaramabh
- (C) Ekharā Sangram Gramaramabh
- (D) Badgam Darhiara Asura

३७२. Which chapter has the primary coverage “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables”?

- (A) Chapter 7
- (B) Chapter 40
- (C) Chapter 30
- (D) Chapter 32

३७३. Which concluding theme or frame is attached to Chapter 40?

- (A) Sulhani Naraun Gramaramabh
- (B) Closing Register
- (C) Bhanupunur-Panichobh Threshold
- (D) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables

३७४. Which place/coverage set is attached to Chapter 40?

- (A) Reference Apparatus, Consolidated Reading Tables
- (B) Nasira Dighdi
- (C) Gangora Budhwal
- (D) Jagatpur Mandar-Chuna-Chu Pur Belbadi

३७५. Which of the following names appears in the Chapter 1 title?

- (A) Devanand
- (B) Jamua-Baradbata
- (C) Script
- (D) Bhagirath

३७६. Which of the following names appears in the Chapter 2 title?

- (A) Gungu-Manti
- (B) Vallal Sen
- (C) Lakshmikar
- (D) Padmanabh

३७७. Which of the following places or coverage labels appears in the Chapter 3 title?

- (A) Dharmapur Baluak Dakshin Raghunathpur
- (B) Pakhaliya Mahishi Dharmapur Desh
- (C) Phoolsara
- (D) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur

३७८. Which of the following places or coverage labels appears in the Chapter 4 title?

- (A) Katayi-Anhara Belepethia
- (B) Ratauli Darhiara
- (C) Gangora Budhwal
- (D) Shiva Hariam

३७९. Which of the following places or coverage labels appears in the Chapter 5 title?

- (A) Mahadev Digdhi
- (B) Reference Apparatus
- (C) Masuria-Alay
- (D) Ghoda Ghat Ratipad Belauch

३८०. Which of the following names appears in the Chapter 6 title?

- (A) Lotan
- (B) Agamacharya Devanath
- (C) Jayaditya
- (D) Rudra

३८१. Which of the following places or coverage labels appears in the Chapter 6 title?

- (A) Danti-Chopra Bakhari
- (B) Sakuri Belauch
- (C) Dom Tekari
- (D) Kazi Purnia

३८२. Which of the following names appears in the Chapter 7 title?

- (A) Prembihari
- (B) Vasudev
- (C) Kamalpani
- (D) Hridayeshwar

३८३. Which of the following places or coverage labels appears in the Chapter 7 title?

- (A) Consolidated Reading Tables
- (B) Ghoda Ghat Ratipad Belauch
- (C) Sulhani Naraun
- (D) Dharmapur-Deshe Hemnagar

३८४. Which of the following names appears in the Chapter 8 title?

- (A) Choa Lal
- (B) Agaru
- (C) Shrikar
- (D) Jay Ram

३८५. Which of the following places or coverage labels appears in the Chapter 8 title?

- (A) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur
- (B) Sulhani Naraun
- (C) Tilay Ratanpur-Rabhida-Banaili
- (D) Ghoda Ghat Ratipad Belauch

३८६. Which of the following names appears in the Chapter 9 title?

- (A) Ajwalal
- (B) Ravikar
- (C) Ratnakar
- (D) Keuntu

३८७. Which of the following places or coverage labels appears in the Chapter 9 title?

- (A) Jagatpur Mandar-Chuna-Chu Pur Belbadi
- (B) Jahanpur
- (C) Mahadev Digdhi
- (D) Badgam Darhiara Asura

३८८. Which of the following names appears in the Chapter 10 title?

- (A) Haveli-Radheli
- (B) Tilaknath
- (C) Pothia Sultanpur
- (D) Dharanidhar

३८९. Which of the following places or coverage labels appears in the Chapter 10 title?

- (A) Sandahpur Didhoy
- (B) Parwaha Asura Sakma
- (C) Badgam Shalampur
- (D) Baliyas Ogahi-Dwashay

३९०. Which of the following names appears in the Chapter 11 title?

- (A) Harinath
- (B) Madhusudan
- (C) Vasudev
- (D) Kamal Mohan

३९१. Which of the following places or coverage labels appears in the Chapter 11 title?

- (A) Singholi Mandar Danti
- (B) Ekhar Sangram Sirsia
- (C) Pakhaliya Mahishi Dharmapur Desh
- (D) Devhar Devhar Mul-Mu

३९३. Which of the following names appears in the Chapter 12 title?

- (A) Vachaspati
- (B) Meghnath
- (C) Khajuri-Bhikhari Mishra
- (D) Ratnapati-Jhingur

३९३. Which of the following places or coverage labels appears in the Chapter 12 title?

- (A) Gangora Budhwal
- (B) Dharmapur Baluak Dakshin Raghunathpur
- (C) Danti-Chopra Bakhari
- (D) Padmapur

३९४. Which of the following names appears in the Chapter 13 title?

- (A) Bhagirath
- (B) Hingu-Kamal
- (C) Ramchandra
- (D) Kouskidatt

३९५. Which of the following places or coverage labels appears in the Chapter 13 title?

- (A) Katayi-Anhara Belepothia
- (B) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur
- (C) Rajanpura Darhiara Koilakh
- (D) Tripurau Li Naraun

३९६. Which of the following names appears in the Chapter 14 title?

- (A) Babbhola
- (B) Nasira-Haveli Pokharia
- (C) Rajkumar
- (D) Brijmohan

३९७. Which of the following places or coverage labels appears in the Chapter 14 title?

- (A) Badhiyam Pawauli
- (B) Sulhani Naraun
- (C) Asura-Suptani Gangoli
- (D) Behat Khandwala-Parbaha

३९८. Which of the following names appears in the Chapter 15 title?

- (A) Mahamahopadhyay Batesh
- (B) Bhavani Kant
- (C) Harimohan
- (D) Nasira-Haveli Pokharia

३९९. Which of the following places or coverage labels appears in the Chapter 15 title?

- (A) Reference Apparatus
- (B) Birwan Batheli
- (C) Phoolsara
- (D) Sarouni

४००. Which of the following names appears in the Chapter 16 title?

- (A) Bhaynath
- (B) Mahamahopadhyay Prajapati
- (C) Abhiram
- (D) Pratapanath

४०१. Which of the following places or coverage labels appears in the Chapter 16 title?

- (A) Sulhani Naraun
- (B) Ekharā Sangram Sirsia
- (C) Jagatpur Mandar-Chuna-Chu Pur Belbadi
- (D) Badgam Darhiara-Dharmapur Salampur-Salempur

४०२. Which of the following names appears in the Chapter 17 title?

- (A) Jahanpur
- (B) Khadganarayan
- (C) Rangai
- (D) Tulakrishna

४०३. Which of the following places or coverage labels appears in the Chapter 17 title?

- (A) Khauāl Simbarwad
- (B) Majlishpur
- (C) Asura-Suptani Gangoli
- (D) Bhanupunur Panichobh

४०४. Which of the following names appears in the Chapter 18 title?

- (A) Shulpani
- (B) Bhulek
- (C) Prembihari
- (D) Kalanand

४०५. Which of the following places or coverage labels appears in the Chapter 18 title?

- (A) Badhiyam Pawauli
- (B) Nagwad Ghosot
- (C) Nasira Dighdi
- (D) Naili

४०६. Which of the following names appears in the Chapter 19 title?

- (A) Kanhaiya
- (B) Ratnapati-Jhingur
- (C) Kanhuraṁ
- (D) Ratneshwar

४०७. Which of the following places or coverage labels appears in the Chapter 19 title?

- (A) Pada
- (B) Sakuri Belauch
- (C) Rajanpura Darhiara Koilakh
- (D) Mahadev Digdhi

४०८. Which of the following names appears in the Chapter 20 title?

- (A) Krishnanand
- (B) Kamalpani
- (C) Vasukinath
- (D) Haridas

४०९. Which of the following places or coverage labels appears in the Chapter 20 title?

- (A) Consolidated Reading Tables
- (B) Satlakha-Satauli
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Ratauli Darhiara

४१०. Which of the following names appears in the Chapter 21 title?

- (A) Mahamahopadhyay Batesh
- (B) Jivdhar
- (C) Jagatmani
- (D) Bhola

४११. Which of the following places or coverage labels appears in the Chapter 21 title?

- (A) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (B) Parwaha Asura Sakma
- (C) Sodarpur Mani
- (D) Ekharā Sangram

४१२. Which of the following names appears in the Chapter 22 title?

- (A) Ramkrishna
- (B) Chakrapani
- (C) Raghupati
- (D) Meghnath

४१३. Which of the following places or coverage labels appears in the Chapter 22 title?

- (A) Ekharā Sangram Sirsia
- (B) Jagatpur Mandar-Chuna-Chu Pur Belbadi
- (C) Satlakha-Satauli
- (D) Behat Khandwala-Parbaha

४१४. Which of the following names appears in the Chapter 23 title?

- (A) Jagmohan
- (B) Bhola
- (C) Nardev
- (D) Kanharam

४१५. Which of the following places or coverage labels appears in the Chapter 23 title?

- (A) Naili
- (B) Kanhouli Parwaha
- (C) Ramai-Rahatmina-Bhadra
- (D) Jagatpur Mandar-Chuna-Chu Pur Belbadi

४१६. Which of the following names appears in the Chapter 24 title?

- (A) Vishwanath
- (B) Jiveshwar
- (C) Ruchikar
- (D) Khushi

४१७. Which of the following places or coverage labels appears in the Chapter 24 title?

- (A) Dom Tekari
- (B) Tilay Ratanpur-Rabhida-Banaili
- (C) Sodarpur Mani
- (D) Badhiyam Pawauli

४१८. Which of the following names appears in the Chapter 25 title?

- (A) Satyakavi Nityanand
- (B) Damodar
- (C) Bhagirath
- (D) Manbodh

४१९. Which of the following places or coverage labels appears in the Chapter 25 title?

- (A) Satlakha-Satauli
- (B) Raiyam Ghoshiyam
- (C) Bhanupunur Panichobh
- (D) Tilay Ratanpur-Rabhida-Banaili

४२०. Which of the following names appears in the Chapter 26 title?

- (A) Mitrakar
- (B) Umapati
- (C) Ramdev
- (D) Shivdas

४२१. Which of the following places or coverage labels appears in the Chapter 26 title?

- (A) Pothia Sultanpur
- (B) Sakuri Belauch
- (C) Hemnagar
- (D) Phoolsara

४२२. Which of the following names appears in the Chapter 27 title?

- (A) Ramdev
- (B) Harikar
- (C) Marriage Authority
- (D) Batesh

४२३. Which of the following places or coverage labels appears in the Chapter 27 title?

- (A) Badhiyam Pawauli
- (B) Hemnagar
- (C) Bhanupunur Panichobh
- (D) Shiva Hariam

४२४. Which of the following names appears in the Chapter 28 title?

- (A) Jagu
- (B) Belbadi Jhotan Jha
- (C) Vyakaran Halayudh
- (D) Jyotirvid Harishwar

४२५. Which of the following places or coverage labels appears in the Chapter 28 title?

- (A) Raiyam Ghoshiam
- (B) Phoolsara
- (C) Parwaha Asura Sakma
- (D) Ruchouli Ekharā

४२६. Which of the following names appears in the Chapter 29 title?

- (A) Shrinath
- (B) Mahidhar
- (C) Judge Rameshwar
- (D) Yagyapati

४२७. Which of the following places or coverage labels appears in the Chapter 29 title?

- (A) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur
- (B) Sulhani Naraun
- (C) Asi Ekharā
- (D) Padmapur

४२८. Which of the following names appears in the Chapter 30 title?

- (A) Chandeshwar
- (B) Vidyadhar
- (C) Dakra-Dihiya
- (D) Ravikar

४२९. Which of the following places or coverage labels appears in the Chapter 30 title?

- (A) Majlishpur
- (B) Devhar Devhar Mul-Mu
- (C) Tripurau Li Naraun
- (D) Jagatpur Mandar-Chuna-Chu Pur Belbadi

४३०. Which of the following names appears in the Chapter 31 title?

- (A) Jaydev
- (B) Vasudev
- (C) Sona Lal
- (D) Nandan

४३१. Which of the following places or coverage labels appears in the Chapter 31 title?

- (A) Ghoda Ghat Ratipad Belauch
- (B) Asi Ekharā
- (C) Nagwad Ghosot
- (D) Parwaha Asura Sakma

४३३. Which of the following names appears in the Chapter 32 title?

- (A) Nasira-Deshe Pada
- (B) Yajnik Parashuram
- (C) Satyakavi Nityanand
- (D) Abhiram

४३३. Which of the following places or coverage labels appears in the Chapter 32 title?

- (A) Asi Ekharā
- (B) Ruchouli Ekharā
- (C) Reference Apparatus
- (D) Kanhouli Parwaha

४३४. Which of the following names appears in the Chapter 33 title?

- (A) Nandan
- (B) Prithvidhar
- (C) Palasi
- (D) Gondwara-Phulbadiya

४३५. Which of the following places or coverage labels appears in the Chapter 33 title?

- (A) Padmapur
- (B) Gangora Budhwal
- (C) Khauā Simbarwad
- (D) Rajanpura Darhiara Koilakh

४३६. Which of the following names appears in the Chapter 34 title?

- (A) Prembihari
- (B) Jagu
- (C) Buddhinath
- (D) Nasira-Haveli Sauria

४३७. Which of the following places or coverage labels appears in the Chapter 34 title?

- (A) Badhiyam Pawauli
- (B) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur
- (C) Singholi Mandar Danti
- (D) Dom Tekari

४३८. Which of the following names appears in the Chapter 35 title?

- (A) Jaykar
- (B) Ufarail Khokha
- (C) Ratneshwar
- (D) Dharanidhar

४३९. Which of the following places or coverage labels appears in the Chapter 35 title?

- (A) Naili
- (B) Ramai-Rahatmina-Bhadra
- (C) Dharmapur-Deshe Hemnagar
- (D) Devhar Devhar Mul-Mu

४४०. Which of the following names appears in the Chapter 36 title?

- (A) Delhan
- (B) Kalidatt
- (C) Janardan
- (D) Dom Tekari

४४१. Which of the following places or coverage labels appears in the Chapter 36 title?

- (A) Shandilya-Gotre Brahmpura Sako(b)ra-Kobara
- (B) Parwaha Asura Sakma
- (C) Ratauli Darhiara
- (D) Pothia Sultanpur

४४२. Which of the following names appears in the Chapter 37 title?

- (A) Domai
- (B) Ruchikar
- (C) Lotan
- (D) Dalu

४४३. Which of the following places or coverage labels appears in the Chapter 37 title?

- (A) Masuria-Alay
- (B) Kanhouli Parwaha
- (C) Dharmapur Baluak Dakshin Raghunathpur
- (D) Devhar Devhar Mul-Mu

४४४. Which of the following names appears in the Chapter 38 title?

- (A) Radhanath
- (B) Anantalal
- (C) Jaydev
- (D) Dom Tekari

४४५. Which of the following places or coverage labels appears in the Chapter 38 title?

- (A) Ekharā Sangram
- (B) Bhanupunur Panichobh
- (C) Satlakha-Satauli
- (D) Birwan Batheli

४४६. Which of the following names appears in the Chapter 39 title?

- (A) Damodar
- (B) Hariram
- (C) Bhorilal Jha
- (D) Krishnadev

४४७. Which of the following places or coverage labels appears in the Chapter 39 title?

- (A) Ekharā Sangram Sirsia
- (B) Pakhaliya Mahishi Dharmapur Desh
- (C) Behat Khandwala-Parbaha
- (D) Majlishpur

886. Which of the following places or coverage labels appears in the Chapter 40 title?

- (A) Banaili
- (B) Reference Apparatus
- (C) Pothia Sultanpur
- (D) Badgam Shalampur

888. In the Volume V contents, “Script” is explicitly attached to which chapter title?

- (A) Chapter 14
- (B) Chapter 1
- (C) Chapter 8
- (D) Chapter 11

890. In the Volume V contents, “Abbreviations” is explicitly attached to which chapter title?

- (A) Chapter 20
- (B) Chapter 1
- (C) Chapter 4
- (D) Chapter 7

892. In the Volume V contents, “Lineage Logic” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 26
- (C) Chapter 7
- (D) Chapter 1

894. In the Volume V contents, “Marriage Authority” is explicitly attached to which chapter title?

- (A) Chapter 17
- (B) Chapter 1
- (C) Chapter 29
- (D) Chapter 24

896. In the Volume V contents, “Vallal Sen” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 16
- (C) Chapter 3
- (D) Chapter 33

898. In the Volume V contents, “Mahamahopadhyay Halayudh” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 18
- (C) Chapter 3
- (D) Chapter 2

899. In the Volume V contents, “Jayaditya” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 34
- (C) Chapter 12
- (D) Chapter 28

୪୫୬. In the Volume V contents, “Dhirakant” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 6
- (C) Chapter 37
- (D) Chapter 4

୪୫୭. In the Volume V contents, “Anantalal” is explicitly attached to which chapter title?

- (A) Chapter 31
- (B) Chapter 7
- (C) Chapter 6
- (D) Chapter 19

୪୫୮. In the Volume V contents, “Ram Sundar” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 4
- (C) Chapter 6
- (D) Chapter 13

୪୫୯. In the Volume V contents, “Bhim” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 23
- (C) Chapter 40
- (D) Chapter 7

୪୬୦. In the Volume V contents, “Manohar” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 7
- (C) Chapter 4
- (D) Chapter 35

୪୬୧. In the Volume V contents, “Harishwar” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 6
- (C) Chapter 39
- (D) Chapter 34

୪୬୨. In the Volume V contents, “Mohanlal” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 34
- (C) Chapter 38
- (D) Chapter 2

୪୬୩. In the Volume V contents, “Chaturanan” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 7
- (C) Chapter 18
- (D) Chapter 31

୪୬୪. In the Volume V contents, “Agaru” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 26
- (C) Chapter 30
- (D) Chapter 8

୪୬୫. In the Volume V contents, “Banaili Dyodhi” is explicitly attached to which chapter title?

- (A) Chapter 29
- (B) Chapter 39
- (C) Chapter 25
- (D) Chapter 8

୪୬୬. In the Volume V contents, “Rai Jahad Singh” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 12
- (C) Chapter 8
- (D) Chapter 26

୪୬୭. In the Volume V contents, “Rai Brajraj Singh” is explicitly attached to which chapter title?

- (A) Chapter 3
- (B) Chapter 29
- (C) Chapter 33
- (D) Chapter 8

୪୬୮. In the Volume V contents, “Rai Pachkaudi” is explicitly attached to which chapter title?

- (A) Chapter 14
- (B) Chapter 39
- (C) Chapter 29
- (D) Chapter 8

୪୬୯. In the Volume V contents, “Ravikar” is explicitly attached to which chapter title?

- (A) Chapter 16
- (B) Chapter 31
- (C) Chapter 36
- (D) Chapter 9

୪୭୦. In the Volume V contents, “Bhakta Kavi Dhanapati” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 25
- (C) Chapter 1
- (D) Chapter 30

୪୭୧. In the Volume V contents, “Govardhan” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 32
- (C) Chapter 28
- (D) Chapter 37

୪୭୨. In the Volume V contents, “Kalidatt” is explicitly attached to which chapter title?

- (A) Chapter 28
- (B) Chapter 13
- (C) Chapter 9
- (D) Chapter 27

୪୭୩. In the Volume V contents, “Manna Lal” is explicitly attached to which chapter title?

- (A) Chapter 37
- (B) Chapter 10
- (C) Chapter 9
- (D) Chapter 23

୪୭୪. In the Volume V contents, “Pranmohan” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 27
- (C) Chapter 26
- (D) Chapter 9

୪୭୫. In the Volume V contents, “Padmanabh” is explicitly attached to which chapter title?

- (A) Chapter 10
- (B) Chapter 37
- (C) Chapter 11
- (D) Chapter 20

୪୭୬. In the Volume V contents, “Pathak Mohan” is explicitly attached to which chapter title?

- (A) Chapter 10
- (B) Chapter 38
- (C) Chapter 35
- (D) Chapter 9

୪୭୭. In the Volume V contents, “Baliyas Ekma Barahkona” is explicitly attached to which chapter title?

- (A) Chapter 5
- (B) Chapter 10
- (C) Chapter 37
- (D) Chapter 12

୪୭୮. In the Volume V contents, “Sitikanth” is explicitly attached to which chapter title?

- (A) Chapter 22
- (B) Chapter 23
- (C) Chapter 32
- (D) Chapter 11

୪୭୯. In the Volume V contents, “Hingu-Mangu” is explicitly attached to which chapter title?

- (A) Chapter 40
- (B) Chapter 11
- (C) Chapter 34
- (D) Chapter 25

४८०. In the Volume V contents, “Roshan” is explicitly attached to which chapter title?

- (A) Chapter 11
- (B) Chapter 22
- (C) Chapter 20
- (D) Chapter 19

४८१. In the Volume V contents, “Babhola” is explicitly attached to which chapter title?

- (A) Chapter 11
- (B) Chapter 29
- (C) Chapter 14
- (D) Chapter 3

४८२. In the Volume V contents, “Kavi Keshari Bhim” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 18
- (C) Chapter 10
- (D) Chapter 36

४८३. In the Volume V contents, “Satyakavi Nityanand” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 10
- (C) Chapter 12
- (D) Chapter 26

४८४. In the Volume V contents, “Hingu-Kamal” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 16
- (C) Chapter 13
- (D) Chapter 24

४८५. In the Volume V contents, “Matinath” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 31
- (C) Chapter 13
- (D) Chapter 40

४८६. In the Volume V contents, “Hira” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 28
- (C) Chapter 13
- (D) Chapter 4

४८७. In the Volume V contents, “Chiranjeev” is explicitly attached to which chapter title?

- (A) Chapter 11
- (B) Chapter 14
- (C) Chapter 35
- (D) Chapter 13

- 886. In the Volume V contents, “Ugramani” is explicitly attached to which chapter title?**
- (A) Chapter 13
 - (B) Chapter 18
 - (C) Chapter 25
 - (D) Chapter 10
- 887. In the Volume V contents, “Sundarmani” is explicitly attached to which chapter title?**
- (A) Chapter 13
 - (B) Chapter 4
 - (C) Chapter 38
 - (D) Chapter 37
- 888. In the Volume V contents, “Devaraj Singh” is explicitly attached to which chapter title?**
- (A) Chapter 22
 - (B) Chapter 23
 - (C) Chapter 13
 - (D) Chapter 26
- 889. In the Volume V contents, “Brijmohan” is explicitly attached to which chapter title?**
- (A) Chapter 25
 - (B) Chapter 24
 - (C) Chapter 31
 - (D) Chapter 14
- 890. In the Volume V contents, “Anand Mohan” is explicitly attached to which chapter title?**
- (A) Chapter 39
 - (B) Chapter 17
 - (C) Chapter 14
 - (D) Chapter 32
- 891. In the Volume V contents, “Kamal Mohan” is explicitly attached to which chapter title?**
- (A) Chapter 13
 - (B) Chapter 14
 - (C) Chapter 7
 - (D) Chapter 26
- 892. In the Volume V contents, “Babuji” is explicitly attached to which chapter title?**
- (A) Chapter 2
 - (B) Chapter 24
 - (C) Chapter 35
 - (D) Chapter 14
- 893. In the Volume V contents, “Jagu” is explicitly attached to which chapter title?**
- (A) Chapter 20
 - (B) Chapter 14
 - (C) Chapter 36
 - (D) Chapter 21

୪୯୫. In the Volume V contents, “Harijiv” is explicitly attached to which chapter title?

- (A) Chapter 38
- (B) Chapter 14
- (C) Chapter 34
- (D) Chapter 12

୪୯୬. In the Volume V contents, “Haladhar” is explicitly attached to which chapter title?

- (A) Chapter 4
- (B) Chapter 15
- (C) Chapter 37
- (D) Chapter 1

୪୯୭. In the Volume V contents, “Jay Ram” is explicitly attached to which chapter title?

- (A) Chapter 16
- (B) Chapter 40
- (C) Chapter 38
- (D) Chapter 32

୪୯୮. In the Volume V contents, “Raghunath” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 40
- (C) Chapter 27
- (D) Chapter 16

୫୦୦. In the Volume V contents, “Chandidatt” is explicitly attached to which chapter title?

- (A) Chapter 1
- (B) Chapter 32
- (C) Chapter 10
- (D) Chapter 16

୫୦୧. In the Volume V contents, “Pyarelal” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 39
- (C) Chapter 16
- (D) Chapter 9

୫୦୨. In the Volume V contents, “Upendra” is explicitly attached to which chapter title?

- (A) Chapter 29
- (B) Chapter 9
- (C) Chapter 16
- (D) Chapter 33

୫୦୩. In the Volume V contents, “Jahanpur” is explicitly attached to which chapter title?

- (A) Chapter 1
- (B) Chapter 17
- (C) Chapter 13
- (D) Chapter 5

५०४. In the Volume V contents, “Jamua-Baradbata” is explicitly attached to which chapter title?

- (A) Chapter 5
- (B) Chapter 24
- (C) Chapter 30
- (D) Chapter 17

५०५. In the Volume V contents, “Chikni” is explicitly attached to which chapter title?

- (A) Chapter 28
- (B) Chapter 22
- (C) Chapter 17
- (D) Chapter 13

५०६. In the Volume V contents, “Rahua-Balua” is explicitly attached to which chapter title?

- (A) Chapter 40
- (B) Chapter 17
- (C) Chapter 16
- (D) Chapter 33

५०७. In the Volume V contents, “Mahamahopadhyay Prajapati” is explicitly attached to which chapter title?

- (A) Chapter 17
- (B) Chapter 19
- (C) Chapter 1
- (D) Chapter 13

५०८. In the Volume V contents, “Ganapati” is explicitly attached to which chapter title?

- (A) Chapter 25
- (B) Chapter 23
- (C) Chapter 17
- (D) Chapter 33

५०९. In the Volume V contents, “Bhulek” is explicitly attached to which chapter title?

- (A) Chapter 33
- (B) Chapter 3
- (C) Chapter 32
- (D) Chapter 18

५१०. In the Volume V contents, “Bhavanand” is explicitly attached to which chapter title?

- (A) Chapter 40
- (B) Chapter 37
- (C) Chapter 18
- (D) Chapter 1

५११. In the Volume V contents, “Anand” is explicitly attached to which chapter title?

- (A) Chapter 18
- (B) Chapter 26
- (C) Chapter 30
- (D) Chapter 17

५१३. In the Volume V contents, “Bhairav” is explicitly attached to which chapter title?

- (A) Chapter 39
- (B) Chapter 3
- (C) Chapter 7
- (D) Chapter 18

५१३. In the Volume V contents, “Manmohan” is explicitly attached to which chapter title?

- (A) Chapter 8
- (B) Chapter 18
- (C) Chapter 1
- (D) Chapter 30

५१४. In the Volume V contents, “Ramanikant” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 26
- (C) Chapter 18
- (D) Chapter 5

५१५. In the Volume V contents, “Pashupatinath” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 2
- (C) Chapter 39
- (D) Chapter 18

५१६. In the Volume V contents, “Dharmanand” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 6
- (C) Chapter 15
- (D) Chapter 18

५१७. In the Volume V contents, “Kanhaiya” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 6
- (C) Chapter 19
- (D) Chapter 5

५१८. In the Volume V contents, “Dwarikanath” is explicitly attached to which chapter title?

- (A) Chapter 16
- (B) Chapter 38
- (C) Chapter 17
- (D) Chapter 19

५१९. In the Volume V contents, “Prayagdatt” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 13
- (C) Chapter 33
- (D) Chapter 19

420. In the Volume V contents, “Rohini” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 29
- (C) Chapter 19
- (D) Chapter 32

421. In the Volume V contents, “Vishnudatt” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 22
- (C) Chapter 31
- (D) Chapter 30

422. In the Volume V contents, “Jagatmani” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 19
- (C) Chapter 37
- (D) Chapter 36

423. In the Volume V contents, “Kamalpani” is explicitly attached to which chapter title?

- (A) Chapter 38
- (B) Chapter 2
- (C) Chapter 4
- (D) Chapter 20

424. In the Volume V contents, “Devdhar” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 20
- (C) Chapter 5
- (D) Chapter 37

425. In the Volume V contents, “the Poet-Line” is explicitly attached to which chapter title?

- (A) Chapter 20
- (B) Chapter 6
- (C) Chapter 15
- (D) Chapter 34

426. In the Volume V contents, “Meghnath” is explicitly attached to which chapter title?

- (A) Chapter 33
- (B) Chapter 20
- (C) Chapter 22
- (D) Chapter 35

427. In the Volume V contents, “Gungu-Manti” is explicitly attached to which chapter title?

- (A) Chapter 30
- (B) Chapter 9
- (C) Chapter 20
- (D) Chapter 1

૫૨૮. In the Volume V contents, “Ramai-Darhiara Ratauli” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 12
- (C) Chapter 20
- (D) Chapter 8

૫૨૯. In the Volume V contents, “Pothia Sultanpur” is explicitly attached to which chapter title?

- (A) Chapter 35
- (B) Chapter 28
- (C) Chapter 36
- (D) Chapter 21

૫૩૦. In the Volume V contents, “Palasi” is explicitly attached to which chapter title?

- (A) Chapter 4
- (B) Chapter 5
- (C) Chapter 22
- (D) Chapter 21

૫૩૧. In the Volume V contents, “Belbadi Jhotan Jha” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 21
- (C) Chapter 20
- (D) Chapter 28

૫૩૨. In the Volume V contents, “Shripur-Deshe Kodhila” is explicitly attached to which chapter title?

- (A) Chapter 29
- (B) Chapter 27
- (C) Chapter 21
- (D) Chapter 9

૫૩૩. In the Volume V contents, “Chakrapani” is explicitly attached to which chapter title?

- (A) Chapter 10
- (B) Chapter 22
- (C) Chapter 36
- (D) Chapter 30

૫૩૪. In the Volume V contents, “Prithvidhar” is explicitly attached to which chapter title?

- (A) Chapter 20
- (B) Chapter 26
- (C) Chapter 22
- (D) Chapter 29

૫૩૫. In the Volume V contents, “Purushottam” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 14
- (C) Chapter 36
- (D) Chapter 22

५३६. In the Volume V contents, “Shrikar” is explicitly attached to which chapter title?

- (A) Chapter 22
- (B) Chapter 7
- (C) Chapter 37
- (D) Chapter 25

५३७. In the Volume V contents, “Maan” is explicitly attached to which chapter title?

- (A) Chapter 17
- (B) Chapter 22
- (C) Chapter 18
- (D) Chapter 7

५३८. In the Volume V contents, “Murari” is explicitly attached to which chapter title?

- (A) Chapter 38
- (B) Chapter 25
- (C) Chapter 32
- (D) Chapter 22

५३९. In the Volume V contents, “Ratnapani” is explicitly attached to which chapter title?

- (A) Chapter 5
- (B) Chapter 36
- (C) Chapter 22
- (D) Chapter 29

५४०. In the Volume V contents, “Kouskidatt” is explicitly attached to which chapter title?

- (A) Chapter 26
- (B) Chapter 22
- (C) Chapter 35
- (D) Chapter 27

५४१. In the Volume V contents, “Mushtauli-Phulwadi-Chakradhar” is explicitly attached to which chapter title?

- (A) Chapter 22
- (B) Chapter 37
- (C) Chapter 2
- (D) Chapter 29

५४२. In the Volume V contents, “Satlakha-Dharmapur-Barahkona-Tirasi” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 12
- (C) Chapter 11
- (D) Chapter 22

५४३. In the Volume V contents, “Nardev” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 25
- (C) Chapter 23
- (D) Chapter 40

૫૪૪. In the Volume V contents, “Arjun” is explicitly attached to which chapter title?

- (A) Chapter 37
- (B) Chapter 21
- (C) Chapter 23
- (D) Chapter 30

૫૪૫. In the Volume V contents, “Gopal” is explicitly attached to which chapter title?

- (A) Chapter 14
- (B) Chapter 4
- (C) Chapter 23
- (D) Chapter 9

૫૪૬. In the Volume V contents, “Rajora-Mandar Sheshansh” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 23
- (C) Chapter 27
- (D) Chapter 10

૫૪૭. In the Volume V contents, “Khawaspur” is explicitly attached to which chapter title?

- (A) Chapter 33
- (B) Chapter 1
- (C) Chapter 23
- (D) Chapter 20

૫૪૮. In the Volume V contents, “Bakhri-Harshdatt Jha” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 10
- (C) Chapter 25
- (D) Chapter 23

૫૪૯. In the Volume V contents, “Batesh” is explicitly attached to which chapter title?

- (A) Chapter 21
- (B) Chapter 10
- (C) Chapter 24
- (D) Chapter 15

૫૫૦. In the Volume V contents, “Gondi” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 24
- (C) Chapter 38
- (D) Chapter 20

૫૫૧. In the Volume V contents, “Krishn” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 17
- (C) Chapter 4
- (D) Chapter 24

५५२. In the Volume V contents, “Modinath” is explicitly attached to which chapter title?
- (A) Chapter 7
 - (B) Chapter 32
 - (C) Chapter 19
 - (D) Chapter 24
५५३. In the Volume V contents, “Radhanath” is explicitly attached to which chapter title?
- (A) Chapter 15
 - (B) Chapter 10
 - (C) Chapter 8
 - (D) Chapter 24
५५४. In the Volume V contents, “Khajuri-Bhikhari Mishra” is explicitly attached to which chapter title?
- (A) Chapter 38
 - (B) Chapter 24
 - (C) Chapter 34
 - (D) Chapter 11
५५५. In the Volume V contents, “Manbodh” is explicitly attached to which chapter title?
- (A) Chapter 25
 - (B) Chapter 30
 - (C) Chapter 17
 - (D) Chapter 16
५५६. In the Volume V contents, “Mangani Ram” is explicitly attached to which chapter title?
- (A) Chapter 37
 - (B) Chapter 25
 - (C) Chapter 9
 - (D) Chapter 1
५५७. In the Volume V contents, “Tilaknath” is explicitly attached to which chapter title?
- (A) Chapter 31
 - (B) Chapter 25
 - (C) Chapter 24
 - (D) Chapter 20
५५८. In the Volume V contents, “Chandranath” is explicitly attached to which chapter title?
- (A) Chapter 9
 - (B) Chapter 25
 - (C) Chapter 32
 - (D) Chapter 17
५५९. In the Volume V contents, “Nasira-Haveli Pokharia” is explicitly attached to which chapter title?
- (A) Chapter 25
 - (B) Chapter 6
 - (C) Chapter 18
 - (D) Chapter 19

440. In the Volume V contents, “Krishnamohan” is explicitly attached to which chapter title?

- (A) Chapter 35
- (B) Chapter 25
- (C) Chapter 39
- (D) Chapter 1

441. In the Volume V contents, “Kanchinath Kiran” is explicitly attached to which chapter title?

- (A) Chapter 25
- (B) Chapter 4
- (C) Chapter 15
- (D) Chapter 22

442. In the Volume V contents, “Shivdas” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 40
- (C) Chapter 26
- (D) Chapter 33

443. In the Volume V contents, “Tivyakara” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 26
- (C) Chapter 14
- (D) Chapter 34

444. In the Volume V contents, “Purai” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 30
- (C) Chapter 36
- (D) Chapter 26

445. In the Volume V contents, “Devanand” is explicitly attached to which chapter title?

- (A) Chapter 11
- (B) Chapter 7
- (C) Chapter 36
- (D) Chapter 26

446. In the Volume V contents, “Ratnapati-Jhingur” is explicitly attached to which chapter title?

- (A) Chapter 21
- (B) Chapter 26
- (C) Chapter 19
- (D) Chapter 1

447. In the Volume V contents, “Gauridatt” is explicitly attached to which chapter title?

- (A) Chapter 26
- (B) Chapter 27
- (C) Chapter 4
- (D) Chapter 9

૫૬૮. In the Volume V contents, “Buddhinath” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 26
- (C) Chapter 22
- (D) Chapter 7

૫૬૯. In the Volume V contents, “Rajkumar” is explicitly attached to which chapter title?

- (A) Chapter 23
- (B) Chapter 38
- (C) Chapter 4
- (D) Chapter 26

૫૭૦. In the Volume V contents, “Vasukinath” is explicitly attached to which chapter title?

- (A) Chapter 28
- (B) Chapter 19
- (C) Chapter 26
- (D) Chapter 24

૫૭૧. In the Volume V contents, “Ramdev” is explicitly attached to which chapter title?

- (A) Chapter 27
- (B) Chapter 1
- (C) Chapter 38
- (D) Chapter 31

૫૭૨. In the Volume V contents, “Thitho” is explicitly attached to which chapter title?

- (A) Chapter 17
- (B) Chapter 27
- (C) Chapter 25
- (D) Chapter 21

૫૭૩. In the Volume V contents, “Jiveshwar” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 27
- (C) Chapter 5
- (D) Chapter 25

૫૭૪. In the Volume V contents, “Bhanukar” is explicitly attached to which chapter title?

- (A) Chapter 27
- (B) Chapter 15
- (C) Chapter 16
- (D) Chapter 7

૫૭૫. In the Volume V contents, “Chandrakar” is explicitly attached to which chapter title?

- (A) Chapter 27
- (B) Chapter 24
- (C) Chapter 19
- (D) Chapter 32

૧૭૬. In the Volume V contents, “Jivdhar” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 39
- (C) Chapter 27
- (D) Chapter 31

૧૭૭. In the Volume V contents, “Hingu” is explicitly attached to which chapter title?

- (A) Chapter 17
- (B) Chapter 27
- (C) Chapter 35
- (D) Chapter 33

૧૭૮. In the Volume V contents, “Anantram” is explicitly attached to which chapter title?

- (A) Chapter 31
- (B) Chapter 19
- (C) Chapter 14
- (D) Chapter 27

૧૭૯. In the Volume V contents, “Bhavdev” is explicitly attached to which chapter title?

- (A) Chapter 20
- (B) Chapter 27
- (C) Chapter 29
- (D) Chapter 12

૧૮૦. In the Volume V contents, “Ranjan” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 40
- (C) Chapter 31
- (D) Chapter 27

૧૮૧. In the Volume V contents, “Jyotirvid Harishwar” is explicitly attached to which chapter title?

- (A) Chapter 28
- (B) Chapter 4
- (C) Chapter 38
- (D) Chapter 9

૧૮૨. In the Volume V contents, “Gunishwar” is explicitly attached to which chapter title?

- (A) Chapter 20
- (B) Chapter 1
- (C) Chapter 23
- (D) Chapter 28

૧૮૩. In the Volume V contents, “Hridayeshwar” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 28
- (C) Chapter 16
- (D) Chapter 29

५८४. In the Volume V contents, “Baburaiya” is explicitly attached to which chapter title?

- (A) Chapter 28
- (B) Chapter 35
- (C) Chapter 31
- (D) Chapter 32

५८५. In the Volume V contents, “Vyakaran Ramchandra” is explicitly attached to which chapter title?

- (A) Chapter 35
- (B) Chapter 28
- (C) Chapter 22
- (D) Chapter 25

५८६. In the Volume V contents, “Shrotriya Gangesh” is explicitly attached to which chapter title?

- (A) Chapter 11
- (B) Chapter 28
- (C) Chapter 9
- (D) Chapter 20

५८७. In the Volume V contents, “Dharbharan” is explicitly attached to which chapter title?

- (A) Chapter 22
- (B) Chapter 28
- (C) Chapter 40
- (D) Chapter 9

५८८. In the Volume V contents, “Judge Rameshwar” is explicitly attached to which chapter title?

- (A) Chapter 39
- (B) Chapter 28
- (C) Chapter 15
- (D) Chapter 38

५८९. In the Volume V contents, “Mahidhar” is explicitly attached to which chapter title?

- (A) Chapter 3
- (B) Chapter 29
- (C) Chapter 16
- (D) Chapter 18

५९०. In the Volume V contents, “Udayakar” is explicitly attached to which chapter title?

- (A) Chapter 8
- (B) Chapter 38
- (C) Chapter 29
- (D) Chapter 23

५९१. In the Volume V contents, “Dalu” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 29
- (C) Chapter 2
- (D) Chapter 30

୫୯୨. In the Volume V contents, “Madhukar” is explicitly attached to which chapter title?

- (A) Chapter 35
- (B) Chapter 37
- (C) Chapter 29
- (D) Chapter 17

୫୯୩. In the Volume V contents, “Tulakrishna” is explicitly attached to which chapter title?

- (A) Chapter 28
- (B) Chapter 29
- (C) Chapter 1
- (D) Chapter 6

୫୯୪. In the Volume V contents, “Khokha Devanath Jha” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 28
- (C) Chapter 27
- (D) Chapter 29

୫୯୫. In the Volume V contents, “Jagmohan” is explicitly attached to which chapter title?

- (A) Chapter 28
- (B) Chapter 35
- (C) Chapter 39
- (D) Chapter 29

୫୯୬. In the Volume V contents, “Ufarail Khokha” is explicitly attached to which chapter title?

- (A) Chapter 39
- (B) Chapter 29
- (C) Chapter 8
- (D) Chapter 11

୫୯୭. In the Volume V contents, “Dakra-Dihiya” is explicitly attached to which chapter title?

- (A) Chapter 23
- (B) Chapter 36
- (C) Chapter 30
- (D) Chapter 35

୫୯୮. In the Volume V contents, “Gaurishwar” is explicitly attached to which chapter title?

- (A) Chapter 30
- (B) Chapter 8
- (C) Chapter 26
- (D) Chapter 4

୫୯୯. In the Volume V contents, “Mahamahopadhyay Harishwar” is explicitly attached to which chapter title?

- (A) Chapter 21
- (B) Chapter 22
- (C) Chapter 30
- (D) Chapter 12

❧❧. In the Volume V contents, “Saraswati Ram” is explicitly attached to which chapter title?

- (A) Chapter 18
- (B) Chapter 30
- (C) Chapter 7
- (D) Chapter 23

❧❧. In the Volume V contents, “Dharadhar” is explicitly attached to which chapter title?

- (A) Chapter 31
- (B) Chapter 30
- (C) Chapter 5
- (D) Chapter 40

❧❧. In the Volume V contents, “Raghudev” is explicitly attached to which chapter title?

- (A) Chapter 30
- (B) Chapter 9
- (C) Chapter 14
- (D) Chapter 21

❧❧. In the Volume V contents, “Ruchidev” is explicitly attached to which chapter title?

- (A) Chapter 15
- (B) Chapter 6
- (C) Chapter 30
- (D) Chapter 23

❧❧. In the Volume V contents, “Lakshmipati” is explicitly attached to which chapter title?

- (A) Chapter 8
- (B) Chapter 7
- (C) Chapter 33
- (D) Chapter 30

❧❧. In the Volume V contents, “Rudrapati” is explicitly attached to which chapter title?

- (A) Chapter 1
- (B) Chapter 14
- (C) Chapter 30
- (D) Chapter 17

❧❧. In the Volume V contents, “Divakar” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 26
- (C) Chapter 39
- (D) Chapter 31

❧❧. In the Volume V contents, “Buddhikar” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 11
- (C) Chapter 31
- (D) Chapter 17

૬૦૮. In the Volume V contents, “Govind” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 31
- (C) Chapter 22
- (D) Chapter 4

૬૦૯. In the Volume V contents, “Vidyapati” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 31
- (C) Chapter 5
- (D) Chapter 17

૬૧૦. In the Volume V contents, “Damodar” is explicitly attached to which chapter title?

- (A) Chapter 25
- (B) Chapter 22
- (C) Chapter 38
- (D) Chapter 31

૬૧૧. In the Volume V contents, “Ramnath” is explicitly attached to which chapter title?

- (A) Chapter 26
- (B) Chapter 31
- (C) Chapter 17
- (D) Chapter 40

૬૧૨. In the Volume V contents, “Agamacharya Devanath” is explicitly attached to which chapter title?

- (A) Chapter 40
- (B) Chapter 10
- (C) Chapter 22
- (D) Chapter 31

૬૧૩. In the Volume V contents, “Madhusudan” is explicitly attached to which chapter title?

- (A) Chapter 20
- (B) Chapter 28
- (C) Chapter 31
- (D) Chapter 16

૬૧૪. In the Volume V contents, “Haridas” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 31
- (C) Chapter 26
- (D) Chapter 10

૬૧૫. In the Volume V contents, “Shubhankar” is explicitly attached to which chapter title?

- (A) Chapter 8
- (B) Chapter 7
- (C) Chapter 5
- (D) Chapter 31

૬૧૬. In the Volume V contents, “Fakir” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 1
- (C) Chapter 22
- (D) Chapter 31

૬૧૭. In the Volume V contents, “Ishanchandra Thakur” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 31
- (C) Chapter 24
- (D) Chapter 37

૬૧૮. In the Volume V contents, “Lakshmidhar-Chitradhar” is explicitly attached to which chapter title?

- (A) Chapter 31
- (B) Chapter 33
- (C) Chapter 17
- (D) Chapter 37

૬૧૯. In the Volume V contents, “Dayashankar” is explicitly attached to which chapter title?

- (A) Chapter 31
- (B) Chapter 4
- (C) Chapter 34
- (D) Chapter 27

૬૨૦. In the Volume V contents, “Harishchandra” is explicitly attached to which chapter title?

- (A) Chapter 11
- (B) Chapter 24
- (C) Chapter 31
- (D) Chapter 12

૬૨૧. In the Volume V contents, “Bank Bihari” is explicitly attached to which chapter title?

- (A) Chapter 31
- (B) Chapter 29
- (C) Chapter 4
- (D) Chapter 33

૬૨૨. In the Volume V contents, “Prembihari” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 31
- (C) Chapter 38
- (D) Chapter 34

૬૨૩. In the Volume V contents, “Nasira-Deshe Pada” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 6
- (C) Chapter 35
- (D) Chapter 24

૬૨૪. In the Volume V contents, “Bhanjan” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 32
- (C) Chapter 11
- (D) Chapter 29

૬૨૫. In the Volume V contents, “Bhairam” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 21
- (C) Chapter 6
- (D) Chapter 32

૬૨૬. In the Volume V contents, “Kanhuram” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 37
- (C) Chapter 38
- (D) Chapter 39

૬૨૭. In the Volume V contents, “Shambhunath” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 29
- (C) Chapter 40
- (D) Chapter 31

૬૨૮. In the Volume V contents, “Kuli” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 32
- (C) Chapter 40
- (D) Chapter 25

૬૨૯. In the Volume V contents, “Bhaynath” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 32
- (C) Chapter 14
- (D) Chapter 19

૬૩૦. In the Volume V contents, “Pratapanath” is explicitly attached to which chapter title?

- (A) Chapter 23
- (B) Chapter 11
- (C) Chapter 32
- (D) Chapter 28

૬૩૧. In the Volume V contents, “Kalikant” is explicitly attached to which chapter title?

- (A) Chapter 10
- (B) Chapter 16
- (C) Chapter 34
- (D) Chapter 32

૬૩૨. In the Volume V contents, “Pokharia” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 4
- (C) Chapter 12
- (D) Chapter 19

૬૩૩. In the Volume V contents, “Nasira-Deshe Bhadari” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 27
- (C) Chapter 40
- (D) Chapter 31

૬૩૪. In the Volume V contents, “Gondwara-Phulbadiya” is explicitly attached to which chapter title?

- (A) Chapter 21
- (B) Chapter 33
- (C) Chapter 25
- (D) Chapter 28

૬૩૫. In the Volume V contents, “Haveli-Radheli” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 19
- (C) Chapter 33
- (D) Chapter 20

૬૩૬. In the Volume V contents, “Lotan” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 33
- (C) Chapter 22
- (D) Chapter 14

૬૩૭. In the Volume V contents, “Rudra” is explicitly attached to which chapter title?

- (A) Chapter 17
- (B) Chapter 33
- (C) Chapter 24
- (D) Chapter 2

૬૩૮. In the Volume V contents, “Rangai” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 27
- (C) Chapter 39
- (D) Chapter 33

૬૩૯. In the Volume V contents, “Shivdatt” is explicitly attached to which chapter title?

- (A) Chapter 33
- (B) Chapter 27
- (C) Chapter 1
- (D) Chapter 13

६४०. In the Volume V contents, “Pitambar” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 5
- (C) Chapter 7
- (D) Chapter 33

६४१. In the Volume V contents, “Dharanath” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 37
- (C) Chapter 33
- (D) Chapter 13

६४२. In the Volume V contents, “Khushi” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 17
- (C) Chapter 33
- (D) Chapter 38

६४३. In the Volume V contents, “Domai” is explicitly attached to which chapter title?

- (A) Chapter 15
- (B) Chapter 38
- (C) Chapter 30
- (D) Chapter 33

६४४. In the Volume V contents, “Bhola” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 33
- (C) Chapter 4
- (D) Chapter 5

६४५. In the Volume V contents, “Nasira-Haveli Sauria” is explicitly attached to which chapter title?

- (A) Chapter 33
- (B) Chapter 34
- (C) Chapter 37
- (D) Chapter 7

६४६. In the Volume V contents, “Ravidatt” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 16
- (C) Chapter 15
- (D) Chapter 22

६४७. In the Volume V contents, “Bhagirath” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 6
- (C) Chapter 27
- (D) Chapter 36

೩೪೬. In the Volume V contents, “Ramchandra” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 25
- (C) Chapter 29
- (D) Chapter 16

೩೪೭. In the Volume V contents, “Ratinath” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 34
- (C) Chapter 25
- (D) Chapter 36

೩೪೮. In the Volume V contents, “Kamal” is explicitly attached to which chapter title?

- (A) Chapter 34
- (B) Chapter 22
- (C) Chapter 19
- (D) Chapter 39

೩೪೯. In the Volume V contents, “Manorath” is explicitly attached to which chapter title?

- (A) Chapter 10
- (B) Chapter 34
- (C) Chapter 35
- (D) Chapter 1

೩೫೦. In the Volume V contents, “Rajaram” is explicitly attached to which chapter title?

- (A) Chapter 21
- (B) Chapter 34
- (C) Chapter 25
- (D) Chapter 5

೩೫೧. In the Volume V contents, “Jaykar” is explicitly attached to which chapter title?

- (A) Chapter 35
- (B) Chapter 27
- (C) Chapter 20
- (D) Chapter 3

೩೫೨. In the Volume V contents, “Sagar” is explicitly attached to which chapter title?

- (A) Chapter 35
- (B) Chapter 33
- (C) Chapter 37
- (D) Chapter 4

೩೫೩. In the Volume V contents, “Matikar” is explicitly attached to which chapter title?

- (A) Chapter 35
- (B) Chapter 6
- (C) Chapter 26
- (D) Chapter 11

୧୩୧. In the Volume V contents, “Lakshmikar” is explicitly attached to which chapter title?

- (A) Chapter 25
- (B) Chapter 22
- (C) Chapter 35
- (D) Chapter 31

୧୩୨. In the Volume V contents, “Kameshwar” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 31
- (C) Chapter 35
- (D) Chapter 17

୧୩୩. In the Volume V contents, “Rajoo” is explicitly attached to which chapter title?

- (A) Chapter 14
- (B) Chapter 27
- (C) Chapter 36
- (D) Chapter 35

୧୩୪. In the Volume V contents, “Haldhar” is explicitly attached to which chapter title?

- (A) Chapter 27
- (B) Chapter 20
- (C) Chapter 35
- (D) Chapter 32

୧୩୫. In the Volume V contents, “Narsingh” is explicitly attached to which chapter title?

- (A) Chapter 16
- (B) Chapter 11
- (C) Chapter 35
- (D) Chapter 24

୧୩୬. In the Volume V contents, “Brahmeshwar” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 1
- (C) Chapter 35
- (D) Chapter 27

୧୩୭. In the Volume V contents, “Haradatt” is explicitly attached to which chapter title?

- (A) Chapter 27
- (B) Chapter 37
- (C) Chapter 35
- (D) Chapter 28

୧୩୮. In the Volume V contents, “Krishnadev” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 35
- (C) Chapter 32
- (D) Chapter 31

୧୧୪. In the Volume V contents, “Nehal” is explicitly attached to which chapter title?

- (A) Chapter 27
- (B) Chapter 3
- (C) Chapter 21
- (D) Chapter 35

୧୧୫. In the Volume V contents, “Sitaram” is explicitly attached to which chapter title?

- (A) Chapter 16
- (B) Chapter 35
- (C) Chapter 7
- (D) Chapter 39

୧୧୬. In the Volume V contents, “Virnarayan” is explicitly attached to which chapter title?

- (A) Chapter 14
- (B) Chapter 36
- (C) Chapter 35
- (D) Chapter 33

୧୧୭. In the Volume V contents, “Ramdular” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 32
- (C) Chapter 35
- (D) Chapter 14

୧୧୮. In the Volume V contents, “Khadganarayan” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 35
- (C) Chapter 7
- (D) Chapter 17

୧୧୯. In the Volume V contents, “Delhan” is explicitly attached to which chapter title?

- (A) Chapter 23
- (B) Chapter 19
- (C) Chapter 36
- (D) Chapter 26

୧୨୦. In the Volume V contents, “Kanh” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 3
- (C) Chapter 10
- (D) Chapter 38

୧୨୧. In the Volume V contents, “Dharmnath” is explicitly attached to which chapter title?

- (A) Chapter 31
- (B) Chapter 19
- (C) Chapter 36
- (D) Chapter 11

૬૭૨. In the Volume V contents, “Vidyadhar” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 25
- (C) Chapter 36
- (D) Chapter 15

૬૭૩. In the Volume V contents, “Yashodhar” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 4
- (C) Chapter 36
- (D) Chapter 21

૬૭૪. In the Volume V contents, “Chintamani” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 23
- (C) Chapter 36
- (D) Chapter 20

૬૭૫. In the Volume V contents, “Narhari” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 3
- (C) Chapter 36
- (D) Chapter 16

૬૭૬. In the Volume V contents, “Rupnarayan” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 25
- (C) Chapter 36
- (D) Chapter 21

૬૭૭. In the Volume V contents, “Harikrishna” is explicitly attached to which chapter title?

- (A) Chapter 36
- (B) Chapter 10
- (C) Chapter 39
- (D) Chapter 4

૬૭૮. In the Volume V contents, “Krishnanand” is explicitly attached to which chapter title?

- (A) Chapter 5
- (B) Chapter 36
- (C) Chapter 13
- (D) Chapter 34

૬૭૯. In the Volume V contents, “Acharya Buddhinath” is explicitly attached to which chapter title?

- (A) Chapter 27
- (B) Chapter 21
- (C) Chapter 36
- (D) Chapter 9

୧୮୦. In the Volume V contents, “Anandkar” is explicitly attached to which chapter title?

- (A) Chapter 1
- (B) Chapter 37
- (C) Chapter 7
- (D) Chapter 19

୧୮୧. In the Volume V contents, “Mitrakar” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 33
- (C) Chapter 11
- (D) Chapter 37

୧୮୨. In the Volume V contents, “Jasai” is explicitly attached to which chapter title?

- (A) Chapter 2
- (B) Chapter 37
- (C) Chapter 39
- (D) Chapter 9

୧୮୩. In the Volume V contents, “Rajiv” is explicitly attached to which chapter title?

- (A) Chapter 4
- (B) Chapter 2
- (C) Chapter 18
- (D) Chapter 37

୧୮୪. In the Volume V contents, “Hariram” is explicitly attached to which chapter title?

- (A) Chapter 5
- (B) Chapter 8
- (C) Chapter 12
- (D) Chapter 37

୧୮୫. In the Volume V contents, “Vyakaran Halayudh” is explicitly attached to which chapter title?

- (A) Chapter 24
- (B) Chapter 39
- (C) Chapter 37
- (D) Chapter 27

୧୮୬. In the Volume V contents, “Nityanand” is explicitly attached to which chapter title?

- (A) Chapter 39
- (B) Chapter 2
- (C) Chapter 10
- (D) Chapter 37

୧୮୭. In the Volume V contents, “Kalanand” is explicitly attached to which chapter title?

- (A) Chapter 12
- (B) Chapter 27
- (C) Chapter 23
- (D) Chapter 37

६८८. In the Volume V contents, “Shardanand” is explicitly attached to which chapter title?

- (A) Chapter 32
- (B) Chapter 37
- (C) Chapter 10
- (D) Chapter 21

६८९. In the Volume V contents, “Kripanand” is explicitly attached to which chapter title?

- (A) Chapter 7
- (B) Chapter 34
- (C) Chapter 2
- (D) Chapter 37

६९०. In the Volume V contents, “Vibhuti” is explicitly attached to which chapter title?

- (A) Chapter 25
- (B) Chapter 13
- (C) Chapter 37
- (D) Chapter 36

६९१. In the Volume V contents, “Dom Tekari” is explicitly attached to which chapter title?

- (A) Chapter 29
- (B) Chapter 11
- (C) Chapter 38
- (D) Chapter 23

६९२. In the Volume V contents, “Chaturvedadhyarya Kamdev” is explicitly attached to which chapter title?

- (A) Chapter 25
- (B) Chapter 38
- (C) Chapter 21
- (D) Chapter 27

६९३. In the Volume V contents, “Yajnik Parashuram” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 27
- (C) Chapter 38
- (D) Chapter 37

६९४. In the Volume V contents, “Shridhar” is explicitly attached to which chapter title?

- (A) Chapter 15
- (B) Chapter 25
- (C) Chapter 38
- (D) Chapter 8

६९५. In the Volume V contents, “Shrirang” is explicitly attached to which chapter title?

- (A) Chapter 19
- (B) Chapter 9
- (C) Chapter 38
- (D) Chapter 31

୧୧୬. In the Volume V contents, “Ratneshwar” is explicitly attached to which chapter title?

- (A) Chapter 39
- (B) Chapter 2
- (C) Chapter 38
- (D) Chapter 32

୧୧୭. In the Volume V contents, “Gangeshwar” is explicitly attached to which chapter title?

- (A) Chapter 18
- (B) Chapter 40
- (C) Chapter 12
- (D) Chapter 38

୧୧୮. In the Volume V contents, “Theghanand” is explicitly attached to which chapter title?

- (A) Chapter 38
- (B) Chapter 11
- (C) Chapter 19
- (D) Chapter 13

୧୧୯. In the Volume V contents, “Nena” is explicitly attached to which chapter title?

- (A) Chapter 13
- (B) Chapter 38
- (C) Chapter 34
- (D) Chapter 4

୧୨୦. In the Volume V contents, “Panchanand” is explicitly attached to which chapter title?

- (A) Chapter 21
- (B) Chapter 38
- (C) Chapter 16
- (D) Chapter 32

୧୨୧. In the Volume V contents, “Mahinarayan” is explicitly attached to which chapter title?

- (A) Chapter 38
- (B) Chapter 20
- (C) Chapter 6
- (D) Chapter 27

୧୨୨. In the Volume V contents, “Bhorilal Jha” is explicitly attached to which chapter title?

- (A) Chapter 6
- (B) Chapter 31
- (C) Chapter 39
- (D) Chapter 4

୧୨୩. In the Volume V contents, “Choa Lal” is explicitly attached to which chapter title?

- (A) Chapter 5
- (B) Chapter 38
- (C) Chapter 39
- (D) Chapter 29

୭୦୪. In the Volume V contents, “Sona Lal” is explicitly attached to which chapter title?
- (A) Chapter 28
 - (B) Chapter 26
 - (C) Chapter 36
 - (D) Chapter 39
୭୦୫. In the Volume V contents, “Achmit Lal” is explicitly attached to which chapter title?
- (A) Chapter 39
 - (B) Chapter 2
 - (C) Chapter 7
 - (D) Chapter 11
୭୦୬. In the Volume V contents, “Ajwalal” is explicitly attached to which chapter title?
- (A) Chapter 23
 - (B) Chapter 36
 - (C) Chapter 39
 - (D) Chapter 40
୭୦୭. In the Volume V contents, “Bhupal Lal” is explicitly attached to which chapter title?
- (A) Chapter 30
 - (B) Chapter 10
 - (C) Chapter 6
 - (D) Chapter 39
୭୦୮. In the Volume V contents, “Achkalal” is explicitly attached to which chapter title?
- (A) Chapter 9
 - (B) Chapter 39
 - (C) Chapter 35
 - (D) Chapter 18
୭୦୯. In the Volume V contents, “Banmali” is explicitly attached to which chapter title?
- (A) Chapter 24
 - (B) Chapter 14
 - (C) Chapter 12
 - (D) Chapter 39
୭୧୦. In the Volume V contents, “Bhavani Kant” is explicitly attached to which chapter title?
- (A) Chapter 23
 - (B) Chapter 40
 - (C) Chapter 39
 - (D) Chapter 18
୭୧୧. In the Volume V contents, “Madhurapati” is explicitly attached to which chapter title?
- (A) Chapter 12
 - (B) Chapter 26
 - (C) Chapter 39
 - (D) Chapter 11

୭୧୨. In the Volume V contents, “Lalbihari” is explicitly attached to which chapter title?

- (A) Chapter 39
- (B) Chapter 22
- (C) Chapter 4
- (D) Chapter 1

୭୧୩. In the Volume V contents, “Mahopadhyaya Shrinath” is explicitly attached to which chapter title?

- (A) Chapter 39
- (B) Chapter 37
- (C) Chapter 6
- (D) Chapter 16

୭୧୪. In the Volume V contents, “Chandeshwar” is explicitly attached to which chapter title?

- (A) Chapter 9
- (B) Chapter 33
- (C) Chapter 13
- (D) Chapter 39

୭୧୫. In the Volume V contents, “Phoolsara” is explicitly attached to which chapter coverage?

- (A) Chapter 4
- (B) Chapter 38
- (C) Chapter 2
- (D) Chapter 3

୭୧୬. In the Volume V contents, “Haraut” is explicitly attached to which chapter coverage?

- (A) Chapter 15
- (B) Chapter 4
- (C) Chapter 3
- (D) Chapter 27

୭୧୭. In the Volume V contents, “Pothia Sultanpur” is explicitly attached to which chapter coverage?

- (A) Chapter 3
- (B) Chapter 11
- (C) Chapter 34
- (D) Chapter 40

୭୧୮. In the Volume V contents, “Varadaha” is explicitly attached to which chapter coverage?

- (A) Chapter 38
- (B) Chapter 20
- (C) Chapter 3
- (D) Chapter 18

୭୧୯. In the Volume V contents, “Majlishpur” is explicitly attached to which chapter coverage?

- (A) Chapter 20
- (B) Chapter 19
- (C) Chapter 3
- (D) Chapter 33

୭୨୦. In the Volume V contents, “Shiva Hariam” is explicitly attached to which chapter coverage?

- (A) Chapter 25
- (B) Chapter 29
- (C) Chapter 4
- (D) Chapter 6

୭୨୧. In the Volume V contents, “Sandahpur Didhoy” is explicitly attached to which chapter coverage?

- (A) Chapter 4
- (B) Chapter 2
- (C) Chapter 36
- (D) Chapter 13

୭୨୨. In the Volume V contents, “Danti-Chopra Bakhari” is explicitly attached to which chapter coverage?

- (A) Chapter 23
- (B) Chapter 36
- (C) Chapter 19
- (D) Chapter 4

୭୨୩. In the Volume V contents, “Mahadev Digdhi” is explicitly attached to which chapter coverage?

- (A) Chapter 5
- (B) Chapter 22
- (C) Chapter 16
- (D) Chapter 6

୭୨୪. In the Volume V contents, “Behat Khandwala-Parbaha” is explicitly attached to which chapter coverage?

- (A) Chapter 5
- (B) Chapter 6
- (C) Chapter 3
- (D) Chapter 29

୭୨୫. In the Volume V contents, “Padmapur” is explicitly attached to which chapter coverage?

- (A) Chapter 21
- (B) Chapter 5
- (C) Chapter 15
- (D) Chapter 11

୭୨୬. In the Volume V contents, “Pada” is explicitly attached to which chapter coverage?

- (A) Chapter 35
- (B) Chapter 5
- (C) Chapter 14
- (D) Chapter 11

୭୨୭. In the Volume V contents, “Dom Tekari” is explicitly attached to which chapter coverage?

- (A) Chapter 6
- (B) Chapter 23
- (C) Chapter 39
- (D) Chapter 19

୭୨୯. In the Volume V contents, “Ghoda Ghat Ratipad Belauch” is explicitly attached to which chapter coverage?

- (A) Chapter 8
- (B) Chapter 32
- (C) Chapter 33
- (D) Chapter 7

୭୩୦. In the Volume V contents, “Tilay Ratanpur-Rabhida-Banaili” is explicitly attached to which chapter coverage?

- (A) Chapter 35
- (B) Chapter 11
- (C) Chapter 8
- (D) Chapter 32

୭୩୧. In the Volume V contents, “Parwaha Asura Sakma” is explicitly attached to which chapter coverage?

- (A) Chapter 37
- (B) Chapter 8
- (C) Chapter 38
- (D) Chapter 31

୭୩୨. In the Volume V contents, “Badgam Darhiara Asura” is explicitly attached to which chapter coverage?

- (A) Chapter 16
- (B) Chapter 15
- (C) Chapter 35
- (D) Chapter 9

୭୩୩. In the Volume V contents, “Baliyas Ogahi-Dwashay” is explicitly attached to which chapter coverage?

- (A) Chapter 21
- (B) Chapter 5
- (C) Chapter 10
- (D) Chapter 18

୭୩୪. In the Volume V contents, “Banaili” is explicitly attached to which chapter coverage?

- (A) Chapter 36
- (B) Chapter 30
- (C) Chapter 11
- (D) Chapter 10

୭୩୫. In the Volume V contents, “Kobara (Kohbara)” is explicitly attached to which chapter coverage?

- (A) Chapter 10
- (B) Chapter 23
- (C) Chapter 36
- (D) Chapter 17

୭୩୬. In the Volume V contents, “Pakhaliya Mahishi Dharmapur Desh” is explicitly attached to which chapter coverage?

- (A) Chapter 7
- (B) Chapter 34
- (C) Chapter 11
- (D) Chapter 25

ୱ୩୫. In the Volume V contents, “Kazi Purnia” is explicitly attached to which chapter coverage?

- (A) Chapter 11
- (B) Chapter 10
- (C) Chapter 24
- (D) Chapter 38

ୱ୩୭. In the Volume V contents, “Dharmapur Baluak Dakshin Raghunathpur” is explicitly attached to which chapter coverage?

- (A) Chapter 5
- (B) Chapter 12
- (C) Chapter 13
- (D) Chapter 19

ୱ୩୮. In the Volume V contents, “Katayi-Anhara Belepothia” is explicitly attached to which chapter coverage?

- (A) Chapter 39
- (B) Chapter 5
- (C) Chapter 13
- (D) Chapter 26

ୱ୩୯. In the Volume V contents, “Hemnagar” is explicitly attached to which chapter coverage?

- (A) Chapter 6
- (B) Chapter 16
- (C) Chapter 13
- (D) Chapter 2

ୱ୪୦. In the Volume V contents, “Asura-Suptani Gangoli” is explicitly attached to which chapter coverage?

- (A) Chapter 30
- (B) Chapter 8
- (C) Chapter 16
- (D) Chapter 14

ୱ୪୧. In the Volume V contents, “Singholi Mandar Danti” is explicitly attached to which chapter coverage?

- (A) Chapter 25
- (B) Chapter 23
- (C) Chapter 1
- (D) Chapter 14

ୱ୪୨. In the Volume V contents, “Birwan Batheli” is explicitly attached to which chapter coverage?

- (A) Chapter 2
- (B) Chapter 15
- (C) Chapter 12
- (D) Chapter 26

ୱ୪୩. In the Volume V contents, “Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur” is explicitly attached to which chapter coverage?

- (A) Chapter 29
- (B) Chapter 23
- (C) Chapter 34
- (D) Chapter 16

୭୪୪. In the Volume V contents, “Badgam Shalampur” is explicitly attached to which chapter coverage?

- (A) Chapter 31
- (B) Chapter 16
- (C) Chapter 15
- (D) Chapter 2

୭୪୫. In the Volume V contents, “Khauai Simbarwad” is explicitly attached to which chapter coverage?

- (A) Chapter 8
- (B) Chapter 1
- (C) Chapter 17
- (D) Chapter 2

୭୪୬. In the Volume V contents, “Nasira Dighdi” is explicitly attached to which chapter coverage?

- (A) Chapter 37
- (B) Chapter 4
- (C) Chapter 1
- (D) Chapter 18

୭୪୭. In the Volume V contents, “Rajapura Darhiara Koilakh” is explicitly attached to which chapter coverage?

- (A) Chapter 19
- (B) Chapter 17
- (C) Chapter 40
- (D) Chapter 21

୭୪୮. In the Volume V contents, “Sarouni” is explicitly attached to which chapter coverage?

- (A) Chapter 13
- (B) Chapter 7
- (C) Chapter 19
- (D) Chapter 18

୭୪୯. In the Volume V contents, “Dharmapur-Deshe Hemnagar” is explicitly attached to which chapter coverage?

- (A) Chapter 18
- (B) Chapter 39
- (C) Chapter 19
- (D) Chapter 2

୭୫୦. In the Volume V contents, “Ratauli Darhiara” is explicitly attached to which chapter coverage?

- (A) Chapter 15
- (B) Chapter 6
- (C) Chapter 20
- (D) Chapter 18

୭୫୧. In the Volume V contents, “Jahanpur” is explicitly attached to which chapter coverage?

- (A) Chapter 2
- (B) Chapter 20
- (C) Chapter 12
- (D) Chapter 16

୭୩୨. In the Volume V contents, “Naili” is explicitly attached to which chapter coverage?

- (A) Chapter 5
- (B) Chapter 20
- (C) Chapter 18
- (D) Chapter 7

୭୩୩. In the Volume V contents, “Shrinagar” is explicitly attached to which chapter coverage?

- (A) Chapter 38
- (B) Chapter 17
- (C) Chapter 20
- (D) Chapter 31

୭୩୪. In the Volume V contents, “Ramai-Rahatmina-Bhadra” is explicitly attached to which chapter coverage?

- (A) Chapter 40
- (B) Chapter 36
- (C) Chapter 26
- (D) Chapter 20

୭୩୫. In the Volume V contents, “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara” is explicitly attached to which chapter coverage?

- (A) Chapter 22
- (B) Chapter 15
- (C) Chapter 23
- (D) Chapter 21

୭୩୬. In the Volume V contents, “Satlakha-Satauli” is explicitly attached to which chapter coverage?

- (A) Chapter 18
- (B) Chapter 38
- (C) Chapter 20
- (D) Chapter 22

୭୩୭. In the Volume V contents, “Jagatpur Mandar-Chuna-Chu Pur Belbadi” is explicitly attached to which chapter coverage?

- (A) Chapter 27
- (B) Chapter 24
- (C) Chapter 23
- (D) Chapter 4

୭୩୮. In the Volume V contents, “Sodarpur Mani” is explicitly attached to which chapter coverage?

- (A) Chapter 30
- (B) Chapter 24
- (C) Chapter 36
- (D) Chapter 40

୭୩୯. In the Volume V contents, “Raiyam Ghoshiyam” is explicitly attached to which chapter coverage?

- (A) Chapter 38
- (B) Chapter 25
- (C) Chapter 14
- (D) Chapter 27

૭૬૦. In the Volume V contents, “Sakuri Belauch” is explicitly attached to which chapter coverage?

- (A) Chapter 25
- (B) Chapter 37
- (C) Chapter 2
- (D) Chapter 26

૭૬૧. In the Volume V contents, “Bhanupunur Panichobh” is explicitly attached to which chapter coverage?

- (A) Chapter 12
- (B) Chapter 9
- (C) Chapter 27
- (D) Chapter 17

૭૬૨. In the Volume V contents, “Ruchouli Ekharā” is explicitly attached to which chapter coverage?

- (A) Chapter 38
- (B) Chapter 36
- (C) Chapter 23
- (D) Chapter 28

૭૬૩. In the Volume V contents, “Sulhani Naraun” is explicitly attached to which chapter coverage?

- (A) Chapter 4
- (B) Chapter 29
- (C) Chapter 2
- (D) Chapter 3

૭૬૪. In the Volume V contents, “Tripurau Li Naraun” is explicitly attached to which chapter coverage?

- (A) Chapter 21
- (B) Chapter 1
- (C) Chapter 30
- (D) Chapter 28

૭૬૫. In the Volume V contents, “Nagwad Ghosot” is explicitly attached to which chapter coverage?

- (A) Chapter 32
- (B) Chapter 31
- (C) Chapter 25
- (D) Chapter 14

૭૬૬. In the Volume V contents, “Asi Ekharā” is explicitly attached to which chapter coverage?

- (A) Chapter 8
- (B) Chapter 24
- (C) Chapter 32
- (D) Chapter 40

૭૬૭. In the Volume V contents, “Gangora Budhwal” is explicitly attached to which chapter coverage?

- (A) Chapter 33
- (B) Chapter 24
- (C) Chapter 11
- (D) Chapter 9

୭୬୮. In the Volume V contents, “Badhiyam Pawauli” is explicitly attached to which chapter coverage?

- (A) Chapter 4
- (B) Chapter 34
- (C) Chapter 35
- (D) Chapter 27

୭୬୯. In the Volume V contents, “Devhar Devhar Mul-Mu” is explicitly attached to which chapter coverage?

- (A) Chapter 17
- (B) Chapter 35
- (C) Chapter 2
- (D) Chapter 32

୭୭୦. In the Volume V contents, “Shandilya-Gotre Brahmpura Sako(b)ra-Kobara” is explicitly attached to which chapter coverage?

- (A) Chapter 27
- (B) Chapter 32
- (C) Chapter 31
- (D) Chapter 36

୭୭୧. In the Volume V contents, “Masuria-Alay” is explicitly attached to which chapter coverage?

- (A) Chapter 12
- (B) Chapter 32
- (C) Chapter 30
- (D) Chapter 36

୭୭୨. In the Volume V contents, “Kanhoulī Parwaha” is explicitly attached to which chapter coverage?

- (A) Chapter 21
- (B) Chapter 15
- (C) Chapter 37
- (D) Chapter 12

୭୭୩. In the Volume V contents, “Ekharā Sangram” is explicitly attached to which chapter coverage?

- (A) Chapter 10
- (B) Chapter 14
- (C) Chapter 38
- (D) Chapter 31

୭୭୪. In the Volume V contents, “Ekharā Sangram Sirsia” is explicitly attached to which chapter coverage?

- (A) Chapter 37
- (B) Chapter 38
- (C) Chapter 39
- (D) Chapter 25

୭୭୫. In the Volume V contents, “Reference Apparatus” is explicitly attached to which chapter coverage?

- (A) Chapter 14
- (B) Chapter 40
- (C) Chapter 28
- (D) Chapter 25

୭୭୬. In the Volume V contents, “Consolidated Reading Tables” is explicitly attached to which chapter coverage?

- (A) Chapter 11
- (B) Chapter 40
- (C) Chapter 36
- (D) Chapter 35

୭୭୭. Which statement about Chapter 1 is correct?

- (A) Chapter 1 covers Dharmapur Desh Baluak Dakshin Raghunathpur.
- (B) Chapter 1 covers How to Read Volume II Panji.
- (C) Chapter 1 covers Badgam Darhiara Asura.
- (D) Chapter 1 covers Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.

୭୭୮. Which statement about a named figure in Chapter 1 is correct?

- (A) Chapter 1 explicitly names Nardev in its title.
- (B) Chapter 1 explicitly names Bhulek in its title.
- (C) Chapter 1 explicitly names Dom Tekari in its title.
- (D) Chapter 1 explicitly names Script in its title.

୭୭୯. Which theme is correctly associated with Chapter 1?

- (A) How to Read Volume II Panji
- (B) Katayi-Anhara Threshold
- (C) Closing Register
- (D) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur

୭୮୦. Which statement about Chapter 2 is correct?

- (A) Chapter 2 covers Dom Tekari Gram.
- (B) Chapter 2 covers The Opening Line.
- (C) Chapter 2 covers Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari.
- (D) Chapter 2 covers Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.

୭୮୧. Which statement about a named figure in Chapter 2 is correct?

- (A) Chapter 2 explicitly names Vallal Sen in its title.
- (B) Chapter 2 explicitly names Manbodh in its title.
- (C) Chapter 2 explicitly names Vasudev in its title.
- (D) Chapter 2 explicitly names Bhulek in its title.

୭୮୨. Which theme is correctly associated with Chapter 2?

- (A) Kanhouli-Parwaha Threshold
- (B) Purnia Modern Continuation
- (C) First Genealogical Frame
- (D) Pakhaliya Threshold

୭୮୩. Which statement about Chapter 3 is correct?

- (A) Chapter 3 covers Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.
- (B) Chapter 3 covers Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.
- (C) Chapter 3 covers Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.
- (D) Chapter 3 covers Sulhani Naraun Gramaramabh.

७८४. Which theme is correctly associated with Chapter 3?

- (A) Sulhani-Naraun Threshold
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (C) Katayi-Anhara Threshold
- (D) Araria-Bairgachhi Continuation

७८५. Which statement about Chapter 4 is correct?

- (A) Chapter 4 covers Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari.
- (B) Chapter 4 covers Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada.
- (C) Chapter 4 covers Ekhara Sangram Sirsia Gramaramabh.
- (D) Chapter 4 covers Asura-Suptani Gangoli and Singholi Mandar Danti.

७८६. Which theme is correctly associated with Chapter 4?

- (A) Shalampur Register
- (B) Araria-Bairgachhi Continuation
- (C) Asura-Andhasur Continuation
- (D) Marriage Network

७८७. Which statement about Chapter 5 is correct?

- (A) Chapter 5 covers Ghoda Ghat Ratipad Belauch.
- (B) Chapter 5 covers Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar.
- (C) Chapter 5 covers Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada.
- (D) Chapter 5 covers Nasira Desho Dighdi.

७८८. Which theme is correctly associated with Chapter 5?

- (A) Expanding Marriage Field
- (B) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (C) Nagwad Ghosot Gramaramabh
- (D) Saraswati Family Migration Note

७८९. Which statement about Chapter 6 is correct?

- (A) Chapter 6 covers Ekhara Sangram Gramaramabh.
- (B) Chapter 6 covers Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.
- (C) Chapter 6 covers Tripurau Pu Li Naraun Gramaramabh.
- (D) Chapter 6 covers Dom Tekari Gram.

७९०. Which statement about a named figure in Chapter 6 is correct?

- (A) Chapter 6 explicitly names Chakrapani in its title.
- (B) Chapter 6 explicitly names Bhulek in its title.
- (C) Chapter 6 explicitly names Abhiram in its title.
- (D) Chapter 6 explicitly names Jayaditya in its title.

७९१. Which theme is correctly associated with Chapter 6?

- (A) Marriage Network
- (B) Nagwad Ghosot Gramaramabh
- (C) Learned-Modern Continuation
- (D) Sulhani Naraun Gramaramabh

୭୯୨. Which statement about Chapter 7 is correct?

- (A) Chapter 7 covers Badhiyam Pawauli Gramaramabh.
- (B) Chapter 7 covers Ghoda Ghat Ratipad Belauch.
- (C) Chapter 7 covers Nagwad Ghosot Gramaramabh.
- (D) Chapter 7 covers Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.

୭୯୩. Which theme is correctly associated with Chapter 7?

- (A) Belauch Marriage Field
- (B) Asi Ekhara Gramaramabh
- (C) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (D) Ekhara Sangram Gramaramabh

୭୯୪. Which statement about Chapter 8 is correct?

- (A) Chapter 8 covers Nagwad Ghosot Gramaramabh.
- (B) Chapter 8 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.
- (C) Chapter 8 covers Badgam Darhiara Asura.
- (D) Chapter 8 covers Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.

୭୯୫. Which theme is correctly associated with Chapter 8?

- (A) Raj-Branch Marriage Network
- (B) Sakuri-Belauch Threshold
- (C) Modern Continuation
- (D) Ruchouli-Ekhara Threshold

୭୯୬. Which statement about Chapter 9 is correct?

- (A) Chapter 9 covers Badgam Darhiara Asura.
- (B) Chapter 9 covers Dharmapur Desh Baluak Dakshin Raghunathpur.
- (C) Chapter 9 covers Asi Ekhara Gramaramabh.
- (D) Chapter 9 covers Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.

୭୯୭. Which statement about a named figure in Chapter 9 is correct?

- (A) Chapter 9 explicitly names Ravikar in its title.
- (B) Chapter 9 explicitly names Kamalpani in its title.
- (C) Chapter 9 explicitly names Vallal Sen in its title.
- (D) Chapter 9 explicitly names Vishwanath in its title.

୭୯୮. Which theme is correctly associated with Chapter 9?

- (A) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (B) Devhar Threshold
- (C) Ruchouli-Ekhara Threshold
- (D) Chopra Bakhari-Tetrihar Sodarpur Continuation

୭୯୯. Which statement about Chapter 10 is correct?

- (A) Chapter 10 covers Ghoda Ghat Ratipad Belauch.
- (B) Chapter 10 covers Nasira Desho Dighdi.
- (C) Chapter 10 covers Badhiyam Pawauli Gramaramabh.
- (D) Chapter 10 covers Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara).

८००. Which statement about a named figure in Chapter 10 is correct?

- (A) Chapter 10 explicitly names Abhiram in its title.
- (B) Chapter 10 explicitly names Dharanidhar in its title.
- (C) Chapter 10 explicitly names Jaykar in its title.
- (D) Chapter 10 explicitly names Jyotirvid Harishwar in its title.

८०१. Which theme is correctly associated with Chapter 10?

- (A) Pakhaliya Threshold
- (B) Devhar Threshold
- (C) Ekharā Sangram Gramaramabh
- (D) Sulhani Naraun Gramaramabh

८०२. Which statement about Chapter 11 is correct?

- (A) Chapter 11 covers Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.
- (B) Chapter 11 covers The Opening Line.
- (C) Chapter 11 covers Raiyam Ghoshiyam Gramaramabh.
- (D) Chapter 11 covers Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia.

८०३. Which statement about a named figure in Chapter 11 is correct?

- (A) Chapter 11 explicitly names Nardev in its title.
- (B) Chapter 11 explicitly names Nasira-Deshe Pada in its title.
- (C) Chapter 11 explicitly names Abhiram in its title.
- (D) Chapter 11 explicitly names Vasudev in its title.

८०४. Which theme is correctly associated with Chapter 11?

- (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (B) Ruchouli-Ekharā Threshold
- (C) Purnia-Sodarpur Continuation
- (D) Ekharā-Sangram Threshold

८०५. Which statement about Chapter 12 is correct?

- (A) Chapter 12 covers Dharmapur Desh Baluak Dakshin Raghunathpur.
- (B) Chapter 12 covers Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.
- (C) Chapter 12 covers Kanhouli Parwaha.
- (D) Chapter 12 covers Nasira Desho Dighdi.

८०६. Which theme is correctly associated with Chapter 12?

- (A) Shalampur Register
- (B) Katayi-Anhara Threshold
- (C) Araria-Bairgachhi Continuation
- (D) Marriage Network

८०७. Which statement about Chapter 13 is correct?

- (A) Chapter 13 covers Dom Tekari Gram.
- (B) Chapter 13 covers Katayi-Anhara Belepothia, Hemnagar.
- (C) Chapter 13 covers Satlakha-Satauli Gramaramabh.
- (D) Chapter 13 covers Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur.

८०८. Which statement about a named figure in Chapter 13 is correct?

- (A) Chapter 13 explicitly names Kamalpani in its title.
- (B) Chapter 13 explicitly names Ramdev in its title.
- (C) Chapter 13 explicitly names Hingu-Kamal in its title.
- (D) Chapter 13 explicitly names Jahanpur in its title.

८०९. Which theme is correctly associated with Chapter 13?

- (A) Sulhani Naraun Gramaramabh
- (B) Sulhani-Naraun Threshold
- (C) Learned-Modern Continuation
- (D) Hemnagar-Khandwala Continuation

८१०. Which statement about Chapter 14 is correct?

- (A) Chapter 14 covers Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.
- (B) Chapter 14 covers Katayi-Anhara Belepothia, Hemnagar.
- (C) Chapter 14 covers Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada.
- (D) Chapter 14 covers Asura-Suptani Gangoli and Singholi Mandar Danti.

८११. Which theme is correctly associated with Chapter 14?

- (A) Shalampur Register
- (B) Asura-Andhasur Continuation
- (C) Hemnagar-Khandwala Continuation
- (D) Purnia-Sodarpur Continuation

८१२. Which statement about Chapter 15 is correct?

- (A) Chapter 15 covers Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.
- (B) Chapter 15 covers Birwan Batheli.
- (C) Chapter 15 covers Tripurau Pu Li Naraun Gramaramabh.
- (D) Chapter 15 covers Ruchouli Ekharu Gramaramabh.

८१३. Which statement about a named figure in Chapter 15 is correct?

- (A) Chapter 15 explicitly names Bhulek in its title.
- (B) Chapter 15 explicitly names Brijmohan in its title.
- (C) Chapter 15 explicitly names Vishwanath in its title.
- (D) Chapter 15 explicitly names Mahamahopadhyay Batesh in its title.

८१४. Which theme is correctly associated with Chapter 15?

- (A) Modern Continuation
- (B) Asi Ekharu Gramaramabh
- (C) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (D) Belauch Marriage Field

८१५. Which statement about Chapter 16 is correct?

- (A) Chapter 16 covers Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.
- (B) Chapter 16 covers Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur.
- (C) Chapter 16 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.
- (D) Chapter 16 covers Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.

८१६. Which statement about a named figure in Chapter 16 is correct?

- (A) Chapter 16 explicitly names Abhiram in its title.
- (B) Chapter 16 explicitly names Mahidhar in its title.
- (C) Chapter 16 explicitly names Jyotirvid Harishwar in its title.
- (D) Chapter 16 explicitly names Chakrapani in its title.

८१७. Which theme is correctly associated with Chapter 16?

- (A) Araria-Bairgachhi Continuation
- (B) Shalampur Register
- (C) First Genealogical Frame
- (D) Shandilya-Brahmpura Threshold

८१८. Which statement about Chapter 17 is correct?

- (A) Chapter 17 covers Gangora Budhwal Gramaramabh.
- (B) Chapter 17 covers Khauwal Simbarwad Gramaramabh.
- (C) Chapter 17 covers Kanhouli Parwaha.
- (D) Chapter 17 covers Badhiyam Pawauli Gramaramabh.

८१९. Which statement about a named figure in Chapter 17 is correct?

- (A) Chapter 17 explicitly names Jahanpur in its title.
- (B) Chapter 17 explicitly names Mahamahopadhyay Batesh in its title.
- (C) Chapter 17 explicitly names Dakra-Dihiya in its title.
- (D) Chapter 17 explicitly names Ravikar in its title.

८२०. Which theme is correctly associated with Chapter 17?

- (A) Closing Register
- (B) Sakuri-Belauch Threshold
- (C) Hemnagar-Khandwala Continuation
- (D) Nasira-Dighdi Threshold

८२१. Which statement about Chapter 18 is correct?

- (A) Chapter 18 covers Nasira Desho Dighdi.
- (B) Chapter 18 covers Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra.
- (C) Chapter 18 covers Bhanupunur Pu Panichobh Gramaramabh.
- (D) Chapter 18 covers Khauwal Simbarwad Gramaramabh.

८२२. Which theme is correctly associated with Chapter 18?

- (A) Sulhani Naraun Gramaramabh
- (B) Purnia Modern Continuation
- (C) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (D) Sakuri-Belauch Threshold

८२३. Which statement about Chapter 19 is correct?

- (A) Chapter 19 covers Ghoda Ghat Ratipad Belauch.
- (B) Chapter 19 covers Ekhara Sangram Sirsia Gramaramabh.
- (C) Chapter 19 covers Mahadev Dighdi, Behat Khandwala-Parbaha, Padmapur, and Pada.
- (D) Chapter 19 covers Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar.

८२४. Which theme is correctly associated with Chapter 19?

- (A) Ekharā Sangram Gramaramabh
- (B) Shandilya-Brahmpura Threshold
- (C) Phoolsara-Baradbatta Continuation
- (D) Ruchouli-Ekharā Threshold

८२५. Which statement about Chapter 20 is correct?

- (A) Chapter 20 covers Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia.
- (B) Chapter 20 covers Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra.
- (C) Chapter 20 covers Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.
- (D) Chapter 20 covers Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara).

८२६. Which statement about a named figure in Chapter 20 is correct?

- (A) Chapter 20 explicitly names Gondwara-Phulbadiya in its title.
- (B) Chapter 20 explicitly names Mahidhar in its title.
- (C) Chapter 20 explicitly names Kamalpani in its title.
- (D) Chapter 20 explicitly names Jyotirvid Harishwar in its title.

८२७. Which theme is correctly associated with Chapter 20?

- (A) Aamdanda Close
- (B) Nasira-Dighdi Threshold
- (C) Araria-Bairgachhi Continuation
- (D) Asura-Andhasur Continuation

८२८. Which statement about Chapter 21 is correct?

- (A) Chapter 21 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.
- (B) Chapter 21 covers Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.
- (C) Chapter 21 covers Ruchouli Ekharā Gramaramabh.
- (D) Chapter 21 covers Nasira Desho Dighdi.

८२९. Which statement about a named figure in Chapter 21 is correct?

- (A) Chapter 21 explicitly names Bhorilal Jha in its title.
- (B) Chapter 21 explicitly names Mahamahopadhyay Batesh in its title.
- (C) Chapter 21 explicitly names Kanhaiya in its title.
- (D) Chapter 21 explicitly names Dakra-Dihiya in its title.

८३०. Which theme is correctly associated with Chapter 21?

- (A) Belauch Marriage Field
- (B) Shandilya-Brahmpura Threshold
- (C) Chopra Bakhari-Tetrihar Sodarpur Continuation
- (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara

८३१. Which statement about Chapter 22 is correct?

- (A) Chapter 22 covers Ghoda Ghat Ratipad Belauch.
- (B) Chapter 22 covers Khauāl Simbarwad Gramaramabh.
- (C) Chapter 22 covers Gangora Budhwal Gramaramabh.
- (D) Chapter 22 covers Satlakha-Satauli Gramaramabh.

८३३. Which statement about a named figure in Chapter 22 is correct?

- (A) Chapter 22 explicitly names Jaykar in its title.
- (B) Chapter 22 explicitly names Vallal Sen in its title.
- (C) Chapter 22 explicitly names Chakrapani in its title.
- (D) Chapter 22 explicitly names Jahanpur in its title.

८३३. Which theme is correctly associated with Chapter 22?

- (A) How to Read Volume II Panji
- (B) Phoolsara-Baradbatta Continuation
- (C) Satlakha-Satauli Gramaramabh
- (D) Kanhouli-Parwaha Threshold

८३४. Which statement about Chapter 23 is correct?

- (A) Chapter 23 covers Ghoda Ghat Ratipad Belauch.
- (B) Chapter 23 covers Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur.
- (C) Chapter 23 covers Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.
- (D) Chapter 23 covers Gangora Budhwal Gramaramabh.

८३५. Which statement about a named figure in Chapter 23 is correct?

- (A) Chapter 23 explicitly names Mahamahopadhyay Batesh in its title.
- (B) Chapter 23 explicitly names Bhulek in its title.
- (C) Chapter 23 explicitly names Kamalpani in its title.
- (D) Chapter 23 explicitly names Nardev in its title.

८३६. Which theme is correctly associated with Chapter 23?

- (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (B) Nasira-Dighdi Threshold
- (C) Asura-Andhasur Continuation
- (D) Asi Ekhara Gramaramabh

८३७. Which statement about Chapter 24 is correct?

- (A) Chapter 24 covers Sodarpur Pu Mani Gramaramabh.
- (B) Chapter 24 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.
- (C) Chapter 24 covers Satlakha-Satauli Gramaramabh.
- (D) Chapter 24 covers Raiyam Ghoshiyam Gramaramabh.

८३८. Which statement about a named figure in Chapter 24 is correct?

- (A) Chapter 24 explicitly names Mahamahopadhyay Batesh in its title.
- (B) Chapter 24 explicitly names Ruchikar in its title.
- (C) Chapter 24 explicitly names Vishwanath in its title.
- (D) Chapter 24 explicitly names Dom Tekari in its title.

८३९. Which theme is correctly associated with Chapter 24?

- (A) Pakhaliya Threshold
- (B) Sodarpur Pu Mani Gramaramabh
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Modern Continuation

୯୪୦. Which statement about Chapter 25 is correct?

- (A) Chapter 25 covers Khauwal Simbarwad Gramaramabh.
- (B) Chapter 25 covers Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.
- (C) Chapter 25 covers Raiyam Ghoshiyam Gramaramabh.
- (D) Chapter 25 covers Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur.

୯୪୧. Which theme is correctly associated with Chapter 25?

- (A) Purnia Modern Continuation
- (B) Raj-Branch Marriage Network
- (C) Shalampur Register
- (D) Sakuri-Belauch Threshold

୯୪୨. Which statement about Chapter 26 is correct?

- (A) Chapter 26 covers Sakuri Belauch Gramaramabh.
- (B) Chapter 26 covers Asura-Suptani Gangoli and Singholi Mandar Danti.
- (C) Chapter 26 covers How to Read Volume II Panji.
- (D) Chapter 26 covers Katayi-Anhara Belepothia, Hemnagar.

୯୪୩. Which statement about a named figure in Chapter 26 is correct?

- (A) Chapter 26 explicitly names Agarua in its title.
- (B) Chapter 26 explicitly names Bhorilal Jha in its title.
- (C) Chapter 26 explicitly names Nasira-Deshe Pada in its title.
- (D) Chapter 26 explicitly names Shivdas in its title.

୯୪୪. Which theme is correctly associated with Chapter 26?

- (A) Ekharua-Sangram Threshold
- (B) Shalampur Register
- (C) Raj-Branch Marriage Network
- (D) Bhanupunur-Panichobh Threshold

୯୪୫. Which statement about Chapter 27 is correct?

- (A) Chapter 27 covers Khauwal Simbarwad Gramaramabh.
- (B) Chapter 27 covers Dharmapur Desh Baluak Dakshin Raghunathpur.
- (C) Chapter 27 covers Raiyam Ghoshiyam Gramaramabh.
- (D) Chapter 27 covers Bhanupunur Pu Panichobh Gramaramabh.

୯୪୬. Which theme is correctly associated with Chapter 27?

- (A) First Genealogical Frame
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (C) Ruchouli-Ekhara Threshold
- (D) Shalampur Register

୯୪୭. Which statement about Chapter 28 is correct?

- (A) Chapter 28 covers Badgam Darhiara Asura.
- (B) Chapter 28 covers Bhanupunur Pu Panichobh Gramaramabh.
- (C) Chapter 28 covers Ruchouli Ekhara Gramaramabh.
- (D) Chapter 28 covers The Opening Line.

८४८. Which statement about a named figure in Chapter 28 is correct?

- (A) Chapter 28 explicitly names Jaykar in its title.
- (B) Chapter 28 explicitly names Jayaditya in its title.
- (C) Chapter 28 explicitly names Manbodh in its title.
- (D) Chapter 28 explicitly names Jyotirvid Harishwar in its title.

८४९. Which theme is correctly associated with Chapter 28?

- (A) Sulhani-Naraun Threshold
- (B) Shandilya-Brahmpura Threshold
- (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (D) Araria-Bairgachhi Continuation

८५०. Which statement about Chapter 29 is correct?

- (A) Chapter 29 covers Satlakha-Satauli Gramaramabh.
- (B) Chapter 29 covers Devhar Devhar Mul-Mu Gramaramabh.
- (C) Chapter 29 covers Sulhani Naraun Gramaramabh.
- (D) Chapter 29 covers Katayi-Anhara Belepothia, Hemnagar.

८५१. Which statement about a named figure in Chapter 29 is correct?

- (A) Chapter 29 explicitly names Mahidhar in its title.
- (B) Chapter 29 explicitly names Vasudev in its title.
- (C) Chapter 29 explicitly names Jahanpur in its title.
- (D) Chapter 29 explicitly names Script in its title.

८५२. Which theme is correctly associated with Chapter 29?

- (A) Sulhani Naraun Gramaramabh
- (B) Expanding Marriage Field
- (C) Bhanupunur-Panichobh Threshold
- (D) How to Read Volume II Panji

८५३. Which statement about Chapter 30 is correct?

- (A) Chapter 30 covers Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.
- (B) Chapter 30 covers Sulhani Naraun Gramaramabh.
- (C) Chapter 30 covers Tripurau Pu Li Naraun Gramaramabh.
- (D) Chapter 30 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.

८५४. Which statement about a named figure in Chapter 30 is correct?

- (A) Chapter 30 explicitly names Dakra-Dihiya in its title.
- (B) Chapter 30 explicitly names Nardev in its title.
- (C) Chapter 30 explicitly names Mahamahopadhyay Batesh in its title.
- (D) Chapter 30 explicitly names Agaru in its title.

८५५. Which theme is correctly associated with Chapter 30?

- (A) How to Read Volume II Panji
- (B) Aamdanda Close
- (C) Saraswati Family Migration Note
- (D) Hemnagar-Khandwala Continuation

८५६. Which statement about Chapter 31 is correct?

- (A) Chapter 31 covers Nagwad Ghosot Gramaramabh.
- (B) Chapter 31 covers Raiyam Ghoshiyam Gramaramabh.
- (C) Chapter 31 covers Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada.
- (D) Chapter 31 covers Devhar Devhar Mul-Mu Gramaramabh.

८५७. Which theme is correctly associated with Chapter 31?

- (A) How to Read Volume II Panji
- (B) Sakuri-Belauch Threshold
- (C) Nagwad Ghosot Gramaramabh
- (D) Bhanupunur-Panichobh Threshold

८५८. Which statement about Chapter 32 is correct?

- (A) Chapter 32 covers Asi Ekhara Gramaramabh.
- (B) Chapter 32 covers Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari.
- (C) Chapter 32 covers Gangora Budhwal Gramaramabh.
- (D) Chapter 32 covers Satlakha-Satauli Gramaramabh.

८५९. Which statement about a named figure in Chapter 32 is correct?

- (A) Chapter 32 explicitly names Vallal Sen in its title.
- (B) Chapter 32 explicitly names Ruchikar in its title.
- (C) Chapter 32 explicitly names Nasira-Deshe Pada in its title.
- (D) Chapter 32 explicitly names Mahamahopadhyay Batesh in its title.

८६०. Which theme is correctly associated with Chapter 32?

- (A) Asura-Andhasur Continuation
- (B) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (C) Asi Ekhara Gramaramabh
- (D) Nagwad Ghosot Gramaramabh

८६१. Which statement about Chapter 33 is correct?

- (A) Chapter 33 covers Badgam Darhiara Asura.
- (B) Chapter 33 covers Gangora Budhwal Gramaramabh.
- (C) Chapter 33 covers Sakuri Belauch Gramaramabh.
- (D) Chapter 33 covers Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.

८६२. Which theme is correctly associated with Chapter 33?

- (A) Aamdanda Close
- (B) Devhar Threshold
- (C) Sodarpur Pu Mani Gramaramabh
- (D) Ekhara Sangram Gramaramabh

८६३. Which statement about Chapter 34 is correct?

- (A) Chapter 34 covers Katayi-Anhara Belepethia, Hemnagar.
- (B) Chapter 34 covers Badhiyam Pawauli Gramaramabh.
- (C) Chapter 34 covers Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.
- (D) Chapter 34 covers Sulhani Naraun Gramaramabh.

८६४. Which statement about a named figure in Chapter 34 is correct?

- (A) Chapter 34 explicitly names Hingu-Kamal in its title.
- (B) Chapter 34 explicitly names Ravikar in its title.
- (C) Chapter 34 explicitly names Nasira-Haveli Sauria in its title.
- (D) Chapter 34 explicitly names Jyotirvid Harishwar in its title.

८६५. Which theme is correctly associated with Chapter 34?

- (A) Devhar Threshold
- (B) Bhanupunur-Panichobh Threshold
- (C) First Genealogical Frame
- (D) Ekharā-Sangram Threshold

८६६. Which statement about Chapter 35 is correct?

- (A) Chapter 35 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.
- (B) Chapter 35 covers Devhar Devhar Mul-Mu Gramaramabh.
- (C) Chapter 35 covers Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia.
- (D) Chapter 35 covers Sulhani Naraun Gramaramabh.

८६७. Which theme is correctly associated with Chapter 35?

- (A) Bhanupunur-Panichobh Threshold
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (C) Satlakha-Satauli Gramaramabh
- (D) Shandilya-Brahmpura Threshold

८६८. Which statement about Chapter 36 is correct?

- (A) Chapter 36 covers Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia.
- (B) Chapter 36 covers Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar.
- (C) Chapter 36 covers Tripurau Pu Li Naraun Gramaramabh.
- (D) Chapter 36 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.

८६९. Which theme is correctly associated with Chapter 36?

- (A) Kanhouli-Parwaha Threshold
- (B) Araria-Bairgachhi Continuation
- (C) Katayi-Anhara Threshold
- (D) Pakhaliya Threshold

८७०. Which statement about Chapter 37 is correct?

- (A) Chapter 37 covers Kanhouli Parwaha.
- (B) Chapter 37 covers Sodarpur Pu Mani Gramaramabh.
- (C) Chapter 37 covers Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.
- (D) Chapter 37 covers Satlakha-Satauli Gramaramabh.

८७१. Which theme is correctly associated with Chapter 37?

- (A) Marriage Network
- (B) Learned-Modern Continuation
- (C) Ekharā-Sangram Threshold
- (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara

८७२. Which statement about Chapter 38 is correct?

- (A) Chapter 38 covers Ekharā Sangram Gramaramabh.
- (B) Chapter 38 covers Sodarpur Pu Mani Gramaramabh.
- (C) Chapter 38 covers Badgam Darhiara Asura.
- (D) Chapter 38 covers Katayi-Anhara Belepothia, Hemnagar.

८७३. Which statement about a named figure in Chapter 38 is correct?

- (A) Chapter 38 explicitly names Dom Tekari in its title.
- (B) Chapter 38 explicitly names Nasira-Haveli Sauria in its title.
- (C) Chapter 38 explicitly names Mahamahopadhyay Batesh in its title.
- (D) Chapter 38 explicitly names Shivdas in its title.

८७४. Which theme is correctly associated with Chapter 38?

- (A) Shalampur Register
- (B) Ekharā Sangram Gramaramabh
- (C) Sulhani-Naraun Threshold
- (D) Katayi-Anhara Threshold

८७५. Which statement about Chapter 39 is correct?

- (A) Chapter 39 covers Ekharā Sangram Sirsia Gramaramabh.
- (B) Chapter 39 covers Badgam Darhiara Asura.
- (C) Chapter 39 covers Devhar Devhar Mul-Mu Gramaramabh.
- (D) Chapter 39 covers Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.

८७६. Which statement about a named figure in Chapter 39 is correct?

- (A) Chapter 39 explicitly names Mahamahopadhyay Batesh in its title.
- (B) Chapter 39 explicitly names Ramdev in its title.
- (C) Chapter 39 explicitly names Bhorilal Jha in its title.
- (D) Chapter 39 explicitly names Vallal Sen in its title.

८७७. Which theme is correctly associated with Chapter 39?

- (A) Chopra Bakhari-Tetrihar Sodarpur Continuation
- (B) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara
- (C) Sakuri-Belauch Threshold
- (D) Closing Register

८७८. Which statement about Chapter 40 is correct?

- (A) Chapter 40 covers Devhar Devhar Mul-Mu Gramaramabh.
- (B) Chapter 40 covers Asi Ekharā Gramaramabh.
- (C) Chapter 40 covers Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.
- (D) Chapter 40 covers Khauāl Simbarwad Gramaramabh.

८७९. Which theme is correctly associated with Chapter 40?

- (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables
- (B) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (C) Nasira-Dighdi Threshold
- (D) Expanding Marriage Field

८८०. In Chapter 40, what does the section “Women, daughters, wives, and the hidden architecture of marriage” provide?

- (A) a navigation aid linking chapter numbers to primary coverage and branch summaries
- (B) women’s entries, alliance channels, and marriage eligibility
- (C) scholarly titles and modern professional markers
- (D) settlements, desh labels, and migration sites with chapter pointers

८८१. Which Chapter 40 section is described as “women’s entries, alliance channels, and marriage eligibility”?

- (A) Chapter-to-branch reading table
- (B) Women, daughters, wives, and the hidden architecture of marriage
- (C) Place, desh, and migration index
- (D) Final checklist for reading a Panji line

८८२. In Chapter 40, what does the section “Titles, learning, and changing forms of prestige” provide?

- (A) definitions of terms such as सुत, अपरा, प्र०, दौ, वासी, देशे, मूल, गोत्रे, and आचार्य
- (B) scholarly titles and modern professional markers
- (C) women’s entries, alliance channels, and marriage eligibility
- (D) a navigation aid linking chapter numbers to primary coverage and branch summaries

८८३. Which Chapter 40 section is described as “scholarly titles and modern professional markers”?

- (A) Editorial principles for variants and damaged readings
- (B) Principal name index
- (C) Master glossary of recurring Panji terms and abbreviations
- (D) Titles, learning, and changing forms of prestige

८८४. In Chapter 40, what does the section “Editorial principles for variants and damaged readings” provide?

- (A) a navigation aid linking chapter numbers to primary coverage and branch summaries
- (B) preserving meaningful names, variants, and uncertainty
- (C) settlements, desh labels, and migration sites with chapter pointers
- (D) a practical index of names and their chapter locations

८८५. Which Chapter 40 section is described as “preserving meaningful names, variants, and uncertainty”?

- (A) Editorial principles for variants and damaged readings
- (B) Final checklist for reading a Panji line
- (C) Place, desh, and migration index
- (D) Women, daughters, wives, and the hidden architecture of marriage

८८६. In Chapter 40, what does the section “Master glossary of recurring Panji terms and abbreviations” provide?

- (A) definitions of terms such as सुत, अपरा, प्र०, दौ, वासी, देशे, मूल, गोत्रे, and आचार्य
- (B) a navigation aid linking chapter numbers to primary coverage and branch summaries
- (C) a practical index of names and their chapter locations
- (D) women’s entries, alliance channels, and marriage eligibility

८८७. Which Chapter 40 section is described as “definitions of terms such as सुत, अपरा, प्र०, दौ, वासी, देशे, मूल, गोत्रे, and आचार्य”?

- (A) Chapter-to-branch reading table
- (B) Place, desh, and migration index
- (C) Principal name index
- (D) Master glossary of recurring Panji terms and abbreviations

८८८. In Chapter 40, what does the section “Chapter-to-branch reading table” provide?

- (A) settlements, desh labels, and migration sites with chapter pointers
- (B) a navigation aid linking chapter numbers to primary coverage and branch summaries
- (C) a practical index of names and their chapter locations
- (D) women’s entries, alliance channels, and marriage eligibility

८८९. Which Chapter 40 section is described as “a navigation aid linking chapter numbers to primary coverage and branch summaries”?

- (A) Women, daughters, wives, and the hidden architecture of marriage
- (B) Chapter-to-branch reading table
- (C) Titles, learning, and changing forms of prestige
- (D) Place, desh, and migration index

८९०. In Chapter 40, what does the section “Principal name index” provide?

- (A) step-by-step checks for person, relation, village/desh, mool/gotra, title, damage, and new gram headings
- (B) scholarly titles and modern professional markers
- (C) a practical index of names and their chapter locations
- (D) definitions of terms such as सुत, अपरा, प्र०, दौ, वासी, देशे, मूल, गोत्रे, and आचार्य

८९१. Which Chapter 40 section is described as “a practical index of names and their chapter locations”?

- (A) Principal name index
- (B) Place, desh, and migration index
- (C) Titles, learning, and changing forms of prestige
- (D) Master glossary of recurring Panji terms and abbreviations

८९२. In Chapter 40, what does the section “Place, desh, and migration index” provide?

- (A) scholarly titles and modern professional markers
- (B) a navigation aid linking chapter numbers to primary coverage and branch summaries
- (C) settlements, desh labels, and migration sites with chapter pointers
- (D) step-by-step checks for person, relation, village/desh, mool/gotra, title, damage, and new gram headings

८९३. Which Chapter 40 section is described as “settlements, desh labels, and migration sites with chapter pointers”?

- (A) Editorial principles for variants and damaged readings
- (B) Place, desh, and migration index
- (C) Final checklist for reading a Panji line
- (D) Master glossary of recurring Panji terms and abbreviations

८९४. In Chapter 40, what does the section “Final checklist for reading a Panji line” provide?

- (A) step-by-step checks for person, relation, village/desh, mool/gotra, title, damage, and new gram headings
- (B) settlements, desh labels, and migration sites with chapter pointers
- (C) women’s entries, alliance channels, and marriage eligibility
- (D) scholarly titles and modern professional markers

८९५. Which Chapter 40 section is described as “step-by-step checks for person, relation, village/desh, mool/gotra, title, damage, and new gram headings”?

- (A) Chapter-to-branch reading table
- (B) Principal name index
- (C) Final checklist for reading a Panji line
- (D) Titles, learning, and changing forms of prestige

८९६. Which coverage-theme pairing is correct for Chapter 2?

- (A) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar — Phoolsara-Baradbatta Continuation
- (B) Raiyam Ghoshiam Gramaramabh — Sakuri-Belauch Threshold
- (C) Asura-Suptani Gangoli and Singholi Mandar Danti — Asura-Andhasur Continuation
- (D) The Opening Line — First Genealogical Frame

८९७. Which coverage-theme pairing is correct for Chapter 3?

- (A) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay — Kanhouli-Parwaha Threshold
- (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur — Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (C) Birwan Batheli — Modern Continuation
- (D) Sodarpur Pu Mani Gramaramabh — Sodarpur Pu Mani Gramaramabh

८९८. Which coverage-theme pairing is correct for Chapter 4?

- (A) Raiyam Ghoshiam Gramaramabh — Sakuri-Belauch Threshold
- (B) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari — Marriage Network
- (C) Gangora Budhwal Gramaramabh — Aamdanda Close
- (D) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada — Expanding Marriage Field

८९९. Which coverage-theme pairing is correct for Chapter 5?

- (A) Ekhar Sangram Sirsia Gramaramabh — Closing Register
- (B) Sodarpur Pu Mani Gramaramabh — Sodarpur Pu Mani Gramaramabh
- (C) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi — Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi
- (D) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada — Expanding Marriage Field

९००. Which coverage-theme pairing is correct for Chapter 6?

- (A) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur — Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur
- (B) Kanhouli Parwaha — Ekhar-Sangram Threshold
- (C) Dom Tekari Gram — Learned-Modern Continuation
- (D) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur — Shalampur Register

उत्तरमाला — अध्याय २ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (A) Volume II Panji: Genealogical Mapping of Mithila, 450 AD-2009 AD — The copyright and source note identifies Volume V as a reading and explanatory reconstruction of Volume II Panji.

२. (A) Devanagari names, mool, gotra, village, desh, and branch markers — The source note says these markers are preserved because they control genealogical interpretation.

३. (A) to guide reading the register as genealogy, marriage memory, settlement history, and scholarly-social archive — The source note explicitly says the volume is a guide, not a replacement for the original register.

४. (D) it does not invent missing names and explains only what can be safely read — The source note states that uncertain or damaged passages are treated cautiously.

५. (D) not a story, but a compressed map — Chapter 1 begins by warning that the Panji is a compressed map, not a story.

६. (C) a social atlas of Mithila — Chapter 1 says that with method the same text becomes a social atlas of Mithila.

७. (D) descent-line and spatial-relational arrangement — Chapter 1 explains that genealogy supplies descent-line and mapping supplies relational arrangement.

८. (C) **identify the person, relation, attached village/mool/gotra/branch, function of the line, branch status, and uncertainty** — Chapter 1 gives six checks before a line can be decoded.
९. (A) **it preserves lineage so society may judge proper, doubtful, or forbidden marriages** — Chapter 1 links social memory with lawful marriage continuity.
१०. (D) **marriage cannot be judged only through the male line** — Chapter 1 says women are essential because marriage judgment requires daughter and wife lines.
११. (B) **immense genealogical material had to be recorded in limited space for trained readers** — Chapter 1 explains compression as genealogical shorthand.
१२. (C) **the kinship structure hidden inside the shorthand** — Chapter 1 says trained readers were expected to know the hidden grammar.
१३. (A) **in Panji usage it frequently introduces sons or descendants depending on context** — The grammar section warns against a mechanical Sanskrit translation of “सुता.”
१४. (A) **context such as names, gender markers, wife references, and marriage formulae** — The chapter says context decides the function of the marker.
१५. (D) **it is a genealogical bridge between houses, villages, or mools** — Chapter 1 emphasizes daughters as bridges for marriage eligibility and branch connection.
१६. (B) **they structure first and additional marriage or branch connections** — The chapter treats these terms as the architecture of multiple marriages.
१७. (A) **identify the preceding person and whether the marker belongs to him, his daughter, or a female descendant** — Chapter 1 gives a safe rule for compressed marital entries.
१८. (D) **as “also known as,” unless context suggests a more precise meaning** — The chapter treats ऋ० as a practical or popular identifying form.
१९. (D) **महामहोपाध्याय, a high scholarly title** — The scholarly-title section identifies म०म०उ० as Mahamahopadhyay.
२०. (D) **they show learned ecology, prestige, ritual authority, and marriage standing** — Chapter 1 says scholarly status affected social and matrimonial authority.
२१. (A) **a wrong expansion can distort lineage, so function is preserved rather than forced into one English word** — The chapter says दौ will not be forced into one English equivalent.
२२. (B) **as a marriage or affinal connection** — The editorial rule explains दौ by surrounding kinship grammar.
२३. (B) **as a recorded descent-link** — The chapter states that context decides the function of दौ.
२४. (A) **preserve it as “नी०” with a note** — The chapter warns that नी० must not be expanded automatically without evidence.
२५. (D) **it confuses origin, residence, marriage-house, migration, and branch labels** — The geography section says place labels are layered.
२६. (C) **a larger sacred lineage affiliation associated with a Vedic rishi** — Chapter 1 defines gotra as a sacred descent-category.
२७. (D) **the group of ancestral rishis invoked in ritual identity** — Chapter 1 defines pravar as part of ritual lineage.
२८. (D) **a Maithil social-genealogical root tied to village or founding ancestor** — Chapter 1 defines mool as crucial to marriage discussions.
२९. (C) **a new organized village-root or gram section** — Chapter 1 says ग्रामारम्भ begins a village or mool unit.
३०. (B) **transition: now begins** — The method chapter treats “अथ” as a traditional opening marker.

- ३१. (D) they show that branches may be introduced elsewhere and continued later** — The cross-reference section explains backward and sideways reference.
- ३२. (D) the tradition absorbed modern life while retaining older mool-gotra-village grammar** — Chapter 1 highlights continuity into modern professions.
- ३३. (D) ancestor, son, grandsons, marriage link, village link, mool link, and secondary reference** — Chapter 1 explains how a single line can contain a whole social event.
- ३४. (D) they may distinguish branches and group children by mother** — Chapter 1 says mothers and maternal lines help distinguish branch structure.
- ३५. (B) as geographic movement and as continuity of lineage identity** — The migration section gives two levels: movement and lineage continuity.
- ३६. (C) marriage decisions became harder when branches moved across regions** — The eastern movement section links dispersion to need for accurate records.
- ३७. (C) same surnames may have different mools and different surnames may be linked maternally or matrimonially** — Chapter 1 states that Jha, Mishra, Pathak or Thakur alone is not enough.
- ३८. (A) identify the main ancestor and list his sons** — The chapter gives a layered method beginning with ancestor and sons.
- ३९. (C) person to village, mool, father, marriage house, or branch** — The method chapter warns against translating every “सँ” as simple from.
- ४०. (D) it does not invent dates and uses cautious terms only when context supports them** — The time-depth section states that dates are not invented.
- ४१. (C) do not silently repair; preserve uncertainty and continue from secure markers** — The problem of OCR/copying/damaged text section gives restrained editorial rules.
- ४२. (D) the old grammar is part of the evidence** — Chapter 1 says converting everything to modern English would erase Maithil genealogical thinking.
- ४३. (A) personal name, father, mool, gotra, village, marital links, maternal indications, titles, residence, and branch continuation** — Chapter 1 says only the full set of markers reveals genealogical position.
- ४४. (A) a branch may begin in one file and continue in another** — The branch-continuity section explains cross-file continuation.
- ४५. (D) son; often marks direct male descent** — The method chapter and Chapter 40 glossary define “सुत” as son; often marks direct male descent.
- ४६. (A) सुत** — The glossary assigns this function to “सुत.”
- ४७. (D) sons or descendants in the Panji context; not mechanically daughter** — The method chapter and Chapter 40 glossary define “सुता” as sons or descendants in the Panji context; not mechanically daughter.
- ४८. (D) सुता** — The glossary assigns this function to “सुता.”
- ४९. (C) two sons or a dual form indicating two male descendants** — The method chapter and Chapter 40 glossary define “सुतौ” as two sons or a dual form indicating two male descendants.
- ५०. (D) सुतौ** — The glossary assigns this function to “सुतौ.”
- ५१. (B) and daughters/children, depending on context** — The method chapter and Chapter 40 glossary define “सुताच / सुताश्च” as and daughters/children, depending on context.
- ५२. (A) सुताच / सुताश्च** — The glossary assigns this function to “सुताच / सुताश्च.”

५३. (A) **son, sons, or daughter in Sanskritic genealogical usage** — The method chapter and Chapter 40 glossary define “पुत्र / पुत्रा / पुत्री” as son, sons, or daughter in Sanskritic genealogical usage.
५४. (D) **पुत्र / पुत्रा / पुत्री** — The glossary assigns this function to “पुत्र / पुत्रा / पुत्री.”
५५. (D) **wife; a woman connected through a marriage formula** — The method chapter and Chapter 40 glossary define “पत्नी” as wife; a woman connected through a marriage formula.
५६. (A) **पत्नी** — The glossary assigns this function to “पत्नी.”
५७. (D) **first wife or first marital entry** — The method chapter and Chapter 40 glossary define “आद्या” as first wife or first marital entry.
५८. (B) **आद्या** — The glossary assigns this function to “आद्या.”
५९. (A) **another, later, or additional wife, marriage, branch, or connected line** — The method chapter and Chapter 40 glossary define “अपरा” as another, later, or additional wife, marriage, branch, or connected line.
६०. (A) **अपरा** — The glossary assigns this function to “अपरा.”
६१. (A) **commonly known as, alias, local name, or practical identifier** — The method chapter and Chapter 40 glossary define “प्र०” as commonly known as, alias, local name, or practical identifier.
६२. (A) **प्र०** — The glossary assigns this function to “प्र०.”
६३. (A) **Mahamahopadhyay, a high scholarly title** — The method chapter and Chapter 40 glossary define “म०म०उ०” as Mahamahopadhyay, a high scholarly title.
६४. (B) **म०म०उ०** — The glossary assigns this function to “म०म०उ०.”
६५. (C) **relational marker of completed genealogical connection decoded through context** — The method chapter and Chapter 40 glossary define “दौ” as relational marker of completed genealogical connection decoded through context.
६६. (C) **दौ** — The glossary assigns this function to “दौ.”
६७. (A) **secondary or additional relational link unless context shows otherwise** — The method chapter and Chapter 40 glossary define “दु दौ” as secondary or additional relational link unless context shows otherwise.
६८. (A) **दु दौ** — The glossary assigns this function to “दु दौ.”
६९. (A) **no recorded issue, no continuation, or uncertain absence depending on context** — The method chapter and Chapter 40 glossary define “नी०” as no recorded issue, no continuation, or uncertain absence depending on context.
७०. (C) **नी०** — The glossary assigns this function to “नी०.”
७१. (A) **in the desh or regional field of a named place** — The method chapter and Chapter 40 glossary define “देशे” as in the desh or regional field of a named place.
७२. (A) **देशे** — The glossary assigns this function to “देशे.”
७३. (A) **resident of or associated with a named settlement** — The method chapter and Chapter 40 glossary define “वासी” as resident of or associated with a named settlement.
७४. (D) **वासी** — The glossary assigns this function to “वासी.”
७५. (B) **from, through, by, or with reference to a house, village, or branch** — The method chapter and Chapter 40 glossary define “सँ / सँ” as from, through, by, or with reference to a house, village, or branch.
७६. (B) **सँ / सँ** — The glossary assigns this function to “सँ / सँ.”
७७. (B) **mool or root lineage classification in Maithil genealogy** — The method chapter and Chapter 40 glossary define “मूल / मूलमू” as mool or root lineage classification in Maithil genealogy.
७८. (C) **मूल / मूलमू** — The glossary assigns this function to “मूल / मूलमू.”

- ७९. (A) gotra marker, an inherited sacred lineage category** — The method chapter and Chapter 40 glossary define “गोत्र” as gotra marker, an inherited sacred lineage category.
- ८०. (B) गोत्र** — The glossary assigns this function to “गोत्र.”
- ८१. (B) ancestral rishi grouping used in ritual identity** — The method chapter and Chapter 40 glossary define “प्रवर” as ancestral rishi grouping used in ritual identity.
- ८२. (A) प्रवर** — The glossary assigns this function to “प्रवर.”
- ८३. (D) beginning of a village or gram entry section** — The method chapter and Chapter 40 glossary define “ग्रामारम्भ” as beginning of a village or gram entry section.
- ८४. (C) ग्रामारम्भ** — The glossary assigns this function to “ग्रामारम्भ.”
- ८५. (A) traditional transition marker meaning “now begins”** — The method chapter and Chapter 40 glossary define “अथ” as traditional transition marker meaning “now begins”.
- ८६. (D) अथ** — The glossary assigns this function to “अथ.”
- ८७. (B) cross-reference to an earlier introduction or another part of the register** — The method chapter and Chapter 40 glossary define “पूर्व परिचय / देखू” as cross-reference to an earlier introduction or another part of the register.
- ८८. (D) पूर्व परिचय / देखू** — The glossary assigns this function to “पूर्व परिचय / देखू.”
- ८९. (C) remaining portion or continuation of an earlier branch** — The method chapter and Chapter 40 glossary define “शेषांश” as remaining portion or continuation of an earlier branch.
- ९०. (C) शेषांश** — The glossary assigns this function to “शेषांश.”
- ९१. (D) marriage architecture, village geography, titles, editorial principles, glossary, name index, place index, and chapter-to-branch tables** — Chapter 40 states that it consolidates interpretive apparatus for moving across the source-derived chapters.
- ९२. (C) No, it consolidates what the preceding chapters already decode** — Chapter 40 says the apparatus does not add unsupported genealogy.
- ९३. (B) not ornamental, but a genealogical bridge** — The opening apparatus section emphasizes daughters, wives and the architecture of marriage.
- ९४. (B) पत्नी, आद्या, अपरा, सुताच, दाय, and named female descendants** — Chapter 40 lists these terms in the section on women and marriage architecture.
- ९५. (B) महामहोपाध्याय, महोपाध्याय, सदुपाध्याय, वैयाकरण, ज्योतिर्विद, आचार्य, पंडित, चौधरी, ठाकुर, मिश्र, झा, पाठक, and ओझा** — Chapter 40 lists these older scholarly and social titles.
- ९६. (B) B.A., M.A., B.Ed., Ph.D., engineer, doctor, teacher, advocate, judge, administrator, and officer** — Chapter 40 explains that later passages preserve modern education and professions.
- ९७. (C) treat them as signals unless context clearly shows a scribal error** — The editorial-principles section warns against silent repair.
- ९८. (D) descent, marriage, settlement, title, and profession** — Chapter 40 says these categories must remain distinct.
- ९९. (B) to prevent one genealogy from being wrongly joined to the next** — Chapter 40 states that thresholds prevent wrong joining.
- १००. (B) do not invent a missing name; preserve uncertainty and continue from the next secure marker** — Chapter 40 ends with a practical reading checklist.
- १०१. (D) How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority** — Chapter 1 is listed as “How to Read Volume II Panji: Script, Abbreviations, Lineage Logic, and Marriage Authority” in the contents and

chapter opening.

१०२. (A) Chapter 1 — The contents assign this title to Chapter 1.

१०३. (D) How to Read Volume II Panji — Before the colon, Chapter 1 gives the coverage phrase “How to Read Volume II Panji.”

१०४. (B) Chapter 1 — The contents place “How to Read Volume II Panji” in Chapter 1.

१०५. (C) How to Read Volume II Panji — The Chapter 1 title attaches the theme/frame “How to Read Volume II Panji.”

१०६. (A) Script, Abbreviations, Lineage Logic — The Chapter 1 title lists these names among its named figures.

१०७. (D) The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame — Chapter 2 is listed as “The Opening Line: Vallal Sen, Mahamahopadhyay Halayudh, and the First Genealogical Frame” in the contents and chapter opening.

१०८. (D) Chapter 2 — The contents assign this title to Chapter 2.

१०९. (C) The Opening Line — Before the colon, Chapter 2 gives the coverage phrase “The Opening Line.”

११०. (B) Chapter 2 — The contents place “The Opening Line” in Chapter 2.

१११. (C) First Genealogical Frame — The Chapter 2 title attaches the theme/frame “First Genealogical Frame.”

११२. (D) Vallal Sen, Mahamahopadhyay Halayudh — The Chapter 2 title lists these names among its named figures.

११३. (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame — Chapter 3 is listed as “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur: Early Branch Expansion After the Halayudh Frame” in the contents and chapter opening.

११४. (B) Chapter 3 — The contents assign this title to Chapter 3.

११५. (D) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur — Before the colon, Chapter 3 gives the coverage phrase “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.”

११६. (B) Chapter 3 — The contents place “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur” in Chapter 3.

११७. (D) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur — The Chapter 3 title attaches the theme/frame “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.”

११८. (C) Phoolsara, Haraut, Pothia Sultanpur — The Chapter 3 title begins with this place or coverage cluster.

११९. (C) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari: Additional Settlements, Scholarly Branches, and Marriage Networks — Chapter 4 is listed as “Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari: Additional Settlements, Scholarly Branches, and Marriage Networks” in the contents and chapter opening.

१२०. (C) Chapter 4 — The contents assign this title to Chapter 4.

१२१. (B) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari — Before the colon, Chapter 4 gives the coverage phrase “Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari.”

१२२. (C) Chapter 4 — The contents place “Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari” in Chapter 4.

१२३. (C) Marriage Network — The Chapter 4 title attaches the theme/frame “Marriage Network.”

१२४. (C) Shiva Hariam, Sandahpur Didhoy, Danti-Chopra Bakhari — The Chapter 4 title begins with this place or coverage cluster.

१२५. (C) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada: Scholarly Branches, Modern Titles, and Expanding Marriage Fields — Chapter 5 is listed as “Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada: Scholarly Branches, Modern Titles, and Expanding Marriage Fields” in the contents and chapter opening.

१२६. (B) Chapter 5 — The contents assign this title to Chapter 5.

- १३७. (B) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada** — Before the colon, Chapter 5 gives the coverage phrase “Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada.”
- १३८. (D) Chapter 5** — The contents place “Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada” in Chapter 5.
- १३९. (B) Expanding Marriage Field** — The Chapter 5 title attaches the theme/frame “Expanding Marriage Field.”
- १३०. (C) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur** — The Chapter 5 title begins with this place or coverage cluster.
- १३१. (A) Dom Tekari Gram: Jayaditya, Pashupati, Vasudev, Dhirakant, Anantalal, Ram Sundar, and the Learned-Modern Continuation** — Chapter 6 is listed as “Dom Tekari Gram: Jayaditya, Pashupati, Vasudev, Dhirakant, Anantalal, Ram Sundar, and the Learned-Modern Continuation” in the contents and chapter opening.
- १३२. (D) Chapter 6** — The contents assign this title to Chapter 6.
- १३३. (B) Dom Tekari Gram** — Before the colon, Chapter 6 gives the coverage phrase “Dom Tekari Gram.”
- १३४. (C) Chapter 6** — The contents place “Dom Tekari Gram” in Chapter 6.
- १३५. (B) Learned-Modern Continuation** — The Chapter 6 title attaches the theme/frame “Learned-Modern Continuation.”
- १३६. (B) Jayaditya, Pashupati, Vasudev** — The Chapter 6 title lists these names among its named figures.
- १३७. (A) Dom Tekari** — The Chapter 6 title begins with this place or coverage cluster.
- १३८. (D) Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field** — Chapter 7 is listed as “Ghoda Ghat Ratipad Belauch: Vasudev, Durgadatt, Bhim, Manohar, Harishwar, Mohanlal, Chaturanan, and the Belauch Marriage Field” in the contents and chapter opening.
- १३९. (D) Chapter 7** — The contents assign this title to Chapter 7.
- १४०. (A) Ghoda Ghat Ratipad Belauch** — Before the colon, Chapter 7 gives the coverage phrase “Ghoda Ghat Ratipad Belauch.”
- १४१. (D) Chapter 7** — The contents place “Ghoda Ghat Ratipad Belauch” in Chapter 7.
- १४२. (A) Belauch Marriage Field** — The Chapter 7 title attaches the theme/frame “Belauch Marriage Field.”
- १४३. (C) Vasudev, Durgadatt, Bhim** — The Chapter 7 title lists these names among its named figures.
- १४४. (C) Ghoda Ghat Ratipad Belauch** — The Chapter 7 title begins with this place or coverage cluster.
- १४५. (C) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network** — Chapter 8 is listed as “Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma: Agar, Harikar, Banaili Dyodhi, Rai Jahad Singh, Rai Brajraj Singh, Rai Pachkaudi, and the Raj-Branch Marriage Network” in the contents and chapter opening.
- १४६. (A) Chapter 8** — The contents assign this title to Chapter 8.
- १४७. (B) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma** — Before the colon, Chapter 8 gives the coverage phrase “Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.”
- १४८. (A) Chapter 8** — The contents place “Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma” in Chapter 8.
- १४९. (D) Raj-Branch Marriage Network** — The Chapter 8 title attaches the theme/frame “Raj-Branch Marriage Network.”
- १५०. (A) Agar, Harikar, Banaili Dyodhi** — The Chapter 8 title lists these names among its named figures.
- १५१. (A) Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma** — The Chapter 8 title begins with this place or coverage cluster.
- १५२. (D) Badgam Darhiara Asura: Ravikar, Bhakta Kavi Dhanapati, Govardhan, Shulpani, Kalidatt, Durgadatt, Manna Lal, Pranmohan, and the Chopra Bakhari-Tetrihar Sodarpur Continuation** — Chapter 9 is listed as “Badgam

Darhiara Asura: Ravikar, Bhakta Kavi Dhanapati, Govardhan, Shulpani, Kalidatt, Durgadatt, Manna Lal, Pranmohan, and the Chopra Bakhari-Tetrihar Sodarpur Continuation” in the contents and chapter opening.

१५३. (B) **Chapter 9** — The contents assign this title to Chapter 9.

१५४. (C) **Badgam Darhiara Asura** — Before the colon, Chapter 9 gives the coverage phrase “Badgam Darhiara Asura.”

१५५. (D) **Chapter 9** — The contents place “Badgam Darhiara Asura” in Chapter 9.

१५६. (A) **Chopra Bakhari-Tetrihar Sodarpur Continuation** — The Chapter 9 title attaches the theme/frame “Chopra Bakhari-Tetrihar Sodarpur Continuation.”

१५७. (A) **Ravikar, Bhakta Kavi Dhanapati, Govardhan** — The Chapter 9 title lists these names among its named figures.

१५८. (A) **Badgam Darhiara Asura** — The Chapter 9 title begins with this place or coverage cluster.

१५९. (C) **Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara): Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold** — Chapter 10 is listed as “Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara): Dharanidhar, Padmanabh, Pathak Mohan, Harinath, Baliyas Ekma Barahkona, and the Pakhaliya Threshold” in the contents and chapter opening.

१६०. (C) **Chapter 10** — The contents assign this title to Chapter 10.

१६१. (A) **Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)** — Before the colon, Chapter 10 gives the coverage phrase “Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara).”

१६२. (D) **Chapter 10** — The contents place “Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)” in Chapter 10.

१६३. (D) **Pakhaliya Threshold** — The Chapter 10 title attaches the theme/frame “Pakhaliya Threshold.”

१६४. (B) **Dharanidhar, Padmanabh, Pathak Mohan** — The Chapter 10 title lists these names among its named figures.

१६५. (D) **Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara)** — The Chapter 10 title begins with this place or coverage cluster.

१६६. (C) **Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia: Vasudev, Sitikanth, Vishwambhar, Hingu-Mangu, Balbhadra, Roshan, Babhola, and the Purnia-Sodarpur Continuation** — Chapter 11 is listed as “Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia: Vasudev, Sitikanth, Vishwambhar, Hingu-Mangu, Balbhadra, Roshan, Babhola, and the Purnia-Sodarpur Continuation” in the contents and chapter opening.

१६७. (D) **Chapter 11** — The contents assign this title to Chapter 11.

१६८. (A) **Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia** — Before the colon, Chapter 11 gives the coverage phrase “Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia.”

१६९. (A) **Chapter 11** — The contents place “Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia” in Chapter 11.

१७०. (B) **Purnia-Sodarpur Continuation** — The Chapter 11 title attaches the theme/frame “Purnia-Sodarpur Continuation.”

१७१. (A) **Vasudev, Sitikanth, Vishwambhar** — The Chapter 11 title lists these names among its named figures.

१७२. (A) **Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia** — The Chapter 11 title begins with this place or coverage cluster.

१७३. (B) **Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold** — Chapter 12 is listed as “Dharmapur Desh Baluak Dakshin Raghunathpur: Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand, Gangadhar, and the Katayi-Anhara Threshold” in the contents and chapter opening.

१७४. (A) **Chapter 12** — The contents assign this title to Chapter 12.

१७५. (B) **Dharmapur Desh Baluak Dakshin Raghunathpur** — Before the colon, Chapter 12 gives the coverage phrase “Dharmapur Desh Baluak Dakshin Raghunathpur.”

१७६. (A) **Chapter 12** — The contents place “Dharmapur Desh Baluak Dakshin Raghunathpur” in Chapter 12.
१७७. (A) **Katayi-Anhara Threshold** — The Chapter 12 title attaches the theme/frame “Katayi-Anhara Threshold.”
१७८. (C) **Vachaspati, Kavi Keshari Bhim, Satyakavi Nityanand** — The Chapter 12 title lists these names among its named figures.
१७९. (D) **Dharmapur Baluak Dakshin Raghunathpur** — The Chapter 12 title begins with this place or coverage cluster.
१८०. (C) **Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation** — Chapter 13 is listed as “Katayi-Anhara Belepothia, Hemnagar: Hingu-Kamal, Matinath, Hira, Chiranjeev, Ugramani, Sundarmani, Devaraj Singh, and the Hemnagar-Khandwala Continuation” in the contents and chapter opening.
१८१. (B) **Chapter 13** — The contents assign this title to Chapter 13.
१८२. (B) **Katayi-Anhara Belepothia, Hemnagar** — Before the colon, Chapter 13 gives the coverage phrase “Katayi-Anhara Belepothia, Hemnagar.”
१८३. (D) **Chapter 13** — The contents place “Katayi-Anhara Belepothia, Hemnagar” in Chapter 13.
१८४. (A) **Hemnagar-Khandwala Continuation** — The Chapter 13 title attaches the theme/frame “Hemnagar-Khandwala Continuation.”
१८५. (D) **Hingu-Kamal, Matinath, Hira** — The Chapter 13 title lists these names among its named figures.
१८६. (B) **Katayi-Anhara Belepothia, Hemnagar** — The Chapter 13 title begins with this place or coverage cluster.
१८७. (A) **Asura-Suptani Gangoli and Singholi Mandar Danti: Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura-Andhasur Continuation** — Chapter 14 is listed as “Asura-Suptani Gangoli and Singholi Mandar Danti: Brijmohan, Anand Mohan, Kamal Mohan, Babuji, Jagu, Gangadhar, Harijiv, and the Asura-Andhasur Continuation” in the contents and chapter opening.
१८८. (C) **Chapter 14** — The contents assign this title to Chapter 14.
१८९. (D) **Asura-Suptani Gangoli and Singholi Mandar Danti** — Before the colon, Chapter 14 gives the coverage phrase “Asura-Suptani Gangoli and Singholi Mandar Danti.”
१९०. (D) **Chapter 14** — The contents place “Asura-Suptani Gangoli and Singholi Mandar Danti” in Chapter 14.
१९१. (C) **Asura-Andhasur Continuation** — The Chapter 14 title attaches the theme/frame “Asura-Andhasur Continuation.”
१९२. (D) **Brijmohan, Anand Mohan, Kamal Mohan** — The Chapter 14 title lists these names among its named figures.
१९३. (C) **Asura-Suptani Gangoli, Singholi Mandar Danti** — The Chapter 14 title begins with this place or coverage cluster.
१९४. (C) **Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation** — Chapter 15 is listed as “Birwan Batheli: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Haladhar, Lakshminath, Rameshwar, Shulpani, and the Modern Continuation” in the contents and chapter opening.
१९५. (A) **Chapter 15** — The contents assign this title to Chapter 15.
१९६. (A) **Birwan Batheli** — Before the colon, Chapter 15 gives the coverage phrase “Birwan Batheli.”
१९७. (A) **Chapter 15** — The contents place “Birwan Batheli” in Chapter 15.
१९८. (D) **Modern Continuation** — The Chapter 15 title attaches the theme/frame “Modern Continuation.”
१९९. (D) **Mahamahopadhyay Batesh, Pashupati, Raghupati** — The Chapter 15 title lists these names among its named figures.
२००. (B) **Birwan Batheli** — The Chapter 15 title begins with this place or coverage cluster.

२०१. (C) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandidatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register — Chapter 16 is listed as “Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur: Abhiram, Jay Ram, Raghunath, Santosh, Chandidatt, Pyarelal, Upendra, Narayandatt, and the Shalampur Register” in the contents and chapter opening.

२०२. (B) Chapter 16 — The contents assign this title to Chapter 16.

२०३. (D) Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur — Before the colon, Chapter 16 gives the coverage phrase “Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur.”

२०४. (B) Chapter 16 — The contents place “Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur” in Chapter 16.

२०५. (A) Shalampur Register — The Chapter 16 title attaches the theme/frame “Shalampur Register.”

२०६. (D) Abhiram, Jay Ram, Raghunath — The Chapter 16 title lists these names among its named figures.

२०७. (C) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur, Badgam Shalampur — The Chapter 16 title begins with this place or coverage cluster.

२०८. (A) Khauwal Simbarwad Gramaramabh: Jahanpur, Jamua-Baradbata, Chikni, Rahua-Balua, Mahamahopadhyay Prajapati, Vachaspati, Umapati, Ganapati, and the Nasira-Dighdi Threshold — Chapter 17 is listed as “Khauwal Simbarwad Gramaramabh: Jahanpur, Jamua-Baradbata, Chikni, Rahua-Balua, Mahamahopadhyay Prajapati, Vachaspati, Umapati, Ganapati, and the Nasira-Dighdi Threshold” in the contents and chapter opening.

२०९. (B) Chapter 17 — The contents assign this title to Chapter 17.

२१०. (C) Khauwal Simbarwad Gramaramabh — Before the colon, Chapter 17 gives the coverage phrase “Khauwal Simbarwad Gramaramabh.”

२११. (D) Chapter 17 — The contents place “Khauwal Simbarwad Gramaramabh” in Chapter 17.

२१२. (A) Nasira-Dighdi Threshold — The Chapter 17 title attaches the theme/frame “Nasira-Dighdi Threshold.”

२१३. (B) Jahanpur, Jamua-Baradbata, Chikni — The Chapter 17 title lists these names among its named figures.

२१४. (D) Khauwal Simbarwad — The Chapter 17 title begins with this place or coverage cluster.

२१५. (C) Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation — Chapter 18 is listed as “Nasira Desho Dighdi: Bhulek, Keuntu, Bhavanand, Anand, Bhairav, Manmohan, Ramanikant, Pashupatinath, Dharmanand, and the Purnia Modern Continuation” in the contents and chapter opening.

२१६. (D) Chapter 18 — The contents assign this title to Chapter 18.

२१७. (C) Nasira Desho Dighdi — Before the colon, Chapter 18 gives the coverage phrase “Nasira Desho Dighdi.”

२१८. (A) Chapter 18 — The contents place “Nasira Desho Dighdi” in Chapter 18.

२१९. (A) Purnia Modern Continuation — The Chapter 18 title attaches the theme/frame “Purnia Modern Continuation.”

२२०. (D) Bhulek, Keuntu, Bhavanand — The Chapter 18 title lists these names among its named figures.

२२१. (B) Nasira Dighdi — The Chapter 18 title begins with this place or coverage cluster.

२२२. (D) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar: Kanhaiya, Dwarikanath, Lakshman, Prayagdatt, Rohini, Vishnudatt, Jagatmani, and the Phoolsara-Baradbatta Continuation — Chapter 19 is listed as “Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar: Kanhaiya, Dwarikanath, Lakshman, Prayagdatt, Rohini, Vishnudatt, Jagatmani, and the Phoolsara-Baradbatta Continuation” in the contents and chapter opening.

- २२३. (A) Chapter 19** — The contents assign this title to Chapter 19.
- २२४. (B) Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar** — Before the colon, Chapter 19 gives the coverage phrase “Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar.”
- २२५. (A) Chapter 19** — The contents place “Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar” in Chapter 19.
- २२६. (D) Phoolsara-Baradbatta Continuation** — The Chapter 19 title attaches the theme/frame “Phoolsara-Baradbatta Continuation.”
- २२७. (A) Kanhaiya, Dwarikanath, Lakshman** — The Chapter 19 title lists these names among its named figures.
- २२८. (D) Rajanpura Darhiara Koilakh, Sarouni, Dharmapur-Deshe Hemnagar** — The Chapter 19 title begins with this place or coverage cluster.
- २२९. (A) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra: Kamalpani, Devdhar, Dharanidhar, the Poet-Line, Baburam, Nandan, Meghnath, Gungu-Manti, Ramai-Darhiara Ratauli, and the Araria-Bairgachhi Continuation** — Chapter 20 is listed as “Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra: Kamalpani, Devdhar, Dharanidhar, the Poet-Line, Baburam, Nandan, Meghnath, Gungu-Manti, Ramai-Darhiara Ratauli, and the Araria-Bairgachhi Continuation” in the contents and chapter opening.
- २३०. (A) Chapter 20** — The contents assign this title to Chapter 20.
- २३१. (A) Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra** — Before the colon, Chapter 20 gives the coverage phrase “Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra.”
- २३२. (D) Chapter 20** — The contents place “Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra” in Chapter 20.
- २३३. (B) Araria-Bairgachhi Continuation** — The Chapter 20 title attaches the theme/frame “Araria-Bairgachhi Continuation.”
- २३४. (C) Kamalpani, Devdhar, Dharanidhar** — The Chapter 20 title lists these names among its named figures.
- २३५. (B) Ratauli Darhiara, Jahanpur, Naili** — The Chapter 20 title begins with this place or coverage cluster.
- २३६. (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila** — Chapter 21 is listed as “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara: Mahamahopadhyay Batesh, Pashupati, Raghupati, Ratipati, Yagyapati, Pothia Sultanpur, Palasi, Belbadi Jhotan Jha, and Shripur-Deshe Kodhila” in the contents and chapter opening.
- २३७. (A) Chapter 21** — The contents assign this title to Chapter 21.
- २३८. (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara** — Before the colon, Chapter 21 gives the coverage phrase “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.”
- २३९. (D) Chapter 21** — The contents place “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara” in Chapter 21.
- २४०. (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara** — The Chapter 21 title attaches the theme/frame “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.”
- २४१. (B) Mahamahopadhyay Batesh, Pashupati, Raghupati** — The Chapter 21 title lists these names among its named figures.
- २४२. (C) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara** — The Chapter 21 title begins with this place or coverage cluster.
- २४३. (B) Satlakha-Satauli Gramaramabh: Chakrapani, Prithvidhar, Purushottam, Harikar, Shrikar, Ruchikar, Ratnakar, Maan, Murari, Jaydev, Ratnapani, Kouskidatt, Mushtauli-Phulwadi-Chakradhar, and Satlakha-Dharmapur-Barahkona-Tirasi** — Chapter 22 is listed as “Satlakha-Satauli Gramaramabh: Chakrapani, Prithvidhar, Purushottam, Harikar,

Shrikar, Ruchikar, Ratnakar, Maan, Murari, Jaydev, Ratnapani, Kouskidatt, Mushtauli-Phulwadi-Chakradhar, and Satlakha-Dharmapur-Barahkona-Tirasi” in the contents and chapter opening.

२४४. (B) Chapter 22 — The contents assign this title to Chapter 22.

२४५. (C) Satlakha-Satauli Gramaramabh — Before the colon, Chapter 22 gives the coverage phrase “Satlakha-Satauli Gramaramabh.”

२४६. (C) Chapter 22 — The contents place “Satlakha-Satauli Gramaramabh” in Chapter 22.

२४७. (A) Satlakha-Satauli Gramaramabh — The Chapter 22 title attaches the theme/frame “Satlakha-Satauli Gramaramabh.”

२४८. (D) Chakrapani, Prithvidhar, Purushottam — The Chapter 22 title lists these names among its named figures.

२४९. (C) Satlakha-Satauli — The Chapter 22 title begins with this place or coverage cluster.

२५०. (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha — Chapter 23 is listed as “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi: Nardev, Arjun, Gopal, Harikar, Jagannath, Vishwambhar, Rajora-Mandar Sheshansh, Khawaspur, and Bakhri-Harshdatt Jha” in the contents and chapter opening.

२५१. (C) Chapter 23 — The contents assign this title to Chapter 23.

२५२. (B) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi — Before the colon, Chapter 23 gives the coverage phrase “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.”

२५३. (A) Chapter 23 — The contents place “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi” in Chapter 23.

२५४. (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi — The Chapter 23 title attaches the theme/frame “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.”

२५५. (B) Nardev, Arjun, Gopal — The Chapter 23 title lists these names among its named figures.

२५६. (C) Jagatpur Mandar-Chuna-Chu Pur Pu Belbadi — The Chapter 23 title begins with this place or coverage cluster.

२५७. (A) Sodarpur Pu Mani Gramaramabh: Vishwanath, Gopinath, Batesh, Pashupati, Rameshwar, Ratnakar, Gondi, Krishn, Yagyapati, Lakshman, Modinath, Radhanath, and Khajuri-Bhikhari Mishra — Chapter 24 is listed as “Sodarpur Pu Mani Gramaramabh: Vishwanath, Gopinath, Batesh, Pashupati, Rameshwar, Ratnakar, Gondi, Krishn, Yagyapati, Lakshman, Modinath, Radhanath, and Khajuri-Bhikhari Mishra” in the contents and chapter opening.

२५८. (B) Chapter 24 — The contents assign this title to Chapter 24.

२५९. (D) Sodarpur Pu Mani Gramaramabh — Before the colon, Chapter 24 gives the coverage phrase “Sodarpur Pu Mani Gramaramabh.”

२६०. (C) Chapter 24 — The contents place “Sodarpur Pu Mani Gramaramabh” in Chapter 24.

२६१. (D) Sodarpur Pu Mani Gramaramabh — The Chapter 24 title attaches the theme/frame “Sodarpur Pu Mani Gramaramabh.”

२६२. (D) Vishwanath, Gopinath, Batesh — The Chapter 24 title lists these names among its named figures.

२६३. (A) Sodarpur Mani — The Chapter 24 title begins with this place or coverage cluster.

२६४. (C) Raiyam Ghoshiyam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold — Chapter 25 is listed as “Raiyam Ghoshiyam Gramaramabh: Manbodh, Mangani Ram, Tilaknath, Chandranath, Nasira-Haveli Pokharia, Harimohan, Krishnamohan, Kanchinath Kiran, and the Sakuri-Belauch Threshold” in the contents and chapter opening.

२६५. (A) Chapter 25 — The contents assign this title to Chapter 25.

- ୨୬୬. (A) Raiyam Ghoshyam Gramaramabh** — Before the colon, Chapter 25 gives the coverage phrase “Raiyam Ghoshyam Gramaramabh.”
- ୨୬୭. (C) Chapter 25** — The contents place “Raiyam Ghoshyam Gramaramabh” in Chapter 25.
- ୨୬୮. (B) Sakuri-Belauch Threshold** — The Chapter 25 title attaches the theme/frame “Sakuri-Belauch Threshold.”
- ୨୬୯. (C) Manbodh, Mangani Ram, Tilaknath** — The Chapter 25 title lists these names among its named figures.
- ୨୭୦. (B) Raiyam Ghoshyam** — The Chapter 25 title begins with this place or coverage cluster.
- ୨୭୧. (D) Sakuri Belauch Gramaramabh: Shivdas, Tivyakara, Keuntu, Purai, Gunakar, Ramkrishna, Devanand, Ratnapati-Jhingur, Gauridatt, Buddhinath, Rajkumar, Vasukinath, and the Bhanupunur-Panichobh Threshold** — Chapter 26 is listed as “Sakuri Belauch Gramaramabh: Shivdas, Tivyakara, Keuntu, Purai, Gunakar, Ramkrishna, Devanand, Ratnapati-Jhingur, Gauridatt, Buddhinath, Rajkumar, Vasukinath, and the Bhanupunur-Panichobh Threshold” in the contents and chapter opening.
- ୨୭୨. (A) Chapter 26** — The contents assign this title to Chapter 26.
- ୨୭୩. (C) Sakuri Belauch Gramaramabh** — Before the colon, Chapter 26 gives the coverage phrase “Sakuri Belauch Gramaramabh.”
- ୨୭୪. (D) Chapter 26** — The contents place “Sakuri Belauch Gramaramabh” in Chapter 26.
- ୨୭୫. (A) Bhanupunur-Panichobh Threshold** — The Chapter 26 title attaches the theme/frame “Bhanupunur-Panichobh Threshold.”
- ୨୭୬. (B) Shivdas, Tivyakara, Keuntu** — The Chapter 26 title lists these names among its named figures.
- ୨୭୭. (C) Sakuri Belauch** — The Chapter 26 title begins with this place or coverage cluster.
- ୨୭୮. (A) Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekhara Threshold** — Chapter 27 is listed as “Bhanupunur Pu Panichobh Gramaramabh: Ramdev, Thitho, Jiveshwar, Bhanukar, Chandrakar, Jivdhar, Shrinath, Hingu, Durgadatt, Narayandatt, Gangadhar, Anantram, Bhavdev, Ranjan, and the Ruchouli-Ekhara Threshold” in the contents and chapter opening.
- ୨୭୯. (D) Chapter 27** — The contents assign this title to Chapter 27.
- ୨୮୦. (C) Bhanupunur Pu Panichobh Gramaramabh** — Before the colon, Chapter 27 gives the coverage phrase “Bhanupunur Pu Panichobh Gramaramabh.”
- ୨୮୧. (B) Chapter 27** — The contents place “Bhanupunur Pu Panichobh Gramaramabh” in Chapter 27.
- ୨୮୨. (B) Ruchouli-Ekhara Threshold** — The Chapter 27 title attaches the theme/frame “Ruchouli-Ekhara Threshold.”
- ୨୮୩. (A) Ramdev, Thitho, Jiveshwar** — The Chapter 27 title lists these names among its named figures.
- ୨୮୪. (D) Bhanupunur Panichobh** — The Chapter 27 title begins with this place or coverage cluster.
- ୨୮୫. (D) Ruchouli Ekhara Gramaramabh: Jyotirvid Harishwar, Gunishwar, Hridayeshwar, Baburaiya, Vyakaran Ramchandra, Shrotriya Gangesh, Rajendra, Dharbharan, Vishwambhar, Judge Rameshwar, and the Sulhani-Naraun Threshold** — Chapter 28 is listed as “Ruchouli Ekhara Gramaramabh: Jyotirvid Harishwar, Gunishwar, Hridayeshwar, Baburaiya, Vyakaran Ramchandra, Shrotriya Gangesh, Rajendra, Dharbharan, Vishwambhar, Judge Rameshwar, and the Sulhani-Naraun Threshold” in the contents and chapter opening.
- ୨୮୬. (A) Chapter 28** — The contents assign this title to Chapter 28.
- ୨୮୭. (D) Ruchouli Ekhara Gramaramabh** — Before the colon, Chapter 28 gives the coverage phrase “Ruchouli Ekhara Gramaramabh.”
- ୨୮୮. (C) Chapter 28** — The contents place “Ruchouli Ekhara Gramaramabh” in Chapter 28.

- २८९. (C) Sulhani-Naraun Threshold** — The Chapter 28 title attaches the theme/frame “Sulhani-Naraun Threshold.”
- २९०. (D) Jyotirvid Harishwar, Gunishwar, Hridayeshwar** — The Chapter 28 title lists these names among its named figures.
- २९१. (D) Ruchouli Ekharā** — The Chapter 28 title begins with this place or coverage cluster.
- २९२. (B) Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha** — Chapter 29 is listed as “Sulhani Naraun Gramaramabh: Mahidhar, Udayakar, Ratnakar, Dalu, Madhukar, Lakshman, Ramkrishna, Dharmeshwar, Tulakrishna, Khokha Devanath Jha, Jagmohan, Harimohan, and Ufarail Khokha” in the contents and chapter opening.
- २९३. (A) Chapter 29** — The contents assign this title to Chapter 29.
- २९४. (C) Sulhani Naraun Gramaramabh** — Before the colon, Chapter 29 gives the coverage phrase “Sulhani Naraun Gramaramabh.”
- २९५. (B) Chapter 29** — The contents place “Sulhani Naraun Gramaramabh” in Chapter 29.
- २९६. (D) Sulhani Naraun Gramaramabh** — The Chapter 29 title attaches the theme/frame “Sulhani Naraun Gramaramabh.”
- २९७. (B) Mahidhar, Udayakar, Ratnakar** — The Chapter 29 title lists these names among its named figures.
- २९८. (D) Sulhani Naraun** — The Chapter 29 title begins with this place or coverage cluster.
- २९९. (D) Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshnipati, Rudrapati, and the Saraswati Family Migration Note** — Chapter 30 is listed as “Tripurau Pu Li Naraun Gramaramabh: Dakra-Dihiya, Vishweshwar, Gaurishwar, Mahamahopadhyay Harishwar, Saraswati Ram, Dharadhar, Gangadhar, Raghudev, Ruchidev, Lakshnipati, Rudrapati, and the Saraswati Family Migration Note” in the contents and chapter opening.
- ३००. (C) Chapter 30** — The contents assign this title to Chapter 30.
- ३०१. (D) Tripurau Pu Li Naraun Gramaramabh** — Before the colon, Chapter 30 gives the coverage phrase “Tripurau Pu Li Naraun Gramaramabh.”
- ३०२. (A) Chapter 30** — The contents place “Tripurau Pu Li Naraun Gramaramabh” in Chapter 30.
- ३०३. (D) Saraswati Family Migration Note** — The Chapter 30 title attaches the theme/frame “Saraswati Family Migration Note.”
- ३०४. (D) Dakra-Dihiya, Vishweshwar, Gaurishwar** — The Chapter 30 title lists these names among its named figures.
- ३०५. (A) Tripurau Li Naraun** — The Chapter 30 title begins with this place or coverage cluster.
- ३०६. (A) Nagwad Ghosot Gramaramabh: Vasudev, Divakar, Buddhikar, Govind, Lakshminath, Vidyapati, Damodar, Ramnath, Agamacharya Devanath, Gopinath, Madhusudan, Janardan, Haridas, Shubhankar, Fakir, Ishanchandra Thakur, Lakshmidhar-Chitradhar, Dayashankar, Harishchandra, Bank Bihari, and Prembihari** — Chapter 31 is listed as “Nagwad Ghosot Gramaramabh: Vasudev, Divakar, Buddhikar, Govind, Lakshminath, Vidyapati, Damodar, Ramnath, Agamacharya Devanath, Gopinath, Madhusudan, Janardan, Haridas, Shubhankar, Fakir, Ishanchandra Thakur, Lakshmidhar-Chitradhar, Dayashankar, Harishchandra, Bank Bihari, and Prembihari” in the contents and chapter opening.
- ३०७. (D) Chapter 31** — The contents assign this title to Chapter 31.
- ३०८. (C) Nagwad Ghosot Gramaramabh** — Before the colon, Chapter 31 gives the coverage phrase “Nagwad Ghosot Gramaramabh.”
- ३०९. (B) Chapter 31** — The contents place “Nagwad Ghosot Gramaramabh” in Chapter 31.
- ३१०. (A) Nagwad Ghosot Gramaramabh** — The Chapter 31 title attaches the theme/frame “Nagwad Ghosot Gramaramabh.”
- ३११. (C) Vasudev, Divakar, Buddhikar** — The Chapter 31 title lists these names among its named figures.
- ३१२. (B) Nagwad Ghosot** — The Chapter 31 title begins with this place or coverage cluster.

- ३१३. (C) Asi Ekharā Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhuram, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari** — Chapter 32 is listed as “Asi Ekharā Gramaramabh: Nasira-Deshe Pada, Vishwanath, Nandan, Bhanjan, Bhairam, Kanhuram, Shambhunath, Kuli, Bhaynath, Pratapanath, Kalikant, Shivanand, Pokharia, and Nasira-Deshe Bhadari” in the contents and chapter opening.
- ३१४. (D) Chapter 32** — The contents assign this title to Chapter 32.
- ३१५. (A) Asi Ekharā Gramaramabh** — Before the colon, Chapter 32 gives the coverage phrase “Asi Ekharā Gramaramabh.”
- ३१६. (B) Chapter 32** — The contents place “Asi Ekharā Gramaramabh” in Chapter 32.
- ३१७. (C) Asi Ekharā Gramaramabh** — The Chapter 32 title attaches the theme/frame “Asi Ekharā Gramaramabh.”
- ३१८. (C) Nasira-Deshe Pada, Vishwanath, Nandan** — The Chapter 32 title lists these names among its named figures.
- ३१९. (C) Asi Ekharā** — The Chapter 32 title begins with this place or coverage cluster.
- ३२०. (B) Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shivdatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close** — Chapter 33 is listed as “Gangora Budhwal Gramaramabh: Gondwara-Phulbadiya, Haveli-Radheli, Lotan, Rudra, Rangai, Rameshwar, Shivdatt, Pitambar, Dharanath, Khushi, Domai, Bhola, Rajendra, and the Aamdanda Close” in the contents and chapter opening.
- ३२१. (A) Chapter 33** — The contents assign this title to Chapter 33.
- ३२२. (C) Gangora Budhwal Gramaramabh** — Before the colon, Chapter 33 gives the coverage phrase “Gangora Budhwal Gramaramabh.”
- ३२३. (D) Chapter 33** — The contents place “Gangora Budhwal Gramaramabh” in Chapter 33.
- ३२४. (D) Aamdanda Close** — The Chapter 33 title attaches the theme/frame “Aamdanda Close.”
- ३२५. (D) Gondwara-Phulbadiya, Haveli-Radheli, Lotan** — The Chapter 33 title lists these names among its named figures.
- ३२६. (B) Gangora Budhwal** — The Chapter 33 title begins with this place or coverage cluster.
- ३२७. (D) Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold** — Chapter 34 is listed as “Badhiyam Pawauli Gramaramabh: Nasira-Haveli Sauria, Ravidatt, Bhagirath, Jagannath, Janardan, Vishwanath, Ram, Ramchandra, Ratinath, Kamal, Narayan, Manorath, Rajaram, and the Devhar Threshold” in the contents and chapter opening.
- ३२८. (A) Chapter 34** — The contents assign this title to Chapter 34.
- ३२९. (B) Badhiyam Pawauli Gramaramabh** — Before the colon, Chapter 34 gives the coverage phrase “Badhiyam Pawauli Gramaramabh.”
- ३३०. (B) Chapter 34** — The contents place “Badhiyam Pawauli Gramaramabh” in Chapter 34.
- ३३१. (C) Devhar Threshold** — The Chapter 34 title attaches the theme/frame “Devhar Threshold.”
- ३३२. (D) Nasira-Haveli Sauria, Ravidatt, Bhagirath** — The Chapter 34 title lists these names among its named figures.
- ३३३. (D) Badhiyam Pawauli** — The Chapter 34 title begins with this place or coverage cluster.
- ३३४. (C) Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold** — Chapter 35 is listed as “Devhar Devhar Mul-Mu Gramaramabh: Jaykar, Sagar, Matikar, Lakshmikar, Gunakar, Kameshwar, Rajoo, Haldhar, Narsingh, Brahmeshwar, Umapati, Narayan, Haradatt, Krishnadev, Nehal, Sitaram, Virnarayan, Ramdular, Khadganarayan, and the Shandilya-Brahmpura Threshold” in the contents and chapter opening.
- ३३५. (B) Chapter 35** — The contents assign this title to Chapter 35.

- ३३६. (C) Devhar Devhar Mul-Mu Gramaramabh** — Before the colon, Chapter 35 gives the coverage phrase “Devhar Devhar Mul-Mu Gramaramabh.”
- ३३७. (C) Chapter 35** — The contents place “Devhar Devhar Mul-Mu Gramaramabh” in Chapter 35.
- ३३८. (D) Shandilya-Brahmpura Threshold** — The Chapter 35 title attaches the theme/frame “Shandilya-Brahmpura Threshold.”
- ३३९. (A) Jaykar, Sagar, Matikar** — The Chapter 35 title lists these names among its named figures.
- ३४०. (B) Devhar Devhar Mul-Mu** — The Chapter 35 title begins with this place or coverage cluster.
- ३४१. (B) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold** — Chapter 36 is listed as “Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay: Delhan, Kanh, Ram, Vishweshwar, Shrinath, Dharmnath, Vidyadhar, Yashodhar, Chintamani, Narhari, Dharmeshwar, Jaydev, Rupnarayan, Harikrishna, Krishnanand, Acharya Buddhinath, and the Kanhouli-Parwaha Threshold” in the contents and chapter opening.
- ३४२. (C) Chapter 36** — The contents assign this title to Chapter 36.
- ३४३. (A) Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay** — Before the colon, Chapter 36 gives the coverage phrase “Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.”
- ३४४. (C) Chapter 36** — The contents place “Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay” in Chapter 36.
- ३४५. (B) Kanhouli-Parwaha Threshold** — The Chapter 36 title attaches the theme/frame “Kanhouli-Parwaha Threshold.”
- ३४६. (A) Delhan, Kanh, Ram** — The Chapter 36 title lists these names among its named figures.
- ३४७. (D) Shandilya-Gotre Brahmpura Sako(b)ra-Kobara, Masuria-Alay** — The Chapter 36 title begins with this place or coverage cluster.
- ३४८. (A) Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold** — Chapter 37 is listed as “Kanhouli Parwaha: Ruchikar, Anandkar, Mitrakar, Jasai, Rajiv, Hariram, Vyakaran Halayudh, Baburam, Nityanand, Kalanand, Shardanand, Ramanand, Kripanand, Vibhuti, and the Ekharas-Sangram Threshold” in the contents and chapter opening.
- ३४९. (B) Chapter 37** — The contents assign this title to Chapter 37.
- ३५०. (D) Kanhouli Parwaha** — Before the colon, Chapter 37 gives the coverage phrase “Kanhouli Parwaha.”
- ३५१. (A) Chapter 37** — The contents place “Kanhouli Parwaha” in Chapter 37.
- ३५२. (A) Ekharas-Sangram Threshold** — The Chapter 37 title attaches the theme/frame “Ekharas-Sangram Threshold.”
- ३५३. (D) Ruchikar, Anandkar, Mitrakar** — The Chapter 37 title lists these names among its named figures.
- ३५४. (B) Kanhouli Parwaha** — The Chapter 37 title begins with this place or coverage cluster.
- ३५५. (C) Ekharas Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan** — Chapter 38 is listed as “Ekharas Sangram Gramaramabh: Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram, Shridhar, Balbhadra, Shrirang, Santosh, Ratneshwar, Ruchikar, Harinath, Gangeshwar, Theghanand, Ramanand, Vasudev, Umapati, Abhiram, Nena, Panchanand, and Mahinarayan” in the contents and chapter opening.
- ३५६. (B) Chapter 38** — The contents assign this title to Chapter 38.
- ३५७. (C) Ekharas Sangram Gramaramabh** — Before the colon, Chapter 38 gives the coverage phrase “Ekharas Sangram Gramaramabh.”

- ३५८. (C) Chapter 38** — The contents place “Ekharā Sangram Gramaramabh” in Chapter 38.
- ३५९. (C) Ekharā Sangram Gramaramabh** — The Chapter 38 title attaches the theme/frame “Ekharā Sangram Gramaramabh.”
- ३६०. (C) Dom Tekari, Chaturvedadhyarya Kamdev, Yajnik Parashuram** — The Chapter 38 title lists these names among its named figures.
- ३६१. (A) Ekharā Sangram** — The Chapter 38 title begins with this place or coverage cluster.
- ३६२. (D) Ekharā Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register** — Chapter 39 is listed as “Ekharā Sangram Sirsia Gramaramabh: Bhorilal Jha, Choa Lal, Sona Lal, Achmit Lal, Ajwalal, Bhupal Lal, Achkalal, Banmali, Shivanand, Bhavani Kant, Madhurapati, Lalbihari, Mahopadhyaya Shrinath, Vachaspati, Chandeshwar, and the Closing Register” in the contents and chapter opening.
- ३६३. (B) Chapter 39** — The contents assign this title to Chapter 39.
- ३६४. (C) Ekharā Sangram Sirsia Gramaramabh** — Before the colon, Chapter 39 gives the coverage phrase “Ekharā Sangram Sirsia Gramaramabh.”
- ३६५. (D) Chapter 39** — The contents place “Ekharā Sangram Sirsia Gramaramabh” in Chapter 39.
- ३६६. (D) Closing Register** — The Chapter 39 title attaches the theme/frame “Closing Register.”
- ३६७. (B) Bhorilal Jha, Choa Lal, Sona Lal** — The Chapter 39 title lists these names among its named figures.
- ३६८. (C) Ekharā Sangram Sirsia** — The Chapter 39 title begins with this place or coverage cluster.
- ३६९. (B) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables** — Chapter 40 is listed as “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables” in the contents and chapter opening.
- ३७०. (D) Chapter 40** — The contents assign this title to Chapter 40.
- ३७१. (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables** — Before the colon, Chapter 40 gives the coverage phrase “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.”
- ३७२. (B) Chapter 40** — The contents place “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables” in Chapter 40.
- ३७३. (D) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables** — The Chapter 40 title attaches the theme/frame “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.”
- ३७४. (A) Reference Apparatus, Consolidated Reading Tables** — The Chapter 40 title begins with this place or coverage cluster.
- ३७५. (C) Script** — “Script” is one of the names explicitly listed in the Chapter 1 title.
- ३७६. (B) Vallal Sen** — “Vallal Sen” is one of the names explicitly listed in the Chapter 2 title.
- ३७७. (C) Phoolsara** — “Phoolsara” appears in the Chapter 3 coverage line.
- ३७८. (D) Shiva Hariam** — “Shiva Hariam” appears in the Chapter 4 coverage line.
- ३७९. (A) Mahadev Digdhi** — “Mahadev Digdhi” appears in the Chapter 5 coverage line.
- ३८०. (C) Jayaditya** — “Jayaditya” is one of the names explicitly listed in the Chapter 6 title.
- ३८१. (C) Dom Tekari** — “Dom Tekari” appears in the Chapter 6 coverage line.
- ३८२. (B) Vasudev** — “Vasudev” is one of the names explicitly listed in the Chapter 7 title.
- ३८३. (B) Ghoda Ghat Ratipad Belauch** — “Ghoda Ghat Ratipad Belauch” appears in the Chapter 7 coverage line.
- ३८४. (B) Agarū** — “Agarū” is one of the names explicitly listed in the Chapter 8 title.

- ३८५. (C) Tilay Ratanpur-Rabhida-Banaili** — “Tilay Ratanpur-Rabhida-Banaili” appears in the Chapter 8 coverage line.
- ३८६. (B) Ravikar** — “Ravikar” is one of the names explicitly listed in the Chapter 9 title.
- ३८७. (D) Badgam Darhiara Asura** — “Badgam Darhiara Asura” appears in the Chapter 9 coverage line.
- ३८८. (D) Dharanidhar** — “Dharanidhar” is one of the names explicitly listed in the Chapter 10 title.
- ३८९. (D) Baliyas Ogahi-Dwashay** — “Baliyas Ogahi-Dwashay” appears in the Chapter 10 coverage line.
- ३९०. (C) Vasudev** — “Vasudev” is one of the names explicitly listed in the Chapter 11 title.
- ३९१. (C) Pakhaliya Mahishi Dharmapur Desh** — “Pakhaliya Mahishi Dharmapur Desh” appears in the Chapter 11 coverage line.
- ३९२. (A) Vachaspati** — “Vachaspati” is one of the names explicitly listed in the Chapter 12 title.
- ३९३. (B) Dharmapur Baluak Dakshin Raghunathpur** — “Dharmapur Baluak Dakshin Raghunathpur” appears in the Chapter 12 coverage line.
- ३९४. (B) Hingu-Kamal** — “Hingu-Kamal” is one of the names explicitly listed in the Chapter 13 title.
- ३९५. (A) Katayi-Anhara Belepothia** — “Katayi-Anhara Belepothia” appears in the Chapter 13 coverage line.
- ३९६. (D) Brijmohan** — “Brijmohan” is one of the names explicitly listed in the Chapter 14 title.
- ३९७. (C) Asura-Suptani Gangoli** — “Asura-Suptani Gangoli” appears in the Chapter 14 coverage line.
- ३९८. (A) Mahamahopadhyay Batesh** — “Mahamahopadhyay Batesh” is one of the names explicitly listed in the Chapter 15 title.
- ३९९. (B) Birwan Batheli** — “Birwan Batheli” appears in the Chapter 15 coverage line.
- ४००. (C) Abhiram** — “Abhiram” is one of the names explicitly listed in the Chapter 16 title.
- ४०१. (D) Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur** — “Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur” appears in the Chapter 16 coverage line.
- ४०२. (A) Jahanpur** — “Jahanpur” is one of the names explicitly listed in the Chapter 17 title.
- ४०३. (A) Khauwal Simbarwad** — “Khauwal Simbarwad” appears in the Chapter 17 coverage line.
- ४०४. (B) Bhulek** — “Bhulek” is one of the names explicitly listed in the Chapter 18 title.
- ४०५. (C) Nasira Dighdi** — “Nasira Dighdi” appears in the Chapter 18 coverage line.
- ४०६. (A) Kanhaiya** — “Kanhaiya” is one of the names explicitly listed in the Chapter 19 title.
- ४०७. (C) Rajanpura Darhiara Koilakh** — “Rajanpura Darhiara Koilakh” appears in the Chapter 19 coverage line.
- ४०८. (B) Kamalpani** — “Kamalpani” is one of the names explicitly listed in the Chapter 20 title.
- ४०९. (D) Ratauli Darhiara** — “Ratauli Darhiara” appears in the Chapter 20 coverage line.
- ४१०. (A) Mahamahopadhyay Batesh** — “Mahamahopadhyay Batesh” is one of the names explicitly listed in the Chapter 21 title.
- ४११. (A) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara** — “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara” appears in the Chapter 21 coverage line.
- ४१२. (B) Chakrapani** — “Chakrapani” is one of the names explicitly listed in the Chapter 22 title.
- ४१३. (C) Satlakha-Satauli** — “Satlakha-Satauli” appears in the Chapter 22 coverage line.
- ४१४. (C) Nardev** — “Nardev” is one of the names explicitly listed in the Chapter 23 title.

- ४१५. (D) Jagatpur Mandar-Chuna-Chu Pur Belbadi** — “Jagatpur Mandar-Chuna-Chu Pur Belbadi” appears in the Chapter 23 coverage line.
- ४१६. (A) Vishwanath** — “Vishwanath” is one of the names explicitly listed in the Chapter 24 title.
- ४१७. (C) Sodarpur Mani** — “Sodarpur Mani” appears in the Chapter 24 coverage line.
- ४१८. (D) Manbodh** — “Manbodh” is one of the names explicitly listed in the Chapter 25 title.
- ४१९. (B) Raiyam Ghoshiyam** — “Raiyam Ghoshiyam” appears in the Chapter 25 coverage line.
- ४२०. (D) Shivdas** — “Shivdas” is one of the names explicitly listed in the Chapter 26 title.
- ४२१. (B) Sakuri Belauch** — “Sakuri Belauch” appears in the Chapter 26 coverage line.
- ४२२. (A) Ramdev** — “Ramdev” is one of the names explicitly listed in the Chapter 27 title.
- ४२३. (C) Bhanupunur Panichobh** — “Bhanupunur Panichobh” appears in the Chapter 27 coverage line.
- ४२४. (D) Jyotirvid Harishwar** — “Jyotirvid Harishwar” is one of the names explicitly listed in the Chapter 28 title.
- ४२५. (D) Ruchouli Ekharā** — “Ruchouli Ekharā” appears in the Chapter 28 coverage line.
- ४२६. (B) Mahidhar** — “Mahidhar” is one of the names explicitly listed in the Chapter 29 title.
- ४२७. (B) Sulhani Naraun** — “Sulhani Naraun” appears in the Chapter 29 coverage line.
- ४२८. (C) Dakra-Dihiya** — “Dakra-Dihiya” is one of the names explicitly listed in the Chapter 30 title.
- ४२९. (C) Tripurau Li Naraun** — “Tripurau Li Naraun” appears in the Chapter 30 coverage line.
- ४३०. (B) Vasudev** — “Vasudev” is one of the names explicitly listed in the Chapter 31 title.
- ४३१. (C) Nagwad Ghosot** — “Nagwad Ghosot” appears in the Chapter 31 coverage line.
- ४३२. (A) Nasira-Deshe Pada** — “Nasira-Deshe Pada” is one of the names explicitly listed in the Chapter 32 title.
- ४३३. (A) Asi Ekharā** — “Asi Ekharā” appears in the Chapter 32 coverage line.
- ४३४. (D) Gondwara-Phulbadiya** — “Gondwara-Phulbadiya” is one of the names explicitly listed in the Chapter 33 title.
- ४३५. (B) Gangora Budhwal** — “Gangora Budhwal” appears in the Chapter 33 coverage line.
- ४३६. (D) Nasira-Haveli Sauria** — “Nasira-Haveli Sauria” is one of the names explicitly listed in the Chapter 34 title.
- ४३७. (A) Badhiyam Pawauli** — “Badhiyam Pawauli” appears in the Chapter 34 coverage line.
- ४३८. (A) Jaykar** — “Jaykar” is one of the names explicitly listed in the Chapter 35 title.
- ४३९. (D) Devhar Devhar Mul-Mu** — “Devhar Devhar Mul-Mu” appears in the Chapter 35 coverage line.
- ४४०. (A) Delhan** — “Delhan” is one of the names explicitly listed in the Chapter 36 title.
- ४४१. (A) Shandilya-Gotre Brahmpura Sako(b)ra-Kobara** — “Shandilya-Gotre Brahmpura Sako(b)ra-Kobara” appears in the Chapter 36 coverage line.
- ४४२. (B) Ruchikar** — “Ruchikar” is one of the names explicitly listed in the Chapter 37 title.
- ४४३. (B) Kanhouli Parwaha** — “Kanhouli Parwaha” appears in the Chapter 37 coverage line.
- ४४४. (D) Dom Tekari** — “Dom Tekari” is one of the names explicitly listed in the Chapter 38 title.
- ४४५. (A) Ekharā Sangram** — “Ekharā Sangram” appears in the Chapter 38 coverage line.
- ४४६. (C) Bhorilal Jha** — “Bhorilal Jha” is one of the names explicitly listed in the Chapter 39 title.
- ४४७. (A) Ekharā Sangram Sirsia** — “Ekharā Sangram Sirsia” appears in the Chapter 39 coverage line.
- ४४८. (B) Reference Apparatus** — “Reference Apparatus” appears in the Chapter 40 coverage line.

४४९. (B) Chapter 1 — The contents place “Script” in the title of Chapter 1.
४५०. (B) Chapter 1 — The contents place “Abbreviations” in the title of Chapter 1.
४५१. (D) Chapter 1 — The contents place “Lineage Logic” in the title of Chapter 1.
४५२. (B) Chapter 1 — The contents place “Marriage Authority” in the title of Chapter 1.
४५३. (A) Chapter 2 — The contents place “Vallal Sen” in the title of Chapter 2.
४५४. (D) Chapter 2 — The contents place “Mahamahopadhyay Halayudh” in the title of Chapter 2.
४५५. (A) Chapter 6 — The contents place “Jayaditya” in the title of Chapter 6.
४५६. (B) Chapter 6 — The contents place “Dhirakant” in the title of Chapter 6.
४५७. (C) Chapter 6 — The contents place “Anantalal” in the title of Chapter 6.
४५८. (C) Chapter 6 — The contents place “Ram Sundar” in the title of Chapter 6.
४५९. (D) Chapter 7 — The contents place “Bhim” in the title of Chapter 7.
४६०. (B) Chapter 7 — The contents place “Manohar” in the title of Chapter 7.
४६१. (A) Chapter 7 — The contents place “Harishwar” in the title of Chapter 7.
४६२. (A) Chapter 7 — The contents place “Mohanlal” in the title of Chapter 7.
४६३. (B) Chapter 7 — The contents place “Chaturanan” in the title of Chapter 7.
४६४. (D) Chapter 8 — The contents place “Agaru” in the title of Chapter 8.
४६५. (D) Chapter 8 — The contents place “Banaili Dyodhi” in the title of Chapter 8.
४६६. (C) Chapter 8 — The contents place “Rai Jahad Singh” in the title of Chapter 8.
४६७. (D) Chapter 8 — The contents place “Rai Brajraj Singh” in the title of Chapter 8.
४६८. (D) Chapter 8 — The contents place “Rai Pachkaudi” in the title of Chapter 8.
४६९. (D) Chapter 9 — The contents place “Ravikar” in the title of Chapter 9.
४७०. (A) Chapter 9 — The contents place “Bhakta Kavi Dhanapati” in the title of Chapter 9.
४७१. (A) Chapter 9 — The contents place “Govardhan” in the title of Chapter 9.
४७२. (C) Chapter 9 — The contents place “Kalidatt” in the title of Chapter 9.
४७३. (C) Chapter 9 — The contents place “Manna Lal” in the title of Chapter 9.
४७४. (D) Chapter 9 — The contents place “Pranmohan” in the title of Chapter 9.
४७५. (A) Chapter 10 — The contents place “Padmanabh” in the title of Chapter 10.
४७६. (A) Chapter 10 — The contents place “Pathak Mohan” in the title of Chapter 10.
४७७. (B) Chapter 10 — The contents place “Baliyas Ekma Barahkona” in the title of Chapter 10.
४७८. (D) Chapter 11 — The contents place “Sitikanth” in the title of Chapter 11.
४७९. (B) Chapter 11 — The contents place “Hingu-Mangu” in the title of Chapter 11.
४८०. (A) Chapter 11 — The contents place “Roshan” in the title of Chapter 11.
४८१. (A) Chapter 11 — The contents place “Babhola” in the title of Chapter 11.
४८२. (A) Chapter 12 — The contents place “Kavi Keshari Bhim” in the title of Chapter 12.
४८३. (C) Chapter 12 — The contents place “Satyakavi Nityanand” in the title of Chapter 12.
४८४. (C) Chapter 13 — The contents place “Hingu-Kamal” in the title of Chapter 13.

४८५. (C) Chapter 13 — The contents place “Matinath” in the title of Chapter 13.
४८६. (C) Chapter 13 — The contents place “Hira” in the title of Chapter 13.
४८७. (D) Chapter 13 — The contents place “Chiranjeev” in the title of Chapter 13.
४८८. (A) Chapter 13 — The contents place “Ugramani” in the title of Chapter 13.
४८९. (A) Chapter 13 — The contents place “Sundarmani” in the title of Chapter 13.
४९०. (C) Chapter 13 — The contents place “Devaraj Singh” in the title of Chapter 13.
४९१. (D) Chapter 14 — The contents place “Brijmohan” in the title of Chapter 14.
४९२. (C) Chapter 14 — The contents place “Anand Mohan” in the title of Chapter 14.
४९३. (B) Chapter 14 — The contents place “Kamal Mohan” in the title of Chapter 14.
४९४. (D) Chapter 14 — The contents place “Babuji” in the title of Chapter 14.
४९५. (B) Chapter 14 — The contents place “Jagu” in the title of Chapter 14.
४९६. (B) Chapter 14 — The contents place “Harijiv” in the title of Chapter 14.
४९७. (B) Chapter 15 — The contents place “Haladhar” in the title of Chapter 15.
४९८. (A) Chapter 16 — The contents place “Jay Ram” in the title of Chapter 16.
४९९. (D) Chapter 16 — The contents place “Raghunath” in the title of Chapter 16.
५००. (D) Chapter 16 — The contents place “Chandidatt” in the title of Chapter 16.
५०१. (C) Chapter 16 — The contents place “Pyarelal” in the title of Chapter 16.
५०२. (C) Chapter 16 — The contents place “Upendra” in the title of Chapter 16.
५०३. (B) Chapter 17 — The contents place “Jahanpur” in the title of Chapter 17.
५०४. (D) Chapter 17 — The contents place “Jamua-Baradbata” in the title of Chapter 17.
५०५. (C) Chapter 17 — The contents place “Chikni” in the title of Chapter 17.
५०६. (B) Chapter 17 — The contents place “Rahua-Balua” in the title of Chapter 17.
५०७. (A) Chapter 17 — The contents place “Mahamahopadhyay Prajapati” in the title of Chapter 17.
५०८. (C) Chapter 17 — The contents place “Ganapati” in the title of Chapter 17.
५०९. (D) Chapter 18 — The contents place “Bhulek” in the title of Chapter 18.
५१०. (C) Chapter 18 — The contents place “Bhavanand” in the title of Chapter 18.
५११. (A) Chapter 18 — The contents place “Anand” in the title of Chapter 18.
५१२. (D) Chapter 18 — The contents place “Bhairav” in the title of Chapter 18.
५१३. (B) Chapter 18 — The contents place “Manmohan” in the title of Chapter 18.
५१४. (C) Chapter 18 — The contents place “Ramanikant” in the title of Chapter 18.
५१५. (D) Chapter 18 — The contents place “Pashupatinath” in the title of Chapter 18.
५१६. (D) Chapter 18 — The contents place “Dharmanand” in the title of Chapter 18.
५१७. (C) Chapter 19 — The contents place “Kanhaiya” in the title of Chapter 19.
५१८. (D) Chapter 19 — The contents place “Dwarikanath” in the title of Chapter 19.
५१९. (D) Chapter 19 — The contents place “Prayagdatt” in the title of Chapter 19.
५२०. (C) Chapter 19 — The contents place “Rohini” in the title of Chapter 19.

५२१. (A) Chapter 19 — The contents place “Vishnudatt” in the title of Chapter 19.
५२२. (B) Chapter 19 — The contents place “Jagatmani” in the title of Chapter 19.
५२३. (D) Chapter 20 — The contents place “Kamalpani” in the title of Chapter 20.
५२४. (B) Chapter 20 — The contents place “Devdhar” in the title of Chapter 20.
५२५. (A) Chapter 20 — The contents place “the Poet-Line” in the title of Chapter 20.
५२६. (B) Chapter 20 — The contents place “Meghnath” in the title of Chapter 20.
५२७. (C) Chapter 20 — The contents place “Gungu-Manti” in the title of Chapter 20.
५२८. (C) Chapter 20 — The contents place “Ramai-Darhiara Ratauli” in the title of Chapter 20.
५२९. (D) Chapter 21 — The contents place “Pothia Sultanpur” in the title of Chapter 21.
५३०. (D) Chapter 21 — The contents place “Palasi” in the title of Chapter 21.
५३१. (B) Chapter 21 — The contents place “Belbadi Jhotan Jha” in the title of Chapter 21.
५३२. (C) Chapter 21 — The contents place “Shripur-Deshe Kodhila” in the title of Chapter 21.
५३३. (B) Chapter 22 — The contents place “Chakrapani” in the title of Chapter 22.
५३४. (C) Chapter 22 — The contents place “Prithvidhar” in the title of Chapter 22.
५३५. (D) Chapter 22 — The contents place “Purushottam” in the title of Chapter 22.
५३६. (A) Chapter 22 — The contents place “Shrikar” in the title of Chapter 22.
५३७. (B) Chapter 22 — The contents place “Maan” in the title of Chapter 22.
५३८. (D) Chapter 22 — The contents place “Murari” in the title of Chapter 22.
५३९. (C) Chapter 22 — The contents place “Ratnapani” in the title of Chapter 22.
५४०. (B) Chapter 22 — The contents place “Kouskidatt” in the title of Chapter 22.
५४१. (A) Chapter 22 — The contents place “Mushtauli-Phulwadi-Chakradhar” in the title of Chapter 22.
५४२. (D) Chapter 22 — The contents place “Satlakha-Dharmapur-Barahkona-Tirasi” in the title of Chapter 22.
५४३. (C) Chapter 23 — The contents place “Nardev” in the title of Chapter 23.
५४४. (C) Chapter 23 — The contents place “Arjun” in the title of Chapter 23.
५४५. (C) Chapter 23 — The contents place “Gopal” in the title of Chapter 23.
५४६. (B) Chapter 23 — The contents place “Rajora-Mandar Sheshansh” in the title of Chapter 23.
५४७. (C) Chapter 23 — The contents place “Khawaspur” in the title of Chapter 23.
५४८. (D) Chapter 23 — The contents place “Bakhri-Harshdatt Jha” in the title of Chapter 23.
५४९. (C) Chapter 24 — The contents place “Batesh” in the title of Chapter 24.
५५०. (B) Chapter 24 — The contents place “Gondi” in the title of Chapter 24.
५५१. (D) Chapter 24 — The contents place “Krishn” in the title of Chapter 24.
५५२. (D) Chapter 24 — The contents place “Modinath” in the title of Chapter 24.
५५३. (D) Chapter 24 — The contents place “Radhanath” in the title of Chapter 24.
५५४. (B) Chapter 24 — The contents place “Khajuri-Bhikhari Mishra” in the title of Chapter 24.
५५५. (A) Chapter 25 — The contents place “Manbodh” in the title of Chapter 25.
५५६. (B) Chapter 25 — The contents place “Mangani Ram” in the title of Chapter 25.

५५७. (B) Chapter 25 — The contents place “Tilaknath” in the title of Chapter 25.
५५८. (B) Chapter 25 — The contents place “Chandranath” in the title of Chapter 25.
५५९. (A) Chapter 25 — The contents place “Nasira-Haveli Pokharia” in the title of Chapter 25.
५६०. (B) Chapter 25 — The contents place “Krishnamohan” in the title of Chapter 25.
५६१. (A) Chapter 25 — The contents place “Kanchinath Kiran” in the title of Chapter 25.
५६२. (C) Chapter 26 — The contents place “Shivdas” in the title of Chapter 26.
५६३. (B) Chapter 26 — The contents place “Tivyakara” in the title of Chapter 26.
५६४. (D) Chapter 26 — The contents place “Purai” in the title of Chapter 26.
५६५. (D) Chapter 26 — The contents place “Devanand” in the title of Chapter 26.
५६६. (B) Chapter 26 — The contents place “Ratnapati-Jhingur” in the title of Chapter 26.
५६७. (A) Chapter 26 — The contents place “Gauridatt” in the title of Chapter 26.
५६८. (B) Chapter 26 — The contents place “Buddhinath” in the title of Chapter 26.
५६९. (D) Chapter 26 — The contents place “Rajkumar” in the title of Chapter 26.
५७०. (C) Chapter 26 — The contents place “Vasukinath” in the title of Chapter 26.
५७१. (A) Chapter 27 — The contents place “Ramdev” in the title of Chapter 27.
५७२. (B) Chapter 27 — The contents place “Thitho” in the title of Chapter 27.
५७३. (B) Chapter 27 — The contents place “Jiveshwar” in the title of Chapter 27.
५७४. (A) Chapter 27 — The contents place “Bhanukar” in the title of Chapter 27.
५७५. (A) Chapter 27 — The contents place “Chandrakar” in the title of Chapter 27.
५७६. (C) Chapter 27 — The contents place “Jivdhar” in the title of Chapter 27.
५७७. (B) Chapter 27 — The contents place “Hingu” in the title of Chapter 27.
५७८. (D) Chapter 27 — The contents place “Anantram” in the title of Chapter 27.
५७९. (B) Chapter 27 — The contents place “Bhavdev” in the title of Chapter 27.
५८०. (D) Chapter 27 — The contents place “Ranjan” in the title of Chapter 27.
५८१. (A) Chapter 28 — The contents place “Jyotirvid Harishwar” in the title of Chapter 28.
५८२. (D) Chapter 28 — The contents place “Gunishwar” in the title of Chapter 28.
५८३. (B) Chapter 28 — The contents place “Hridayeshwar” in the title of Chapter 28.
५८४. (A) Chapter 28 — The contents place “Baburaiya” in the title of Chapter 28.
५८५. (B) Chapter 28 — The contents place “Vyakaran Ramchandra” in the title of Chapter 28.
५८६. (B) Chapter 28 — The contents place “Shrotriya Gangesh” in the title of Chapter 28.
५८७. (B) Chapter 28 — The contents place “Dharbharan” in the title of Chapter 28.
५८८. (B) Chapter 28 — The contents place “Judge Rameshwar” in the title of Chapter 28.
५८९. (B) Chapter 29 — The contents place “Mahidhar” in the title of Chapter 29.
५९०. (C) Chapter 29 — The contents place “Udayakar” in the title of Chapter 29.
५९१. (B) Chapter 29 — The contents place “Dalu” in the title of Chapter 29.
५९२. (C) Chapter 29 — The contents place “Madhukar” in the title of Chapter 29.

५९३. (B) Chapter 29 — The contents place “Tulakrishna” in the title of Chapter 29.
५९४. (D) Chapter 29 — The contents place “Khokha Devanath Jha” in the title of Chapter 29.
५९५. (D) Chapter 29 — The contents place “Jagmohan” in the title of Chapter 29.
५९६. (B) Chapter 29 — The contents place “Ufarail Khokha” in the title of Chapter 29.
५९७. (C) Chapter 30 — The contents place “Dakra-Dihiya” in the title of Chapter 30.
५९८. (A) Chapter 30 — The contents place “Gaurishwar” in the title of Chapter 30.
५९९. (C) Chapter 30 — The contents place “Mahamahopadhyay Harishwar” in the title of Chapter 30.
६००. (B) Chapter 30 — The contents place “Saraswati Ram” in the title of Chapter 30.
६०१. (B) Chapter 30 — The contents place “Dharadhar” in the title of Chapter 30.
६०२. (A) Chapter 30 — The contents place “Raghudev” in the title of Chapter 30.
६०३. (C) Chapter 30 — The contents place “Ruchidev” in the title of Chapter 30.
६०४. (D) Chapter 30 — The contents place “Lakshmiapati” in the title of Chapter 30.
६०५. (C) Chapter 30 — The contents place “Rudrapati” in the title of Chapter 30.
६०६. (D) Chapter 31 — The contents place “Divakar” in the title of Chapter 31.
६०७. (C) Chapter 31 — The contents place “Buddhikar” in the title of Chapter 31.
६०८. (B) Chapter 31 — The contents place “Govind” in the title of Chapter 31.
६०९. (B) Chapter 31 — The contents place “Vidyapati” in the title of Chapter 31.
६१०. (D) Chapter 31 — The contents place “Damodar” in the title of Chapter 31.
६११. (B) Chapter 31 — The contents place “Ramnath” in the title of Chapter 31.
६१२. (D) Chapter 31 — The contents place “Agamacharya Devanath” in the title of Chapter 31.
६१३. (C) Chapter 31 — The contents place “Madhusudan” in the title of Chapter 31.
६१४. (B) Chapter 31 — The contents place “Haridas” in the title of Chapter 31.
६१५. (D) Chapter 31 — The contents place “Shubhankar” in the title of Chapter 31.
६१६. (D) Chapter 31 — The contents place “Fakir” in the title of Chapter 31.
६१७. (B) Chapter 31 — The contents place “Ishanchandra Thakur” in the title of Chapter 31.
६१८. (A) Chapter 31 — The contents place “Lakshmidhar-Chitradhar” in the title of Chapter 31.
६१९. (A) Chapter 31 — The contents place “Dayashankar” in the title of Chapter 31.
६२०. (C) Chapter 31 — The contents place “Harishchandra” in the title of Chapter 31.
६२१. (A) Chapter 31 — The contents place “Bank Bihari” in the title of Chapter 31.
६२२. (B) Chapter 31 — The contents place “Prembihari” in the title of Chapter 31.
६२३. (A) Chapter 32 — The contents place “Nasira-Deshe Pada” in the title of Chapter 32.
६२४. (B) Chapter 32 — The contents place “Bhanjan” in the title of Chapter 32.
६२५. (D) Chapter 32 — The contents place “Bhairam” in the title of Chapter 32.
६२६. (A) Chapter 32 — The contents place “Kanhuram” in the title of Chapter 32.
६२७. (A) Chapter 32 — The contents place “Shambhunath” in the title of Chapter 32.
६२८. (B) Chapter 32 — The contents place “Kuli” in the title of Chapter 32.

૬૨૯. (B) Chapter 32 — The contents place “Bhaynath” in the title of Chapter 32.
૬૩૦. (C) Chapter 32 — The contents place “Pratapanath” in the title of Chapter 32.
૬૩૧. (D) Chapter 32 — The contents place “Kalikant” in the title of Chapter 32.
૬૩૨. (A) Chapter 32 — The contents place “Pokharia” in the title of Chapter 32.
૬૩૩. (A) Chapter 32 — The contents place “Nasira-Deshe Bhadari” in the title of Chapter 32.
૬૩૪. (B) Chapter 33 — The contents place “Gondwara-Phulbadiya” in the title of Chapter 33.
૬૩૫. (C) Chapter 33 — The contents place “Haveli-Radheli” in the title of Chapter 33.
૬૩૬. (B) Chapter 33 — The contents place “Lotan” in the title of Chapter 33.
૬૩૭. (B) Chapter 33 — The contents place “Rudra” in the title of Chapter 33.
૬૩૮. (D) Chapter 33 — The contents place “Rangai” in the title of Chapter 33.
૬૩૯. (A) Chapter 33 — The contents place “Shivdatt” in the title of Chapter 33.
૬૪૦. (D) Chapter 33 — The contents place “Pitambar” in the title of Chapter 33.
૬૪૧. (C) Chapter 33 — The contents place “Dharanath” in the title of Chapter 33.
૬૪૨. (C) Chapter 33 — The contents place “Khushi” in the title of Chapter 33.
૬૪૩. (D) Chapter 33 — The contents place “Domai” in the title of Chapter 33.
૬૪૪. (B) Chapter 33 — The contents place “Bhola” in the title of Chapter 33.
૬૪૫. (B) Chapter 34 — The contents place “Nasira-Haveli Sauria” in the title of Chapter 34.
૬૪૬. (A) Chapter 34 — The contents place “Ravidatt” in the title of Chapter 34.
૬૪૭. (A) Chapter 34 — The contents place “Bhagirath” in the title of Chapter 34.
૬૪૮. (A) Chapter 34 — The contents place “Ramchandra” in the title of Chapter 34.
૬૪૯. (B) Chapter 34 — The contents place “Ratinath” in the title of Chapter 34.
૬૫૦. (A) Chapter 34 — The contents place “Kamal” in the title of Chapter 34.
૬૫૧. (B) Chapter 34 — The contents place “Manorath” in the title of Chapter 34.
૬૫૨. (B) Chapter 34 — The contents place “Rajaram” in the title of Chapter 34.
૬૫૩. (A) Chapter 35 — The contents place “Jaykar” in the title of Chapter 35.
૬૫૪. (A) Chapter 35 — The contents place “Sagar” in the title of Chapter 35.
૬૫૫. (A) Chapter 35 — The contents place “Matikar” in the title of Chapter 35.
૬૫૬. (C) Chapter 35 — The contents place “Lakshmikar” in the title of Chapter 35.
૬૫૭. (C) Chapter 35 — The contents place “Kameshwar” in the title of Chapter 35.
૬૫૮. (D) Chapter 35 — The contents place “Rajoo” in the title of Chapter 35.
૬૫૯. (C) Chapter 35 — The contents place “Haldhar” in the title of Chapter 35.
૬૬૦. (C) Chapter 35 — The contents place “Narsingh” in the title of Chapter 35.
૬૬૧. (C) Chapter 35 — The contents place “Brahmeshwar” in the title of Chapter 35.
૬૬૨. (C) Chapter 35 — The contents place “Haradatt” in the title of Chapter 35.
૬૬૩. (B) Chapter 35 — The contents place “Krishnadev” in the title of Chapter 35.
૬૬૪. (D) Chapter 35 — The contents place “Nehal” in the title of Chapter 35.

६६५. (B) Chapter 35 — The contents place “Sitaram” in the title of Chapter 35.
६६६. (C) Chapter 35 — The contents place “Vimnarayan” in the title of Chapter 35.
६६७. (C) Chapter 35 — The contents place “Ramdular” in the title of Chapter 35.
६६८. (B) Chapter 35 — The contents place “Khadganarayan” in the title of Chapter 35.
६६९. (C) Chapter 36 — The contents place “Delhan” in the title of Chapter 36.
६७०. (A) Chapter 36 — The contents place “Kanh” in the title of Chapter 36.
६७१. (C) Chapter 36 — The contents place “Dharmnath” in the title of Chapter 36.
६७२. (C) Chapter 36 — The contents place “Vidyadhar” in the title of Chapter 36.
६७३. (C) Chapter 36 — The contents place “Yashodhar” in the title of Chapter 36.
६७४. (C) Chapter 36 — The contents place “Chintamani” in the title of Chapter 36.
६७५. (C) Chapter 36 — The contents place “Narhari” in the title of Chapter 36.
६७६. (C) Chapter 36 — The contents place “Rupnarayan” in the title of Chapter 36.
६७७. (A) Chapter 36 — The contents place “Harikrishna” in the title of Chapter 36.
६७८. (B) Chapter 36 — The contents place “Krishnanand” in the title of Chapter 36.
६७९. (C) Chapter 36 — The contents place “Acharya Buddhinath” in the title of Chapter 36.
६८०. (B) Chapter 37 — The contents place “Anandkar” in the title of Chapter 37.
६८१. (D) Chapter 37 — The contents place “Mitrakar” in the title of Chapter 37.
६८२. (B) Chapter 37 — The contents place “Jasai” in the title of Chapter 37.
६८३. (D) Chapter 37 — The contents place “Rajiv” in the title of Chapter 37.
६८४. (D) Chapter 37 — The contents place “Hariram” in the title of Chapter 37.
६८५. (C) Chapter 37 — The contents place “Vyakaran Halayudh” in the title of Chapter 37.
६८६. (D) Chapter 37 — The contents place “Nityanand” in the title of Chapter 37.
६८७. (D) Chapter 37 — The contents place “Kalanand” in the title of Chapter 37.
६८८. (B) Chapter 37 — The contents place “Shardanand” in the title of Chapter 37.
६८९. (D) Chapter 37 — The contents place “Kripanand” in the title of Chapter 37.
६९०. (C) Chapter 37 — The contents place “Vibhuti” in the title of Chapter 37.
६९१. (C) Chapter 38 — The contents place “Dom Tekari” in the title of Chapter 38.
६९२. (B) Chapter 38 — The contents place “Chaturvedadhyarya Kamdev” in the title of Chapter 38.
६९३. (C) Chapter 38 — The contents place “Yajnik Parashuram” in the title of Chapter 38.
६९४. (C) Chapter 38 — The contents place “Shridhar” in the title of Chapter 38.
६९५. (C) Chapter 38 — The contents place “Shrirang” in the title of Chapter 38.
६९६. (C) Chapter 38 — The contents place “Ratneshwar” in the title of Chapter 38.
६९७. (D) Chapter 38 — The contents place “Gangeshwar” in the title of Chapter 38.
६९८. (A) Chapter 38 — The contents place “Theghanand” in the title of Chapter 38.
६९९. (B) Chapter 38 — The contents place “Nena” in the title of Chapter 38.
७००. (B) Chapter 38 — The contents place “Panchanand” in the title of Chapter 38.

७०१. (A) Chapter 38 — The contents place “Mahinarayan” in the title of Chapter 38.
७०२. (C) Chapter 39 — The contents place “Bhorilal Jha” in the title of Chapter 39.
७०३. (C) Chapter 39 — The contents place “Choa Lal” in the title of Chapter 39.
७०४. (D) Chapter 39 — The contents place “Sona Lal” in the title of Chapter 39.
७०५. (A) Chapter 39 — The contents place “Achmit Lal” in the title of Chapter 39.
७०६. (C) Chapter 39 — The contents place “Ajwalal” in the title of Chapter 39.
७०७. (D) Chapter 39 — The contents place “Bhupal Lal” in the title of Chapter 39.
७०८. (B) Chapter 39 — The contents place “Achkalal” in the title of Chapter 39.
७०९. (D) Chapter 39 — The contents place “Banmali” in the title of Chapter 39.
७१०. (C) Chapter 39 — The contents place “Bhavani Kant” in the title of Chapter 39.
७११. (C) Chapter 39 — The contents place “Madhurapati” in the title of Chapter 39.
७१२. (A) Chapter 39 — The contents place “Lalbihari” in the title of Chapter 39.
७१३. (A) Chapter 39 — The contents place “Mahopadhyaya Shrinath” in the title of Chapter 39.
७१४. (D) Chapter 39 — The contents place “Chandeshwar” in the title of Chapter 39.
७१५. (D) Chapter 3 — The contents place “Phoolsara” in the coverage line of Chapter 3.
७१६. (C) Chapter 3 — The contents place “Haraut” in the coverage line of Chapter 3.
७१७. (A) Chapter 3 — The contents place “Pothia Sultanpur” in the coverage line of Chapter 3.
७१८. (C) Chapter 3 — The contents place “Varadaha” in the coverage line of Chapter 3.
७१९. (C) Chapter 3 — The contents place “Majlishpur” in the coverage line of Chapter 3.
७२०. (C) Chapter 4 — The contents place “Shiva Hariam” in the coverage line of Chapter 4.
७२१. (A) Chapter 4 — The contents place “Sandahpur Didhoy” in the coverage line of Chapter 4.
७२२. (D) Chapter 4 — The contents place “Danti-Chopra Bakhari” in the coverage line of Chapter 4.
७२३. (A) Chapter 5 — The contents place “Mahadev Digdhi” in the coverage line of Chapter 5.
७२४. (A) Chapter 5 — The contents place “Behat Khandwala-Parbaha” in the coverage line of Chapter 5.
७२५. (B) Chapter 5 — The contents place “Padmapur” in the coverage line of Chapter 5.
७२६. (B) Chapter 5 — The contents place “Pada” in the coverage line of Chapter 5.
७२७. (A) Chapter 6 — The contents place “Dom Tekari” in the coverage line of Chapter 6.
७२८. (D) Chapter 7 — The contents place “Ghoda Ghat Ratipad Belauch” in the coverage line of Chapter 7.
७२९. (C) Chapter 8 — The contents place “Tilay Ratanpur-Rabhida-Banaili” in the coverage line of Chapter 8.
७३०. (B) Chapter 8 — The contents place “Parwaha Asura Sakma” in the coverage line of Chapter 8.
७३१. (D) Chapter 9 — The contents place “Badgam Darhiara Asura” in the coverage line of Chapter 9.
७३२. (C) Chapter 10 — The contents place “Baliyas Ogahi-Dwashay” in the coverage line of Chapter 10.
७३३. (D) Chapter 10 — The contents place “Banaili” in the coverage line of Chapter 10.
७३४. (A) Chapter 10 — The contents place “Kobara (Kohbara)” in the coverage line of Chapter 10.
७३५. (C) Chapter 11 — The contents place “Pakhaliya Mahishi Dharmapur Desh” in the coverage line of Chapter 11.
७३६. (A) Chapter 11 — The contents place “Kazi Purnia” in the coverage line of Chapter 11.

- ୭୩୭. (B) Chapter 12** — The contents place “Dharmapur Baluak Dakshin Raghunathpur” in the coverage line of Chapter 12.
- ୭୩୮. (C) Chapter 13** — The contents place “Katayi-Anhara Belepothia” in the coverage line of Chapter 13.
- ୭୩୯. (C) Chapter 13** — The contents place “Hemnagar” in the coverage line of Chapter 13.
- ୭୪୦. (D) Chapter 14** — The contents place “Asura-Suptani Gangoli” in the coverage line of Chapter 14.
- ୭୪୧. (D) Chapter 14** — The contents place “Singholi Mandar Danti” in the coverage line of Chapter 14.
- ୭୪୨. (B) Chapter 15** — The contents place “Birwan Batheli” in the coverage line of Chapter 15.
- ୭୪୩. (D) Chapter 16** — The contents place “Badgam Darhiara-Dharmapur Salampur-Salampur-Salempur” in the coverage line of Chapter 16.
- ୭୪୪. (B) Chapter 16** — The contents place “Badgam Shalampur” in the coverage line of Chapter 16.
- ୭୪୫. (C) Chapter 17** — The contents place “Khauai Simbarwad” in the coverage line of Chapter 17.
- ୭୪୬. (D) Chapter 18** — The contents place “Nasira Dighdi” in the coverage line of Chapter 18.
- ୭୪୭. (A) Chapter 19** — The contents place “Rajanpura Darhiara Koilakh” in the coverage line of Chapter 19.
- ୭୪୮. (C) Chapter 19** — The contents place “Sarouni” in the coverage line of Chapter 19.
- ୭୪୯. (C) Chapter 19** — The contents place “Dharmapur-Deshe Hemnagar” in the coverage line of Chapter 19.
- ୭୫୦. (C) Chapter 20** — The contents place “Ratauli Darhiara” in the coverage line of Chapter 20.
- ୭୫୧. (B) Chapter 20** — The contents place “Jahanpur” in the coverage line of Chapter 20.
- ୭୫୨. (B) Chapter 20** — The contents place “Naili” in the coverage line of Chapter 20.
- ୭୫୩. (C) Chapter 20** — The contents place “Shrinagar” in the coverage line of Chapter 20.
- ୭୫୪. (D) Chapter 20** — The contents place “Ramai-Rahatmina-Bhadra” in the coverage line of Chapter 20.
- ୭୫୫. (D) Chapter 21** — The contents place “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara” in the coverage line of Chapter 21.
- ୭୫୬. (D) Chapter 22** — The contents place “Satlakha-Satauli” in the coverage line of Chapter 22.
- ୭୫୭. (C) Chapter 23** — The contents place “Jagatpur Mandar-Chuna-Chu Pur Belbadi” in the coverage line of Chapter 23.
- ୭୫୮. (B) Chapter 24** — The contents place “Sodarpur Mani” in the coverage line of Chapter 24.
- ୭୫୯. (B) Chapter 25** — The contents place “Raiyam Ghoshiyam” in the coverage line of Chapter 25.
- ୭୬୦. (D) Chapter 26** — The contents place “Sakuri Belauch” in the coverage line of Chapter 26.
- ୭୬୧. (C) Chapter 27** — The contents place “Bhanupunur Panichobh” in the coverage line of Chapter 27.
- ୭୬୨. (D) Chapter 28** — The contents place “Ruchouli Ekharā” in the coverage line of Chapter 28.
- ୭୬୩. (B) Chapter 29** — The contents place “Sulhani Naraun” in the coverage line of Chapter 29.
- ୭୬୪. (C) Chapter 30** — The contents place “Tripurau Li Naraun” in the coverage line of Chapter 30.
- ୭୬୫. (B) Chapter 31** — The contents place “Nagwad Ghosot” in the coverage line of Chapter 31.
- ୭୬୬. (C) Chapter 32** — The contents place “Asi Ekharā” in the coverage line of Chapter 32.
- ୭୬୭. (A) Chapter 33** — The contents place “Gangora Budhwal” in the coverage line of Chapter 33.
- ୭୬୮. (B) Chapter 34** — The contents place “Badhiyam Pawauli” in the coverage line of Chapter 34.
- ୭୬୯. (B) Chapter 35** — The contents place “Devhar Devhar Mul-Mu” in the coverage line of Chapter 35.

७७०. (D) **Chapter 36** — The contents place “Shandilya-Gotre Brahmpura Sako(b)ra-Kobara” in the coverage line of Chapter 36.
७७१. (D) **Chapter 36** — The contents place “Masuria-Alay” in the coverage line of Chapter 36.
७७२. (C) **Chapter 37** — The contents place “Kanhoulī Parwaha” in the coverage line of Chapter 37.
७७३. (C) **Chapter 38** — The contents place “Ekharā Sangram” in the coverage line of Chapter 38.
७७४. (C) **Chapter 39** — The contents place “Ekharā Sangram Sirsia” in the coverage line of Chapter 39.
७७५. (B) **Chapter 40** — The contents place “Reference Apparatus” in the coverage line of Chapter 40.
७७६. (B) **Chapter 40** — The contents place “Consolidated Reading Tables” in the coverage line of Chapter 40.
७७७. (B) **Chapter 1 covers How to Read Volume II Panji.** — Chapter 1 is mapped to “How to Read Volume II Panji.”
७७८. (D) **Chapter 1 explicitly names Script in its title.** — The first named figure in the Chapter 1 title is “Script.”
७७९. (A) **How to Read Volume II Panji** — The title of Chapter 1 ends with or implies “How to Read Volume II Panji.”
७८०. (B) **Chapter 2 covers The Opening Line.** — Chapter 2 is mapped to “The Opening Line.”
७८१. (A) **Chapter 2 explicitly names Vallal Sen in its title.** — The first named figure in the Chapter 2 title is “Vallal Sen.”
७८२. (C) **First Genealogical Frame** — The title of Chapter 2 ends with or implies “First Genealogical Frame.”
७८३. (B) **Chapter 3 covers Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.** — Chapter 3 is mapped to “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.”
७८४. (B) **Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur** — The title of Chapter 3 ends with or implies “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.”
७८५. (A) **Chapter 4 covers Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari.** — Chapter 4 is mapped to “Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari.”
७८६. (D) **Marriage Network** — The title of Chapter 4 ends with or implies “Marriage Network.”
७८७. (C) **Chapter 5 covers Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada.** — Chapter 5 is mapped to “Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada.”
७८८. (A) **Expanding Marriage Field** — The title of Chapter 5 ends with or implies “Expanding Marriage Field.”
७८९. (D) **Chapter 6 covers Dom Tekari Gram.** — Chapter 6 is mapped to “Dom Tekari Gram.”
७९०. (D) **Chapter 6 explicitly names Jayaditya in its title.** — The first named figure in the Chapter 6 title is “Jayaditya.”
७९१. (C) **Learned-Modern Continuation** — The title of Chapter 6 ends with or implies “Learned-Modern Continuation.”
७९२. (B) **Chapter 7 covers Ghoda Ghat Ratipad Belauch.** — Chapter 7 is mapped to “Ghoda Ghat Ratipad Belauch.”
७९३. (A) **Belauch Marriage Field** — The title of Chapter 7 ends with or implies “Belauch Marriage Field.”
७९४. (D) **Chapter 8 covers Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.** — Chapter 8 is mapped to “Tilay Ratanpur-Rabhida-Banaili, Parwaha Asura Sakma.”
७९५. (A) **Raj-Branch Marriage Network** — The title of Chapter 8 ends with or implies “Raj-Branch Marriage Network.”
७९६. (A) **Chapter 9 covers Badgam Darhiara Asura.** — Chapter 9 is mapped to “Badgam Darhiara Asura.”
७९७. (A) **Chapter 9 explicitly names Ravikar in its title.** — The first named figure in the Chapter 9 title is “Ravikar.”
७९८. (D) **Chopra Bakhari-Tetrihar Sodarpur Continuation** — The title of Chapter 9 ends with or implies “Chopra Bakhari-Tetrihar Sodarpur Continuation.”
७९९. (D) **Chapter 10 covers Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara).** — Chapter 10 is mapped to “Baliyas Ogahi-Dwashay, Banaili, Kobara (Kohbara).”

- ୯୦୦. (B) Chapter 10 explicitly names Dharanidhar in its title.** — The first named figure in the Chapter 10 title is “Dharanidhar.”
- ୯୦୧. (A) Pakhaliya Threshold** — The title of Chapter 10 ends with or implies “Pakhaliya Threshold.”
- ୯୦୨. (D) Chapter 11 covers Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia.** — Chapter 11 is mapped to “Pakhaliya Mahishi Dharmapur Desh, Kazi Purnia.”
- ୯୦୩. (D) Chapter 11 explicitly names Vasudev in its title.** — The first named figure in the Chapter 11 title is “Vasudev.”
- ୯୦୪. (C) Purnia-Sodarpur Continuation** — The title of Chapter 11 ends with or implies “Purnia-Sodarpur Continuation.”
- ୯୦୫. (A) Chapter 12 covers Dharmapur Desh Baluak Dakshin Raghunathpur.** — Chapter 12 is mapped to “Dharmapur Desh Baluak Dakshin Raghunathpur.”
- ୯୦୬. (B) Katayi-Anhara Threshold** — The title of Chapter 12 ends with or implies “Katayi-Anhara Threshold.”
- ୯୦୭. (B) Chapter 13 covers Katayi-Anhara Belepothia, Hemnagar.** — Chapter 13 is mapped to “Katayi-Anhara Belepothia, Hemnagar.”
- ୯୦୮. (C) Chapter 13 explicitly names Hingu-Kamal in its title.** — The first named figure in the Chapter 13 title is “Hingu-Kamal.”
- ୯୦୯. (D) Hemnagar-Khandwala Continuation** — The title of Chapter 13 ends with or implies “Hemnagar-Khandwala Continuation.”
- ୯୧୦. (D) Chapter 14 covers Asura-Suptani Gangoli and Singholi Mandar Danti.** — Chapter 14 is mapped to “Asura-Suptani Gangoli and Singholi Mandar Danti.”
- ୯୧୧. (B) Asura-Andhasur Continuation** — The title of Chapter 14 ends with or implies “Asura-Andhasur Continuation.”
- ୯୧୨. (B) Chapter 15 covers Birwan Batheli.** — Chapter 15 is mapped to “Birwan Batheli.”
- ୯୧୩. (D) Chapter 15 explicitly names Mahamahopadhyay Batesh in its title.** — The first named figure in the Chapter 15 title is “Mahamahopadhyay Batesh.”
- ୯୧୪. (A) Modern Continuation** — The title of Chapter 15 ends with or implies “Modern Continuation.”
- ୯୧୫. (B) Chapter 16 covers Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur.** — Chapter 16 is mapped to “Badgam Darhiara-Dharmapur Desh Salampur-Salampur-Salempur and Badgam Shalampur.”
- ୯୧୬. (A) Chapter 16 explicitly names Abhiram in its title.** — The first named figure in the Chapter 16 title is “Abhiram.”
- ୯୧୭. (B) Shalampur Register** — The title of Chapter 16 ends with or implies “Shalampur Register.”
- ୯୧୮. (B) Chapter 17 covers Khauwal Simbarwad Gramaramabh.** — Chapter 17 is mapped to “Khauwal Simbarwad Gramaramabh.”
- ୯୧୯. (A) Chapter 17 explicitly names Jahanpur in its title.** — The first named figure in the Chapter 17 title is “Jahanpur.”
- ୯୨୦. (D) Nasira-Dighdi Threshold** — The title of Chapter 17 ends with or implies “Nasira-Dighdi Threshold.”
- ୯୨୧. (A) Chapter 18 covers Nasira Desho Dighdi.** — Chapter 18 is mapped to “Nasira Desho Dighdi.”
- ୯୨୨. (B) Purnia Modern Continuation** — The title of Chapter 18 ends with or implies “Purnia Modern Continuation.”
- ୯୨୩. (D) Chapter 19 covers Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar.** — Chapter 19 is mapped to “Rajanpura Pu Darhiara Koilakh, Sarouni, and Dharmapur-Deshe Hemnagar.”
- ୯୨୪. (C) Phoolsara-Baradbatta Continuation** — The title of Chapter 19 ends with or implies “Phoolsara-Baradbatta Continuation.”

- ८२५. (B) Chapter 20 covers Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra.** — Chapter 20 is mapped to “Ratauli Darhiara, Jahanpur, Naili, Shrinagar, Ramai-Rahatmina-Bhadra.”
- ८२६. (C) Chapter 20 explicitly names Kamalpani in its title.** — The first named figure in the Chapter 20 title is “Kamalpani.”
- ८२७. (C) Araria-Bairgachhi Continuation** — The title of Chapter 20 ends with or implies “Araria-Bairgachhi Continuation.”
- ८२८. (B) Chapter 21 covers Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.** — Chapter 21 is mapped to “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.”
- ८२९. (B) Chapter 21 explicitly names Mahamahopadhyay Batesh in its title.** — The first named figure in the Chapter 21 title is “Mahamahopadhyay Batesh.”
- ८३०. (D) Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara** — The title of Chapter 21 ends with or implies “Rajora Mandar Nasira-Deshe Phulbadiya-Gondwara.”
- ८३१. (D) Chapter 22 covers Satlakha-Satauli Gramaramabh.** — Chapter 22 is mapped to “Satlakha-Satauli Gramaramabh.”
- ८३२. (C) Chapter 22 explicitly names Chakrapani in its title.** — The first named figure in the Chapter 22 title is “Chakrapani.”
- ८३३. (C) Satlakha-Satauli Gramaramabh** — The title of Chapter 22 ends with or implies “Satlakha-Satauli Gramaramabh.”
- ८३४. (C) Chapter 23 covers Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.** — Chapter 23 is mapped to “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.”
- ८३५. (D) Chapter 23 explicitly names Nardev in its title.** — The first named figure in the Chapter 23 title is “Nardev.”
- ८३६. (A) Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi** — The title of Chapter 23 ends with or implies “Jagatpur Pu Mandar-Chuna-Chu Pur Pu Belbadi.”
- ८३७. (A) Chapter 24 covers Sodarpur Pu Mani Gramaramabh.** — Chapter 24 is mapped to “Sodarpur Pu Mani Gramaramabh.”
- ८३८. (C) Chapter 24 explicitly names Vishwanath in its title.** — The first named figure in the Chapter 24 title is “Vishwanath.”
- ८३९. (B) Sodarpur Pu Mani Gramaramabh** — The title of Chapter 24 ends with or implies “Sodarpur Pu Mani Gramaramabh.”
- ८४०. (C) Chapter 25 covers Raiyam Ghoshiam Gramaramabh.** — Chapter 25 is mapped to “Raiyam Ghoshiam Gramaramabh.”
- ८४१. (D) Sakuri-Belauch Threshold** — The title of Chapter 25 ends with or implies “Sakuri-Belauch Threshold.”
- ८४२. (A) Chapter 26 covers Sakuri Belauch Gramaramabh.** — Chapter 26 is mapped to “Sakuri Belauch Gramaramabh.”
- ८४३. (D) Chapter 26 explicitly names Shivdas in its title.** — The first named figure in the Chapter 26 title is “Shivdas.”
- ८४४. (D) Bhanupunur-Panichobh Threshold** — The title of Chapter 26 ends with or implies “Bhanupunur-Panichobh Threshold.”
- ८४५. (D) Chapter 27 covers Bhanupunur Pu Panichobh Gramaramabh.** — Chapter 27 is mapped to “Bhanupunur Pu Panichobh Gramaramabh.”
- ८४६. (C) Ruchouli-Ekhara Threshold** — The title of Chapter 27 ends with or implies “Ruchouli-Ekhara Threshold.”
- ८४७. (C) Chapter 28 covers Ruchouli Ekhara Gramaramabh.** — Chapter 28 is mapped to “Ruchouli Ekhara Gramaramabh.”
- ८४८. (D) Chapter 28 explicitly names Jyotirvid Harishwar in its title.** — The first named figure in the Chapter 28 title is “Jyotirvid Harishwar.”

८४९. (A) **Sulhani-Naraun Threshold** — The title of Chapter 28 ends with or implies “Sulhani-Naraun Threshold.”
८५०. (C) **Chapter 29 covers Sulhani Naraun Gramaramabh.** — Chapter 29 is mapped to “Sulhani Naraun Gramaramabh.”
८५१. (A) **Chapter 29 explicitly names Mahidhar in its title.** — The first named figure in the Chapter 29 title is “Mahidhar.”
८५२. (A) **Sulhani Naraun Gramaramabh** — The title of Chapter 29 ends with or implies “Sulhani Naraun Gramaramabh.”
८५३. (C) **Chapter 30 covers Tripurau Pu Li Naraun Gramaramabh.** — Chapter 30 is mapped to “Tripurau Pu Li Naraun Gramaramabh.”
८५४. (A) **Chapter 30 explicitly names Dakra-Dihiya in its title.** — The first named figure in the Chapter 30 title is “Dakra-Dihiya.”
८५५. (C) **Saraswati Family Migration Note** — The title of Chapter 30 ends with or implies “Saraswati Family Migration Note.”
८५६. (A) **Chapter 31 covers Nagwad Ghosot Gramaramabh.** — Chapter 31 is mapped to “Nagwad Ghosot Gramaramabh.”
८५७. (C) **Nagwad Ghosot Gramaramabh** — The title of Chapter 31 ends with or implies “Nagwad Ghosot Gramaramabh.”
८५८. (A) **Chapter 32 covers Asi Ekhara Gramaramabh.** — Chapter 32 is mapped to “Asi Ekhara Gramaramabh.”
८५९. (C) **Chapter 32 explicitly names Nasira-Deshe Pada in its title.** — The first named figure in the Chapter 32 title is “Nasira-Deshe Pada.”
८६०. (C) **Asi Ekhara Gramaramabh** — The title of Chapter 32 ends with or implies “Asi Ekhara Gramaramabh.”
८६१. (B) **Chapter 33 covers Gangora Budhwal Gramaramabh.** — Chapter 33 is mapped to “Gangora Budhwal Gramaramabh.”
८६२. (A) **Aamdanda Close** — The title of Chapter 33 ends with or implies “Aamdanda Close.”
८६३. (B) **Chapter 34 covers Badhiyam Pawauli Gramaramabh.** — Chapter 34 is mapped to “Badhiyam Pawauli Gramaramabh.”
८६४. (C) **Chapter 34 explicitly names Nasira-Haveli Sauria in its title.** — The first named figure in the Chapter 34 title is “Nasira-Haveli Sauria.”
८६५. (A) **Devhar Threshold** — The title of Chapter 34 ends with or implies “Devhar Threshold.”
८६६. (B) **Chapter 35 covers Devhar Devhar Mul-Mu Gramaramabh.** — Chapter 35 is mapped to “Devhar Devhar Mul-Mu Gramaramabh.”
८६७. (D) **Shandilya-Brahmpura Threshold** — The title of Chapter 35 ends with or implies “Shandilya-Brahmpura Threshold.”
८६८. (D) **Chapter 36 covers Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.** — Chapter 36 is mapped to “Shandilya-Gotre Brahmpura Pu Sako(b)ra-Kobara, Masuria-Alay.”
८६९. (A) **Kanhoulī-Parwaha Threshold** — The title of Chapter 36 ends with or implies “Kanhoulī-Parwaha Threshold.”
८७०. (A) **Chapter 37 covers Kanhoulī Parwaha.** — Chapter 37 is mapped to “Kanhoulī Parwaha.”
८७१. (C) **Ekhara-Sangram Threshold** — The title of Chapter 37 ends with or implies “Ekhara-Sangram Threshold.”
८७२. (A) **Chapter 38 covers Ekhara Sangram Gramaramabh.** — Chapter 38 is mapped to “Ekhara Sangram Gramaramabh.”
८७३. (A) **Chapter 38 explicitly names Dom Tekari in its title.** — The first named figure in the Chapter 38 title is “Dom Tekari.”
८७४. (B) **Ekhara Sangram Gramaramabh** — The title of Chapter 38 ends with or implies “Ekhara Sangram Gramaramabh.”

- ८७५. (A) Chapter 39 covers Ekharā Sangram Sirsīā Gramaramabh.** — Chapter 39 is mapped to “Ekharā Sangram Sirsīā Gramaramabh.”
- ८७६. (C) Chapter 39 explicitly names Bhorilal Jha in its title.** — The first named figure in the Chapter 39 title is “Bhorilal Jha.”
- ८७७. (D) Closing Register** — The title of Chapter 39 ends with or implies “Closing Register.”
- ८७८. (C) Chapter 40 covers Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.** — Chapter 40 is mapped to “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.”
- ८७९. (A) Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables** — The title of Chapter 40 ends with or implies “Cross-Analysis, Reference Apparatus, and Consolidated Reading Tables.”
- ८८०. (B) women’s entries, alliance channels, and marriage eligibility** — Chapter 40 uses “Women, daughters, wives, and the hidden architecture of marriage” for women’s entries, alliance channels, and marriage eligibility.
- ८८१. (B) Women, daughters, wives, and the hidden architecture of marriage** — The Chapter 40 apparatus includes “Women, daughters, wives, and the hidden architecture of marriage.”
- ८८२. (B) scholarly titles and modern professional markers** — Chapter 40 uses “Titles, learning, and changing forms of prestige” for scholarly titles and modern professional markers.
- ८८३. (D) Titles, learning, and changing forms of prestige** — The Chapter 40 apparatus includes “Titles, learning, and changing forms of prestige.”
- ८८४. (B) preserving meaningful names, variants, and uncertainty** — Chapter 40 uses “Editorial principles for variants and damaged readings” for preserving meaningful names, variants, and uncertainty.
- ८८५. (A) Editorial principles for variants and damaged readings** — The Chapter 40 apparatus includes “Editorial principles for variants and damaged readings.”
- ८८६. (A) definitions of terms such as सुत, अपरा, प्र०, दौ, वासी, देशे, मूल, गोत्रे, and आचार्य** — Chapter 40 uses “Master glossary of recurring Panji terms and abbreviations” for definitions of terms such as सुत, अपरा, प्र०, दौ, वासी, देशे, मूल, गोत्रे, and आचार्य.
- ८८७. (D) Master glossary of recurring Panji terms and abbreviations** — The Chapter 40 apparatus includes “Master glossary of recurring Panji terms and abbreviations.”
- ८८८. (B) a navigation aid linking chapter numbers to primary coverage and branch summaries** — Chapter 40 uses “Chapter-to-branch reading table” for a navigation aid linking chapter numbers to primary coverage and branch summaries.
- ८८९. (B) Chapter-to-branch reading table** — The Chapter 40 apparatus includes “Chapter-to-branch reading table.”
- ८९०. (C) a practical index of names and their chapter locations** — Chapter 40 uses “Principal name index” for a practical index of names and their chapter locations.
- ८९१. (A) Principal name index** — The Chapter 40 apparatus includes “Principal name index.”
- ८९२. (C) settlements, desh labels, and migration sites with chapter pointers** — Chapter 40 uses “Place, desh, and migration index” for settlements, desh labels, and migration sites with chapter pointers.
- ८९३. (B) Place, desh, and migration index** — The Chapter 40 apparatus includes “Place, desh, and migration index.”
- ८९४. (A) step-by-step checks for person, relation, village/desh, mool/gotra, title, damage, and new gram headings** — Chapter 40 uses “Final checklist for reading a Panji line” for step-by-step checks for person, relation, village/desh, mool/gotra, title, damage, and new gram headings.
- ८९५. (C) Final checklist for reading a Panji line** — The Chapter 40 apparatus includes “Final checklist for reading a Panji line.”

୯୯୬. (D) The Opening Line — First Genealogical Frame — Chapter 2 joins “The Opening Line” with “First Genealogical Frame.”

୯୯୭. (B) Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur — Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur — Chapter 3 joins “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur” with “Phoolsara, Haraut, Pothia Sultanpur, Varadaha, and Majlishpur.”

୯୯୮. (B) Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari — Marriage Network — Chapter 4 joins “Shiva Hariam, Sandahpur Didhoy, and Danti-Chopra Bakhari” with “Marriage Network.”

୯୯୯. (D) Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada — Expanding Marriage Field — Chapter 5 joins “Mahadev Digdhi, Behat Khandwala-Parbaha, Padmapur, and Pada” with “Expanding Marriage Field.”

୧୦୦. (C) Dom Tekari Gram — Learned-Modern Continuation — Chapter 6 joins “Dom Tekari Gram” with “Learned-Modern Continuation.”

01. Source Discipline, Ethical Frame, and Volume Scope

१. What is the safest description of Volume VI?

- (A) A book meant to conceal Dushan entries from historical reading.
- (B) A modern social ranking list for living descendants.
- (C) A reading, decoding, and explanatory reconstruction of Dushan Panji and related Panji source material.
- (D) A replacement for the original Panji manuscripts and images.

२. Why does the volume preserve terms such as दूषण, मातृक, अज्ञात, यवनी, चर्मकारिणी, रजकी, and पथ-पतिता?

- (A) Because the book wants to revive old insults.
- (B) Because these source terms are necessary for accurate historical interpretation and must be treated as archival vocabulary.
- (C) Because modern readers should use them to shame descendants.
- (D) Because the source terms can be detached from relationship-routes.

३. Which statement best captures the authorial principle “read, not hide”?

- (A) A difficult archive should be publicized without context.
- (B) A difficult archive should be used to attack descendants.
- (C) A difficult archive should be studied with discipline instead of being hidden, sensationalized, or weaponized.
- (D) A difficult archive should be erased to protect pride.

४. Why is Dushan Panji described as evidence of social history?

- (A) It records only idealized rules and never social exceptions.
- (B) It records only names of rulers and battles.
- (C) It is unrelated to marriage or lineage.
- (D) It preserves how actual society lived beneath formal claims: maternal uncertainty, inter-community contact, widowhood, Dasi/Devadasi memory, and absorption.

५. What is the ethical danger in reading Dushan Panji carelessly?

- (A) The old source terms will automatically disappear.
- (B) Mool and gotra will become too easy to identify.
- (C) The reader may learn too much about Panji grammar.
- (D) Historical preservation can be turned into humiliation of living descendants.

६. Which action best follows the volume’s rule for dotted or damaged passages?

- (A) Explain only what can be safely read and keep uncertainty visible.
- (B) Remove the dots and pretend no data is missing.
- (C) Convert every damaged entry into a fixed modern legal claim.
- (D) Fill missing names by conjecture to complete the family tree.

७. Why is transliteration from Mithilakshar/Tirhuta into Devanagari treated as preservation?

- (A) Because every Tirhuta sign has no historical value.
- (B) Because transliteration removes the need for source images.
- (C) Because a manuscript can physically survive yet become unreadable if the script is no longer understood.
- (D) Because Devanagari automatically solves interpretation.

๘. What does the dedication to Panjikars, scribes, families, readers, and preservation workers indicate?

- (A) The source is a modern novel rather than an archive.
- (B) The volume rejects the role of Panjikars.
- (C) The archive survived through collective memory-keeping labor, not through a single modern act alone.
- (D) The archive has no preservation history.

๙. Why must source image, script, folio or case reference, and interpretation remain linked where possible?

- (A) So old labels can be circulated without context.
- (B) So the commentary can replace the source permanently.
- (C) So readers can trace difficult entries back to evidence instead of relying on unsupported claims.
- (D) So the case number becomes unnecessary.

๑๐. Which statement best describes “no old label is used as moral judgment”?

- (A) A label should be used without explaining the route.
- (B) A label is discussed only as part of a relationship-route, maternal line, marriage route, or descendant category.
- (C) A label removes the need for ethical reading.
- (D) A label should be converted into a present-day insult.

๑๑. Which practice best follows the principle “read with discipline, not fear”?

- (A) Hide the record because it is uncomfortable.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) A difficult record is opened carefully through terms, routes, and context.

๑๒. Which practice would most clearly violate the principle “read with discipline, not fear”?

- (A) Hide the record because it is uncomfortable.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) A difficult record is opened carefully through terms, routes, and context.

๑๓. Which practice best follows the principle “do not weaponize”?

- (A) No entry should be used to attack or shame living descendants.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Use old labels to injure modern families.

๑๔. Which practice would most clearly violate the principle “do not weaponize”?

- (A) No entry should be used to attack or shame living descendants.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) Use old labels to injure modern families.

๑๕. Which practice best follows the principle “preserve terms humanely”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Source words remain visible, but explanations refuse present-day stigma.
- (C) Erase context while repeating old labels as accusations.
- (D) It should be used to rank living families socially.

१६. Which practice would most clearly violate the principle “preserve terms humanely”?

- (A) Source words remain visible, but explanations refuse present-day stigma.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Erase context while repeating old labels as accusations.
- (D) It treats every place-name as a simple birthplace.

१७. Which practice best follows the principle “do not invent missing names”?

- (A) Dotted, damaged, or incomplete source material remains marked as uncertain.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Supply a likely name because the genealogy feels incomplete.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१८. Which practice would most clearly violate the principle “do not invent missing names”?

- (A) Supply a likely name because the genealogy feels incomplete.
- (B) Dotted, damaged, or incomplete source material remains marked as uncertain.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

१९. Which practice best follows the principle “link interpretation to source structure”?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Give a moral verdict before reading the route.
- (D) Every explanation should follow case number, mool sequence, named persons, and relationship-route.

२०. Which practice would most clearly violate the principle “link interpretation to source structure”?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Every explanation should follow case number, mool sequence, named persons, and relationship-route.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Give a moral verdict before reading the route.

२१. Which practice best follows the principle “distinguish archive from insult”?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) A community label is read as historical evidence of contact or relation, not as a slur.
- (C) Treat old community labels as present-day ranking words.
- (D) It allows the editor to invent missing names wherever the source is silent.

२२. Which practice would most clearly violate the principle “distinguish archive from insult”?

- (A) Treat old community labels as present-day ranking words.
- (B) It should be used to rank living families socially.
- (C) A community label is read as historical evidence of contact or relation, not as a slur.
- (D) It allows the editor to invent missing names wherever the source is silent.

२३. Which practice best follows the principle “read rule and life together”?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Panji rules mattered, but Dushan entries show how life crossed rule boundaries.
- (C) Pretend that either rules or exceptions alone explain the archive.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२४. Which practice would most clearly violate the principle “read rule and life together”?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) Panji rules mattered, but Dushan entries show how life crossed rule boundaries.
- (C) It treats every place-name as a simple birthplace.
- (D) Pretend that either rules or exceptions alone explain the archive.

२५. Which practice best follows the principle “protect descendants while studying history”?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Make source access a license for public shaming.
- (C) Historical analysis must preserve evidence without creating new humiliation.
- (D) It can be treated as a modern police report rather than a historical source.

२६. Which practice would most clearly violate the principle “protect descendants while studying history”?

- (A) Make source access a license for public shaming.
- (B) Historical analysis must preserve evidence without creating new humiliation.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It can be treated as a modern police report rather than a historical source.

२७. Which practice best follows the principle “do not reduce Dushan to scandal”?

- (A) Each entry is a social document with route, generation, and category.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Treat every case as gossip.
- (D) It proves that women are irrelevant to lineage memory.

२८. Which practice would most clearly violate the principle “do not reduce Dushan to scandal”?

- (A) Each entry is a social document with route, generation, and category.
- (B) Treat every case as gossip.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

२९. Which practice best follows the principle “do not romanticize the archive”?

- (A) Worship the archive and hide its social damage.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Panji is a great memory system that also produced hierarchy and anxiety.
- (D) It should be used to rank living families socially.

३०. Which practice would most clearly violate the principle “do not romanticize the archive”?

- (A) Panji is a great memory system that also produced hierarchy and anxiety.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Worship the archive and hide its social damage.
- (D) It proves that old source labels should be repeated as present-day insults.

३१. Which practice best follows the principle “do not dismiss the archive”?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be used to rank living families socially.
- (C) Call the entire archive worthless because it contains painful labels.
- (D) Even difficult records preserve evidence of social structure and change.

३२. Which practice would most clearly violate the principle “do not dismiss the archive”?

- (A) Even difficult records preserve evidence of social structure and change.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Call the entire archive worthless because it contains painful labels.
- (D) It should be used to rank living families socially.

३३. Which practice best follows the principle “read women as agents of lineage memory”?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Mother-lines, wife-lines, daughter-lines, and widowhood carry genealogical consequence.
- (C) It should be used to rank living families socially.
- (D) Remove women from the explanation because male names dominate the surface.

३४. Which practice would most clearly violate the principle “read women as agents of lineage memory”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Remove women from the explanation because male names dominate the surface.
- (C) It should be used to rank living families socially.
- (D) Mother-lines, wife-lines, daughter-lines, and widowhood carry genealogical consequence.

३५. Chapter 1, “What Is Panji? The Archive of Mithila’s Social Memory,” is best associated with which focus?

- (A) artisan/community links as evidence of boundary crossing
- (B) sevenfold Panji system and Panji as civilizational archive
- (C) how to read difficult records without weaponization
- (D) first block of Dushan cases and introductory patterns

३६. Which chapter title matches Chapter 1?

- (A) What Is Panji? The Archive of Mithila’s Social Memory
- (B) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (C) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (D) Devadasi, Dasi, and Female-Line Memory

३७. Why is Chapter 1 necessary before the volume’s conclusion?

- (A) Because it contributes sevenfold Panji system and Panji as civilizational archive to the overall reading of Dushan Panji as difficult social history.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

३८. Chapter 2, “What Is Dushan Panji? The “Black Book” and the Meaning of Dushan,” is best associated with which focus?

- (A) memory, forgetting, stigma, absorption, hierarchy and reform
- (B) generation-distance and social absorption
- (C) Dushan as recorded rupture, not present-day condemnation
- (D) institutionalization of Panji authority and Panjekar tradition

३९. Which chapter title matches Chapter 2?

- (A) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (B) Entry-by-Entry Decoding: Cases 76–97
- (C) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan
- (D) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank

80. Why is Chapter 2 necessary before the volume's conclusion?

- (A) It treats every place-name as a simple birthplace.
- (B) Because it contributes Dushan as recorded rupture, not present-day condemnation to the overall reading of Dushan Panji as difficult social history.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

81. Chapter 3, "The Ethics of Decoding: Record, Stigma, and Historical Justice," is best associated with which focus?

- (A) unknownness as formal source problem
- (B) regional branch and cross-reference systems
- (C) final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes
- (D) how to read difficult records without weaponization

82. Which chapter title matches Chapter 3?

- (A) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (B) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (C) Entry-by-Entry Decoding: Cases 76–97
- (D) Devadasi, Dasi, and Female-Line Memory

83. Why is Chapter 3 necessary before the volume's conclusion?

- (A) Because it contributes how to read difficult records without weaponization to the overall reading of Dushan Panji as difficult social history.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It treats every place-name as a simple birthplace.
- (D) It can be treated as a modern police report rather than a historical source.

84. Which research behavior best applies the lesson of Chapter 1, "What Is Panji? The Archive of Mithila's Social Memory"?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Use sevenfold Panji system and Panji as civilizational archive to read difficult entries through evidence, route, and context.
- (D) Ignore the chapter and judge entries by old labels alone.

85. Which behavior would most clearly betray Chapter 1, "What Is Panji? The Archive of Mithila's Social Memory"?

- (A) Separating source evidence from modern interpretation.
- (B) Keeping old source terms visible with explanation.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Using sevenfold Panji system and Panji as civilizational archive to clarify a route.

86. Which research behavior best applies the lesson of Chapter 2, "What Is Dushan Panji? The "Black Book" and the Meaning of Dushan"?

- (A) Replace the source vocabulary with a modern accusation.
- (B) Use the chapter title as catalogue trivia and avoid the argument.
- (C) Use Dushan as recorded rupture, not present-day condemnation to read difficult entries through evidence, route, and context.
- (D) Ignore the chapter and judge entries by old labels alone.

४७. Which behavior would most clearly betray Chapter 2, “What Is Dushan Panji? The “Black Book” and the Meaning of Dushan”?

- (A) Keeping old source terms visible with explanation.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Separating source evidence from modern interpretation.
- (D) Using Dushan as recorded rupture, not present-day condemnation to clarify a route.

४८. Which research behavior best applies the lesson of Chapter 3, “The Ethics of Decoding: Record, Stigma, and Historical Justice”?

- (A) Ignore the chapter and judge entries by old labels alone.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Use how to read difficult records without weaponization to read difficult entries through evidence, route, and context.
- (D) Use the chapter title as catalogue trivia and avoid the argument.

४९. Which behavior would most clearly betray Chapter 3, “The Ethics of Decoding: Record, Stigma, and Historical Justice”?

- (A) Keeping old source terms visible with explanation.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Separating source evidence from modern interpretation.
- (D) Using how to read difficult records without weaponization to clarify a route.

02. Panji System and Sevenfold Classification

५०. In the sevenfold Panji classification, which description best fits मूल पञ्जी?

- (A) gotra record connected with rishi-line, pravara, and ritual-marriage identity
- (B) descendant/root-village record with practical genealogical use
- (C) branch record showing later divisions within the Panji organization
- (D) root lineage marker tied to source-place or ancestral memory

५१. Which question does मूल पञ्जी mainly help answer?

- (A) How are descendants and root-village memory made usable?
- (B) How did a broader line divide into branches?
- (C) What formal descent category frames ritual and marriage eligibility?
- (D) Where did the line begin and how is the family rooted?

५२. Which pair is correctly matched?

- (A) गोत्र पञ्जी — root lineage marker tied to source-place or ancestral memory
- (B) शाखा पञ्जी — root lineage marker tied to source-place or ancestral memory
- (C) मूल पञ्जी — root lineage marker tied to source-place or ancestral memory
- (D) दूषण पञ्जी — root lineage marker tied to source-place or ancestral memory

५३. Why should मूल पञ्जी not be read in isolation from the other Panji forms?

- (A) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) It can be treated as a modern police report rather than a historical source.

५४. In the sevenfold Panji classification, which description best fits शाखा पञ्जी?

- (A) gotra record connected with rishi-line, pravara, and ritual-marriage identity
- (B) descendant/root-village record with practical genealogical use
- (C) branch record showing later divisions within the Panji organization
- (D) root lineage marker tied to source-place or ancestral memory

५५. Which question does शाखा पञ्जी mainly help answer?

- (A) What formal descent category frames ritual and marriage eligibility?
- (B) How did a broader line divide into branches?
- (C) How are descendants and root-village memory made usable?
- (D) Where did the line begin and how is the family rooted?

५६. Why should शाखा पञ्जी not be read in isolation from the other Panji forms?

- (A) It should be used to rank living families socially.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.

५७. In the sevenfold Panji classification, which description best fits गोत्र पञ्जी?

- (A) descendant/root-village record with practical genealogical use
- (B) gotra record connected with rishi-line, pravara, and ritual-marriage identity
- (C) root lineage marker tied to source-place or ancestral memory
- (D) branch record showing later divisions within the Panji organization

५८. Which question does गोत्र पञ्जी mainly help answer?

- (A) How did a broader line divide into branches?
- (B) How are descendants and root-village memory made usable?
- (C) Where did the line begin and how is the family rooted?
- (D) What formal descent category frames ritual and marriage eligibility?

५९. Why should गोत्र पञ्जी not be read in isolation from the other Panji forms?

- (A) It should be used to rank living families socially.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.

६०. In the sevenfold Panji classification, which description best fits पत्र पञ्जी?

- (A) descendant/root-village record with practical genealogical use
- (B) branch record showing later divisions within the Panji organization
- (C) root lineage marker tied to source-place or ancestral memory
- (D) gotra record connected with rishi-line, pravara, and ritual-marriage identity

६१. Which question does पत्र पञ्जी mainly help answer?

- (A) How did a broader line divide into branches?
- (B) Where did the line begin and how is the family rooted?
- (C) What formal descent category frames ritual and marriage eligibility?
- (D) How are descendants and root-village memory made usable?

६२. Why should पत्र पञ्जी not be read in isolation from the other Panji forms?

- (A) It should be used to rank living families socially.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.
- (D) It proves that women are irrelevant to lineage memory.

६३. In the sevenfold Panji classification, which description best fits दूषण पञ्जी?

- (A) root lineage marker tied to source-place or ancestral memory
- (B) branch record showing later divisions within the Panji organization
- (C) record of lineage rupture, erosion, or socially marked disturbance
- (D) gotra record connected with rishi-line, pravara, and ritual-marriage identity

६४. Which question does दूषण पञ्जी mainly help answer?

- (A) What formal descent category frames ritual and marriage eligibility?
- (B) How did a broader line divide into branches?
- (C) Where did the line begin and how is the family rooted?
- (D) Where did a socially charged rupture or irregularity enter a lineage?

६५. Why should दूषण पञ्जी not be read in isolation from the other Panji forms?

- (A) It should be used to rank living families socially.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It treats every place-name as a simple birthplace.
- (D) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.

६६. In the sevenfold Panji classification, which description best fits उतेढ़ पञ्जी?

- (A) gotra record connected with rishi-line, pravara, and ritual-marriage identity
- (B) sapinda-distance or generational-distance record
- (C) branch record showing later divisions within the Panji organization
- (D) root lineage marker tied to source-place or ancestral memory

६७. Which question does उतेढ़ पञ्जी mainly help answer?

- (A) How did a broader line divide into branches?
- (B) What formal descent category frames ritual and marriage eligibility?
- (C) How far removed are persons for judging marriage eligibility?
- (D) Where did the line begin and how is the family rooted?

६८. Why should उतेढ़ पञ्जी not be read in isolation from the other Panji forms?

- (A) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

६९. In the sevenfold Panji classification, which description best fits अस्वाजन्यपत्र / सिद्धान्त पत्र?

- (A) gotra record connected with rishi-line, pravara, and ritual-marriage identity
- (B) root lineage marker tied to source-place or ancestral memory
- (C) formal decision or record related to marriage eligibility beyond prohibited kinship range
- (D) branch record showing later divisions within the Panji organization

७०. Which question does अस्वाजन्यपत्र / सिद्धान्त पत्र mainly help answer?

- (A) Is a proposed alliance outside the prohibited swajana range?
- (B) How did a broader line divide into branches?
- (C) What formal descent category frames ritual and marriage eligibility?
- (D) Where did the line begin and how is the family rooted?

७१. Why should अस्वाजन्यपत्र / सिद्धान्त पत्र not be read in isolation from the other Panji forms?

- (A) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.
- (B) It should be used to rank living families socially.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It allows the editor to invent missing names wherever the source is silent.

७२. Which explanation best distinguishes Mool and Patra?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) Mool gives root identity; Patra connects descendant listing with root-village reference.
- (D) It should be used to rank living families socially.

७३. What is the danger of confusing Mool and Patra?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It treats every place-name as a simple birthplace.

७४. Which explanation best distinguishes Gotra and Pravara?

- (A) Gotra gives formal descent category; Pravara supports ritual ancestral identification.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

७५. What is the danger of confusing Gotra and Pravara?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.

७६. Which explanation best distinguishes Dushan and Uthedh?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Dushan marks rupture; Uthedh calculates generational distance relevant to marriage eligibility.
- (D) It proves that women are irrelevant to lineage memory.

७७. What is the danger of confusing Dushan and Uthedh?

- (A) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It can be treated as a modern police report rather than a historical source.

୭୯. Which explanation best distinguishes Swajana and Aswajana?

- (A) Swajana is within the prohibited kin range; Aswajana is outside that relation for marriage reasoning.
- (B) It should be used to rank living families socially.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It treats every place-name as a simple birthplace.

୭୯. What is the danger of confusing Swajana and Aswajana?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

୮୦. Which explanation best distinguishes Shakha and Mool?

- (A) It treats every place-name as a simple birthplace.
- (B) Shakha records later branch division; Mool anchors the root lineage memory.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that women are irrelevant to lineage memory.

୮୧. What is the danger of confusing Shakha and Mool?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.

୮୨. Which explanation best distinguishes Patra and Moolgram?

- (A) It should be used to rank living families socially.
- (B) Patra Panji connects practical descendant record with root-village and branch memory.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be read as a loose list of names without relationship-routes.

୮୩. What is the danger of confusing Patra and Moolgram?

- (A) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It allows the editor to invent missing names wherever the source is silent.

୮୪. Chapter 4, “The Panji System before Fragmentation,” is best associated with which focus?

- (A) Yavani and Muslim-linked records as porous boundary evidence
- (B) case number, mool chain, route, category, and ethical reading
- (C) older unified Panji order before later branch and hierarchy development
- (D) generation-distance and social absorption

୮୫. Which chapter title matches Chapter 4?

- (A) The Panji System before Fragmentation
- (B) Biji Purush and the Vamshavali Logic
- (C) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (D) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries

८६. Why is Chapter 4 necessary before the volume's conclusion?

- (A) Because it contributes older unified Panji order before later branch and hierarchy development to the overall reading of Dushan Panji as difficult social history.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be read as a loose list of names without relationship-routes.

८७. Chapter 5, "Harisinghdev, the Panjikars, and the Official Beginning of the System," is best associated with which focus?

- (A) Dushan as recorded rupture, not present-day condemnation
- (B) widowhood and women's social history
- (C) institutionalization of Panji authority and Panjika tradition
- (D) third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes

८८. Which chapter title matches Chapter 5?

- (A) Devadasi, Dasi, and Female-Line Memory
- (B) Gangesha, Tattvachintamani, and the Dushan Record
- (C) What Is Dushan Panji? The "Black Book" and the Meaning of Dushan
- (D) Harisinghdev, the Panjikars, and the Official Beginning of the System

८९. Why is Chapter 5 necessary before the volume's conclusion?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Because it contributes institutionalization of Panji authority and Panjika tradition to the overall reading of Dushan Panji as difficult social history.

९०. Chapter 6, "Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility," is best associated with which focus?

- (A) identity grammar used in entries
- (B) generation distance and marriage-prohibition logic
- (C) ownership and misuse of Panji knowledge
- (D) gotra-wise mool universe and identity layers

९१. Which chapter title matches Chapter 6?

- (A) Conclusion: Dushan Panji as Mithila's Difficult Truth
- (B) Widowhood, Remarriage, and the Hidden Social History of Women
- (C) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (D) Entry-by-Entry Decoding: Cases 1–25

९२. Why is Chapter 6 necessary before the volume's conclusion?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Because it contributes generation distance and marriage-prohibition logic to the overall reading of Dushan Panji as difficult social history.

९३. Chapter 7, "Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries," is best associated with which focus?

- (A) unknownness as formal source problem
- (B) sevenfold Panji system and Panji as civilizational archive
- (C) identity grammar used in entries
- (D) gotra-wise mool universe and identity layers

९४. Which chapter title matches Chapter 7?

- (A) Devadasi, Dasi, and Female-Line Memory
- (B) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (C) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank
- (D) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan

९५. Why is Chapter 7 necessary before the volume’s conclusion?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Because it contributes identity grammar used in entries to the overall reading of Dushan Panji as difficult social history.
- (D) It should be used to rank living families socially.

९६. Chapter 8, “The Twenty Gotras and the 167 Mools of Maithil Brahmins,” is best associated with which focus?

- (A) sevenfold Panji system and Panji as civilizational archive
- (B) gotra-wise mool universe and identity layers
- (C) vocabulary of rank, office, scholarship and social hierarchy
- (D) widowhood and women’s social history

९७. Which chapter title matches Chapter 8?

- (A) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (B) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (C) The Panji System before Fragmentation
- (D) The Twenty Gotras and the 167 Mools of Maithil Brahmins

९८. Why is Chapter 8 necessary before the volume’s conclusion?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Because it contributes gotra-wise mool universe and identity layers to the overall reading of Dushan Panji as difficult social history.

९९. Which research behavior best applies the lesson of Chapter 4, “The Panji System before Fragmentation”?

- (A) Replace the source vocabulary with a modern accusation.
- (B) Use older unified Panji order before later branch and hierarchy development to read difficult entries through evidence, route, and context.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Use the chapter title as catalogue trivia and avoid the argument.

१००. Which behavior would most clearly betray Chapter 4, “The Panji System before Fragmentation”?

- (A) Using older unified Panji order before later branch and hierarchy development to clarify a route.
- (B) Keeping old source terms visible with explanation.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Separating source evidence from modern interpretation.

१०१. Which research behavior best applies the lesson of Chapter 5, “Harisinghdev, the Panjikars, and the Official Beginning of the System”?

- (A) Use institutionalization of Panji authority and Panjekar tradition to read difficult entries through evidence, route, and context.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Use the chapter title as catalogue trivia and avoid the argument.

१०२. Which behavior would most clearly betray Chapter 5, “Harisinghdev, the Panjikars, and the Official Beginning of the System”?

- (A) Using institutionalization of Panji authority and Panjika tradition to clarify a route.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Keeping old source terms visible with explanation.
- (D) Separating source evidence from modern interpretation.

१०३. Which research behavior best applies the lesson of Chapter 6, “Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility”?

- (A) Replace the source vocabulary with a modern accusation.
- (B) Use generation distance and marriage-prohibition logic to read difficult entries through evidence, route, and context.
- (C) Use the chapter title as catalogue trivia and avoid the argument.
- (D) Ignore the chapter and judge entries by old labels alone.

१०४. Which behavior would most clearly betray Chapter 6, “Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility”?

- (A) Using generation distance and marriage-prohibition logic to clarify a route.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Separating source evidence from modern interpretation.
- (D) Keeping old source terms visible with explanation.

१०५. Which research behavior best applies the lesson of Chapter 7, “Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries”?

- (A) Replace the source vocabulary with a modern accusation.
- (B) Use the chapter title as catalogue trivia and avoid the argument.
- (C) Use identity grammar used in entries to read difficult entries through evidence, route, and context.
- (D) Ignore the chapter and judge entries by old labels alone.

१०६. Which behavior would most clearly betray Chapter 7, “Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries”?

- (A) Using the chapter to rank or shame living descendants instead of understanding the source.
- (B) Keeping old source terms visible with explanation.
- (C) Separating source evidence from modern interpretation.
- (D) Using identity grammar used in entries to clarify a route.

१०७. Which research behavior best applies the lesson of Chapter 8, “The Twenty Gotras and the 167 Mools of Maithil Brahmins”?

- (A) Ignore the chapter and judge entries by old labels alone.
- (B) Use the chapter title as catalogue trivia and avoid the argument.
- (C) Replace the source vocabulary with a modern accusation.
- (D) Use gotra-wise mool universe and identity layers to read difficult entries through evidence, route, and context.

१०८. Which behavior would most clearly betray Chapter 8, “The Twenty Gotras and the 167 Mools of Maithil Brahmins”?

- (A) Separating source evidence from modern interpretation.
- (B) Keeping old source terms visible with explanation.
- (C) Using gotra-wise mool universe and identity layers to clarify a route.
- (D) Using the chapter to rank or shame living descendants instead of understanding the source.

03. Key Terms, Abbreviations, and Archival Vocabulary

१०९. In Volume VI, what is the safest working meaning of “Panji / Panjika”?

- (A) record connected with descendants, root-village reference, and practical genealogical use
- (B) a structured genealogical register preserving lineage, marriage eligibility, branch identity, and social memory
- (C) regional branch system that must be read through place and continuity
- (D) branch record or later branch division within a broader lineage

११०. How should a reader handle “Panji / Panjika” in a Dushan Panji entry?

- (A) Read “Panji / Panjika” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१११. Which error is most likely if “Panji / Panjika” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It can be treated as a modern police report rather than a historical source.

११२. Which statement about “Panji / Panjika” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It should be used to rank living families socially.
- (D) It can be treated as a modern police report rather than a historical source.

११३. In Volume VI, what is the safest working meaning of “मूल”?

- (A) archival marker of rupture, erosion, irregularity, or socially recorded disruption within a lineage
- (B) root lineage marker tied to ancestral village or founding lineage memory
- (C) unknown, unplaced, or socially unresolved within the record
- (D) record connected with descendants, root-village reference, and practical genealogical use

११४. How should a reader handle “मूल” in a Dushan Panji entry?

- (A) Read “मूल” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

११५. Which error is most likely if “मूल” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It should be used to rank living families socially.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It allows the editor to invent missing names wherever the source is silent.

११६. Which statement about “मूल” best follows the ethical method?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

११७. In Volume VI, what is the safest working meaning of “शाखा”?

- (A) widow; a source term opening questions of widowhood, remarriage, and lineage continuity
- (B) Vamshavali root-person logic used to understand descent beginnings
- (C) branch record or later branch division within a broader lineage
- (D) supplementary or cross-linked Panji note within the broader record system

११८. How should a reader handle “शाखा” in a Dushan Panji entry?

- (A) Read “शाखा” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

११९. Which error is most likely if “शाखा” is read mechanically?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) The entry may be turned into a moral label instead of a structured genealogical and social record.

१२०. Which statement about “शाखा” best follows the ethical method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (D) It should be used to rank living families socially.

१२१. In Volume VI, what is the safest working meaning of “गोत्र”?

- (A) Rajaki category, often read through maternal or female-line memory
- (B) formal record or decision connected with marriage eligibility beyond prohibited kinship range
- (C) rishi-line or formal descent category used in ritual identity and marriage eligibility
- (D) Devadasi category; an archival term requiring historical, not sensational, explanation

१२२. How should a reader handle “गोत्र” in a Dushan Panji entry?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Read “गोत्र” as source vocabulary and identify the relationship-route before drawing a conclusion.

१२३. Which error is most likely if “गोत्र” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (D) It allows the editor to invent missing names wherever the source is silent.

१२४. Which statement about “गोत्र” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It can be treated as a modern police report rather than a historical source.

१२५. In Volume VI, what is the safest working meaning of “पत्र”?

- (A) prohibited relationship category appearing in a late case
- (B) Rajaki category, often read through maternal or female-line memory
- (C) daughter or daughter-line marker; a key indicator of daughter-line movement
- (D) record connected with descendants, root-village reference, and practical genealogical use

१२६. How should a reader handle “पत्र” in a Dushan Panji entry?

- (A) Read “पत्र” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be used to rank living families socially.

१२७. Which error is most likely if “पत्र” is read mechanically?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (D) It can be treated as a modern police report rather than a historical source.

१२८. Which statement about “पत्र” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be used to rank living families socially.

१२९. In Volume VI, what is the safest working meaning of “दूषण”?

- (A) archival marker of rupture, erosion, irregularity, or socially recorded disruption within a lineage
- (B) rishi-line or formal descent category used in ritual identity and marriage eligibility
- (C) prohibited relationship category appearing in a late case
- (D) a structured genealogical register preserving lineage, marriage eligibility, branch identity, and social memory

१३०. How should a reader handle “दूषण” in a Dushan Panji entry?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Read “दूषण” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (D) It should be used to rank living families socially.

१३१. Which error is most likely if “दूषण” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It allows the editor to invent missing names wherever the source is silent.

१३२. Which statement about “दूषण” best follows the ethical method?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (D) It proves that old source labels should be repeated as present-day insults.

१३३. In Volume VI, what is the safest working meaning of “उत्तेढ़”?

- (A) sapinda-distance or generational-distance record for marriage eligibility
- (B) record connected with descendants, root-village reference, and practical genealogical use
- (C) branch record or later branch division within a broader lineage
- (D) cross-reference instruction asking the reader to consult another record or section

१३४. How should a reader handle “उत्तेढ़” in a Dushan Panji entry?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Read “उत्तेढ़” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

१३५. Which error is most likely if “उत्तेढ़” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It treats every place-name as a simple birthplace.

१३६. Which statement about “उत्तेढ़” best follows the ethical method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It should remain visible as an archival term, but it should not be used as a present-day accusation.

१३७. In Volume VI, what is the safest working meaning of “अस्वाजन्यपत्र / सिद्धान्त पत्र”?

- (A) maternal-line marker, often crucial in Dushan cases
- (B) supplementary or cross-linked Panji note within the broader record system
- (C) formal record or decision connected with marriage eligibility beyond prohibited kinship range
- (D) unknown, unplaced, or socially unresolved within the record

१३८. How should a reader handle “अस्वाजन्यपत्र / सिद्धान्त पत्र” in a Dushan Panji entry?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Read “अस्वाजन्यपत्र / सिद्धान्त पत्र” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

१३९. Which error is most likely if “अस्वाजन्यपत्र / सिद्धान्त पत्र” is read mechanically?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It should be used to rank living families socially.
- (D) It treats every place-name as a simple birthplace.

१४०. Which statement about “अस्वाजन्यपत्र / सिद्धान्त पत्र” best follows the ethical method?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (D) It should be used to rank living families socially.

१४१. In Volume VI, what is the safest working meaning of “मातृक”?

- (A) Yavani/Muslim-linked category requiring route-based interpretation
- (B) prohibited relationship category appearing in a late case
- (C) maternal-line marker, often crucial in Dushan cases
- (D) formal record or decision connected with marriage eligibility beyond prohibited kinship range

१४२. How should a reader handle “मातृक” in a Dushan Panji entry?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Read “मातृक” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (D) It allows the editor to invent missing names wherever the source is silent.

१४३. Which error is most likely if “मातृक” is read mechanically?

- (A) It should be used to rank living families socially.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

१४४. Which statement about “मातृक” best follows the ethical method?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It should remain visible as an archival term, but it should not be used as a present-day accusation.

१४५. In Volume VI, what is the safest working meaning of “सुता”?

- (A) sapinda-distance or generational-distance record for marriage eligibility
- (B) daughter or daughter-line marker; a key indicator of daughter-line movement
- (C) root lineage marker tied to ancestral village or founding lineage memory
- (D) formally blocked or prohibited line for marriage reasoning

१४६. How should a reader handle “सुता” in a Dushan Panji entry?

- (A) It should be used to rank living families socially.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) Read “सुता” as source vocabulary and identify the relationship-route before drawing a conclusion.

१४७. Which error is most likely if “सुता” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It treats every place-name as a simple birthplace.
- (D) It should be used to rank living families socially.

१४८. Which statement about “सुता” best follows the ethical method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

१४९. In Volume VI, what is the safest working meaning of “दौहित्र”?

- (A) Dasi category; often connected with dependency, service, and female-line memory
- (B) path-patita category; preserved as source vocabulary, not present-day insult
- (C) daughter’s son; a bridge between male and female-line memory
- (D) daughter or daughter-line marker; a key indicator of daughter-line movement

१५०. How should a reader handle “दौहित्र” in a Dushan Panji entry?

- (A) Read “दौहित्र” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

१५१. Which error is most likely if “दौहित्र” is read mechanically?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

१५२. Which statement about “दौहित्र” best follows the ethical method?

- (A) It treats every place-name as a simple birthplace.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

१५३. In Volume VI, what is the safest working meaning of “अज्ञात”?

- (A) formal record or decision connected with marriage eligibility beyond prohibited kinship range
- (B) Vamshavali root-person logic used to understand descent beginnings
- (C) sapinda-distance or generational-distance record for marriage eligibility
- (D) unknown, unplaced, or socially unresolved within the record

१५४. How should a reader handle “अज्ञात” in a Dushan Panji entry?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Read “अज्ञात” as source vocabulary and identify the relationship-route before drawing a conclusion.

१५५. Which error is most likely if “अज्ञात” is read mechanically?

- (A) It treats every place-name as a simple birthplace.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It proves that old source labels should be repeated as present-day insults.

१५६. Which statement about “अज्ञात” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It should be used to rank living families socially.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१५७. In Volume VI, what is the safest working meaning of “विधवा”?

- (A) root lineage marker tied to ancestral village or founding lineage memory
- (B) Rajaki category, often read through maternal or female-line memory
- (C) widow; a source term opening questions of widowhood, remarriage, and lineage continuity
- (D) sapinda-distance or generational-distance record for marriage eligibility

१५८. How should a reader handle “विधवा” in a Dushan Panji entry?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Read “विधवा” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

१५९. Which error is most likely if “विधवा” is read mechanically?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (D) It should be used to rank living families socially.

१६०. Which statement about “विधवा” best follows the ethical method?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should remain visible as an archival term, but it should not be used as a present-day accusation.

१६१. In Volume VI, what is the safest working meaning of “देवदासी”?

- (A) root lineage marker tied to ancestral village or founding lineage memory
- (B) path-patita category; preserved as source vocabulary, not present-day insult
- (C) formally blocked or prohibited line for marriage reasoning
- (D) Devadasi category; an archival term requiring historical, not sensational, explanation

१६२. How should a reader handle “देवदासी” in a Dushan Panji entry?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) Read “देवदासी” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

१६३. Which error is most likely if “देवदासी” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

१६४. Which statement about “देवदासी” best follows the ethical method?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

१६५. In Volume VI, what is the safest working meaning of “दासी”?

- (A) Dasi category; often connected with dependency, service, and female-line memory
- (B) branch record or later branch division within a broader lineage
- (C) prohibited relationship category appearing in a late case
- (D) daughter’s son; a bridge between male and female-line memory

१६६. How should a reader handle “दासी” in a Dushan Panji entry?

- (A) Read “दासी” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

१६७. Which error is most likely if “दासी” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

१६८. Which statement about “दासी” best follows the ethical method?

- (A) It should be used to rank living families socially.
- (B) It treats every place-name as a simple birthplace.
- (C) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (D) It allows the editor to invent missing names wherever the source is silent.

१६९. In Volume VI, what is the safest working meaning of “यवनी”?

- (A) maternal-line marker, often crucial in Dushan cases
- (B) Yavani/Muslim-linked category requiring route-based interpretation
- (C) path-patita category; preserved as source vocabulary, not present-day insult
- (D) earlier introduction or prior account to which a line refers

१७०. How should a reader handle “यवनी” in a Dushan Panji entry?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Read “यवनी” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१७१. Which error is most likely if “यवनी” is read mechanically?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should be used to rank living families socially.
- (C) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१७२. Which statement about “यवनी” best follows the ethical method?

- (A) It treats every place-name as a simple birthplace.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should remain visible as an archival term, but it should not be used as a present-day accusation.

१७३. In Volume VI, what is the safest working meaning of “चर्मकारिणी”?

- (A) Vamshavali root-person logic used to understand descent beginnings
- (B) Charmakar-linked female category in Dushan entries
- (C) unknown, unplaced, or socially unresolved within the record
- (D) maternal-line marker, often crucial in Dushan cases

१७४. How should a reader handle “चर्मकारिणी” in a Dushan Panji entry?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Read “चर्मकारिणी” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

१७५. Which error is most likely if “चर्मकारिणी” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

१७६. Which statement about “चर्मकारिणी” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be used to rank living families socially.

१७७. In Volume VI, what is the safest working meaning of “रजकी”?

- (A) formal record or decision connected with marriage eligibility beyond prohibited kinship range
- (B) earlier introduction or prior account to which a line refers
- (C) root-village or moolgram where geography becomes genealogical memory
- (D) Rajaki category, often read through maternal or female-line memory

१७८. How should a reader handle “रजकी” in a Dushan Panji entry?

- (A) Read “रजकी” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that old source labels should be repeated as present-day insults.

१७९. Which error is most likely if “रजकी” is read mechanically?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) The entry may be turned into a moral label instead of a structured genealogical and social record.

१८०. Which statement about “रजकी” best follows the ethical method?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should remain visible as an archival term, but it should not be used as a present-day accusation.

१८१. In Volume VI, what is the safest working meaning of “पथ-पतिता”?

- (A) path-patita category; preserved as source vocabulary, not present-day insult
- (B) Charmakar-linked female category in Dushan entries
- (C) remaining or continued portion of a branch or record
- (D) root lineage marker tied to ancestral village or founding lineage memory

१८२. How should a reader handle “पथ-पतिता” in a Dushan Panji entry?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Read “पथ-पतिता” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that old source labels should be repeated as present-day insults.

१८३. Which error is most likely if “पथ-पतिता” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) It treats every place-name as a simple birthplace.

१८४. Which statement about “पथ-पतिता” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१८५. In Volume VI, what is the safest working meaning of “गुरुपत्नी”?

- (A) earlier introduction or prior account to which a line refers
- (B) Devadasi category; an archival term requiring historical, not sensational, explanation
- (C) maternal-line marker, often crucial in Dushan cases
- (D) prohibited relationship category appearing in a late case

१८६. How should a reader handle “गुरुपत्नी” in a Dushan Panji entry?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Read “गुरुपत्नी” as source vocabulary and identify the relationship-route before drawing a conclusion.

१८७. Which error is most likely if “गुरुपत्नी” is read mechanically?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be used to rank living families socially.
- (C) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (D) It proves that women are irrelevant to lineage memory.

१८८. Which statement about “गुरुपत्नी” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It treats every place-name as a simple birthplace.
- (D) It should be used to rank living families socially.

१८९. In Volume VI, what is the safest working meaning of “परम ब्राह्मण / महापात्र”?

- (A) ritual-status category appearing in late Dushan cases
- (B) sapinda-distance or generational-distance record for marriage eligibility
- (C) formally blocked or prohibited line for marriage reasoning
- (D) prohibited relationship category appearing in a late case

१९०. How should a reader handle “परम ब्राह्मण / महापात्र” in a Dushan Panji entry?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should be used to rank living families socially.
- (C) Read “परम ब्राह्मण / महापात्र” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (D) It can be treated as a modern police report rather than a historical source.

१९१. Which error is most likely if “परम ब्राह्मण / महापात्र” is read mechanically?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that women are irrelevant to lineage memory.
- (D) The entry may be turned into a moral label instead of a structured genealogical and social record.

१९२. Which statement about “परम ब्राह्मण / महापात्र” best follows the ethical method?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (D) It should be used to rank living families socially.

१९३. In Volume VI, what is the safest working meaning of “निषिद्धकुल”?

- (A) sapinda-distance or generational-distance record for marriage eligibility
- (B) regional branch system that must be read through place and continuity
- (C) formally blocked or prohibited line for marriage reasoning
- (D) widow; a source term opening questions of widowhood, remarriage, and lineage continuity

१९४. How should a reader handle “निषिद्धकुल” in a Dushan Panji entry?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be used to rank living families socially.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Read “निषिद्धकुल” as source vocabulary and identify the relationship-route before drawing a conclusion.

१९५. Which error is most likely if “निषिद्धकुल” is read mechanically?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It should be used to rank living families socially.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१९६. Which statement about “निषिद्धकुल” best follows the ethical method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (D) It treats every place-name as a simple birthplace.

१९७. In Volume VI, what is the safest working meaning of “मूलग्राम”?

- (A) daughter or daughter-line marker; a key indicator of daughter-line movement
- (B) remaining or continued portion of a branch or record
- (C) ritual-status category appearing in late Dushan cases
- (D) root-village or moolgram where geography becomes genealogical memory

१९८. How should a reader handle “मूलग्राम” in a Dushan Panji entry?

- (A) It should be used to rank living families socially.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Read “मूलग्राम” as source vocabulary and identify the relationship-route before drawing a conclusion.

१९९. Which error is most likely if “मूलग्राम” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) The entry may be turned into a moral label instead of a structured genealogical and social record.

२००. Which statement about “मूलग्राम” best follows the ethical method?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) It should remain visible as an archival term, but it should not be used as a present-day accusation.

२०१. In Volume VI, what is the safest working meaning of “बीजी पुरुष”?

- (A) Vamshavali root-person logic used to understand descent beginnings
- (B) branch record or later branch division within a broader lineage
- (C) a structured genealogical register preserving lineage, marriage eligibility, branch identity, and social memory
- (D) remaining or continued portion of a branch or record

२०२. How should a reader handle “बीजी पुरुष” in a Dushan Panji entry?

- (A) Read “बीजी पुरुष” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

२०३. Which error is most likely if “बीजी पुरुष” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) The entry may be turned into a moral label instead of a structured genealogical and social record.

२०४. Which statement about “बीजी पुरुष” best follows the ethical method?

- (A) It should be used to rank living families socially.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२०५. In Volume VI, what is the safest working meaning of “उप-दीप”?

- (A) unknown, unplaced, or socially unresolved within the record
- (B) daughter or daughter-line marker; a key indicator of daughter-line movement
- (C) a structured genealogical register preserving lineage, marriage eligibility, branch identity, and social memory
- (D) supplementary or cross-linked Panji note within the broader record system

२०६. How should a reader handle “उप-दीप” in a Dushan Panji entry?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Read “उप-दीप” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (D) It should be used to rank living families socially.

२०७. Which error is most likely if “उप-दीप” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) The entry may be turned into a moral label instead of a structured genealogical and social record.

२०८. Which statement about “उप-दीप” best follows the ethical method?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It allows the editor to invent missing names wherever the source is silent.

२०९. In Volume VI, what is the safest working meaning of “नगरम”?

- (A) regional branching reference connected with the Nagaram/Pachhwari Par discussion
- (B) formally blocked or prohibited line for marriage reasoning
- (C) Charmakar-linked female category in Dushan entries
- (D) daughter or daughter-line marker; a key indicator of daughter-line movement

२१०. How should a reader handle “नगरम” in a Dushan Panji entry?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Read “नगरम” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that women are irrelevant to lineage memory.

२११. Which error is most likely if “नगरम” is read mechanically?

- (A) It should be used to rank living families socially.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२१२. Which statement about “नगरम” best follows the ethical method?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२१३. In Volume VI, what is the safest working meaning of “पछवारी पार”?

- (A) Yavani/Muslim-linked category requiring route-based interpretation
- (B) supplementary or cross-linked Panji note within the broader record system
- (C) earlier introduction or prior account to which a line refers
- (D) regional branch system that must be read through place and continuity

२१४. How should a reader handle “पछवारी पार” in a Dushan Panji entry?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Read “पछवारी पार” as source vocabulary and identify the relationship-route before drawing a conclusion.

२१५. Which error is most likely if “पछवारी पार” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It treats every place-name as a simple birthplace.

२१६. Which statement about “पछवारी पार” best follows the ethical method?

- (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

२१७. In Volume VI, what is the safest working meaning of “शेषांश”?

- (A) cross-reference instruction asking the reader to consult another record or section
- (B) Devadasi category; an archival term requiring historical, not sensational, explanation
- (C) archival marker of rupture, erosion, irregularity, or socially recorded disruption within a lineage
- (D) remaining or continued portion of a branch or record

२१८. How should a reader handle “शेषांश” in a Dushan Panji entry?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Read “शेषांश” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It treats every place-name as a simple birthplace.

२१९. Which error is most likely if “शेषांश” is read mechanically?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It proves that old source labels should be repeated as present-day insults.

२२०. Which statement about “शेषांश” best follows the ethical method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (D) It should be used to rank living families socially.

२२१. In Volume VI, what is the safest working meaning of “पूर्वपरिचय”?

- (A) earlier introduction or prior account to which a line refers
- (B) maternal-line marker, often crucial in Dushan cases
- (C) ritual-status category appearing in late Dushan cases
- (D) Charmakar-linked female category in Dushan entries

२२२. How should a reader handle “पूर्वपरिचय” in a Dushan Panji entry?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Read “पूर्वपरिचय” as source vocabulary and identify the relationship-route before drawing a conclusion.

२२३. Which error is most likely if “पूर्वपरिचय” is read mechanically?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२२४. Which statement about “पूर्वपरिचय” best follows the ethical method?

- (A) It treats every place-name as a simple birthplace.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be used to rank living families socially.

२२५. In Volume VI, what is the safest working meaning of “देखू”?

- (A) cross-reference instruction asking the reader to consult another record or section
- (B) remaining or continued portion of a branch or record
- (C) regional branching reference connected with the Nagaram/Pachhwari Par discussion
- (D) branch record or later branch division within a broader lineage

२२६. How should a reader handle “देखू” in a Dushan Panji entry?

- (A) Read “देखू” as source vocabulary and identify the relationship-route before drawing a conclusion.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

२२७. Which error is most likely if “देखू” is read mechanically?

- (A) The entry may be turned into a moral label instead of a structured genealogical and social record.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

२२८. Which statement about “देखू” best follows the ethical method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should remain visible as an archival term, but it should not be used as a present-day accusation.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be read as a loose list of names without relationship-routes.

२२९. Which set best represents maternal and female-line terms in the volume?

- (A) only current district names
- (B) publisher, price, printer, edition
- (C) मातृक, सुता, दौहित्र, विधवा, देवदासी, दासी, रजकी
- (D) only modern surnames without mool or gotra

२३०. Why do maternal and female-line terms matter for decoding?

- (A) They show that women are indispensable to lineage and marriage memory.
- (B) It treats every place-name as a simple birthplace.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that women are irrelevant to lineage memory.

२३१. What mistake would follow from ignoring maternal and female-line terms?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be used to rank living families socially.
- (D) The reader could flatten a relationship-route into a bare name or old stigma.

२३२. Which set best represents marriage-eligibility terms in the volume?

- (A) उत्तेढ़, सपिण्ड, स्वजन, अस्वजन, अस्वाजन्यपत्र / सिद्धान्त पत्र
- (B) only current district names
- (C) publisher, price, printer, edition
- (D) only modern surnames without mool or gotra

२३३. Why do marriage-eligibility terms matter for decoding?

- (A) They help judge prohibited or permissible marriage range.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It allows the editor to invent missing names wherever the source is silent.

२३४. What mistake would follow from ignoring marriage-eligibility terms?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) The reader could flatten a relationship-route into a bare name or old stigma.

२३५. Which set best represents identity-layer terms in the volume?

- (A) only modern surnames without mool or gotra
- (B) only current district names
- (C) publisher, price, printer, edition
- (D) मूल, शाखा, गोत्र, प्रवर, मूलग्राम

२३६. Why do identity-layer terms matter for decoding?

- (A) It should be used to rank living families socially.
- (B) They locate a person within root, branch, ritual lineage, and place memory.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be read as a loose list of names without relationship-routes.

२३७. What mistake would follow from ignoring identity-layer terms?

- (A) It should be used to rank living families socially.
- (B) The reader could flatten a relationship-route into a bare name or old stigma.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It proves that women are irrelevant to lineage memory.

२३८. Which set best represents Dushan-sensitive social terms in the volume?

- (A) publisher, price, printer, edition
- (B) only current district names
- (C) अज्ञात, यवनी, चर्मकारिणी, रजकी, पथ-पतिता, गुरुपत्नी, निषिद्धकुल
- (D) only modern surnames without mool or gotra

२३९. Why do Dushan-sensitive social terms matter for decoding?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) They require special ethical handling because old source vocabulary can be misused.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be read as a loose list of names without relationship-routes.

२४०. What mistake would follow from ignoring Dushan-sensitive social terms?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) The reader could flatten a relationship-route into a bare name or old stigma.

२४१. Which set best represents cross-reference terms in the volume?

- (A) publisher, price, printer, edition
- (B) only modern surnames without mool or gotra
- (C) only current district names
- (D) उप-टीप, नगरम, शेषांश, पूर्वपरिचय, देखू

२४२. Why do cross-reference terms matter for decoding?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) They prevent a branch from being isolated from its wider Panji context.

२४३. What mistake would follow from ignoring cross-reference terms?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) The reader could flatten a relationship-route into a bare name or old stigma.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२४४. Which set best represents status and scholarly terms in the volume?

- (A) only current district names
- (B) only modern surnames without mool or gotra
- (C) publisher, price, printer, edition
- (D) महामहोपाध्याय, पंजिकार, पंडित, आचार्य, धर्मशास्त्र, तत्त्वचिन्तामणि

२४५. Why do status and scholarly terms matter for decoding?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) They show that the archive records learning, office, authority, and memory.
- (D) It proves that old source labels should be repeated as present-day insults.

२४६. What mistake would follow from ignoring status and scholarly terms?

- (A) The reader could flatten a relationship-route into a bare name or old stigma.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that old source labels should be repeated as present-day insults.

04. Dushan Panji as Difficult Social History

२४७. Which statement best explains दूषण as archival marker?

- (A) It should be used to rank living families socially.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It treats every place-name as a simple birthplace.
- (D) Dushan marks a place where lineage crossed a boundary, lost clarity, or came under social doubt.

२४८. Which inference follows from दूषण as archival marker?

- (A) It should be used to rank living families socially.
- (B) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

२४९. Which reading would distort दूषण as archival marker?

- (A) Preserving source terms with humane explanation.
- (B) Checking whether time and absorption changed the meaning of the mark.
- (C) Reading the case through mool and maternal route.
- (D) Treating the source category as a permanent accusation against living descendants.

२५०. How does दूषण as archival marker change the reader's method?

- (A) It should be used to rank living families socially.
- (B) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It treats every place-name as a simple birthplace.

२५१. Which statement best explains Black Book as mirror?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The Black Book metaphor must mean difficult depth of memory, not a list of evil people.
- (C) It treats every place-name as a simple birthplace.
- (D) It should be used to rank living families socially.

२५२. Which inference follows from Black Book as mirror?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be used to rank living families socially.
- (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (D) It allows the editor to invent missing names wherever the source is silent.

२५३. Which reading would distort Black Book as mirror?

- (A) Reading the case through mool and maternal route.
- (B) Treating the source category as a permanent accusation against living descendants.
- (C) Preserving source terms with humane explanation.
- (D) Checking whether time and absorption changed the meaning of the mark.

२५४. How does Black Book as mirror change the reader's method?

- (A) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that women are irrelevant to lineage memory.

२५५. Which statement best explains Dushan as reintegration record?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It treats every place-name as a simple birthplace.
- (C) The archive records rupture, but it also preserves descendants and later social absorption.
- (D) It should be used to rank living families socially.

२५६. Which inference follows from Dushan as reintegration record?

- (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२५७. Which reading would distort Dushan as reintegration record?

- (A) Checking whether time and absorption changed the meaning of the mark.
- (B) Preserving source terms with humane explanation.
- (C) Reading the case through mool and maternal route.
- (D) Treating the source category as a permanent accusation against living descendants.

२५८. How does Dushan as reintegration record change the reader's method?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

२५९. Which statement best explains rule and life together?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Strict rules governed society, but life produced love, widowhood, migration, secrecy, and children across boundaries.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

२६०. Which inference follows from rule and life together?

- (A) It should be used to rank living families socially.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (D) It can be treated as a modern police report rather than a historical source.

၃၆၃. Which reading would distort rule and life together?

- (A) Preserving source terms with humane explanation.
- (B) Checking whether time and absorption changed the meaning of the mark.
- (C) Reading the case through mool and maternal route.
- (D) Treating the source category as a permanent accusation against living descendants.

၃၆၄. How does rule and life together change the reader's method?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It can be treated as a modern police report rather than a historical source.

၃၆၅. Which statement best explains unknown maternal lines?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Unknownness matters because maternal descent affected eligibility and social placement.

၃၆၆. Which inference follows from unknown maternal lines?

- (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (B) It treats every place-name as a simple birthplace.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be read as a loose list of names without relationship-routes.

၃၆၇. Which reading would distort unknown maternal lines?

- (A) Checking whether time and absorption changed the meaning of the mark.
- (B) Treating the source category as a permanent accusation against living descendants.
- (C) Reading the case through mool and maternal route.
- (D) Preserving source terms with humane explanation.

၃၆၈. How does unknown maternal lines change the reader's method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It pushes the reader to identify the relationship-route rather than isolate an old label.

၃၆၉. Which statement best explains community-labelled relationships?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) A community label must be read as relationship-route and historical contact, not present-day insult.
- (D) It should be read as a loose list of names without relationship-routes.

၃၇၀. Which inference follows from community-labelled relationships?

- (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It can be treated as a modern police report rather than a historical source.

२६१. Which reading would distort community-labelled relationships?

- (A) Checking whether time and absorption changed the meaning of the mark.
- (B) Treating the source category as a permanent accusation against living descendants.
- (C) Preserving source terms with humane explanation.
- (D) Reading the case through mool and maternal route.

२७०. How does community-labelled relationships change the reader's method?

- (A) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It treats every place-name as a simple birthplace.

२७१. Which statement best explains widowhood?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Widow-related entries reveal anxiety around female sexuality, lineage continuity, remarriage, and children.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that old source labels should be repeated as present-day insults.

२७२. Which inference follows from widowhood?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It treats every place-name as a simple birthplace.
- (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.

२७३. Which reading would distort widowhood?

- (A) Treating the source category as a permanent accusation against living descendants.
- (B) Preserving source terms with humane explanation.
- (C) Checking whether time and absorption changed the meaning of the mark.
- (D) Reading the case through mool and maternal route.

२७४. How does widowhood change the reader's method?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (D) It proves that women are irrelevant to lineage memory.

२७५. Which statement best explains Devadasi and Dasi memory?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) These categories must be read through dependency, female-line memory, and social archive, not romanticization.
- (D) It should be used to rank living families socially.

२७६. Which inference follows from Devadasi and Dasi memory?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.

२७७. Which reading would distort Devadasi and Dasi memory?

- (A) Preserving source terms with humane explanation.
- (B) Treating the source category as a permanent accusation against living descendants.
- (C) Reading the case through mool and maternal route.
- (D) Checking whether time and absorption changed the meaning of the mark.

२७८. How does Devadasi and Dasi memory change the reader's method?

- (A) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

२७९. Which statement best explains Yavani and Muslim connections?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) They reveal porous boundaries and inter-community contact within the archive.
- (D) It can be treated as a modern police report rather than a historical source.

२८०. Which inference follows from Yavani and Muslim connections?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.

२८१. Which reading would distort Yavani and Muslim connections?

- (A) Checking whether time and absorption changed the meaning of the mark.
- (B) Treating the source category as a permanent accusation against living descendants.
- (C) Preserving source terms with humane explanation.
- (D) Reading the case through mool and maternal route.

२८२. How does Yavani and Muslim connections change the reader's method?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) It pushes the reader to identify the relationship-route rather than isolate an old label.

२८३. Which statement best explains Dalit and artisan links?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be used to rank living families socially.
- (C) They show that the formal social order was crossed by lived relations and descendant memory.
- (D) It allows the editor to invent missing names wherever the source is silent.

२८४. Which inference follows from Dalit and artisan links?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that women are irrelevant to lineage memory.
- (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (D) It should be used to rank living families socially.

२८५. Which reading would distort Dalit and artisan links?

- (A) Preserving source terms with humane explanation.
- (B) Reading the case through mool and maternal route.
- (C) Treating the source category as a permanent accusation against living descendants.
- (D) Checking whether time and absorption changed the meaning of the mark.

२८६. How does Dalit and artisan links change the reader's method?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (D) It should be read as a loose list of names without relationship-routes.

२८७. Which statement best explains generational forgetting?

- (A) Time, distance, descent, and accepted marriages could alter the social meaning of an old rupture.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

२८८. Which inference follows from generational forgetting?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.

२८९. Which reading would distort generational forgetting?

- (A) Checking whether time and absorption changed the meaning of the mark.
- (B) Preserving source terms with humane explanation.
- (C) Reading the case through mool and maternal route.
- (D) Treating the source category as a permanent accusation against living descendants.

२९०. How does generational forgetting change the reader's method?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

२९१. Which statement best explains sixth generation question?

- (A) The phrase “पूर्णतः शुद्ध” must be read historically as reintegration logic, not as endorsement of purity ideology.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

२९२. Which inference follows from sixth generation question?

- (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It treats every place-name as a simple birthplace.

२९३. Which reading would distort sixth generation question?

- (A) Treating the source category as a permanent accusation against living descendants.
- (B) Preserving source terms with humane explanation.
- (C) Reading the case through mool and maternal route.
- (D) Checking whether time and absorption changed the meaning of the mark.

२९४. How does sixth generation question change the reader's method?

- (A) It treats every place-name as a simple birthplace.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (D) It should be used to rank living families socially.

२९५. Which statement best explains Dushan against purity myth?

- (A) Dushan Panji preserves evidence that society was never as sealed as later pride imagined.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be used to rank living families socially.

२९६. Which inference follows from Dushan against purity myth?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It should be used to rank living families socially.
- (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.

२९७. Which reading would distort Dushan against purity myth?

- (A) Reading the case through mool and maternal route.
- (B) Checking whether time and absorption changed the meaning of the mark.
- (C) Preserving source terms with humane explanation.
- (D) Treating the source category as a permanent accusation against living descendants.

२९८. How does Dushan against purity myth change the reader's method?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

२९९. Which statement best explains controlled memory?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) The source suggests difficult matters became discussable after time passed, protecting families from immediate harm.
- (D) It treats every place-name as a simple birthplace.

३००. Which inference follows from controlled memory?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It proves that women are irrelevant to lineage memory.
- (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.

302. Which reading would distort controlled memory?

- (A) Reading the case through mool and maternal route.
- (B) Preserving source terms with humane explanation.
- (C) Treating the source category as a permanent accusation against living descendants.
- (D) Checking whether time and absorption changed the meaning of the mark.

303. How does controlled memory change the reader's method?

- (A) It should be used to rank living families socially.
- (B) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

303. Which statement best explains not gossip?

- (A) Gossip isolates accusation; Dushan Panji requires context through mool, branch, maternal line, and generation sequence.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It allows the editor to invent missing names wherever the source is silent.

304. Which inference follows from not gossip?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

304. Which reading would distort not gossip?

- (A) Reading the case through mool and maternal route.
- (B) Treating the source category as a permanent accusation against living descendants.
- (C) Checking whether time and absorption changed the meaning of the mark.
- (D) Preserving source terms with humane explanation.

305. How does not gossip change the reader's method?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It pushes the reader to identify the relationship-route rather than isolate an old label.
- (D) It should be read as a loose list of names without relationship-routes.

306. Which statement best explains humane commentary?

- (A) The commentary must remember the person and relationship behind harsh old vocabulary.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

306. Which inference follows from humane commentary?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be used to rank living families socially.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.

३०९. Which reading would distort humane commentary?

- (A) Treating the source category as a permanent accusation against living descendants.
- (B) Reading the case through mool and maternal route.
- (C) Checking whether time and absorption changed the meaning of the mark.
- (D) Preserving source terms with humane explanation.

३१०. How does humane commentary change the reader's method?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It pushes the reader to identify the relationship-route rather than isolate an old label.

05. Uthedh, Sapinda, Swajana, Aswajana, Gotra, Pravara, and Mool

३११. Which description best fits Sapinda distance?

- (A) kin within the prohibited relation
- (B) the record of removal or generational distance from sapinda proximity
- (C) generational closeness relevant to prohibited marriage range
- (D) outside the prohibited kin relation for marriage reasoning

३१२. Why is Sapinda distance relevant to Dushan Panji?

- (A) It should be used to rank living families socially.
- (B) Because Sapinda distance helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

३१३. Which error would weaken interpretation of Sapinda distance?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Treating it as a decorative word rather than a functional genealogical category.

३१४. Which description best fits Uthedh?

- (A) generational closeness relevant to prohibited marriage range
- (B) outside the prohibited kin relation for marriage reasoning
- (C) the record of removal or generational distance from sapinda proximity
- (D) kin within the prohibited relation

३१५. Why is Uthedh relevant to Dushan Panji?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Because Uthedh helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.

३१६. Which error would weaken interpretation of Uthedh?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Treating it as a decorative word rather than a functional genealogical category.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

३१७. Which description best fits Swajana?

- (A) kin within the prohibited relation
- (B) the record of removal or generational distance from sapinda proximity
- (C) outside the prohibited kin relation for marriage reasoning
- (D) generational closeness relevant to prohibited marriage range

३१८. Why is Swajana relevant to Dushan Panji?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Because Swajana helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be used to rank living families socially.

३१९. Which error would weaken interpretation of Swajana?

- (A) Treating it as a decorative word rather than a functional genealogical category.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It allows the editor to invent missing names wherever the source is silent.

३२०. Which description best fits Aswajana?

- (A) generational closeness relevant to prohibited marriage range
- (B) kin within the prohibited relation
- (C) outside the prohibited kin relation for marriage reasoning
- (D) the record of removal or generational distance from sapinda proximity

३२१. Why is Aswajana relevant to Dushan Panji?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Because Aswajana helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (D) It proves that women are irrelevant to lineage memory.

३२२. Which error would weaken interpretation of Aswajana?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It treats every place-name as a simple birthplace.
- (C) Treating it as a decorative word rather than a functional genealogical category.
- (D) It proves that old source labels should be repeated as present-day insults.

३२३. Which description best fits Siddhanta record?

- (A) the record of removal or generational distance from sapinda proximity
- (B) kin within the prohibited relation
- (C) generational closeness relevant to prohibited marriage range
- (D) formal decision or record allowing marriage beyond the prohibited range

३२४. Why is Siddhanta record relevant to Dushan Panji?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Because Siddhanta record helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be read as a loose list of names without relationship-routes.

३२५. Which error would weaken interpretation of Siddhanta record?

- (A) Treating it as a decorative word rather than a functional genealogical category.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that women are irrelevant to lineage memory.

३२६. Which description best fits Gotra?

- (A) formal rishi-line category used in ritual and marriage identity
- (B) kin within the prohibited relation
- (C) the record of removal or generational distance from sapinda proximity
- (D) generational closeness relevant to prohibited marriage range

३२७. Why is Gotra relevant to Dushan Panji?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Because Gotra helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be used to rank living families socially.

३२८. Which error would weaken interpretation of Gotra?

- (A) It treats every place-name as a simple birthplace.
- (B) Treating it as a decorative word rather than a functional genealogical category.
- (C) It should be used to rank living families socially.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

३२९. Which description best fits Pravara?

- (A) generational closeness relevant to prohibited marriage range
- (B) the record of removal or generational distance from sapinda proximity
- (C) ritual ancestral rishi grouping used with gotra
- (D) kin within the prohibited relation

३३०. Why is Pravara relevant to Dushan Panji?

- (A) Because Pravara helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It should be used to rank living families socially.

३३१. Which error would weaken interpretation of Pravara?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be used to rank living families socially.
- (C) Treating it as a decorative word rather than a functional genealogical category.
- (D) It proves that old source labels should be repeated as present-day insults.

३३२. Which description best fits Mool?

- (A) Maithil root lineage marker and marriage-relevant social genealogy
- (B) the record of removal or generational distance from sapinda proximity
- (C) kin within the prohibited relation
- (D) generational closeness relevant to prohibited marriage range

३३३. Why is Mool relevant to Dushan Panji?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It treats every place-name as a simple birthplace.
- (C) Because Mool helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (D) It can be treated as a modern police report rather than a historical source.

३३४. Which error would weaken interpretation of Mool?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Treating it as a decorative word rather than a functional genealogical category.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that old source labels should be repeated as present-day insults.

३३५. Which description best fits Moolgram?

- (A) generational closeness relevant to prohibited marriage range
- (B) the record of removal or generational distance from sapinda proximity
- (C) kin within the prohibited relation
- (D) village root or genealogical place-memory tied to a line

३३६. Why is Moolgram relevant to Dushan Panji?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be used to rank living families socially.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Because Moolgram helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.

३३७. Which error would weaken interpretation of Moolgram?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Treating it as a decorative word rather than a functional genealogical category.

३३८. Which description best fits Biji Purush?

- (A) root-person logic in Vamshavali for beginning a line
- (B) generational closeness relevant to prohibited marriage range
- (C) the record of removal or generational distance from sapinda proximity
- (D) kin within the prohibited relation

३३९. Why is Biji Purush relevant to Dushan Panji?

- (A) Because Biji Purush helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

३४०. Which error would weaken interpretation of Biji Purush?

- (A) Treating it as a decorative word rather than a functional genealogical category.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

३४१. Which description best fits Mool migration?

- (A) the movement of a root line through villages and regions while preserving identity
- (B) the record of removal or generational distance from sapinda proximity
- (C) kin within the prohibited relation
- (D) generational closeness relevant to prohibited marriage range

३४२. Why is Mool migration relevant to Dushan Panji?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be used to rank living families socially.
- (C) Because Mool migration helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (D) It can be treated as a modern police report rather than a historical source.

३४३. Which error would weaken interpretation of Mool migration?

- (A) Treating it as a decorative word rather than a functional genealogical category.
- (B) It should be used to rank living families socially.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It can be treated as a modern police report rather than a historical source.

३४४. Which description best fits Panjekar authority?

- (A) the interpretive role of trained genealogical authorities in marriage decision-making
- (B) generational closeness relevant to prohibited marriage range
- (C) kin within the prohibited relation
- (D) the record of removal or generational distance from sapinda proximity

३४५. Why is Panjekar authority relevant to Dushan Panji?

- (A) Because Panjekar authority helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

३४६. Which error would weaken interpretation of Panjekar authority?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) Treating it as a decorative word rather than a functional genealogical category.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

३४७. Which distinction best explains Uthedh and Dushan?

- (A) Uthedh calculates distance; Dushan marks rupture or socially charged deviation.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

३४८. What danger follows from confusing Uthedh and Dushan?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.
- (C) It treats every place-name as a simple birthplace.
- (D) It can be treated as a modern police report rather than a historical source.

३४९. Which distinction best explains Gotra and Mool?

- (A) Gotra is ritual lineage; Mool is Maithil root genealogy often tied to village memory.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that women are irrelevant to lineage memory.

३५०. What danger follows from confusing Gotra and Mool?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.
- (D) It treats every place-name as a simple birthplace.

३५१. Which distinction best explains Mool and Moolgram?

- (A) Mool is root identity; Moolgram is the place-memory through which the root is mapped.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

३५२. What danger follows from confusing Mool and Moolgram?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.

३५३. Which distinction best explains Swajana and Aswajana?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Swajana is prohibited kin relation; Aswajana is outside that prohibited range.

३५४. What danger follows from confusing Swajana and Aswajana?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.
- (D) It can be treated as a modern police report rather than a historical source.

३५५. Which distinction best explains Biji Purush and Vamshavali?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Biji Purush anchors the root-person logic through which a descent chain begins.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

३५६. What danger follows from confusing Biji Purush and Vamshavali?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.

३५७. Which distinction best explains Panjika and Panji?

- (A) The Panjika interprets the record; the Panji preserves the material requiring interpretation.
- (B) It should be used to rank living families socially.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

३५८. What danger follows from confusing Panjika and Panji?

- (A) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

३५९. Which distinction best explains Gotra and Pravara?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Gotra names the descent category; Pravara invokes associated ancestral rishis.
- (D) It proves that old source labels should be repeated as present-day insults.

३६०. What danger follows from confusing Gotra and Pravara?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.

06. Thematic Reading: Unknownness, Women, Communities, Widowhood, and Gangesha

३६१. What is the main interpretive value of the chapter on Unknown Lineage and “Agyat”?

- (A) Unknownness does not mean a person was absent; it means lineage, mother, wife, or kula was not fully recorded in the source frame.
- (B) It treats every place-name as a simple birthplace.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It can be treated as a modern police report rather than a historical source.

३६२. Which source vocabulary belongs most directly with Unknown Lineage and “Agyat”?

- (A) गंगेश / तत्त्वचिन्तामणि
- (B) चर्मकारिणी, रजकी, ताँती, हड़िनी, धीवर
- (C) अज्ञात
- (D) आनन्दा, वल्लभा, मेधा, हीरा, रहमू, सोहागो

३६३. Which question should be asked when reading Unknown Lineage and “Agyat”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) What relationship-route is preserved, and how does the old label function inside the Panji system?

३६४. Which reading would be weakest for Unknown Lineage and “Agyat”?

- (A) Refusing to use the label as a modern insult.
- (B) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.
- (C) Checking how the source category functions.
- (D) Reading named women as genealogically consequential.

३६५. How does Unknown Lineage and “Agyat” challenge a simplified purity narrative?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be used to rank living families socially.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.

३६६. What is the main interpretive value of the chapter on Devadasi, Dasi, and Female-Line Memory?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) These entries show female-line memory, dependency, and descent routes that must not be romanticized or stigmatized.

३६७. Which source vocabulary belongs most directly with Devadasi, Dasi, and Female-Line Memory?

- (A) देवदासी / दासी
- (B) अज्ञात
- (C) यवनी
- (D) चर्मकारिणी, रजकी, ताँती, हड़िनी, धीवर

३६८. Which question should be asked when reading Devadasi, Dasi, and Female-Line Memory?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) What relationship-route is preserved, and how does the old label function inside the Panji system?

३६९. Which reading would be weakest for Devadasi, Dasi, and Female-Line Memory?

- (A) Checking how the source category functions.
- (B) Refusing to use the label as a modern insult.
- (C) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.
- (D) Reading named women as genealogically consequential.

३७०. How does Devadasi, Dasi, and Female-Line Memory challenge a simplified purity narrative?

- (A) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It should be used to rank living families socially.

३७१. What is the main interpretive value of the chapter on Dalit and Artisan Connections?

- (A) It should be used to rank living families socially.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) These records reveal boundary crossing and social hierarchy while preserving descendant routes.

३७२. Which source vocabulary belongs most directly with Dalit and Artisan Connections?

- (A) आनन्दा, वल्लभा, मेधा, हीरा, रहमू, सोहागो
- (B) विधवा / वार्तिनी विधवा
- (C) चर्मकारिणी, रजकी, ताँती, हड़िनी, धीवर
- (D) देवदासी / दासी

३७३. Which question should be asked when reading Dalit and Artisan Connections?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) What relationship-route is preserved, and how does the old label function inside the Panji system?
- (C) It should be used to rank living families socially.
- (D) It should be read as a loose list of names without relationship-routes.

३७४. Which reading would be weakest for Dalit and Artisan Connections?

- (A) Refusing to use the label as a modern insult.
- (B) Reading named women as genealogically consequential.
- (C) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.
- (D) Checking how the source category functions.

३७५. How does Dalit and Artisan Connections challenge a simplified purity narrative?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

३७६. What is the main interpretive value of the chapter on Muslim and Yavani Connections?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) Yavani-linked entries show porous social boundaries and inter-community contact within the archive.
- (D) It should be read as a loose list of names without relationship-routes.

३७७. Which source vocabulary belongs most directly with Muslim and Yavani Connections?

- (A) अज्ञात
- (B) यवनी
- (C) आनन्दा, वल्लभा, मेधा, हीरा, रहमू, सोहागो
- (D) गंगेश / तत्त्वचिन्तामणि

३७८. Which question should be asked when reading Muslim and Yavani Connections?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) What relationship-route is preserved, and how does the old label function inside the Panji system?

३७९. Which reading would be weakest for Muslim and Yavani Connections?

- (A) Reading named women as genealogically consequential.
- (B) Checking how the source category functions.
- (C) Refusing to use the label as a modern insult.
- (D) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.

३८०. How does Muslim and Yavani Connections challenge a simplified purity narrative?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.
- (D) It proves that old source labels should be repeated as present-day insults.

३८१. What is the main interpretive value of the chapter on Widowhood, Remarriage, and Women?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Widow-related entries open the social history of women, sexuality, remarriage, and lineage continuity.

३८२. Which source vocabulary belongs most directly with Widowhood, Remarriage, and Women?

- (A) देवदासी / दासी
- (B) गंगेश / तत्त्वचिन्तामणि
- (C) आनन्दा, वल्लभा, मेधा, हीरा, रहमू, सोहागो
- (D) विधवा / वार्तिनी विधवा

३८३. Which question should be asked when reading Widowhood, Remarriage, and Women?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) What relationship-route is preserved, and how does the old label function inside the Panji system?

३८४. Which reading would be weakest for Widowhood, Remarriage, and Women?

- (A) Checking how the source category functions.
- (B) Refusing to use the label as a modern insult.
- (C) Reading named women as genealogically consequential.
- (D) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.

३८५. How does Widowhood, Remarriage, and Women challenge a simplified purity narrative?

- (A) It should be used to rank living families socially.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.

३८६. What is the main interpretive value of the chapter on Gangesha and Tattvachintamani?

- (A) The Gangesha-related entry shows an intersection of intellectual history and Dushan memory.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It can be treated as a modern police report rather than a historical source.

३८७. Which source vocabulary belongs most directly with Gangesha and Tattvachintamani?

- (A) विधवा / वार्तिनी विधवा
- (B) देवदासी / दासी
- (C) यवनी
- (D) गंगेश / तत्त्वचिन्तामणि

३८८. Which question should be asked when reading Gangesha and Tattvachintamani?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) What relationship-route is preserved, and how does the old label function inside the Panji system?

३८९. Which reading would be weakest for Gangesha and Tattvachintamani?

- (A) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.
- (B) Reading named women as genealogically consequential.
- (C) Checking how the source category functions.
- (D) Refusing to use the label as a modern insult.

३९०. How does Gangesha and Tattvachintamani challenge a simplified purity narrative?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.

३९१. What is the main interpretive value of the chapter on Named Women and Hidden Mothers?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Names such as Anandaa, Vallabha, Medha, Hira, Rahmu, and Sohaago restore women as central to the archive.
- (D) It should be used to rank living families socially.

३९२. Which source vocabulary belongs most directly with Named Women and Hidden Mothers?

- (A) आनन्दा, वल्लभा, मेधा, हीरा, रहमू, सोहागो
- (B) अज्ञात
- (C) गंगेश / तत्त्वचिन्तामणि
- (D) यवनी

३९३. Which question should be asked when reading Named Women and Hidden Mothers?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that women are irrelevant to lineage memory.
- (C) What relationship-route is preserved, and how does the old label function inside the Panji system?
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

३९४. Which reading would be weakest for Named Women and Hidden Mothers?

- (A) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.
- (B) Refusing to use the label as a modern insult.
- (C) Checking how the source category functions.
- (D) Reading named women as genealogically consequential.

३९५. How does Named Women and Hidden Mothers challenge a simplified purity narrative?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.
- (D) It proves that old source labels should be repeated as present-day insults.

३९६. Chapter 11, “Unknown Lineage and “Agyat”: The Social Meaning of the Unknown,” is best associated with which focus?

- (A) identity grammar used in entries
- (B) second block from unknownness to named women and Gangesha
- (C) unknownness as formal source problem
- (D) institutionalization of Panji authority and Panjekar tradition

३९७. Which chapter title matches Chapter 11?

- (A) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (B) The Panji System before Fragmentation
- (C) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (D) The Twenty Gotras and the 167 Mools of Maithil Brahmins

३९८. Why is Chapter 11 necessary before the volume’s conclusion?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Because it contributes unknownness as formal source problem to the overall reading of Dushan Panji as difficult social history.
- (D) It can be treated as a modern police report rather than a historical source.

३९९. Chapter 12, “Devadasi, Dasi, and Female-Line Memory,” is best associated with which focus?

- (A) Dushan as recorded rupture, not present-day condemnation
- (B) named women and hidden mothers
- (C) female-line and dependency categories
- (D) generation distance and marriage-prohibition logic

४००. Which chapter title matches Chapter 12?

- (A) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (B) How to Read Dushan Panji Today
- (C) Devadasi, Dasi, and Female-Line Memory
- (D) Conclusion: Dushan Panji as Mithila’s Difficult Truth

४०१. Why is Chapter 12 necessary before the volume’s conclusion?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Because it contributes female-line and dependency categories to the overall reading of Dushan Panji as difficult social history.
- (D) It can be treated as a modern police report rather than a historical source.

४०२. Chapter 13, “Dalit and Artisan Connections in Dushan Panji,” is best associated with which focus?

- (A) ownership and misuse of Panji knowledge
- (B) second block from unknownness to named women and Gangesha
- (C) Dushan as recorded rupture, not present-day condemnation
- (D) artisan/community links as evidence of boundary crossing

४०३. Which chapter title matches Chapter 13?

- (A) Entry-by-Entry Decoding: Cases 26–50
- (B) Dalit and Artisan Connections in Dushan Panji
- (C) What Is Panji? The Archive of Mithila’s Social Memory
- (D) Conclusion: Dushan Panji as Mithila’s Difficult Truth

४०४. Why is Chapter 13 necessary before the volume’s conclusion?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Because it contributes artisan/community links as evidence of boundary crossing to the overall reading of Dushan Panji as difficult social history.

४०५. Chapter 14, “Muslim and Yavani Connections,” is best associated with which focus?

- (A) final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes
- (B) Dushan as recorded rupture, not present-day condemnation
- (C) Yavani and Muslim-linked records as porous boundary evidence
- (D) institutionalization of Panji authority and Panjekar tradition

४०६. Which chapter title matches Chapter 14?

- (A) Muslim and Yavani Connections
- (B) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (C) Entry-by-Entry Decoding: Cases 51–75
- (D) Harisinghdev, the Panjikers, and the Official Beginning of the System

४०७. Why is Chapter 14 necessary before the volume’s conclusion?

- (A) Because it contributes Yavani and Muslim-linked records as porous boundary evidence to the overall reading of Dushan Panji as difficult social history.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It allows the editor to invent missing names wherever the source is silent.

४०८. Chapter 15, “Widowhood, Remarriage, and the Hidden Social History of Women,” is best associated with which focus?

- (A) widowhood and women’s social history
- (B) how to read difficult records without weaponization
- (C) sevenfold Panji system and Panji as civilizational archive
- (D) root-person and Vamshavali reading

४०९. Which chapter title matches Chapter 15?

- (A) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (B) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (C) Biji Purush and the Vamshavali Logic
- (D) Widowhood, Remarriage, and the Hidden Social History of Women

४१०. Why is Chapter 15 necessary before the volume’s conclusion?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be used to rank living families socially.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Because it contributes widowhood and women’s social history to the overall reading of Dushan Panji as difficult social history.

४११. Chapter 16, “Gangesha, Tattvachintamani, and the Dushan Record,” is best associated with which focus?

- (A) older unified Panji order before later branch and hierarchy development
- (B) artisan/community links as evidence of boundary crossing
- (C) root-person and Vamshavali reading
- (D) intellectual history and Dushan memory intersection

४१२. Which chapter title matches Chapter 16?

- (A) Entry-by-Entry Decoding: Cases 51–75
- (B) Gangesha, Tattvachintamani, and the Dushan Record
- (C) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (D) Muslim and Yavani Connections

813. Why is Chapter 16 necessary before the volume's conclusion?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Because it contributes intellectual history and Dushan memory intersection to the overall reading of Dushan Panji as difficult social history.
- (D) It proves that old source labels should be repeated as present-day insults.

818. Chapter 17, "Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers," is best associated with which focus?

- (A) named women and hidden mothers
- (B) modern ethical use and research discipline
- (C) gotra-wise mool universe and identity layers
- (D) Dushan as recorded rupture, not present-day condemnation

819. Which chapter title matches Chapter 17?

- (A) Widowhood, Remarriage, and the Hidden Social History of Women
- (B) The "Sixth Generation" Question: When Does Dushan Fade?
- (C) Panji, Hierarchy, and Social Damage
- (D) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers

820. Why is Chapter 17 necessary before the volume's conclusion?

- (A) Because it contributes named women and hidden mothers to the overall reading of Dushan Panji as difficult social history.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It proves that old source labels should be repeated as present-day insults.

829. Which research behavior best applies the lesson of Chapter 11, "Unknown Lineage and "Agyat": The Social Meaning of the Unknown"?

- (A) Use unknownness as formal source problem to read difficult entries through evidence, route, and context.
- (B) Use the chapter title as catalogue trivia and avoid the argument.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Replace the source vocabulary with a modern accusation.

830. Which behavior would most clearly betray Chapter 11, "Unknown Lineage and "Agyat": The Social Meaning of the Unknown"?

- (A) Separating source evidence from modern interpretation.
- (B) Keeping old source terms visible with explanation.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Using unknownness as formal source problem to clarify a route.

839. Which research behavior best applies the lesson of Chapter 12, "Devadasi, Dasi, and Female-Line Memory"?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Use female-line and dependency categories to read difficult entries through evidence, route, and context.
- (D) Ignore the chapter and judge entries by old labels alone.

820. Which behavior would most clearly betray Chapter 12, “Devadasi, Dasi, and Female-Line Memory”?

- (A) Using the chapter to rank or shame living descendants instead of understanding the source.
- (B) Keeping old source terms visible with explanation.
- (C) Using female-line and dependency categories to clarify a route.
- (D) Separating source evidence from modern interpretation.

821. Which research behavior best applies the lesson of Chapter 13, “Dalit and Artisan Connections in Dushan Panji”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Use artisan/community links as evidence of boundary crossing to read difficult entries through evidence, route, and context.
- (C) Replace the source vocabulary with a modern accusation.
- (D) Ignore the chapter and judge entries by old labels alone.

822. Which behavior would most clearly betray Chapter 13, “Dalit and Artisan Connections in Dushan Panji”?

- (A) Separating source evidence from modern interpretation.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Using artisan/community links as evidence of boundary crossing to clarify a route.
- (D) Keeping old source terms visible with explanation.

823. Which research behavior best applies the lesson of Chapter 14, “Muslim and Yavani Connections”?

- (A) Use Yavani and Muslim-linked records as porous boundary evidence to read difficult entries through evidence, route, and context.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Use the chapter title as catalogue trivia and avoid the argument.
- (D) Ignore the chapter and judge entries by old labels alone.

824. Which behavior would most clearly betray Chapter 14, “Muslim and Yavani Connections”?

- (A) Using the chapter to rank or shame living descendants instead of understanding the source.
- (B) Keeping old source terms visible with explanation.
- (C) Using Yavani and Muslim-linked records as porous boundary evidence to clarify a route.
- (D) Separating source evidence from modern interpretation.

825. Which research behavior best applies the lesson of Chapter 15, “Widowhood, Remarriage, and the Hidden Social History of Women”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Ignore the chapter and judge entries by old labels alone.
- (C) Use widowhood and women’s social history to read difficult entries through evidence, route, and context.
- (D) Replace the source vocabulary with a modern accusation.

826. Which behavior would most clearly betray Chapter 15, “Widowhood, Remarriage, and the Hidden Social History of Women”?

- (A) Using the chapter to rank or shame living descendants instead of understanding the source.
- (B) Separating source evidence from modern interpretation.
- (C) Using widowhood and women’s social history to clarify a route.
- (D) Keeping old source terms visible with explanation.

४२७. Which research behavior best applies the lesson of Chapter 16, “Gangesha, Tattvachintamani, and the Dushan Record”?

- (A) Use intellectual history and Dushan memory intersection to read difficult entries through evidence, route, and context.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Use the chapter title as catalogue trivia and avoid the argument.

४२८. Which behavior would most clearly betray Chapter 16, “Gangesha, Tattvachintamani, and the Dushan Record”?

- (A) Separating source evidence from modern interpretation.
- (B) Keeping old source terms visible with explanation.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Using intellectual history and Dushan memory intersection to clarify a route.

४२९. Which research behavior best applies the lesson of Chapter 17, “Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Use named women and hidden mothers to read difficult entries through evidence, route, and context.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Replace the source vocabulary with a modern accusation.

४३०. Which behavior would most clearly betray Chapter 17, “Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers”?

- (A) Using named women and hidden mothers to clarify a route.
- (B) Separating source evidence from modern interpretation.
- (C) Keeping old source terms visible with explanation.
- (D) Using the chapter to rank or shame living descendants instead of understanding the source.

07. Method for Reading the 97 Dushan Cases

४३१. In the case-decoding method, why is “case number and record marker” necessary?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Begin by fixing the exact case and visible source reference.
- (D) It treats every place-name as a simple birthplace.

४३२. Which error results if “case number and record marker” is skipped?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) The case may become an accusation or a loose name-list rather than a structured source reading.
- (D) It treats every place-name as a simple birthplace.

४३३. Where should “case number and record marker” appear in the reading sequence?

- (A) It should be used to rank living families socially.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Before any moral or social conclusion is drawn from the entry.
- (D) It treats every place-name as a simple birthplace.

838. In the case-decoding method, why is “mool and place sequence” necessary?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Read the genealogical corridor through which the case moves.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

839. Which error results if “mool and place sequence” is skipped?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) The case may become an accusation or a loose name-list rather than a structured source reading.
- (D) It treats every place-name as a simple birthplace.

839. Where should “mool and place sequence” appear in the reading sequence?

- (A) It treats every place-name as a simple birthplace.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Before any moral or social conclusion is drawn from the entry.
- (D) It should be read as a loose list of names without relationship-routes.

839. In the case-decoding method, why is “named persons” necessary?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Preserve names without turning them into moral targets.
- (D) It proves that women are irrelevant to lineage memory.

839. Which error results if “named persons” is skipped?

- (A) The case may become an accusation or a loose name-list rather than a structured source reading.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

839. Where should “named persons” appear in the reading sequence?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Before any moral or social conclusion is drawn from the entry.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be read as a loose list of names without relationship-routes.

839. In the case-decoding method, why is “maternal or marital route” necessary?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be used to rank living families socially.
- (D) Identify whether the mark enters through mother, wife, daughter, widow, or descendant line.

839. Which error results if “maternal or marital route” is skipped?

- (A) It should be used to rank living families socially.
- (B) The case may become an accusation or a loose name-list rather than a structured source reading.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

882. Where should “maternal or marital route” appear in the reading sequence?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Before any moral or social conclusion is drawn from the entry.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It treats every place-name as a simple birthplace.

883. In the case-decoding method, why is “source category” necessary?

- (A) Explain the old Dushan term as an archival category.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) It should be read as a loose list of names without relationship-routes.

888. Which error results if “source category” is skipped?

- (A) It should be used to rank living families socially.
- (B) The case may become an accusation or a loose name-list rather than a structured source reading.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that women are irrelevant to lineage memory.

884. Where should “source category” appear in the reading sequence?

- (A) Before any moral or social conclusion is drawn from the entry.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

886. In the case-decoding method, why is “generation-distance” necessary?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Ask whether the mark is direct or distant and whether later absorption appears.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

889. Which error results if “generation-distance” is skipped?

- (A) The case may become an accusation or a loose name-list rather than a structured source reading.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It treats every place-name as a simple birthplace.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

886. Where should “generation-distance” appear in the reading sequence?

- (A) Before any moral or social conclusion is drawn from the entry.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be read as a loose list of names without relationship-routes.

889. In the case-decoding method, why is “social implication” necessary?

- (A) State what the entry reveals about hierarchy, contact, marriage, migration, or memory.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

840. Which error results if “social implication” is skipped?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) The case may become an accusation or a loose name-list rather than a structured source reading.
- (D) It should be used to rank living families socially.

841. Where should “social implication” appear in the reading sequence?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be used to rank living families socially.
- (C) Before any moral or social conclusion is drawn from the entry.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

842. In the case-decoding method, why is “ethical interpretation” necessary?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Protect living descendants and refuse sensationalism.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be used to rank living families socially.

843. Which error results if “ethical interpretation” is skipped?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) The case may become an accusation or a loose name-list rather than a structured source reading.

844. Where should “ethical interpretation” appear in the reading sequence?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be used to rank living families socially.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Before any moral or social conclusion is drawn from the entry.

845. In the case-decoding method, why is “larger pattern” necessary?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Connect the case to broad patterns only after the particular line is understood.

846. Which error results if “larger pattern” is skipped?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The case may become an accusation or a loose name-list rather than a structured source reading.
- (C) It should be used to rank living families socially.
- (D) It treats every place-name as a simple birthplace.

847. Where should “larger pattern” appear in the reading sequence?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Before any moral or social conclusion is drawn from the entry.

४५८. In the case-decoding method, why is “source uncertainty” necessary?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Preserve damaged, dotted, or difficult readings without false completion.

४५९. Which error results if “source uncertainty” is skipped?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) The case may become an accusation or a loose name-list rather than a structured source reading.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that women are irrelevant to lineage memory.

४६०. Where should “source uncertainty” appear in the reading sequence?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Before any moral or social conclusion is drawn from the entry.

४६१. Which explanation best fits the recurring pattern “unknown lineage” in the 97 cases?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) अज्ञात or माता अज्ञात markers show formal uncertainty in lineage, mother, wife, or kula.
- (D) It can be treated as a modern police report rather than a historical source.

४६२. How should a reader treat the pattern “unknown lineage”?

- (A) It proves that women are irrelevant to lineage memory.
- (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

४६३. Which explanation best fits the recurring pattern “female-line memory” in the 97 cases?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that women are irrelevant to lineage memory.
- (C) women carry lineage consequence through mother, daughter, wife, widow, or named female routes.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

४६४. How should a reader treat the pattern “female-line memory”?

- (A) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

४६५. Which explanation best fits the recurring pattern “inter-community connection” in the 97 cases?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) community-labelled relationships are read as historical contact and relationship-routes.
- (C) It should be used to rank living families socially.
- (D) It treats every place-name as a simple birthplace.

୪୧୧. How should a reader treat the pattern “inter-community connection”?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.
- (C) It treats every place-name as a simple birthplace.
- (D) It proves that old source labels should be repeated as present-day insults.

୪୧୨. Which explanation best fits the recurring pattern “widowhood and remarriage” in the 97 cases?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) widow-related entries reveal social anxiety and lineage continuity questions.
- (D) It should be used to rank living families socially.

୪୧୩. How should a reader treat the pattern “widowhood and remarriage”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be used to rank living families socially.
- (D) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.

୪୧୪. Which explanation best fits the recurring pattern “migration from outside the familiar region” in the 97 cases?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) westward or eastward movement can alter how a dushan mark travels and fades.

୪୧୫. How should a reader treat the pattern “migration from outside the familiar region”?

- (A) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It proves that women are irrelevant to lineage memory.

୪୧୬. Which explanation best fits the recurring pattern “internal Brahman boundary labels” in the 97 cases?

- (A) categories such as Param Brahman or Mahapatra show rank and ritual-status tensions.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that women are irrelevant to lineage memory.

୪୧୭. How should a reader treat the pattern “internal Brahman boundary labels”?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.

୪୧୮. Which explanation best fits the recurring pattern “generational absorption” in the 97 cases?

- (A) It should be used to rank living families socially.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) a rupture may become less socially active across time, distance, and accepted marriages.

898. How should a reader treat the pattern “generational absorption”?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be used to rank living families socially.

899. Which explanation best fits the recurring pattern “named women” in the 97 cases?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) named women help recover the human route behind terse source categories.

900. How should a reader treat the pattern “named women”?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.

901. Which explanation best fits the recurring pattern “artisan connection” in the 97 cases?

- (A) Tanti, Chamar, Charmakarini, Rajak, Rajaki, Hadini, Dhivar, Tailik, and similar categories reveal social contact.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) It proves that women are irrelevant to lineage memory.

902. How should a reader treat the pattern “artisan connection”?

- (A) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) It can be treated as a modern police report rather than a historical source.

903. Which explanation best fits the recurring pattern “Yavani connection” in the 97 cases?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Yavani/Muslim-linked entries show porous boundaries and historical interaction.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be read as a loose list of names without relationship-routes.

904. How should a reader treat the pattern “Yavani connection”?

- (A) It should be used to rank living families socially.
- (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that old source labels should be repeated as present-day insults.

905. Chapter 9, “Mool and Migration: How Villages Became Genealogical Memory,” is best associated with which focus?

- (A) third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes
- (B) geography as genealogy and migration as memory
- (C) named women and hidden mothers
- (D) Yavani and Muslim-linked records as porous boundary evidence

8८२. Which chapter title matches Chapter 9?

- (A) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (B) Mool and Migration: How Villages Became Genealogical Memory
- (C) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- (D) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem

8८३. Why is Chapter 9 necessary before the volume’s conclusion?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Because it contributes geography as genealogy and migration as memory to the overall reading of Dushan Panji as difficult social history.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

8८४. Chapter 10, “Reading the Dushan Tables: Method for Entries 1–97,” is best associated with which focus?

- (A) root-person and Vamshavali reading
- (B) case number, mool chain, route, category, and ethical reading
- (C) Dushan as recorded rupture, not present-day condemnation
- (D) second block from unknownness to named women and Gangesha

8८५. Which chapter title matches Chapter 10?

- (A) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (B) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (C) Reading the Dushan Tables: Method for Entries 1–97
- (D) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown

8८६. Why is Chapter 10 necessary before the volume’s conclusion?

- (A) Because it contributes case number, mool chain, route, category, and ethical reading to the overall reading of Dushan Panji as difficult social history.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It treats every place-name as a simple birthplace.

8८७. Which research behavior best applies the lesson of Chapter 9, “Mool and Migration: How Villages Became Genealogical Memory”?

- (A) Use geography as genealogy and migration as memory to read difficult entries through evidence, route, and context.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Use the chapter title as catalogue trivia and avoid the argument.

8८८. Which behavior would most clearly betray Chapter 9, “Mool and Migration: How Villages Became Genealogical Memory”?

- (A) Separating source evidence from modern interpretation.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Using geography as genealogy and migration as memory to clarify a route.
- (D) Keeping old source terms visible with explanation.

४८९. Which research behavior best applies the lesson of Chapter 10, “Reading the Dushan Tables: Method for Entries 1–97”?

- (A) Ignore the chapter and judge entries by old labels alone.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Use the chapter title as catalogue trivia and avoid the argument.
- (D) Use case number, mool chain, route, category, and ethical reading to read difficult entries through evidence, route, and context.

४९०. Which behavior would most clearly betray Chapter 10, “Reading the Dushan Tables: Method for Entries 1–97”?

- (A) Using the chapter to rank or shame living descendants instead of understanding the source.
- (B) Separating source evidence from modern interpretation.
- (C) Using case number, mool chain, route, category, and ethical reading to clarify a route.
- (D) Keeping old source terms visible with explanation.

08. Entry Decoding: Cases 1–25

४९१. Case 1 is best read through which route?

- (A) multiple maternal routes in the same case logic
- (B) named woman not reducible to old stigma
- (C) women’s movement reorganizing Panji memory
- (D) inter-community maternal route through several mools and generations

४९२. Which heading belongs to Case 1?

- (A) सरिसव १७८/१; वलियास चमरू गंगाधरक मातृक
- (B) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल
- (C) बुधवाल, पबौली, सतलखा, जगन्नाथक मातृक, and related अज्ञात notes
- (D) आनन्दा and related female memory

४९३. What is the ethical reading principle for Case 1?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It treats every place-name as a simple birthplace.

४९४. Which interpretation would be least faithful to Case 1?

- (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (B) Recognizing that repeated routes may reappear across branches.
- (C) Explaining the old category as source vocabulary.
- (D) Reading the case through the female-line or maternal route where visible.

४९५. Case 2 is best read through which route?

- (A) arrival from the west with unknown mother marker
- (B) coexistence of maternal memory and unknownness
- (C) western-origin arrival with daughter-line and unknown kula
- (D) women’s movement reorganizing Panji memory

४९६. Which heading belongs to Case 2?

- (A) western-origin / आगत marker
- (B) बुधवाल, पबौली, सतलखा, जगन्नाथक मातृक, and related अज्ञात notes
- (C) सोदपुर १७७/२; गंगाधरक मातृक and अन्तर्जातीय
- (D) named woman आनन्दा emerging in the sequence

४९७. What is the ethical reading principle for Case 2?

- (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

४९८. Which interpretation would be least faithful to Case 2?

- (A) Recognizing that repeated routes may reappear across branches.
- (B) Reading the case through the female-line or maternal route where visible.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Explaining the old category as source vocabulary.

४९९. Case 3 is best read through which route?

- (A) arrival from the west with unknown mother marker
- (B) explicit daughter-line route through केशव सुता
- (C) Dasi memory as source category rather than accusation
- (D) daughter-line movement with the old source phrase निम्नकुल

५००. Which heading belongs to Case 3?

- (A) जानिक; देवदास २१३/१; two named mother-routes
- (B) पश्चिम देश सँ आगत २१२/२ and मतिकर माता अज्ञात
- (C) देवदासी memory in the early block
- (D) माण्डर, सोदरपुर, अलय, and गोढिसुता

५०१. What is the ethical reading principle for Case 3?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It treats every place-name as a simple birthplace.
- (D) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.

५०२. Which interpretation would be least faithful to Case 3?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Recognizing that repeated routes may reappear across branches.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Explaining the old category as source vocabulary.

५०३. Case 4 is best read through which route?

- (A) inter-community maternal route recurring through another branch record
- (B) explicit daughter-line route through केशव सुता
- (C) Dasi memory as source category rather than accusation
- (D) arrival from the west with unknown mother marker

५०४. Which heading belongs to Case 4?

- (A) जानिक देवदास and पहकर जागेक माता
- (B) हरिअम and early female/maternal route
- (C) देवदासी memory in the early block
- (D) सोदपुर १७७/२; गंगाधरक मातृक and अन्तर्जातीय

५०५. What is the ethical reading principle for Case 4?

- (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It allows the editor to invent missing names wherever the source is silent.

५०६. Which interpretation would be least faithful to Case 4?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Explaining the old category as source vocabulary.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Recognizing that repeated routes may reappear across branches.

५०७. Case 5 is best read through which route?

- (A) named woman not reducible to old stigma
- (B) Dasi memory as source category rather than accusation
- (C) maternal branch pressure inside a visible mool sequence
- (D) migration-related Dushan route

५०८. Which heading belongs to Case 5?

- (A) सरिसव १८६ and राघवक मातृक
- (B) दासी-related route
- (C) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल
- (D) जानिक देवदास and पहकर जागेक माता

५०९. What is the ethical reading principle for Case 5?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It treats every place-name as a simple birthplace.

५१०. Which interpretation would be least faithful to Case 5?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Explaining the old category as source vocabulary.
- (C) Recognizing that repeated routes may reappear across branches.
- (D) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.

५११. Case 6 is best read through which route?

- (A) explicit daughter-line route through केशव सुता
- (B) unknownness as formal lineage problem
- (C) female-line and Devadasi category requiring ethical handling
- (D) named woman not reducible to old stigma

५१२. Which heading belongs to Case 6?

- (A) पवौली भानुदत्त and केशवसुता १९६/७
- (B) पश्चिम देश सँ आगत २१२/२ and मतिकर माता अज्ञात
- (C) सोदपुर १७७/२; गंगाधरक मातृक and अन्तर्जातीय
- (D) सरिसव १८६ and राघवक मातृक

५१३. What is the ethical reading principle for Case 6?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It should be read as a loose list of names without relationship-routes.

५१४. Which interpretation would be least faithful to Case 6?

- (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (B) Recognizing that repeated routes may reappear across branches.
- (C) Explaining the old category as source vocabulary.
- (D) Reading the case through the female-line or maternal route where visible.

५१५. Case 7 is best read through which route?

- (A) arrival from the west with unknown mother marker
- (B) convergence of maternal and daughter-line markers
- (C) multiple maternal routes in the same case logic
- (D) continuation of mother-route memory through named men

५१६. Which heading belongs to Case 7?

- (A) चर्मकार, बैजूक-माता, and आनन्दा २११/१
- (B) आनन्दा and related female memory
- (C) western-origin / आगत marker
- (D) हरिकरक मातृक and कुमरसुता १८४/२

५१७. What is the ethical reading principle for Case 7?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It should be read as a loose list of names without relationship-routes.

५१८. Which interpretation would be least faithful to Case 7?

- (A) Explaining the old category as source vocabulary.
- (B) Reading the case through the female-line or maternal route where visible.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Recognizing that repeated routes may reappear across branches.

५१९. Case 8 is best read through which route?

- (A) Devadasi/identified mother route through named source chain
- (B) Charmakar-linked and named female route
- (C) early block pattern of female-line marking
- (D) maternal route with ethical category handling

५२०. Which heading belongs to Case 8?

- (A) सरिसव १८६ and राघवक मातृक
- (B) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल
- (C) जानिक देवदास and पहकर जागेक माता
- (D) हरिअम and early female/maternal route

५२१. What is the ethical reading principle for Case 8?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be used to rank living families socially.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.

५२२. Which interpretation would be least faithful to Case 8?

- (A) Recognizing that repeated routes may reappear across branches.
- (B) Reading the case through the female-line or maternal route where visible.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Explaining the old category as source vocabulary.

५२३. Case 9 is best read through which route?

- (A) named woman as genealogical bridge
- (B) regional or community-linked wife-line memory
- (C) Dasi memory as source category rather than accusation
- (D) Anandaa's daughter-line as memory bridge

५२४. Which heading belongs to Case 9?

- (A) कोचराज पत्नी / Kocharaj connection
- (B) daughter-line and mool sequence combined
- (C) हरिअम and early female/maternal route
- (D) Yavani connection in early cases

५२५. What is the ethical reading principle for Case 9?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It proves that women are irrelevant to lineage memory.

५२६. Which interpretation would be least faithful to Case 9?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (C) Recognizing that repeated routes may reappear across branches.
- (D) Explaining the old category as source vocabulary.

५२७. Case 10 is best read through which route?

- (A) inter-community maternal route recurring through another branch record
- (B) female-line and Devadasi category requiring ethical handling
- (C) continuation of mother-route memory through named men
- (D) migration-related Dushan route

५२८. Which heading belongs to Case 10?

- (A) देवदासी memory in the early block
- (B) named woman आनन्दा emerging in the sequence
- (C) हरिअम and early female/maternal route
- (D) आनन्दाक-पुत्री and the daughter-line of memory

५२९. What is the ethical reading principle for Case 10?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It allows the editor to invent missing names wherever the source is silent.

५३०. Which interpretation would be least faithful to Case 10?

- (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (B) Reading the case through the female-line or maternal route where visible.
- (C) Explaining the old category as source vocabulary.
- (D) Recognizing that repeated routes may reappear across branches.

५३१. Case 11 is best read through which route?

- (A) migration-related Dushan route
- (B) Dasi memory as source category rather than accusation
- (C) daughter-line movement with the old source phrase निम्नकुल
- (D) coexistence of maternal memory and unknownness

५३२. Which heading belongs to Case 11?

- (A) Yavani connection in early cases
- (B) सरिसव १८६ and राघवक मातृक
- (C) दासी-related route
- (D) maternal uncertainty continuing through branch chain

५३३. What is the ethical reading principle for Case 11?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

५३४. Which interpretation would be least faithful to Case 11?

- (A) Explaining the old category as source vocabulary.
- (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (C) Reading the case through the female-line or maternal route where visible.
- (D) Recognizing that repeated routes may reappear across branches.

५३५. Case 12 is best read through which route?

- (A) inter-community route that must be read historically
- (B) named woman as genealogical bridge
- (C) daughter-line movement with the old source phrase निम्नकुल
- (D) Charmakar-linked and named female route

५३६. Which heading belongs to Case 12?

- (A) दासी-related route
- (B) daughter-line and mool sequence combined
- (C) जानिक; देवदास २१३/१; two named mother-routes
- (D) Yavani connection in early cases

५३७. What is the ethical reading principle for Case 12?

- (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (B) It should be used to rank living families socially.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

५३८. Which interpretation would be least faithful to Case 12?

- (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (B) Reading the case through the female-line or maternal route where visible.
- (C) Explaining the old category as source vocabulary.
- (D) Recognizing that repeated routes may reappear across branches.

५३९. Case 13 is best read through which route?

- (A) migration-related Dushan route
- (B) Devadasi/identified mother route through named source chain
- (C) multiple maternal routes in the same case logic
- (D) regional or community-linked wife-line memory

५४०. Which heading belongs to Case 13?

- (A) पवौली भानुदत्त and केशवसुता १९६/७
- (B) western-origin / आगत marker
- (C) जानिक; देवदास २१३/१; two named mother-routes
- (D) Yavani connection in early cases

५४१. What is the ethical reading principle for Case 13?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It treats every place-name as a simple birthplace.

५४२. Which interpretation would be least faithful to Case 13?

- (A) Explaining the old category as source vocabulary.
- (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (C) Recognizing that repeated routes may reappear across branches.
- (D) Reading the case through the female-line or maternal route where visible.

५४३. Case 14 is best read through which route?

- (A) convergence of maternal and daughter-line markers
- (B) inter-community route that must be read historically
- (C) named woman as genealogical bridge
- (D) women's movement reorganizing Panji memory

५४४. Which heading belongs to Case 14?

- (A) जानिक; देवदास २१३/२; विद्यापति and Haridev
- (B) named woman आनन्दा emerging in the sequence
- (C) पवौली भानुदत्त and केशवसुता १९६/७
- (D) देवदासी memory in the early block

५४५. What is the ethical reading principle for Case 14?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

५४६. Which interpretation would be least faithful to Case 14?

- (A) Explaining the old category as source vocabulary.
- (B) Reading the case through the female-line or maternal route where visible.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Recognizing that repeated routes may reappear across branches.

५४७. Case 15 is best read through which route?

- (A) inter-community maternal route recurring through another branch record
- (B) unknownness as formal lineage problem
- (C) continuation of mother-route memory through named men
- (D) multiple maternal routes in the same case logic

५४८. Which heading belongs to Case 15?

- (A) बुधवाल, पबौली, सतलखा, जगन्नाथक मातृक, and related अज्ञात notes
- (B) देवदासी memory in the early block
- (C) maternal uncertainty continuing through branch chain
- (D) सरिसव १७८/१; वलियास चमरू गंगाधरक मातृक

५४९. What is the ethical reading principle for Case 15?

- (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) It can be treated as a modern police report rather than a historical source.

५५०. Which interpretation would be least faithful to Case 15?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (C) Recognizing that repeated routes may reappear across branches.
- (D) Explaining the old category as source vocabulary.

५५१. Case 16 is best read through which route?

- (A) Devadasi/identified mother route through named source chain
- (B) female-line and Devadasi category requiring ethical handling
- (C) coexistence of maternal memory and unknownness
- (D) women's movement reorganizing Panji memory

५५२. Which heading belongs to Case 16?

- (A) जानिक; देवदास २१३/२; विद्यापति and Haridev
- (B) Yavani connection in early cases
- (C) western-origin / आगत marker
- (D) daughter-line and mool sequence combined

५५३. What is the ethical reading principle for Case 16?

- (A) It should be used to rank living families socially.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It proves that old source labels should be repeated as present-day insults.

५५४. Which interpretation would be least faithful to Case 16?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Recognizing that repeated routes may reappear across branches.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Explaining the old category as source vocabulary.

५५५. Case 17 is best read through which route?

- (A) maternal route with ethical category handling
- (B) regional or community-linked wife-line memory
- (C) inter-community route that must be read historically
- (D) Anandaa's daughter-line as memory bridge

५५६. Which heading belongs to Case 17?

- (A) mother-line and community-marked source vocabulary
- (B) सरिसव १८६ and राघवक मातृक
- (C) देवदासी memory in the early block
- (D) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल

५५७. What is the ethical reading principle for Case 17?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It should be used to rank living families socially.

५५८. Which interpretation would be least faithful to Case 17?

- (A) Explaining the old category as source vocabulary.
- (B) Reading the case through the female-line or maternal route where visible.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Recognizing that repeated routes may reappear across branches.

५५९. Case 18 is best read through which route?

- (A) Charmakar-linked and named female route
- (B) inter-community route that must be read historically
- (C) maternal route with ethical category handling
- (D) named woman not reducible to old stigma

५६०. Which heading belongs to Case 18?

- (A) दासी-related route
- (B) daughter-line and mool sequence combined
- (C) आनन्दा and related female memory
- (D) बुधवाल, पबौली, सतलखा, जगन्नाथक मातृक, and related अज्ञात notes

५६१. What is the ethical reading principle for Case 18?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It should be used to rank living families socially.

५६२. Which interpretation would be least faithful to Case 18?

- (A) Recognizing that repeated routes may reappear across branches.
- (B) Explaining the old category as source vocabulary.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Reading the case through the female-line or maternal route where visible.

५६३. Case 19 is best read through which route?

- (A) Devadasi/identified mother route through named source chain
- (B) migration-related Dushan route
- (C) arrival from the west with unknown mother marker
- (D) explicit daughter-line route through केशव सुता

५६४. Which heading belongs to Case 19?

- (A) हरिअम and early female/maternal route
- (B) named woman आनन्दा emerging in the sequence
- (C) सरिसव १७८/१; वलियास चमरू गंगाधरक मातृक
- (D) जानिक देवदास and पहकर जागेक माता

५६५. What is the ethical reading principle for Case 19?

- (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It treats every place-name as a simple birthplace.
- (D) It proves that women are irrelevant to lineage memory.

५६६. Which interpretation would be least faithful to Case 19?

- (A) Recognizing that repeated routes may reappear across branches.
- (B) Explaining the old category as source vocabulary.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Reading the case through the female-line or maternal route where visible.

५६७. Case 20 is best read through which route?

- (A) multiple maternal routes in the same case logic
- (B) inter-community route that must be read historically
- (C) regional or community-linked wife-line memory
- (D) arrival from the west with unknown mother marker

५६८. Which heading belongs to Case 20?

- (A) दासी-related route
- (B) देवदासी memory in the early block
- (C) पश्चिम देश सँ आगत २१२/२ and मतिकर माता अज्ञात
- (D) जानिक; देवदास २१३/१; two named mother-routes

५६१. What is the ethical reading principle for Case 20?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It can be treated as a modern police report rather than a historical source.

५७०. Which interpretation would be least faithful to Case 20?

- (A) Recognizing that repeated routes may reappear across branches.
- (B) Explaining the old category as source vocabulary.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Reading the case through the female-line or maternal route where visible.

५७१. Case 21 is best read through which route?

- (A) regional or community-linked wife-line memory
- (B) early block pattern of female-line marking
- (C) Charmakar-linked and named female route
- (D) continuation of mother-route memory through named men

५७२. Which heading belongs to Case 21?

- (A) पवौली भानुदत्त and केशवसुता १९६/७
- (B) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल
- (C) जानिक; देवदास २१३/२; विद्यापति and Haridev
- (D) देवदासी memory in the early block

५७३. What is the ethical reading principle for Case 21?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It treats every place-name as a simple birthplace.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It can be treated as a modern police report rather than a historical source.

५७४. Which interpretation would be least faithful to Case 21?

- (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (B) Recognizing that repeated routes may reappear across branches.
- (C) Reading the case through the female-line or maternal route where visible.
- (D) Explaining the old category as source vocabulary.

५७५. Case 22 is best read through which route?

- (A) western-origin arrival with daughter-line and unknown kula
- (B) coexistence of maternal memory and unknownness
- (C) inter-community maternal route through several mools and generations
- (D) early block pattern of female-line marking

५७६. Which heading belongs to Case 22?

- (A) जानिक; देवदास २१३/१; two named mother-routes
- (B) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल
- (C) mother-line and community-marked source vocabulary
- (D) daughter-line and mool sequence combined

५७७. What is the ethical reading principle for Case 22?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should be used to rank living families socially.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.

५७८. Which interpretation would be least faithful to Case 22?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Explaining the old category as source vocabulary.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Recognizing that repeated routes may reappear across branches.

५७९. Case 23 is best read through which route?

- (A) arrival from the west with unknown mother marker
- (B) inter-community route that must be read historically
- (C) Devadasi/identified mother route through named source chain
- (D) maternal branch pressure inside a visible mool sequence

५८०. Which heading belongs to Case 23?

- (A) पश्चिम देश सँ आगत २१२/२ and मतिकर माता अज्ञात
- (B) पवौली भानुदत्त and केशवसुता १९६/७
- (C) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल
- (D) जानिक देवदास and पहकर जागेक माता

५८१. What is the ethical reading principle for Case 23?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

५८२. Which interpretation would be least faithful to Case 23?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Recognizing that repeated routes may reappear across branches.
- (C) Explaining the old category as source vocabulary.
- (D) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.

५८३. Case 24 is best read through which route?

- (A) early block pattern of female-line marking
- (B) inter-community maternal route recurring through another branch record
- (C) Anandaa's daughter-line as memory bridge
- (D) Charmakar-linked and named female route

५८४. Which heading belongs to Case 24?

- (A) माण्डर, सोदरपुर, अलय, and गोढिसुता
- (B) चर्मकार, बैजूक-माता, and आनन्दा २११/१
- (C) Yavani connection in early cases
- (D) जानिक; देवदास २१३/१; two named mother-routes

५८५. What is the ethical reading principle for Case 24?

- (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

५८६. Which interpretation would be least faithful to Case 24?

- (A) Explaining the old category as source vocabulary.
- (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (C) Recognizing that repeated routes may reappear across branches.
- (D) Reading the case through the female-line or maternal route where visible.

५८७. Case 25 is best read through which route?

- (A) inter-community maternal route recurring through another branch record
- (B) Anandaa's daughter-line as memory bridge
- (C) Charmakar-linked and named female route
- (D) female-line and Devadasi category requiring ethical handling

५८८. Which heading belongs to Case 25?

- (A) हरिकरक मातृक and कुमरसुता १८४/२
- (B) named woman आनन्दा emerging in the sequence
- (C) सोदपुर १७७/२; गंगाधरक मातृक and अन्तर्जातीय
- (D) आनन्दाक-पुत्री and the daughter-line of memory

५८९. What is the ethical reading principle for Case 25?

- (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be used to rank living families socially.

५९०. Which interpretation would be least faithful to Case 25?

- (A) Reading the case through the female-line or maternal route where visible.
- (B) Recognizing that repeated routes may reappear across branches.
- (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.
- (D) Explaining the old category as source vocabulary.

५९१. Chapter 18, "Entry-by-Entry Decoding: Cases 1–25," is best associated with which focus?

- (A) Dushan as recorded rupture, not present-day condemnation
- (B) third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes
- (C) first block of Dushan cases and introductory patterns
- (D) intellectual history and Dushan memory intersection

५९२. Which chapter title matches Chapter 18?

- (A) Conclusion: Dushan Panji as Mithila's Difficult Truth
- (B) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (C) Gangesha, Tattvachintamani, and the Dushan Record
- (D) Entry-by-Entry Decoding: Cases 1–25

५९३. Why is Chapter 18 necessary before the volume's conclusion?

- (A) Because it contributes first block of Dushan cases and introductory patterns to the overall reading of Dushan Panji as difficult social history.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It allows the editor to invent missing names wherever the source is silent.

५९४. Which research behavior best applies the lesson of Chapter 18, "Entry-by-Entry Decoding: Cases 1–25"?

- (A) Use first block of Dushan cases and introductory patterns to read difficult entries through evidence, route, and context.
- (B) Use the chapter title as catalogue trivia and avoid the argument.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Replace the source vocabulary with a modern accusation.

५९५. Which behavior would most clearly betray Chapter 18, "Entry-by-Entry Decoding: Cases 1–25"?

- (A) Keeping old source terms visible with explanation.
- (B) Using first block of Dushan cases and introductory patterns to clarify a route.
- (C) Separating source evidence from modern interpretation.
- (D) Using the chapter to rank or shame living descendants instead of understanding the source.

09. Entry Decoding: Cases 26–50

५९६. Case 26 is best interpreted as which pattern?

- (A) unknownness as Dushan grammar
- (B) additional अज्ञात and inter-community material
- (C) case must be read by mool chain and category
- (D) relationship-route continues beyond bare labels

५९७. Which source heading or short label best matches Case 26?

- (A) unknown-mother route through करमहा, सोदरपुर, माण्डर and related places
- (B) additional inter-community or maternal-line route
- (C) निषिद्धकुल cluster
- (D) continuation from the first block

५९८. What should a reader avoid in Case 26?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It treats every place-name as a simple birthplace.
- (D) Ranking the case by sensational value instead of explaining the relationship-route.

५९९. Case 27 is best interpreted as which pattern?

- (A) end of the prohibited-line cluster
- (B) additional अज्ञात and inter-community material
- (C) transition toward artisan and intellectual entries
- (D) continued unknown-mother problem

६००. Which source heading or short label best matches Case 27?

- (A) निषिद्धकुल cluster
- (B) unknown mother cluster
- (C) Medha and the Charmakarini
- (D) unknown-mother route through करमहा, सोदरपुर, माण्डर and related places

६०१. What should a reader avoid in Case 27?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Ranking the case by sensational value instead of explaining the relationship-route.

६०२. Case 28 is best interpreted as which pattern?

- (A) artisan connection essential to understanding Dushan social history
- (B) intersection of intellectual history and Dushan memory
- (C) widowhood as social history of women
- (D) case must be read by mool chain and category

६०३. Which source heading or short label best matches Case 28?

- (A) The Entry Marked विधवा
- (B) unknown mother cluster
- (C) unknown-mother route through करमहा, सोदरपुर, माण्डर and related places
- (D) निषिद्धकुल cluster closes

६०४. What should a reader avoid in Case 28?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

६०५. Case 29 is best interpreted as which pattern?

- (A) Rajak/Rajaki maternal-memory route
- (B) named woman and Charmakarini memory closing the block
- (C) intersection of intellectual history and Dushan memory
- (D) blocked-line category inside Dushan grammar

६०६. Which source heading or short label best matches Case 29?

- (A) unknown mother cluster
- (B) additional inter-community or maternal-line route
- (C) Medha and the Charmakarini
- (D) रजक धरम and माता-रजकी भवानीनाथ

६०७. What should a reader avoid in Case 29?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

६०८. Case 30 is best interpreted as which pattern?

- (A) bridge between unknownness and named social categories
- (B) formally blocked line for marriage reasoning
- (C) transition toward artisan and intellectual entries
- (D) female-line memory through Rajaki category

६०९. Which source heading or short label best matches Case 30?

- (A) Rajaki cluster paired with Case 29
- (B) unknown mother cluster
- (C) Gangesha and the Tattvachintamani
- (D) unknown-mother route through करमहा, सोदरपुर, माण्डर and related places

६१०. What should a reader avoid in Case 30?

- (A) Ranking the case by sensational value instead of explaining the relationship-route.
- (B) It should be used to rank living families socially.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It treats every place-name as a simple birthplace.

६११. Case 31 is best interpreted as which pattern?

- (A) continued unknown-mother problem
- (B) maternal uncertainty rather than absence of person
- (C) maternal-line uncertainty with mool context
- (D) Rajak/Rajaki maternal-memory route

६१२. What should a reader avoid in Case 31?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Ranking the case by sensational value instead of explaining the relationship-route.
- (D) It proves that old source labels should be repeated as present-day insults.

६१३. Case 32 is best interpreted as which pattern?

- (A) formally blocked line for marriage reasoning
- (B) formal incompleteness in mother-line knowledge
- (C) preparation for late charged cases
- (D) social label as archival category

६१४. Which source heading or short label best matches Case 32?

- (A) additional inter-community or maternal-line route
- (B) Tanti and Artisan Connection
- (C) unknown mother cluster
- (D) निषिद्धकुल cluster

६१५. What should a reader avoid in Case 32?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should be used to rank living families socially.
- (C) Ranking the case by sensational value instead of explaining the relationship-route.
- (D) It treats every place-name as a simple birthplace.

६१६. Case 33 is best interpreted as which pattern?

- (A) widowhood as social history of women
- (B) continued unknown-mother problem
- (C) artisan connection essential to understanding Dushan social history
- (D) unknownness as Dushan grammar

૬૧૭. What should a reader avoid in Case 33?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that women are irrelevant to lineage memory.

૬૧૮. Case 34 is best interpreted as which pattern?

- (A) intersection of intellectual history and Dushan memory
- (B) maternal-line uncertainty with mool context
- (C) blocked-line category inside Dushan grammar
- (D) female-line and community memory

૬૧૯. What should a reader avoid in Case 34?

- (A) Ranking the case by sensational value instead of explaining the relationship-route.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

૬૨૦. Case 35 is best interpreted as which pattern?

- (A) named woman and Charmakarini memory closing the block
- (B) formally blocked line for marriage reasoning
- (C) additional અજ્ઞાત and inter-community material
- (D) social label as archival category

૬૨૧. What should a reader avoid in Case 35?

- (A) It should be used to rank living families socially.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It treats every place-name as a simple birthplace.
- (D) Ranking the case by sensational value instead of explaining the relationship-route.

૬૨૨. Case 36 is best interpreted as which pattern?

- (A) additional અજ્ઞાત and inter-community material
- (B) relationship-route continues beyond bare labels
- (C) continuing formal prohibition pattern
- (D) prohibited-line logic

૬૨૩. Which source heading or short label best matches Case 36?

- (A) નિષિદ્ધકુલ cluster begins
- (B) નિષિદ્ધકુલ cluster
- (C) additional inter-community or maternal-line route
- (D) The Entry Marked વિધવા

૬૨૪. What should a reader avoid in Case 36?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It proves that women are irrelevant to lineage memory.

६२५. Case 37 is best interpreted as which pattern?

- (A) widowhood as social history of women
- (B) continuing formal prohibition pattern
- (C) formally blocked line for marriage reasoning
- (D) maternal uncertainty rather than absence of person

६२६. What should a reader avoid in Case 37?

- (A) It should be used to rank living families socially.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Ranking the case by sensational value instead of explaining the relationship-route.

६२७. Case 38 is best interpreted as which pattern?

- (A) prohibited-line logic
- (B) blocked-line category inside Dushan grammar
- (C) continuing formal prohibition pattern
- (D) maternal uncertainty rather than absence of person

६२८. What should a reader avoid in Case 38?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It can be treated as a modern police report rather than a historical source.

६२९. Case 39 is best interpreted as which pattern?

- (A) widowhood as social history of women
- (B) female-line memory through Rajaki category
- (C) marriage reasoning affected by formal blockage
- (D) transition toward artisan and intellectual entries

६३०. What should a reader avoid in Case 39?

- (A) Ranking the case by sensational value instead of explaining the relationship-route.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

६३१. Case 40 is best interpreted as which pattern?

- (A) female-line and community memory
- (B) formally blocked line for marriage reasoning
- (C) end of the prohibited-line cluster
- (D) blocked-line category inside Dushan grammar

६३२. Which source heading or short label best matches Case 40?

- (A) additional inter-community or maternal-line route
- (B) निषिद्धकुल cluster closes
- (C) निषिद्धकुल cluster begins
- (D) निषिद्धकुल cluster

६३३. What should a reader avoid in Case 40?

- (A) Ranking the case by sensational value instead of explaining the relationship-route.
- (B) It treats every place-name as a simple birthplace.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that women are irrelevant to lineage memory.

६३४. Case 41 is best interpreted as which pattern?

- (A) additional अज्ञात and inter-community material
- (B) bridge between unknownness and named social categories
- (C) named woman and Charmakarini memory closing the block
- (D) Rajak/Rajaki maternal-memory route

६३५. What should a reader avoid in Case 41?

- (A) It treats every place-name as a simple birthplace.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It can be treated as a modern police report rather than a historical source.

६३६. Case 42 is best interpreted as which pattern?

- (A) Rajak/Rajaki maternal-memory route
- (B) relationship-route continues beyond bare labels
- (C) blocked-line category inside Dushan grammar
- (D) named woman and Charmakarini memory closing the block

६३७. Which source heading or short label best matches Case 42?

- (A) निषिद्धकुल cluster
- (B) Tanti and Artisan Connection
- (C) additional inter-community or maternal-line route
- (D) continuation from the first block

६३८. What should a reader avoid in Case 42?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Ranking the case by sensational value instead of explaining the relationship-route.

६३९. Case 43 is best interpreted as which pattern?

- (A) female-line and community memory
- (B) continuing formal prohibition pattern
- (C) artisan connection essential to understanding Dushan social history
- (D) case must be read by mool chain and category

६४०. What should a reader avoid in Case 43?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It should be used to rank living families socially.

૬૪૧. Case 44 is best interpreted as which pattern?

- (A) artisan connection essential to understanding Dushan social history
- (B) social label as archival category
- (C) widowhood as social history of women
- (D) female-line memory through Rajaki category

૬૪૨. Which source heading or short label best matches Case 44?

- (A) નિષિદ્ધકુલ cluster closes
- (B) unknown mother cluster
- (C) Medha and the Charmakarini
- (D) additional inter-community or maternal-line route

૬૪૩. What should a reader avoid in Case 44?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Ranking the case by sensational value instead of explaining the relationship-route.
- (D) It allows the editor to invent missing names wherever the source is silent.

૬૪૪. Case 45 is best interpreted as which pattern?

- (A) female-line and community memory
- (B) case must be read by mool chain and category
- (C) bridge between unknownness and named social categories
- (D) female-line memory through Rajaki category

૬૪૫. What should a reader avoid in Case 45?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Ranking the case by sensational value instead of explaining the relationship-route.
- (D) It should be used to rank living families socially.

૬૪૬. Case 46 is best interpreted as which pattern?

- (A) preparation for late charged cases
- (B) formal incompleteness in mother-line knowledge
- (C) formally blocked line for marriage reasoning
- (D) unknownness as Dushan grammar

૬૪૭. What should a reader avoid in Case 46?

- (A) It treats every place-name as a simple birthplace.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It allows the editor to invent missing names wherever the source is silent.

૬૪૮. Case 47 is best interpreted as which pattern?

- (A) marriage reasoning affected by formal blockage
- (B) transition toward artisan and intellectual entries
- (C) blocked-line category inside Dushan grammar
- (D) relationship-route continues beyond bare labels

६४९. Which source heading or short label best matches Case 47?

- (A) निषिद्धकुल cluster
- (B) additional inter-community or maternal-line route
- (C) continuation from the first block
- (D) रजक धरम and माता-रजकी भवानीनाथ

६५०. What should a reader avoid in Case 47?

- (A) Ranking the case by sensational value instead of explaining the relationship-route.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be read as a loose list of names without relationship-routes.

६५१. Case 48 is best interpreted as which pattern?

- (A) blocked-line category inside Dushan grammar
- (B) unknownness as Dushan grammar
- (C) marriage reasoning affected by formal blockage
- (D) artisan connection essential to understanding Dushan social history

६५२. Which source heading or short label best matches Case 48?

- (A) additional inter-community or maternal-line route
- (B) Tanti and Artisan Connection
- (C) continuation from the first block
- (D) निषिद्धकुल cluster

६५३. What should a reader avoid in Case 48?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be used to rank living families socially.
- (D) Ranking the case by sensational value instead of explaining the relationship-route.

६५४. Case 49 is best interpreted as which pattern?

- (A) additional अज्ञात and inter-community material
- (B) end of the prohibited-line cluster
- (C) intersection of intellectual history and Dushan memory
- (D) maternal uncertainty rather than absence of person

६५५. Which source heading or short label best matches Case 49?

- (A) Gangesha and the Tattvachintamani
- (B) unknown mother cluster
- (C) निषिद्धकुल cluster begins
- (D) unknown-mother route through करमहा, सोदरपुर, माण्डर and related places

६५६. What should a reader avoid in Case 49?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Ranking the case by sensational value instead of explaining the relationship-route.

६५७. Case 50 is best interpreted as which pattern?

- (A) named woman and Charmakarini memory closing the block
- (B) continued unknown-mother problem
- (C) transition toward artisan and intellectual entries
- (D) unknownness as Dushan grammar

६५८. Which source heading or short label best matches Case 50?

- (A) continuation from the first block
- (B) additional inter-community or maternal-line route
- (C) Medha and the Charmakarini
- (D) The Entry Marked विधवा

६५९. What should a reader avoid in Case 50?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Ranking the case by sensational value instead of explaining the relationship-route.
- (C) It should be used to rank living families socially.
- (D) It treats every place-name as a simple birthplace.

६६०. Chapter 19, “Entry-by-Entry Decoding: Cases 26–50,” is best associated with which focus?

- (A) vocabulary of rank, office, scholarship and social hierarchy
- (B) second block from unknownness to named women and Gangesha
- (C) final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes
- (D) regional branch and cross-reference systems

६६१. Which chapter title matches Chapter 19?

- (A) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (B) What Is Panji? The Archive of Mithila’s Social Memory
- (C) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (D) Entry-by-Entry Decoding: Cases 26–50

६६२. Why is Chapter 19 necessary before the volume’s conclusion?

- (A) Because it contributes second block from unknownness to named women and Gangesha to the overall reading of Dushan Panji as difficult social history.
- (B) It should be used to rank living families socially.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It can be treated as a modern police report rather than a historical source.

६६३. Which research behavior best applies the lesson of Chapter 19, “Entry-by-Entry Decoding: Cases 26–50”?

- (A) Use second block from unknownness to named women and Gangesha to read difficult entries through evidence, route, and context.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Use the chapter title as catalogue trivia and avoid the argument.

६६४. Which behavior would most clearly betray Chapter 19, “Entry-by-Entry Decoding: Cases 26–50”?

- (A) Keeping old source terms visible with explanation.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Using second block from unknownness to named women and Gangesha to clarify a route.
- (D) Separating source evidence from modern interpretation.

10. Entry Decoding: Cases 51–75

६६५. Case 51 in the 51–75 block is best associated with which reading?

- (A) service/community-marked female-line route
- (B) combined route rather than isolated label
- (C) case requires mool and relationship chain
- (D) Medha-linked field continuing from Case 50

६६६. Which short label best fits Case 51?

- (A) Chamar/Charmakarini continuation
- (B) Yadav-linked material
- (C) additional maternal-line route
- (D) Medha field continuation

६६७. What is the proper ethical treatment of Case 51?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

६६८. Case 52 in the 51–75 block is best associated with which reading?

- (A) mother-line logic continues beyond earlier blocks
- (B) Hadi/Hadini-related entry with named woman Rudramati
- (C) female-line and community-marked route
- (D) old label as archival vocabulary

६६९. Which short label best fits Case 52?

- (A) हड़िणी रुद्रमति
- (B) additional mixed-line entry
- (C) maternal-line continuation
- (D) Medha field continuation

६७०. What is the proper ethical treatment of Case 52?

- (A) It treats every place-name as a simple birthplace.
- (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be read as a loose list of names without relationship-routes.

६७१. Case 53 in the 51–75 block is best associated with which reading?

- (A) Rajak/Rajaki memory continuing into cases 51–75
- (B) Muslim/Yavani connection as porous-boundary evidence
- (C) Yadav wife-line and unknown mother marker
- (D) female-line and community-marked route

६७२. Which short label best fits Case 53?

- (A) हड़िणी रुद्रमति
- (B) additional mixed-line entry
- (C) Rudramati and related Hadi/Hadini continuation
- (D) Medha field continuation

ᐃᖅᑭ. What is the proper ethical treatment of Case 53?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

ᐃᖅᑭ. Case 54 in the 51–75 block is best associated with which reading?

- (A) Charmakarini or Chamar route as historical evidence
- (B) Yadav wife-line and unknown mother marker
- (C) Rajak/Rajaki memory continuing into cases 51–75
- (D) Yadav and unknown-kula pattern in the late part of the block

ᐃᖅᑭ. Which short label best fits Case 54?

- (A) Rajak tradition continuation
- (B) additional maternal-line route
- (C) Yadav-linked material
- (D) additional mixed-line entry

ᐃᖅᑭ. What is the proper ethical treatment of Case 54?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

ᐃᖅᑭ. Case 55 in the 51–75 block is best associated with which reading?

- (A) ritual status and rank entering Dushan grammar
- (B) maternal/community route requiring context
- (C) Rajak/Rajaki memory continuing into cases 51–75
- (D) old label as archival vocabulary

ᐃᖅᑭ. What is the proper ethical treatment of Case 55?

- (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

ᐃᖅᑭ. Case 56 in the 51–75 block is best associated with which reading?

- (A) Charmakarini or Chamar route as historical evidence
- (B) Muslim/Yavani connection as porous-boundary evidence
- (C) inter-community contact inside Panji memory
- (D) ritual status and rank entering Dushan grammar

ᐃᖅᑭ. Which short label best fits Case 56?

- (A) Yavani-linked material
- (B) Rajak tradition continuation
- (C) Yadav-linked material
- (D) Chamar/Charmakarini continuation

ᄃᄃᄃ. What is the proper ethical treatment of Case 56?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

ᄃᄃᄃ. Case 57 in the 51–75 block is best associated with which reading?

- (A) source category and social implication
- (B) inter-community contact inside Panji memory
- (C) Hadi/Hadini-related entry with named woman Rudramati
- (D) relationship route remains central

ᄃᄃᄃ. What is the proper ethical treatment of Case 57?

- (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

ᄃᄃᄃ. Case 58 in the 51–75 block is best associated with which reading?

- (A) Yadav connection inside Dushan memory
- (B) artisan category read as source vocabulary
- (C) Charmakarini or Chamar route as historical evidence
- (D) old label as archival vocabulary

ᄃᄃᄃ. What is the proper ethical treatment of Case 58?

- (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

ᄃᄃᄃ. Case 59 in the 51–75 block is best associated with which reading?

- (A) artisan-community connection through lineage route
- (B) porous social boundary inside lineage memory
- (C) combined route rather than isolated label
- (D) inter-community contact inside Panji memory

ᄃᄃᄃ. Which short label best fits Case 59?

- (A) Yavani-linked material
- (B) additional mixed-line entry
- (C) Rudramati and related Hadi/Hadini continuation
- (D) Chamar/Charmakarini link

ᄃᄃᄃ. What is the proper ethical treatment of Case 59?

- (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) It treats every place-name as a simple birthplace.

६८९. Case 60 in the 51–75 block is best associated with which reading?

- (A) mother-line logic continues beyond earlier blocks
- (B) female-line and community-marked route
- (C) marriage or maternal route with Yadav category
- (D) ritual status and rank entering Dushan grammar

६९०. Which short label best fits Case 60?

- (A) maternal-line continuation
- (B) Yavani-linked material
- (C) Yadav-linked material
- (D) Rajak tradition continuation

६९१. What is the proper ethical treatment of Case 60?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

६९२. Case 61 in the 51–75 block is best associated with which reading?

- (A) artisan-community connection through lineage route
- (B) Yadav and unknown-kula pattern in the late part of the block
- (C) maternal/community route requiring context
- (D) combined route rather than isolated label

६९३. Which short label best fits Case 61?

- (A) यादव जयसिंह and श्रीपति-अज्ञात कुल
- (B) inter-community and maternal-line entry
- (C) Yadav-linked material
- (D) additional maternal-line route

६९४. What is the proper ethical treatment of Case 61?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

६९५. Case 62 in the 51–75 block is best associated with which reading?

- (A) Charmakarini or Chamar route as historical evidence
- (B) Yadav wife-line and unknown mother marker
- (C) service/community-marked female-line route
- (D) artisan-community connection through lineage route

६९६. Which short label best fits Case 62?

- (A) additional mixed-line entry
- (B) Hadi/Hadini or service-linked memory
- (C) additional inter-community route
- (D) additional maternal-line route

६९७. What is the proper ethical treatment of Case 62?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

६९८. Case 63 in the 51–75 block is best associated with which reading?

- (A) case requires mool and relationship chain
- (B) porous social boundary inside lineage memory
- (C) old label as archival vocabulary
- (D) artisan-community connection through lineage route

६९९. Which short label best fits Case 63?

- (A) यादव जयसिंह and श्रीपति-अज्ञात कुल
- (B) additional maternal-line route
- (C) Medha field continuation
- (D) Yavani or inter-community route

७००. What is the proper ethical treatment of Case 63?

- (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It treats every place-name as a simple birthplace.
- (D) It proves that old source labels should be repeated as present-day insults.

७०१. Case 64 in the 51–75 block is best associated with which reading?

- (A) Medha-linked field continuing from Case 50
- (B) Yadav and unknown-kula pattern in the late part of the block
- (C) relationship route remains central
- (D) artisan category read as source vocabulary

७०२. Which short label best fits Case 64?

- (A) Medha field continuation
- (B) Chamar/Charmakarini link
- (C) यादव जयसिंह and श्रीपति-अज्ञात कुल
- (D) Chamar/Charmakarini continuation

७०३. What is the proper ethical treatment of Case 64?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (C) It treats every place-name as a simple birthplace.
- (D) It can be treated as a modern police report rather than a historical source.

७०४. Case 65 in the 51–75 block is best associated with which reading?

- (A) Rajak/Rajaki memory continuing into cases 51–75
- (B) Charmakarini or Chamar route as historical evidence
- (C) artisan category read as source vocabulary
- (D) Yadav connection inside Dushan memory

୭୦୫. What is the proper ethical treatment of Case 65?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

୭୦୬. Case 66 in the 51–75 block is best associated with which reading?

- (A) old label as archival vocabulary
- (B) source category and social implication
- (C) marriage or maternal route with Yadav category
- (D) porous social boundary inside lineage memory

୭୦୭. Which short label best fits Case 66?

- (A) Yadav-linked material
- (B) Yavani-linked material
- (C) additional maternal-line route
- (D) Medha field continuation

୭୦୮. What is the proper ethical treatment of Case 66?

- (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

୭୦୯. Case 67 in the 51–75 block is best associated with which reading?

- (A) ritual status and rank entering Dushan grammar
- (B) case requires mool and relationship chain
- (C) Charmakarini or Chamar route as historical evidence
- (D) source category and social implication

୭୧୦. Which short label best fits Case 67?

- (A) Mahapatra or ritual-status material
- (B) additional inter-community route
- (C) Rajak tradition continuation
- (D) Hadi/Hadini or service-linked memory

୭୧୧. What is the proper ethical treatment of Case 67?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (D) It treats every place-name as a simple birthplace.

୭୧୨. Case 68 in the 51–75 block is best associated with which reading?

- (A) Dushan category plus generation distance
- (B) relationship route remains central
- (C) case requires mool and relationship chain
- (D) ritual status and rank entering Dushan grammar

୭୧୩. Which short label best fits Case 68?

- (A) additional inter-community route
- (B) additional mixed-line entry
- (C) Yavani or inter-community route
- (D) Rajak tradition continuation

୭୧୪. What is the proper ethical treatment of Case 68?

- (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

୭୧୫. Case 69 in the 51–75 block is best associated with which reading?

- (A) female-line and community-marked route
- (B) artisan category read as source vocabulary
- (C) Rajak/Rajaki memory continuing into cases 51–75
- (D) mother-line category controls the reading

୭୧୬. Which short label best fits Case 69?

- (A) Medha field continuation
- (B) Yavani-linked material
- (C) additional community-marked route
- (D) additional maternal-line route

୭୧୭. What is the proper ethical treatment of Case 69?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

୭୧୮. Case 70 in the 51–75 block is best associated with which reading?

- (A) relationship route remains central
- (B) Charmakarini or Chamar route as historical evidence
- (C) mother-line logic continues beyond earlier blocks
- (D) old label as archival vocabulary

୭୧୯. Which short label best fits Case 70?

- (A) additional inter-community route
- (B) Rajak tradition continuation
- (C) additional community-marked route
- (D) Yavani-linked material

୭୨୦. What is the proper ethical treatment of Case 70?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

୭୨୧. Case 71 in the 51–75 block is best associated with which reading?

- (A) case requires mool and relationship chain
- (B) inter-community contact inside Panji memory
- (C) artisan-community connection through lineage route
- (D) female-line and community-marked route

୭୨୨. What is the proper ethical treatment of Case 71?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

୭୨୩. Case 72 in the 51–75 block is best associated with which reading?

- (A) Dushan category plus generation distance
- (B) Yadav connection inside Dushan memory
- (C) marriage or maternal route with Yadav category
- (D) artisan category read as source vocabulary

୭୨୪. Which short label best fits Case 72?

- (A) additional community-marked route
- (B) additional mixed-line entry
- (C) maternal-line continuation
- (D) Chamar/Charmakarini continuation

୭୨୫. What is the proper ethical treatment of Case 72?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

୭୨୬. Case 73 in the 51–75 block is best associated with which reading?

- (A) source category and social implication
- (B) Yadav connection inside Dushan memory
- (C) relationship route remains central
- (D) ritual status and rank entering Dushan grammar

୭୨୭. Which short label best fits Case 73?

- (A) Yadav-linked material
- (B) additional mixed-line entry
- (C) Rudramati and related Hadi/Hadini continuation
- (D) Rajak tradition continuation

୭୨୮. What is the proper ethical treatment of Case 73?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be used to rank living families socially.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.

७२९. Case 74 in the 51–75 block is best associated with which reading?

- (A) Yadav and unknown-kula pattern in the late part of the block
- (B) source category and social implication
- (C) ritual status and rank entering Dushan grammar
- (D) artisan-community connection through lineage route

७३०. Which short label best fits Case 74?

- (A) Yadav-linked material
- (B) additional community-marked route
- (C) यादव जयसिंह and श्रीपति-अज्ञात कुल
- (D) Yavani-linked material

७३१. What is the proper ethical treatment of Case 74?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

७३२. Case 75 in the 51–75 block is best associated with which reading?

- (A) inter-community contact inside Panji memory
- (B) mother-line logic continues beyond earlier blocks
- (C) Rajak/Rajaki memory continuing into cases 51–75
- (D) Yadav wife-line and unknown mother marker

७३३. Which short label best fits Case 75?

- (A) Yavani-linked material
- (B) यादव रहमू, हृषिकेश पत्नी यादव, and ठकरू-माता अज्ञात
- (C) additional inter-community route
- (D) Yavani or inter-community route

७३४. What is the proper ethical treatment of Case 75?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.
- (D) It proves that old source labels should be repeated as present-day insults.

७३५. Chapter 20, “Entry-by-Entry Decoding: Cases 51–75,” is best associated with which focus?

- (A) identity grammar used in entries
- (B) third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes
- (C) first block of Dushan cases and introductory patterns
- (D) generation distance and marriage-prohibition logic

७३६. Which chapter title matches Chapter 20?

- (A) Mool and Migration: How Villages Became Genealogical Memory
- (B) Dalit and Artisan Connections in Dushan Panji
- (C) The “Sixth Generation” Question: When Does Dushan Fade?
- (D) Entry-by-Entry Decoding: Cases 51–75

୭୩୭. Why is Chapter 20 necessary before the volume's conclusion?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Because it contributes third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes to the overall reading of Dushan Panji as difficult social history.
- (D) It allows the editor to invent missing names wherever the source is silent.

୭୩୮. Which research behavior best applies the lesson of Chapter 20, "Entry-by-Entry Decoding: Cases 51–75"?

- (A) Use third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes to read difficult entries through evidence, route, and context.
- (B) Use the chapter title as catalogue trivia and avoid the argument.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Replace the source vocabulary with a modern accusation.

୭୩୯. Which behavior would most clearly betray Chapter 20, "Entry-by-Entry Decoding: Cases 51–75"?

- (A) Separating source evidence from modern interpretation.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Using third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes to clarify a route.
- (D) Keeping old source terms visible with explanation.

11. Entry Decoding: Cases 76–97

୭୪୦. Case 76 in the final block is best associated with which interpretation?

- (A) path-patita source category requiring ethical interpretation
- (B) widow-related category requiring humane reading
- (C) old label plus generation-distance
- (D) unknown mother attached to Bootan within a long mool-route chain

୭୪୧. Which short source label best matches Case 76?

- (A) late community-marked continuation
- (B) ଧୌଢ଼ି/I; Panuwa/Harhiam/Mandar sequence
- (C) Yavani-linked route
- (D) community-marked late route

୭୪୨. Which reading should be rejected for Case 76?

- (A) It should be used to rank living families socially.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (D) It should be read as a loose list of names without relationship-routes.

୭୪୩. What does Case 76 help show about the final Dushan block?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (D) It allows the editor to invent missing names wherever the source is silent.

୭୪୪. Case 77 in the final block is best associated with which interpretation?

- (A) path-patita source category requiring ethical interpretation
- (B) unknown mother attached to Bootan within a long mool-route chain
- (C) branch memory and migration in the Mandar-Alay-Jalay-Singhashram cluster
- (D) Yavani daughter-line as route, not insult

୭୪୫. Which short source label best matches Case 77?

- (A) widow-related late entry
- (B) Dasi marriage entry
- (C) Yavani-linked route
- (D) ୨୦୨/II; Sodarpur/Karmaha/Mandar/Alay route

୭୪୬. Which reading should be rejected for Case 77?

- (A) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

୭୪୭. What does Case 77 help show about the final Dushan block?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.

୭୪୮. Case 78 in the final block is best associated with which interpretation?

- (A) Charmakar-linked marriage entry carrying descendants forward
- (B) path-patita source category requiring ethical interpretation
- (C) movement and dushan route together
- (D) prohibited relationship category appearing in the late block

୭୪୯. Which short source label best matches Case 78?

- (A) Yavani Daughter and the Daughter-Line
- (B) ୨୦୩/II; Giru-vivah Hirua Charmakarin
- (C) ୨୦୪/II; Batuk-mata agyat
- (D) widow-related late entry

୭୫୦. Which reading should be rejected for Case 78?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (D) It proves that women are irrelevant to lineage memory.

୭୫୧. What does Case 78 help show about the final Dushan block?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.

୭୫୨. Case 79 in the final block is best associated with which interpretation?

- (A) widowhood as lineage and social-history problem
- (B) closing case of boundary crossing and absorption pattern
- (C) mother-line uncertainty in late cases
- (D) ritual-status category touching Dushan grammar

୭୫୩. Which short source label best matches Case 79?

- (A) Path-patita reference
- (B) ୨୦୩/I; Param Brahman / Mahapatra
- (C) final late-table entry
- (D) Param Brahman related line

୭୫୪. Which reading should be rejected for Case 79?

- (A) It treats every place-name as a simple birthplace.
- (B) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

୭୫୫. What does Case 79 help show about the final Dushan block?

- (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It allows the editor to invent missing names wherever the source is silent.

୭୫୬. Case 80 in the final block is best associated with which interpretation?

- (A) Param Brahman connection through mother-line and marriage route
- (B) boundary crossing with descendant memory
- (C) service/community-marked female-line route
- (D) ritual-status category touching Dushan grammar

୭୫୭. Which short source label best matches Case 80?

- (A) ୨୦୪/I; Hore-Param Brahman
- (B) Path-patita reference
- (C) ୨୦୨/II; Sodarpur/Karmaha/Mandar/Alay route
- (D) Yavani Daughter and the Daughter-Line

୭୫୮. Which reading should be rejected for Case 80?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Using the old label as a present-day accusation rather than explaining the relationship-route.

୭୫୯. What does Case 80 help show about the final Dushan block?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It can be treated as a modern police report rather than a historical source.

ୱ୧୦. Case 81 in the final block is best associated with which interpretation?

- (A) mother-line uncertainty in late cases
- (B) unknown mother marker in a late cluster
- (C) path-patita source category requiring ethical interpretation
- (D) movement and dushan route together

ୱ୧୧. Which short source label best matches Case 81?

- (A) ୨୦୨/I; Panuwa/Harhiam/Mandar sequence
- (B) ୨୦୪/II; Batuk-mata agyat
- (C) final late-table entry
- (D) Yavani-linked route

ୱ୧୨. Which reading should be rejected for Case 81?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Using the old label as a present-day accusation rather than explaining the relationship-route.

ୱ୧୩. What does Case 81 help show about the final Dushan block?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (D) It should be read as a loose list of names without relationship-routes.

ୱ୧୪. Case 82 in the final block is best associated with which interpretation?

- (A) prohibited relationship category appearing in the late block
- (B) service-memory category inside lineage route
- (C) service/community-marked female-line route
- (D) unknown mother attached to Bootan within a long mool-route chain

ୱ୧୫. Which short source label best matches Case 82?

- (A) community-marked late route
- (B) late community-marked continuation
- (C) widow-related late entry
- (D) Gurupatni reference

ୱ୧୬. Which reading should be rejected for Case 82?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be used to rank living families socially.
- (C) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (D) It treats every place-name as a simple birthplace.

ୱ୧୭. What does Case 82 help show about the final Dushan block?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It treats every place-name as a simple birthplace.
- (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (D) It should be read as a loose list of names without relationship-routes.

୭୧୮. Case 83 in the final block is best associated with which interpretation?

- (A) ritual-status category connected with late cases
- (B) inter-community route read historically
- (C) Charmakar-linked marriage entry carrying descendants forward
- (D) Yavani daughter-line as route, not insult

୭୧୯. Which short source label best matches Case 83?

- (A) Yavani Daughter and the Daughter-Line
- (B) community-marked late route
- (C) Param Brahman related line
- (D) ଧୱରୀ/ୱ; Param Brahman / Mahapatra

୭୨୦. Which reading should be rejected for Case 83?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It treats every place-name as a simple birthplace.
- (C) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (D) It should be used to rank living families socially.

୭୨୧. What does Case 83 help show about the final Dushan block?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (D) It proves that women are irrelevant to lineage memory.

୭୨୨. Case 84 in the final block is best associated with which interpretation?

- (A) Yavani daughter-line as route, not insult
- (B) widowhood as lineage and social-history problem
- (C) ritual rank and relation route combined
- (D) movement and dushan route together

୭୨୩. Which short source label best matches Case 84?

- (A) widow-related late entry
- (B) ଧୱରୀ/ୱ; Giru-vivah Hirua Charmakarin
- (C) Param Brahman / Mahapatra continuation
- (D) Yavani-linked route

୭୨୪. Which reading should be rejected for Case 84?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (D) It should be used to rank living families socially.

୭୨୫. What does Case 84 help show about the final Dushan block?

- (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

୭୭୬. Case 85 in the final block is best associated with which interpretation?

- (A) inter-community route read historically
- (B) unknown mother attached to Bootan within a long mool-route chain
- (C) unknown mother marker in a late cluster
- (D) movement and dushan route together

୭୭୭. Which short source label best matches Case 85?

- (A) ୨୦୩/II; Giru-vivah Hirua Charmakarin
- (B) Yavani-linked route
- (C) ୨୦୪/II; Batuk-mata agyat
- (D) Yavani Daughter and the Daughter-Line

୭୭୮. Which reading should be rejected for Case 85?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Using the old label as a present-day accusation rather than explaining the relationship-route.

୭୭୯. What does Case 85 help show about the final Dushan block?

- (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (B) It treats every place-name as a simple birthplace.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that old source labels should be repeated as present-day insults.

୭୮୦. Case 86 in the final block is best associated with which interpretation?

- (A) path-patita source category requiring ethical interpretation
- (B) service-memory category inside lineage route
- (C) Yavani daughter-line as route, not insult
- (D) inter-community route read historically

୭୮୧. Which short source label best matches Case 86?

- (A) ବାର୍ତ୍ତିନୀ ବିଧବା
- (B) ୨୦୪/II; Batuk-mata agyat
- (C) Yavani Daughter and the Daughter-Line
- (D) Path-patita reference

୭୮୨. Which reading should be rejected for Case 86?

- (A) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be used to rank living families socially.

୭୮୩. What does Case 86 help show about the final Dushan block?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (D) It should be used to rank living families socially.

୭୯୪. Case 87 in the final block is best associated with which interpretation?

- (A) unknown mother attached to Bootan within a long mool-route chain
- (B) branch memory and migration in the Mandar-Alay-Jalay-Singhashram cluster
- (C) path-patita source category requiring ethical interpretation
- (D) inter-community route read historically

୭୯୫. Which short source label best matches Case 87?

- (A) Yavani Daughter and the Daughter-Line
- (B) final late-table entry
- (C) Path-patita reference
- (D) western-origin or migration-linked case

୭୯୬. Which reading should be rejected for Case 87?

- (A) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

୭୯୭. What does Case 87 help show about the final Dushan block?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.

୭୯୮. Case 88 in the final block is best associated with which interpretation?

- (A) Charmakar-linked marriage entry carrying descendants forward
- (B) movement and dushan route together
- (C) widowhood as lineage and social-history problem
- (D) Yavani daughter-line as route, not insult

୭୯୯. Which short source label best matches Case 88?

- (A) Param Brahman related line
- (B) widow-related late entry
- (C) Dasi marriage entry
- (D) ଧୱାର/ଘର; Param Brahman / Mahapatra

୭୯୦. Which reading should be rejected for Case 88?

- (A) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) It can be treated as a modern police report rather than a historical source.

୭୯୧. What does Case 88 help show about the final Dushan block?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

७९२. Case 89 in the final block is best associated with which interpretation?

- (A) ritual-status category touching Dushan grammar
- (B) closing case of boundary crossing and absorption pattern
- (C) inter-community route read historically
- (D) service/community-marked female-line route

७९३. Which short source label best matches Case 89?

- (A) २०३/I; Param Brahman / Mahapatra
- (B) late community-marked continuation
- (C) Dhivar Dasi connection
- (D) Yavani Daughter and the Daughter-Line

७९४. Which reading should be rejected for Case 89?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (D) It should be used to rank living families socially.

७९५. What does Case 89 help show about the final Dushan block?

- (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It allows the editor to invent missing names wherever the source is silent.

७९६. Case 90 in the final block is best associated with which interpretation?

- (A) Dasi-linked marriage route rather than sensational label
- (B) movement and dushan route together
- (C) service/community-marked female-line route
- (D) Param Brahman connection through mother-line and marriage route

७९७. Which short source label best matches Case 90?

- (A) Dasi marriage entry
- (B) late Dasi or service-linked continuation
- (C) २०२/I; Panuwa/Harhiam/Mandar sequence
- (D) वार्तिनी विधवा

७९८. Which reading should be rejected for Case 90?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Using the old label as a present-day accusation rather than explaining the relationship-route.

७९९. What does Case 90 help show about the final Dushan block?

- (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

८००. Case 91 in the final block is best associated with which interpretation?

- (A) unknown mother attached to Bootan within a long mool-route chain
- (B) ritual-status category connected with late cases
- (C) mother-line uncertainty in late cases
- (D) Dasi-linked marriage route rather than sensational label

८०१. Which short source label best matches Case 91?

- (A) unknown maternal-line continuation
- (B) २०४/II; Batuk-mata agyat
- (C) Param Brahman / Mahapatra continuation
- (D) late Dasi or service-linked continuation

८०२. Which reading should be rejected for Case 91?

- (A) It treats every place-name as a simple birthplace.
- (B) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

८०३. What does Case 91 help show about the final Dushan block?

- (A) It proves that women are irrelevant to lineage memory.
- (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (C) It treats every place-name as a simple birthplace.
- (D) It can be treated as a modern police report rather than a historical source.

८०४. Case 92 in the final block is best associated with which interpretation?

- (A) movement and dushan route together
- (B) service-memory category inside lineage route
- (C) ritual rank and relation route combined
- (D) widowhood as lineage and social-history problem

८०५. Which short source label best matches Case 92?

- (A) २०४/II; Batuk-mata agyat
- (B) २०३/II; Giru-vivah Hirua Charmakarin
- (C) western-origin or migration-linked case
- (D) २०२/I; Panuwa/Harhiam/Mandar sequence

८०६. Which reading should be rejected for Case 92?

- (A) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

८०७. What does Case 92 help show about the final Dushan block?

- (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be used to rank living families socially.

८०८. Case 93 in the final block is best associated with which interpretation?

- (A) widowhood as lineage and social-history problem
- (B) old label plus generation-distance
- (C) inter-community route read historically
- (D) boundary crossing with descendant memory

८०९. Which short source label best matches Case 93?

- (A) unknown maternal-line continuation
- (B) community-marked late route
- (C) Dhivar Dasi connection
- (D) Yavani-linked route

८१०. Which reading should be rejected for Case 93?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Using the old label as a present-day accusation rather than explaining the relationship-route.

८११. What does Case 93 help show about the final Dushan block?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (C) It treats every place-name as a simple birthplace.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

८१२. Case 94 in the final block is best associated with which interpretation?

- (A) unknown mother marker in a late cluster
- (B) boundary crossing with descendant memory
- (C) widow-related category requiring humane reading
- (D) widowhood as lineage and social-history problem

८१३. Which short source label best matches Case 94?

- (A) वार्तिनी विधवा
- (B) २०२/I; Panuwa/Harhiam/Mandar sequence
- (C) २०३/I; Param Brahman / Mahapatra
- (D) Dasi marriage entry

८१४. Which reading should be rejected for Case 94?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) Using the old label as a present-day accusation rather than explaining the relationship-route.

८१५. What does Case 94 help show about the final Dushan block?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.

၆၃၆. Case 95 in the final block is best associated with which interpretation?

- (A) movement and dushan route together
- (B) ritual-status category connected with late cases
- (C) service-memory category inside lineage route
- (D) inter-community route read historically

၆၃၇. Which short source label best matches Case 95?

- (A) late Dasi or service-linked continuation
- (B) ၃၀၃/I; Param Brahman / Mahapatra
- (C) ၃၀၃/II; Giru-vivah Hirua Charmakarin
- (D) ၃၀၃/I; Panuwa/Harhiam/Mandar sequence

၆၃၈. Which reading should be rejected for Case 95?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Using the old label as a present-day accusation rather than explaining the relationship-route.

၆၃၉. What does Case 95 help show about the final Dushan block?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

၆၄၀. Case 96 in the final block is best associated with which interpretation?

- (A) branch memory and migration in the Mandar-Alay-Jalay-Singhashram cluster
- (B) Dasi-linked marriage route rather than sensational label
- (C) Charmakar-linked marriage entry carrying descendants forward
- (D) old label plus generation-distance

၆၄၁. Which short source label best matches Case 96?

- (A) late community-marked continuation
- (B) widow-related late entry
- (C) community-marked late route
- (D) Dhivar Dasi connection

၆၄၂. Which reading should be rejected for Case 96?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It allows the editor to invent missing names wherever the source is silent.

၆၄၃. What does Case 96 help show about the final Dushan block?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.

୯୨୪. Case 97 in the final block is best associated with which interpretation?

- (A) closing case of boundary crossing and absorption pattern
- (B) boundary crossing with descendant memory
- (C) prohibited relationship category appearing in the late block
- (D) Yavani daughter-line as route, not insult

୯୨୫. Which short source label best matches Case 97?

- (A) late community-marked continuation
- (B) final late-table entry
- (C) unknown maternal-line continuation
- (D) ୨୦୨/I; Panuwa/Harhiam/Mandar sequence

୯୨୬. Which reading should be rejected for Case 97?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Using the old label as a present-day accusation rather than explaining the relationship-route.
- (D) It treats every place-name as a simple birthplace.

୯୨୭. What does Case 97 help show about the final Dushan block?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that women are irrelevant to lineage memory.

୯୨୮. Chapter 21, “Entry-by-Entry Decoding: Cases 76–97,” is best associated with which focus?

- (A) final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes
- (B) memory, forgetting, stigma, absorption, hierarchy and reform
- (C) second block from unknownness to named women and Gangesha
- (D) female-line and dependency categories

୯୨୯. Which chapter title matches Chapter 21?

- (A) Entry-by-Entry Decoding: Cases 76–97
- (B) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (C) Muslim and Yavani Connections
- (D) Conclusion: Dushan Panji as Mithila’s Difficult Truth

୯୩୦. Why is Chapter 21 necessary before the volume’s conclusion?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Because it contributes final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes to the overall reading of Dushan Panji as difficult social history.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

୯୩୧. Which research behavior best applies the lesson of Chapter 21, “Entry-by-Entry Decoding: Cases 76–97”?

- (A) Use final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes to read difficult entries through evidence, route, and context.
- (B) Ignore the chapter and judge entries by old labels alone.
- (C) Use the chapter title as catalogue trivia and avoid the argument.
- (D) Replace the source vocabulary with a modern accusation.

८३३. Which behavior would most clearly betray Chapter 21, “Entry-by-Entry Decoding: Cases 76–97”?

- (A) Using final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes to clarify a route.
- (B) Separating source evidence from modern interpretation.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Keeping old source terms visible with explanation.

12. Generational Absorption, Vamshavali, Up-Tip, Hierarchy, Preservation

८३३. Which explanation best fits “The “Sixth Generation” Question”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Dushan may fade across time, distance, descent, accepted marriages, and social absorption.

८३४. Which question does “The “Sixth Generation” Question” help answer?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) How should difficult Panji evidence be interpreted after the case entries are decoded?
- (D) It proves that old source labels should be repeated as present-day insults.

८३५. Which distortion should be avoided when reading “The “Sixth Generation” Question”?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.

८३६. What is the most practical use of “The “Sixth Generation” Question” for a reader?

- (A) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be read as a loose list of names without relationship-routes.

८३७. Which explanation best fits “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank”?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Terms of office, learning, title, and rank explain how status enters lineage memory.

८३८. Which question does “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank” help answer?

- (A) It should be used to rank living families socially.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It treats every place-name as a simple birthplace.
- (D) How should difficult Panji evidence be interpreted after the case entries are decoded?

८३९. Which distortion should be avoided when reading “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank”?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It treats every place-name as a simple birthplace.
- (D) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.

๘๘๐. What is the most practical use of “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank” for a reader?

- (A) It should be used to rank living families socially.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

๘๘๑. Which explanation best fits “Biji Purush and Vamshavali Logic”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Root-person and Vamshavali structures explain how lines are anchored and extended.
- (D) It should be used to rank living families socially.

๘๘๒. Which question does “Biji Purush and Vamshavali Logic” help answer?

- (A) How should difficult Panji evidence be interpreted after the case entries are decoded?
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) It should be read as a loose list of names without relationship-routes.

๘๘๓. Which distortion should be avoided when reading “Biji Purush and Vamshavali Logic”?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It treats every place-name as a simple birthplace.

๘๘๔. What is the most practical use of “Biji Purush and Vamshavali Logic” for a reader?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (D) It should be read as a loose list of names without relationship-routes.

๘๘๕. Which explanation best fits “Up-Tip and Nagaram”?

- (A) It should be used to rank living families socially.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Regional branching and cross-linked notes show that Panji material moves across sections.

๘๘๖. Which question does “Up-Tip and Nagaram” help answer?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) How should difficult Panji evidence be interpreted after the case entries are decoded?
- (C) It should be used to rank living families socially.
- (D) It can be treated as a modern police report rather than a historical source.

๘๘๗. Which distortion should be avoided when reading “Up-Tip and Nagaram”?

- (A) It should be used to rank living families socially.
- (B) It treats every place-name as a simple birthplace.
- (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.
- (D) It should be read as a loose list of names without relationship-routes.

८४८. What is the most practical use of “Up-Tip and Nagaram” for a reader?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (D) It should be read as a loose list of names without relationship-routes.

८४९. Which explanation best fits “Pachhwari Par System”?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It treats every place-name as a simple birthplace.
- (D) A regional branch system that must be read through place, migration, and memory.

८५०. Which question does “Pachhwari Par System” help answer?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It treats every place-name as a simple birthplace.
- (C) It proves that women are irrelevant to lineage memory.
- (D) How should difficult Panji evidence be interpreted after the case entries are decoded?

८५१. Which distortion should be avoided when reading “Pachhwari Par System”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.

८५२. What is the most practical use of “Pachhwari Par System” for a reader?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.

८५३. Which explanation best fits “Panji, Hierarchy, and Social Damage”?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) The archive preserved order but also hierarchy, anxiety, child marriage, widowhood, and social damage.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

८५४. Which question does “Panji, Hierarchy, and Social Damage” help answer?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) How should difficult Panji evidence be interpreted after the case entries are decoded?

८५५. Which distortion should be avoided when reading “Panji, Hierarchy, and Social Damage”?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.
- (D) It proves that women are irrelevant to lineage memory.

८५६. What is the most practical use of “Panji, Hierarchy, and Social Damage” for a reader?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.

८५७. Which explanation best fits “Plagiarism, Ownership, and Panji Knowledge”?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Panji knowledge raises questions of source ownership, transcription, and responsible use.
- (C) It treats every place-name as a simple birthplace.
- (D) It can be treated as a modern police report rather than a historical source.

८५८. Which question does “Plagiarism, Ownership, and Panji Knowledge” help answer?

- (A) How should difficult Panji evidence be interpreted after the case entries are decoded?
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It proves that women are irrelevant to lineage memory.

८५९. Which distortion should be avoided when reading “Plagiarism, Ownership, and Panji Knowledge”?

- (A) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

८६०. What is the most practical use of “Plagiarism, Ownership, and Panji Knowledge” for a reader?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

८६१. Which explanation best fits “Tirhuta, Devanagari, Scan Copies, and Preservation”?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Script, image, transliteration, and explanation are all parts of preservation.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

८६२. Which question does “Tirhuta, Devanagari, Scan Copies, and Preservation” help answer?

- (A) It proves that women are irrelevant to lineage memory.
- (B) How should difficult Panji evidence be interpreted after the case entries are decoded?
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It can be treated as a modern police report rather than a historical source.

८६३. Which distortion should be avoided when reading “Tirhuta, Devanagari, Scan Copies, and Preservation”?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.
- (D) It allows the editor to invent missing names wherever the source is silent.

८६४. What is the most practical use of “Tirhuta, Devanagari, Scan Copies, and Preservation” for a reader?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (D) It treats every place-name as a simple birthplace.

८६५. Which explanation best fits “How to Read Dushan Panji Today”?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It treats every place-name as a simple birthplace.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Modern reading must preserve evidence while refusing humiliation and caste/community weaponization.

८६६. Which question does “How to Read Dushan Panji Today” help answer?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) How should difficult Panji evidence be interpreted after the case entries are decoded?
- (D) It should be used to rank living families socially.

८६७. Which distortion should be avoided when reading “How to Read Dushan Panji Today”?

- (A) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

८६८. What is the most practical use of “How to Read Dushan Panji Today” for a reader?

- (A) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It can be treated as a modern police report rather than a historical source.

८६९. Which explanation best fits “Dushan Panji as Mithila’s Difficult Truth”?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) The conclusion holds together rigidity and flexibility, stigma and absorption, hierarchy and reform, memory and forgetting.

८७०. Which question does “Dushan Panji as Mithila’s Difficult Truth” help answer?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) How should difficult Panji evidence be interpreted after the case entries are decoded?

८७१. Which distortion should be avoided when reading “Dushan Panji as Mithila’s Difficult Truth”?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be used to rank living families socially.
- (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.
- (D) It can be treated as a modern police report rather than a historical source.

୯୭୨. What is the most practical use of “Dushan Panji as Mithila’s Difficult Truth” for a reader?

- (A) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

୯୭୩. Chapter 22, “The “Sixth Generation” Question: When Does Dushan Fade?,” is best associated with which focus?

- (A) generation-distance and social absorption
- (B) generation distance and marriage-prohibition logic
- (C) widowhood and women’s social history
- (D) regional branch and cross-reference systems

୯୭୪. Which chapter title matches Chapter 22?

- (A) The “Sixth Generation” Question: When Does Dushan Fade?
- (B) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (C) Biji Purush and the Vamshavali Logic
- (D) Entry-by-Entry Decoding: Cases 76–97

୯୭୫. Why is Chapter 22 necessary before the volume’s conclusion?

- (A) Because it contributes generation-distance and social absorption to the overall reading of Dushan Panji as difficult social history.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

୯୭୬. Chapter 23, “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank,” is best associated with which focus?

- (A) vocabulary of rank, office, scholarship and social hierarchy
- (B) intellectual history and Dushan memory intersection
- (C) artisan/community links as evidence of boundary crossing
- (D) named women and hidden mothers

୯୭୭. Which chapter title matches Chapter 23?

- (A) The “Sixth Generation” Question: When Does Dushan Fade?
- (B) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank
- (C) Widowhood, Remarriage, and the Hidden Social History of Women
- (D) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown

୯୭୮. Why is Chapter 23 necessary before the volume’s conclusion?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Because it contributes vocabulary of rank, office, scholarship and social hierarchy to the overall reading of Dushan Panji as difficult social history.
- (C) It should be used to rank living families socially.
- (D) It treats every place-name as a simple birthplace.

୯୭୯. Chapter 24, “Biji Purush and the Vamshavali Logic,” is best associated with which focus?

- (A) how to read difficult records without weaponization
- (B) first block of Dushan cases and introductory patterns
- (C) root-person and Vamshavali reading
- (D) institutionalization of Panji authority and Panjika tradition

८८०. Which chapter title matches Chapter 24?

- (A) The Panji System before Fragmentation
- (B) Panji, Hierarchy, and Social Damage
- (C) Biji Purush and the Vamshavali Logic
- (D) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility

८८१. Why is Chapter 24 necessary before the volume's conclusion?

- (A) Because it contributes root-person and Vamshavali reading to the overall reading of Dushan Panji as difficult social history.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be read as a loose list of names without relationship-routes.

८८२. Chapter 25, "Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System," is best associated with which focus?

- (A) institutionalization of Panji authority and Panjekar tradition
- (B) named women and hidden mothers
- (C) case number, mool chain, route, category, and ethical reading
- (D) regional branch and cross-reference systems

८८३. Which chapter title matches Chapter 25?

- (A) Mool and Migration: How Villages Became Genealogical Memory
- (B) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (C) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (D) The Ethics of Decoding: Record, Stigma, and Historical Justice

८८४. Why is Chapter 25 necessary before the volume's conclusion?

- (A) It treats every place-name as a simple birthplace.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) Because it contributes regional branch and cross-reference systems to the overall reading of Dushan Panji as difficult social history.

८८५. Chapter 26, "Panji, Hierarchy, and Social Damage," is best associated with which focus?

- (A) script and source preservation
- (B) archive, hierarchy, Bikaua, child marriage, widowhood and reform limits
- (C) older unified Panji order before later branch and hierarchy development
- (D) intellectual history and Dushan memory intersection

८८६. Which chapter title matches Chapter 26?

- (A) Panji, Hierarchy, and Social Damage
- (B) Harisinghdev, the Panjikers, and the Official Beginning of the System
- (C) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (D) What Is Dushan Panji? The "Black Book" and the Meaning of Dushan

८८७. Why is Chapter 26 necessary before the volume's conclusion?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Because it contributes archive, hierarchy, Bikaua, child marriage, widowhood and reform limits to the overall reading of Dushan Panji as difficult social history.
- (D) It allows the editor to invent missing names wherever the source is silent.

८८८. Chapter 27, “Plagiarism, Ownership, and the Struggle over Panji Knowledge,” is best associated with which focus?

- (A) female-line and dependency categories
- (B) unknownness as formal source problem
- (C) ownership and misuse of Panji knowledge
- (D) root-person and Vamshavali reading

८८९. Which chapter title matches Chapter 27?

- (A) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (B) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (C) Plagiarism, Ownership, and the Struggle over Panji Knowledge
- (D) Panji, Hierarchy, and Social Damage

८९०. Why is Chapter 27 necessary before the volume’s conclusion?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) Because it contributes ownership and misuse of Panji knowledge to the overall reading of Dushan Panji as difficult social history.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It can be treated as a modern police report rather than a historical source.

८९१. Chapter 28, “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem,” is best associated with which focus?

- (A) first block of Dushan cases and introductory patterns
- (B) memory, forgetting, stigma, absorption, hierarchy and reform
- (C) script and source preservation
- (D) generation-distance and social absorption

८९२. Which chapter title matches Chapter 28?

- (A) Mool and Migration: How Villages Became Genealogical Memory
- (B) How to Read Dushan Panji Today
- (C) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (D) The “Sixth Generation” Question: When Does Dushan Fade?

८९३. Why is Chapter 28 necessary before the volume’s conclusion?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) Because it contributes script and source preservation to the overall reading of Dushan Panji as difficult social history.

८९४. Chapter 29, “How to Read Dushan Panji Today,” is best associated with which focus?

- (A) archive, hierarchy, Bikaua, child marriage, widowhood and reform limits
- (B) modern ethical use and research discipline
- (C) vocabulary of rank, office, scholarship and social hierarchy
- (D) final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes

८९५. Which chapter title matches Chapter 29?

- (A) Entry-by-Entry Decoding: Cases 1–25
- (B) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (C) How to Read Dushan Panji Today
- (D) Biji Purush and the Vamshavali Logic

୯୯୬. Why is Chapter 29 necessary before the volume’s conclusion?

- (A) Because it contributes modern ethical use and research discipline to the overall reading of Dushan Panji as difficult social history.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It treats every place-name as a simple birthplace.
- (D) It proves that old source labels should be repeated as present-day insults.

୯୯୭. Chapter 30, “Conclusion: Dushan Panji as Mithila’s Difficult Truth,” is best associated with which focus?

- (A) sevenfold Panji system and Panji as civilizational archive
- (B) named women and hidden mothers
- (C) memory, forgetting, stigma, absorption, hierarchy and reform
- (D) ownership and misuse of Panji knowledge

୯୯୮. Which chapter title matches Chapter 30?

- (A) Mool and Migration: How Villages Became Genealogical Memory
- (B) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (C) Devadasi, Dasi, and Female-Line Memory
- (D) Dalit and Artisan Connections in Dushan Panji

୯୯୯. Why is Chapter 30 necessary before the volume’s conclusion?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be used to rank living families socially.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Because it contributes memory, forgetting, stigma, absorption, hierarchy and reform to the overall reading of Dushan Panji as difficult social history.

୯୦୦. Which research behavior best applies the lesson of Chapter 22, “The “Sixth Generation” Question: When Does Dushan Fade?”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Ignore the chapter and judge entries by old labels alone.
- (C) Use generation-distance and social absorption to read difficult entries through evidence, route, and context.
- (D) Replace the source vocabulary with a modern accusation.

୯୦୧. Which behavior would most clearly betray Chapter 22, “The “Sixth Generation” Question: When Does Dushan Fade?”?

- (A) Using generation-distance and social absorption to clarify a route.
- (B) Separating source evidence from modern interpretation.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Keeping old source terms visible with explanation.

୯୦୨. Which research behavior best applies the lesson of Chapter 23, “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank”?

- (A) Use vocabulary of rank, office, scholarship and social hierarchy to read difficult entries through evidence, route, and context.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Use the chapter title as catalogue trivia and avoid the argument.

୨୦୩. Which behavior would most clearly betray Chapter 23, “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank”?

- (A) Using vocabulary of rank, office, scholarship and social hierarchy to clarify a route.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Separating source evidence from modern interpretation.
- (D) Keeping old source terms visible with explanation.

୨୦୪. Which research behavior best applies the lesson of Chapter 24, “Biji Purush and the Vamshavali Logic”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Use root-person and Vamshavali reading to read difficult entries through evidence, route, and context.
- (C) Replace the source vocabulary with a modern accusation.
- (D) Ignore the chapter and judge entries by old labels alone.

୨୦୫. Which behavior would most clearly betray Chapter 24, “Biji Purush and the Vamshavali Logic”?

- (A) Keeping old source terms visible with explanation.
- (B) Separating source evidence from modern interpretation.
- (C) Using root-person and Vamshavali reading to clarify a route.
- (D) Using the chapter to rank or shame living descendants instead of understanding the source.

୨୦୬. Which research behavior best applies the lesson of Chapter 25, “Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System”?

- (A) Replace the source vocabulary with a modern accusation.
- (B) Ignore the chapter and judge entries by old labels alone.
- (C) Use the chapter title as catalogue trivia and avoid the argument.
- (D) Use regional branch and cross-reference systems to read difficult entries through evidence, route, and context.

୨୦୭. Which behavior would most clearly betray Chapter 25, “Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System”?

- (A) Separating source evidence from modern interpretation.
- (B) Using the chapter to rank or shame living descendants instead of understanding the source.
- (C) Keeping old source terms visible with explanation.
- (D) Using regional branch and cross-reference systems to clarify a route.

୨୦୮. Which research behavior best applies the lesson of Chapter 26, “Panji, Hierarchy, and Social Damage”?

- (A) Ignore the chapter and judge entries by old labels alone.
- (B) Use the chapter title as catalogue trivia and avoid the argument.
- (C) Replace the source vocabulary with a modern accusation.
- (D) Use archive, hierarchy, Bikaua, child marriage, widowhood and reform limits to read difficult entries through evidence, route, and context.

୨୦୯. Which behavior would most clearly betray Chapter 26, “Panji, Hierarchy, and Social Damage”?

- (A) Separating source evidence from modern interpretation.
- (B) Keeping old source terms visible with explanation.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Using archive, hierarchy, Bikaua, child marriage, widowhood and reform limits to clarify a route.

११०. Which research behavior best applies the lesson of Chapter 27, “Plagiarism, Ownership, and the Struggle over Panji Knowledge”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Ignore the chapter and judge entries by old labels alone.
- (C) Use ownership and misuse of Panji knowledge to read difficult entries through evidence, route, and context.
- (D) Replace the source vocabulary with a modern accusation.

१११. Which behavior would most clearly betray Chapter 27, “Plagiarism, Ownership, and the Struggle over Panji Knowledge”?

- (A) Using ownership and misuse of Panji knowledge to clarify a route.
- (B) Separating source evidence from modern interpretation.
- (C) Keeping old source terms visible with explanation.
- (D) Using the chapter to rank or shame living descendants instead of understanding the source.

११२. Which research behavior best applies the lesson of Chapter 28, “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Ignore the chapter and judge entries by old labels alone.
- (C) Replace the source vocabulary with a modern accusation.
- (D) Use script and source preservation to read difficult entries through evidence, route, and context.

११३. Which behavior would most clearly betray Chapter 28, “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem”?

- (A) Keeping old source terms visible with explanation.
- (B) Using script and source preservation to clarify a route.
- (C) Using the chapter to rank or shame living descendants instead of understanding the source.
- (D) Separating source evidence from modern interpretation.

११४. Which research behavior best applies the lesson of Chapter 29, “How to Read Dushan Panji Today”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Use modern ethical use and research discipline to read difficult entries through evidence, route, and context.
- (D) Ignore the chapter and judge entries by old labels alone.

११५. Which behavior would most clearly betray Chapter 29, “How to Read Dushan Panji Today”?

- (A) Using modern ethical use and research discipline to clarify a route.
- (B) Separating source evidence from modern interpretation.
- (C) Keeping old source terms visible with explanation.
- (D) Using the chapter to rank or shame living descendants instead of understanding the source.

११६. Which research behavior best applies the lesson of Chapter 30, “Conclusion: Dushan Panji as Mithila’s Difficult Truth”?

- (A) Use the chapter title as catalogue trivia and avoid the argument.
- (B) Replace the source vocabulary with a modern accusation.
- (C) Ignore the chapter and judge entries by old labels alone.
- (D) Use memory, forgetting, stigma, absorption, hierarchy and reform to read difficult entries through evidence, route, and context.

११७. Which behavior would most clearly betray Chapter 30, “Conclusion: Dushan Panji as Mithila’s Difficult Truth”?

- (A) Using the chapter to rank or shame living descendants instead of understanding the source.
- (B) Using memory, forgetting, stigma, absorption, hierarchy and reform to clarify a route.
- (C) Separating source evidence from modern interpretation.
- (D) Keeping old source terms visible with explanation.

13. Appendices A–K and Research Tools

११८. Which description best fits Appendix A — Glossary of Panji Terms?

- (A) how scholars and families should use the archive responsibly
- (B) mother-line, daughter-line, wife-line, descendant-line, migration, and community route indicators
- (C) अज्ञात, विधवा, यवनी, चर्मकारिणी, रजकी, and other socially sensitive source terms
- (D) Panji/Panjika, mool, shakha, gotra, patra, dushan, uthedh, and related technical terms

११९. Why is Appendix A — Glossary of Panji Terms important?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (D) It proves that old source labels should be repeated as present-day insults.

१२०. Which misuse would Appendix A — Glossary of Panji Terms help prevent?

- (A) Misreading a term, name, gotra, mool, case number, or source category without context.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

१२१. What should a researcher remember while using Appendix A — Glossary of Panji Terms?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) Index support does not remove the obligation to read the relationship-route and ethical context.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be used to rank living families socially.

१२२. Which description best fits Appendix B — Glossary of Social Terms Used in Dushan Panji?

- (A) mool and moolgram references such as माण्डर and दरिहरा as recurring memory nodes
- (B) named persons and women for cross-checking case and chapter references
- (C) source categories that require ethical and historical handling
- (D) अज्ञात, विधवा, यवनी, चर्मकारिणी, रजकी, and other socially sensitive source terms

१२३. Why is Appendix B — Glossary of Social Terms Used in Dushan Panji important?

- (A) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१२४. Which misuse would Appendix B — Glossary of Social Terms Used in Dushan Panji help prevent?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It treats every place-name as a simple birthplace.
- (D) Misreading a term, name, gotra, mool, case number, or source category without context.

१२५. What should a researcher remember while using Appendix B — Glossary of Social Terms Used in Dushan Panji?

- (A) It should be used to rank living families socially.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Index support does not remove the obligation to read the relationship-route and ethical context.
- (D) It treats every place-name as a simple birthplace.

१२६. Which description best fits Appendix C — Gotra and Pravara Table?

- (A) source categories that require ethical and historical handling
- (B) named persons and women for cross-checking case and chapter references
- (C) mool and moolgram references such as माण्डर and दरिहरा as recurring memory nodes
- (D) gotra-pravara pairings such as शाण्डिल्य with शाण्डिल्य, असित, देवल

१२७. Why is Appendix C — Gotra and Pravara Table important?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It turns the difficult archive into a checkable research tool instead of a loose set of claims.

१२८. Which misuse would Appendix C — Gotra and Pravara Table help prevent?

- (A) Misreading a term, name, gotra, mool, case number, or source category without context.
- (B) It should be used to rank living families socially.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

१२९. What should a researcher remember while using Appendix C — Gotra and Pravara Table?

- (A) It treats every place-name as a simple birthplace.
- (B) Index support does not remove the obligation to read the relationship-route and ethical context.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that women are irrelevant to lineage memory.

१३०. Which description best fits Appendix D — Mool and Moolgram Index?

- (A) अज्ञात, विधवा, यवनी, चर्मकारिणी, रजकी, and other socially sensitive source terms
- (B) source categories that require ethical and historical handling
- (C) Dushan Panji must never be used to attack, shame, rank, or injure living descendants
- (D) mool and moolgram references such as माण्डर and दरिहरा as recurring memory nodes

१३१. Why is Appendix D — Mool and Moolgram Index important?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that women are irrelevant to lineage memory.

१३२. Which misuse would Appendix D — Mool and Moolgram Index help prevent?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It treats every place-name as a simple birthplace.
- (D) Misreading a term, name, gotra, mool, case number, or source category without context.

९३३. What should a researcher remember while using Appendix D — Mool and Moolgram Index?

- (A) It should be used to rank living families socially.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It treats every place-name as a simple birthplace.
- (D) Index support does not remove the obligation to read the relationship-route and ethical context.

९३४. Which description best fits Appendix E — Principal Names Index?

- (A) mool and moolgram references such as माण्डर and दरिहरा as recurring memory nodes
- (B) named persons and women for cross-checking case and chapter references
- (C) how scholars and families should use the archive responsibly
- (D) Panji/Panjika, mool, shakha, gotra, patra, dushan, uthedh, and related technical terms

९३५. Why is Appendix E — Principal Names Index important?

- (A) It should be used to rank living families socially.
- (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

९३६. Which misuse would Appendix E — Principal Names Index help prevent?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Misreading a term, name, gotra, mool, case number, or source category without context.
- (D) It should be used to rank living families socially.

९३७. What should a researcher remember while using Appendix E — Principal Names Index?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Index support does not remove the obligation to read the relationship-route and ethical context.
- (D) It proves that women are irrelevant to lineage memory.

९३८. Which description best fits Appendix F — Community and Category Index?

- (A) source categories that require ethical and historical handling
- (B) Dushan Panji must never be used to attack, shame, rank, or injure living descendants
- (C) Tirhuta/Mithilakshar, Devanagari, scan copies, and transcription preservation
- (D) mother-line, daughter-line, wife-line, descendant-line, migration, and community route indicators

९३९. Why is Appendix F — Community and Category Index important?

- (A) It treats every place-name as a simple birthplace.
- (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that women are irrelevant to lineage memory.

९४०. Which misuse would Appendix F — Community and Category Index help prevent?

- (A) It should be used to rank living families socially.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Misreading a term, name, gotra, mool, case number, or source category without context.

୯୪୧. What should a researcher remember while using Appendix F — Community and Category Index?

- (A) It treats every place-name as a simple birthplace.
- (B) Index support does not remove the obligation to read the relationship-route and ethical context.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be read as a loose list of names without relationship-routes.

୯୪୨. Which description best fits Appendix G — Case Number Quick Guide?

- (A) source categories that require ethical and historical handling
- (B) fast orientation to the 97 Dushan cases
- (C) Dushan Panji must never be used to attack, shame, rank, or injure living descendants
- (D) how scholars and families should use the archive responsibly

୯୪୩. Why is Appendix G — Case Number Quick Guide important?

- (A) It treats every place-name as a simple birthplace.
- (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It allows the editor to invent missing names wherever the source is silent.

୯୪୪. Which misuse would Appendix G — Case Number Quick Guide help prevent?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Misreading a term, name, gotra, mool, case number, or source category without context.

୯୪୫. What should a researcher remember while using Appendix G — Case Number Quick Guide?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Index support does not remove the obligation to read the relationship-route and ethical context.
- (D) It proves that women are irrelevant to lineage memory.

୯୪୬. Which description best fits Appendix H — Relationship-Route Guide?

- (A) mother-line, daughter-line, wife-line, descendant-line, migration, and community route indicators
- (B) Panji/Panjika, mool, shakha, gotra, patra, dushan, uthedh, and related technical terms
- (C) how scholars and families should use the archive responsibly
- (D) Dushan Panji must never be used to attack, shame, rank, or injure living descendants

୯୪୭. Why is Appendix H — Relationship-Route Guide important?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (D) It should be used to rank living families socially.

୯୪୮. Which misuse would Appendix H — Relationship-Route Guide help prevent?

- (A) Misreading a term, name, gotra, mool, case number, or source category without context.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that women are irrelevant to lineage memory.

१४९. What should a researcher remember while using Appendix H — Relationship-Route Guide?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Index support does not remove the obligation to read the relationship-route and ethical context.
- (D) It should be used to rank living families socially.

१५०. Which description best fits Appendix I — Preservation and Script Note?

- (A) Panji/Panjika, mool, shakha, gotra, patra, dushan, uthedh, and related technical terms
- (B) Tirhuta/Mithilakshar, Devanagari, scan copies, and transcription preservation
- (C) mother-line, daughter-line, wife-line, descendant-line, migration, and community route indicators
- (D) Dushan Panji must never be used to attack, shame, rank, or injure living descendants

१५१. Why is Appendix I — Preservation and Script Note important?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It can be treated as a modern police report rather than a historical source.

१५२. Which misuse would Appendix I — Preservation and Script Note help prevent?

- (A) Misreading a term, name, gotra, mool, case number, or source category without context.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

१५३. What should a researcher remember while using Appendix I — Preservation and Script Note?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It treats every place-name as a simple birthplace.
- (D) Index support does not remove the obligation to read the relationship-route and ethical context.

१५४. Which description best fits Appendix J — Research Use Note?

- (A) mool and moolgram references such as माण्डर and दरिहरा as recurring memory nodes
- (B) named persons and women for cross-checking case and chapter references
- (C) अज्ञात, विधवा, यवनी, चर्मकारिणी, रजकी, and other socially sensitive source terms
- (D) how scholars and families should use the archive responsibly

१५५. Why is Appendix J — Research Use Note important?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It turns the difficult archive into a checkable research tool instead of a loose set of claims.

१५६. Which misuse would Appendix J — Research Use Note help prevent?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Misreading a term, name, gotra, mool, case number, or source category without context.

१५७. What should a researcher remember while using Appendix J — Research Use Note?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) Index support does not remove the obligation to read the relationship-route and ethical context.

१५८. Which description best fits Appendix K — Ethical Note for Descendants and Researchers?

- (A) Dushan Panji must never be used to attack, shame, rank, or injure living descendants
- (B) how scholars and families should use the archive responsibly
- (C) named persons and women for cross-checking case and chapter references
- (D) source categories that require ethical and historical handling

१५९. Why is Appendix K — Ethical Note for Descendants and Researchers important?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It turns the difficult archive into a checkable research tool instead of a loose set of claims.

१६०. Which misuse would Appendix K — Ethical Note for Descendants and Researchers help prevent?

- (A) Misreading a term, name, gotra, mool, case number, or source category without context.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

१६१. What should a researcher remember while using Appendix K — Ethical Note for Descendants and Researchers?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Index support does not remove the obligation to read the relationship-route and ethical context.
- (D) It should be read as a loose list of names without relationship-routes.

14. Integrated Videha Standard Practice Set

१६२. Which paired statement is correctly matched?

- (A) मातृक — price detail maternal-line marker
- (B) उतेढ़ — only a modern address sapinda/generational distance
- (C) दूषण — unrelated to rupture or socially charged lineage event
- (D) दूषण — rupture or socially charged lineage event; उतेढ़ — sapinda/generational distance

१६३. Which set contains only source-faithful matches?

- (A) अज्ञात — unknown or socially unresolved; मातृक — maternal-line marker; उतेढ़ — sapinda/generational distance; दूषण — rupture or socially charged lineage event
- (B) surname — full identity; village — always birthplace; label — accusation; case — gossip
- (C) दूषण — rupture or socially charged lineage event; publisher — central genealogical route; price — ethical method
- (D) दूषण — rupture or socially charged lineage event; उतेढ़ — sapinda/generational distance; मातृक — maternal-line marker; अज्ञात — unknown or socially unresolved

१६४. Which statement is not correct according to the volume's method?

- (A) Source terms must be preserved but not weaponized.
- (B) Dushan entries must be read through case number and relationship-route.
- (C) Dushan Panji should be read as a list of evil people.
- (D) Women's routes can be central to lineage memory.

१६५. Why is the following statement unsafe: “Dushan Panji should be read as a list of evil people.”

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It treats every place-name as a simple birthplace.
- (D) It is a difficult register of rupture, route, and social history, not a list for condemnation.

१६६. Why is the following statement unsafe: “Every old community label may be used as a modern social judgment.”

- (A) It should be used to rank living families socially.
- (B) Old labels are archival categories that require humane interpretation.
- (C) It treats every place-name as a simple birthplace.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१६७. Why is the following statement unsafe: “A surname alone determines marriage eligibility.”

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be used to rank living families socially.
- (D) Mool, gotra, father, maternal line, village, and relation-route also matter.

१६८. Why is the following statement unsafe: “Women’s names are decorative in Dushan cases.”

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Women often carry crucial mother, daughter, wife, widow, and named-line routes.
- (D) It treats every place-name as a simple birthplace.

१६९. Why is the following statement unsafe: “The Dushan table should be read before learning the larger Panji system.”

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) The book prepares the reader through Panji grammar before case decoding.

१७०. Why is the following statement unsafe: “Dotted passages should be completed by guesswork.”

- (A) Uncertain or damaged passages must remain marked as uncertain.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

१७१. Why is the following statement unsafe: “Generational absorption erases the source record.”

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It treats every place-name as a simple birthplace.
- (C) It changes social meaning but does not erase the historical record.
- (D) It should be used to rank living families socially.

१७२. Why is the following statement unsafe: “Tirhuta preservation is unnecessary once a Devanagari transcript exists.”

- (A) The script layer, image source, and explanation should remain linked.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be read as a loose list of names without relationship-routes.

୧୭୩. Why is the following statement unsafe: “The 97 cases form a single undifferentiated category.”

- (A) It should be used to rank living families socially.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) They include unknownness, women, widowhood, communities, ritual status, migration, and absorption.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

୧୭୪. Why is the following statement unsafe: “The archive must be either worshipped or dismissed.”

- (A) It proves that women are irrelevant to lineage memory.
- (B) The volume reads the archive as both memory system and source of hierarchy/social damage.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

୧୭୫. Which sequence best represents ethical case reading?

- (A) state social meaning without weaponization → identify mool, maternal, marital, or community chain → identify names and relationship-route → transcribe/paraphrase without exaggeration
- (B) transcribe/paraphrase without exaggeration → identify names and relationship-route → identify mool, maternal, marital, or community chain → state social meaning without weaponization
- (C) publisher → price → printer → cover
- (D) transcribe/paraphrase without exaggeration → moral verdict → source omitted → descendants ranked

୧୭୬. What is the purpose of following the sequence for ethical case reading?

- (A) It should be used to rank living families socially.
- (B) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

୧୭୭. Which sequence best represents preparation before cases?

- (A) Panji system → ethical method → gotra-mool apparatus → method for entries 1–97
- (B) publisher → price → printer → cover
- (C) Panji system → moral verdict → source omitted → descendants ranked
- (D) method for entries 1–97 → gotra-mool apparatus → ethical method → Panji system

୧୭୮. What is the purpose of following the sequence for preparation before cases?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It treats every place-name as a simple birthplace.

୧୭୯. Which sequence best represents case blocks?

- (A) Cases 1–25 → moral verdict → source omitted → descendants ranked
- (B) publisher → price → printer → cover
- (C) Cases 76–97 → Cases 51–75 → Cases 26–50 → Cases 1–25
- (D) Cases 1–25 → Cases 26–50 → Cases 51–75 → Cases 76–97

୧୮୦. What is the purpose of following the sequence for case blocks?

- (A) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be used to rank living families socially.

१८१. Which sequence best represents reading a Dushan term?

- (A) preserve source word → identify route → locate generation-distance → interpret historically and humanely
- (B) publisher → price → printer → cover
- (C) preserve source word → moral verdict → source omitted → descendants ranked
- (D) interpret historically and humanely → locate generation-distance → identify route → preserve source word

१८२. What is the purpose of following the sequence for reading a Dushan term?

- (A) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It proves that women are irrelevant to lineage memory.

१८३. Which sequence best represents preservation method?

- (A) publisher → price → printer → cover
- (B) explanatory interpretation → case/folio reference → Devanagari transliteration → source image or script layer
- (C) source image or script layer → moral verdict → source omitted → descendants ranked
- (D) source image or script layer → Devanagari transliteration → case/folio reference → explanatory interpretation

१८४. What is the purpose of following the sequence for preservation method?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.
- (D) It can be treated as a modern police report rather than a historical source.

१८५. Which sequence best represents from rupture to absorption?

- (A) social event → moral verdict → source omitted → descendants ranked
- (B) publisher → price → printer → cover
- (C) social event → source marking → descendant continuation → distance and accepted marriage → changed social meaning
- (D) changed social meaning → distance and accepted marriage → descendant continuation → source marking → social event

१८६. What is the purpose of following the sequence for from rupture to absorption?

- (A) It should be used to rank living families socially.
- (B) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It allows the editor to invent missing names wherever the source is silent.

१८७. What is the danger of isolating मातृक from देखू?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) The case may be turned into stigma or false certainty instead of a structured historical record.

१८८. What is the danger of isolating मातृक from चर्मकारिणी?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१८९. Why is the combination of मातृक and गोत्र historically important?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be read as a loose list of names without relationship-routes.

१९०. If an entry contains मातृक and यवनी, what should the reader do first?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (D) It can be treated as a modern police report rather than a historical source.

१९१. What is the danger of isolating अज्ञात from गुरुपत्नी?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It treats every place-name as a simple birthplace.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It allows the editor to invent missing names wherever the source is silent.

१९२. What is the danger of isolating अज्ञात from मूल?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It treats every place-name as a simple birthplace.
- (C) The case may be turned into stigma or false certainty instead of a structured historical record.
- (D) It should be used to rank living families socially.

१९३. Why is the combination of अज्ञात and चर्मकारिणी historically important?

- (A) It should be used to rank living families socially.
- (B) It treats every place-name as a simple birthplace.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It should be read as a loose list of names without relationship-routes.

१९४. Why is the combination of अज्ञात and देखू historically important?

- (A) It treats every place-name as a simple birthplace.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.

१९५. If an entry contains विधवा and पूर्वपरिचय, what should the reader do first?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (C) It should be used to rank living families socially.
- (D) It should be read as a loose list of names without relationship-routes.

१९६. Which interpretation best fits an entry where विधवा appears with उतेढ़?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.

९९७. Why is the combination of विधवा and मूल historically important?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It treats every place-name as a simple birthplace.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It proves that old source labels should be repeated as present-day insults.

९९८. Why is the combination of विधवा and दौहित्र historically important?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It treats every place-name as a simple birthplace.

९९९. Why is the combination of यवनी and देखू historically important?

- (A) It treats every place-name as a simple birthplace.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be read as a loose list of names without relationship-routes.

१०००. Which interpretation best fits an entry where यवनी appears with गुरुपत्नी?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It allows the editor to invent missing names wherever the source is silent.

१००१. Which interpretation best fits an entry where यवनी appears with निषिद्धकुल?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (D) It proves that old source labels should be repeated as present-day insults.

१००२. If an entry contains यवनी and मातृक, what should the reader do first?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (D) It should be read as a loose list of names without relationship-routes.

१००३. Why is the combination of देवदासी and महापात्र historically important?

- (A) It should be used to rank living families socially.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It can be treated as a modern police report rather than a historical source.

१००४. Which interpretation best fits an entry where देवदासी appears with विधवा?

- (A) It proves that women are irrelevant to lineage memory.
- (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It allows the editor to invent missing names wherever the source is silent.

१००५. What is the danger of isolating देवदासी from मूलग्राम?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) The case may be turned into stigma or false certainty instead of a structured historical record.
- (C) It treats every place-name as a simple birthplace.
- (D) It should be read as a loose list of names without relationship-routes.

१००६. Why is the combination of देवदासी and सुता historically important?

- (A) It should be used to rank living families socially.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It should be read as a loose list of names without relationship-routes.

१००७. What is the danger of isolating दासी from पूर्वपरिचय?

- (A) It treats every place-name as a simple birthplace.
- (B) The case may be turned into stigma or false certainty instead of a structured historical record.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

१००८. If an entry contains दासी and उत्तेढ़, what should the reader do first?

- (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It proves that women are irrelevant to lineage memory.

१००९. If an entry contains दासी and मूल, what should the reader do first?

- (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

१०१०. What is the danger of isolating दासी from गोत्र?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The case may be turned into stigma or false certainty instead of a structured historical record.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१०११. If an entry contains रजकी and देखू, what should the reader do first?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (D) It proves that old source labels should be repeated as present-day insults.

१०१२. What is the danger of isolating रजकी from महापात्र?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It treats every place-name as a simple birthplace.

१०१३. Which interpretation best fits an entry where रजकी appears with गोत्र?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It treats every place-name as a simple birthplace.

१०१४. What is the danger of isolating रजकी from सुता?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) The case may be turned into stigma or false certainty instead of a structured historical record.
- (D) It allows the editor to invent missing names wherever the source is silent.

१०१५. Which interpretation best fits an entry where चर्मकारिणी appears with विधवा?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that old source labels should be repeated as present-day insults.

१०१६. Which interpretation best fits an entry where चर्मकारिणी appears with अज्ञात?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.

१०१७. Which interpretation best fits an entry where चर्मकारिणी appears with महापात्र?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (D) It proves that women are irrelevant to lineage memory.

१०१८. Why is the combination of चर्मकारिणी and सुता historically important?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It treats every place-name as a simple birthplace.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It proves that women are irrelevant to lineage memory.

१०१९. Why is the combination of दौहित्र and पूर्वपरिचय historically important?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

१०२०. What is the danger of isolating दौहित्र from देखू?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that women are irrelevant to lineage memory.
- (C) The case may be turned into stigma or false certainty instead of a structured historical record.
- (D) It proves that old source labels should be repeated as present-day insults.

१०२१. Which interpretation best fits an entry where दौहित्र appears with सुता?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It treats every place-name as a simple birthplace.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.

१०२२. Why is the combination of दौहित्र and मूल historically important?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

१०२३. What is the danger of isolating सुता from पथ-पतिता?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) It allows the editor to invent missing names wherever the source is silent.

१०२४. Which interpretation best fits an entry where सुता appears with विधवा?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be used to rank living families socially.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.

१०२५. What is the danger of isolating सुता from दौहित्र?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) The case may be turned into stigma or false certainty instead of a structured historical record.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१०२६. If an entry contains सुता and अस्वाजन्यपत्र, what should the reader do first?

- (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It should be used to rank living families socially.

१०२७. What is the danger of isolating मूल from चर्मकारिणी?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It should be used to rank living families socially.
- (D) It can be treated as a modern police report rather than a historical source.

१०२८. What is the danger of isolating मूल from विधवा?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) The case may be turned into stigma or false certainty instead of a structured historical record.
- (C) It treats every place-name as a simple birthplace.
- (D) It proves that old source labels should be repeated as present-day insults.

१०२९. Why is the combination of मूल and देवदासी historically important?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It treats every place-name as a simple birthplace.
- (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.

१०३०. Why is the combination of मूल and पथ-पतिता historically important?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

१०३१. What is the danger of isolating गोत्र from देवदासी?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) The case may be turned into stigma or false certainty instead of a structured historical record.

१०३२. Why is the combination of गोत्र and विधवा historically important?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that women are irrelevant to lineage memory.

१०३३. Why is the combination of गोत्र and पथ-पतिता historically important?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It treats every place-name as a simple birthplace.
- (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.

१०३४. Why is the combination of गोत्र and सुता historically important?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It should be used to rank living families socially.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१०३५. If an entry contains उतेढ़ and चर्मकारिणी, what should the reader do first?

- (A) It treats every place-name as a simple birthplace.
- (B) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

१०३६. Why is the combination of उतेढ़ and गुरुपत्नी historically important?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१०३७. What is the danger of isolating उतेढ़ from मूल?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) The case may be turned into stigma or false certainty instead of a structured historical record.

१०३८. Which interpretation best fits an entry where उतेढ़ appears with गोत्र?

- (A) It should be used to rank living families socially.
- (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be read as a loose list of names without relationship-routes.

१०३९. Why is the combination of अस्वाजन्यपत्र and सुता historically important?

- (A) It treats every place-name as a simple birthplace.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It should be used to rank living families socially.

१०४०. Which interpretation best fits an entry where अस्वाजन्यपत्र appears with दोहिर?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.

१०४१. If an entry contains अस्वाजन्यपत्र and मातृक, what should the reader do first?

- (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

१०४२. Why is the combination of अस्वाजन्यपत्र and मूलग्राम historically important?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.

१०४३. If an entry contains गुरुपत्नी and उतेढ़, what should the reader do first?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (D) It proves that old source labels should be repeated as present-day insults.

१०४४. What is the danger of isolating गुरुपत्नी from सुता?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It allows the editor to invent missing names wherever the source is silent.

१०४५. If an entry contains गुरुपत्नी and दैहित्र, what should the reader do first?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It should be used to rank living families socially.
- (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.

१०४६. Which interpretation best fits an entry where गुरुपत्नी appears with चर्मकारिणी?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.

१०४७. What is the danger of isolating निषिद्धकुल from यवनी?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

१०४८. If an entry contains निषिद्धकुल and गुरुपत्नी, what should the reader do first?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.

१०४९. Why is the combination of निषिद्धकुल and शेषांश historically important?

- (A) It should be used to rank living families socially.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

१०५०. Why is the combination of निषिद्धकुल and देखू historically important?

- (A) It should be used to rank living families socially.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.

१०५१. If an entry contains पथ-पतिता and चर्मकारिणी, what should the reader do first?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.

१०५२. What is the danger of isolating पथ-पतिता from देखू?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) The case may be turned into stigma or false certainty instead of a structured historical record.
- (D) It should be used to rank living families socially.

१०५३. If an entry contains पथ-पतिता and मातृक, what should the reader do first?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It should be used to rank living families socially.
- (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.

१०५४. If an entry contains पथ-पतिता and मूलग्राम, what should the reader do first?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (D) It should be read as a loose list of names without relationship-routes.

१०५५. What is the danger of isolating महापात्र from रजकी?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It treats every place-name as a simple birthplace.
- (D) It should be read as a loose list of names without relationship-routes.

१०५६. Which interpretation best fits an entry where महापात्र appears with सुता?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१०५७. Why is the combination of महापात्र and देवदासी historically important?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

१०५८. Why is the combination of महापात्र and देखू historically important?

- (A) It should be used to rank living families socially.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It allows the editor to invent missing names wherever the source is silent.

१०५९. If an entry contains मूलग्राम and अस्वाजन्यपत्र, what should the reader do first?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.
- (D) It should be used to rank living families socially.

१०६०. What is the danger of isolating मूलग्राम from सुता?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It treats every place-name as a simple birthplace.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

१०६१. Why is the combination of मूलग्राम and दौहित्र historically important?

- (A) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be used to rank living families socially.
- (D) It proves that old source labels should be repeated as present-day insults.

१०६२. If an entry contains मूलग्राम and मूल, what should the reader do first?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.

१०६३. Which interpretation best fits an entry where पूर्वपरिचय appears with मातृक?

- (A) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It should be read as a loose list of names without relationship-routes.

१०६४. Why is the combination of पूर्वपरिचय and देवदासी historically important?

- (A) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It can be treated as a modern police report rather than a historical source.

१०६५. What is the danger of isolating पूर्वपरिचय from गोत्र?

- (A) The case may be turned into stigma or false certainty instead of a structured historical record.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It can be treated as a modern police report rather than a historical source.

१०६६. Why is the combination of पूर्वपरिचय and महापात्र historically important?

- (A) It should be used to rank living families socially.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (D) It can be treated as a modern police report rather than a historical source.

१०६७. Why is the combination of देखू and अज्ञात historically important?

- (A) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It should be used to rank living families socially.

१०६८. Which interpretation best fits an entry where देखू appears with विधवा?

- (A) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It allows the editor to invent missing names wherever the source is silent.

१०६९. What is the danger of isolating देखू from सुता?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should be used to rank living families socially.
- (C) The case may be turned into stigma or false certainty instead of a structured historical record.
- (D) It treats every place-name as a simple birthplace.

१०७०. Which interpretation best fits an entry where देखू appears with पथ-पतिता?

- (A) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It can be treated as a modern police report rather than a historical source.

१०७१. What is the danger of isolating शेषांश from दासी?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) The case may be turned into stigma or false certainty instead of a structured historical record.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that old source labels should be repeated as present-day insults.

१०७२. What is the danger of isolating शेषांश from अज्ञात?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) The case may be turned into stigma or false certainty instead of a structured historical record.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It proves that women are irrelevant to lineage memory.

१०७३. Why is the combination of शेषांश and दौहित्र historically important?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It proves that old source labels should be repeated as present-day insults.

१०७४. Which interpretation best fits an entry where शेषांश appears with पथ-पतिता?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It should be used to rank living families socially.
- (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.
- (D) It proves that old source labels should be repeated as present-day insults.

१०७५. In a Dushan Panji case where a source line names माता अज्ञात after a visible mool sequence, what is the best first reading?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should be used to rank living families socially.
- (C) treat the mother-line as formally unresolved while preserving the visible mool route
- (D) It can be treated as a modern police report rather than a historical source.

१०७६. Which conclusion would be unsafe when a source line names माता अज्ञात after a visible mool sequence?

- (A) A present-day accusation can be made without following the relationship-route.
- (B) The source term should be preserved with context.
- (C) The case number and route should be checked before synthesis.
- (D) treat the mother-line as formally unresolved while preserving the visible mool route

१०७७. What does this situation show: a source line names माता अज्ञात after a visible mool sequence?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.

१०७८. In a Dushan Panji case where a source line names विधवा inside a descendant chain, what is the best first reading?

- (A) It should be used to rank living families socially.
- (B) read widowhood as a lineage and social-history issue, not as blame
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

१०७९. Which conclusion would be unsafe when a source line names विधवा inside a descendant chain?

- (A) read widowhood as a lineage and social-history issue, not as blame
- (B) The case number and route should be checked before synthesis.
- (C) A present-day accusation can be made without following the relationship-route.
- (D) The source term should be preserved with context.

१०८०. What does this situation show: a source line names विधवा inside a descendant chain?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.

१०८१. In a Dushan Panji case where a source line includes यवनी with a daughter-line, what is the best first reading?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) identify the inter-community female route and read it historically
- (D) It proves that old source labels should be repeated as present-day insults.

१०८२. Which conclusion would be unsafe when a source line includes यवनी with a daughter-line?

- (A) identify the inter-community female route and read it historically
- (B) The source term should be preserved with context.
- (C) The case number and route should be checked before synthesis.
- (D) A present-day accusation can be made without following the relationship-route.

१०८३. What does this situation show: a source line includes यवनी with a daughter-line?

- (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that old source labels should be repeated as present-day insults.

१०८४. In a Dushan Panji case where a source line includes चर्मकारिणी with descendants carried forward, what is the best first reading?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) recognize an artisan/community-marked route whose descendants remain in Panji memory
- (D) It should be read as a loose list of names without relationship-routes.

१०८५. Which conclusion would be unsafe when a source line includes चर्मकारिणी with descendants carried forward?

- (A) The source term should be preserved with context.
- (B) The case number and route should be checked before synthesis.
- (C) recognize an artisan/community-marked route whose descendants remain in Panji memory
- (D) A present-day accusation can be made without following the relationship-route.

१०८६. What does this situation show: a source line includes चर्मकारिणी with descendants carried forward?

- (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

१०८७. In a Dushan Panji case where a source line includes रजकी as mother-related evidence, what is the best first reading?

- (A) treat Rajaki memory as a maternal-route category
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be used to rank living families socially.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१०८८. Which conclusion would be unsafe when a source line includes रजकी as mother-related evidence?

- (A) The source term should be preserved with context.
- (B) A present-day accusation can be made without following the relationship-route.
- (C) The case number and route should be checked before synthesis.
- (D) treat Rajaki memory as a maternal-route category

१०८९. What does this situation show: a source line includes रजकी as mother-related evidence?

- (A) It treats every place-name as a simple birthplace.
- (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It allows the editor to invent missing names wherever the source is silent.

१०९०. In a Dushan Panji case where a source line includes देवदासी or दासी, what is the best first reading?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It should be used to rank living families socially.
- (D) explain dependency and female-line memory without romanticizing or stigmatizing it

१०९१. Which conclusion would be unsafe when a source line includes देवदासी or दासी?

- (A) A present-day accusation can be made without following the relationship-route.
- (B) The case number and route should be checked before synthesis.
- (C) The source term should be preserved with context.
- (D) explain dependency and female-line memory without romanticizing or stigmatizing it

१०९२. What does this situation show: a source line includes देवदासी or दासी?

- (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It proves that old source labels should be repeated as present-day insults.
- (D) It treats every place-name as a simple birthplace.

१०९३. In a Dushan Panji case where a source line includes गुरुपत्नी, what is the best first reading?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It should be used to rank living families socially.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) treat it as a prohibited relationship category and examine the exact route

१०९४. Which conclusion would be unsafe when a source line includes गुरुपत्नी?

- (A) treat it as a prohibited relationship category and examine the exact route
- (B) The source term should be preserved with context.
- (C) The case number and route should be checked before synthesis.
- (D) A present-day accusation can be made without following the relationship-route.

१०९५. What does this situation show: a source line includes गुरुपत्नी?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It treats every place-name as a simple birthplace.
- (C) It should be used to rank living families socially.
- (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.

१०९६. In a Dushan Panji case where a source line includes परम ब्राह्मण or महापात्र, what is the best first reading?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) read ritual-status tension alongside the mool and relationship route
- (C) It treats every place-name as a simple birthplace.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१०९७. Which conclusion would be unsafe when a source line includes परम ब्राह्मण or महापात्र?

- (A) The source term should be preserved with context.
- (B) read ritual-status tension alongside the mool and relationship route
- (C) The case number and route should be checked before synthesis.
- (D) A present-day accusation can be made without following the relationship-route.

१०९८. What does this situation show: a source line includes परम ब्राह्मण or महापात्र?

- (A) It should be used to rank living families socially.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (D) It allows the editor to invent missing names wherever the source is silent.

१०९९. In a Dushan Panji case where a source line contains पश्चिम देश सँ आगत, what is the best first reading?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) read migration and arrival as part of the Dushan route

११००. Which conclusion would be unsafe when a source line contains पश्चिम देश सँ आगत?

- (A) The case number and route should be checked before synthesis.
- (B) read migration and arrival as part of the Dushan route
- (C) The source term should be preserved with context.
- (D) A present-day accusation can be made without following the relationship-route.

११०१. What does this situation show: a source line contains पश्चिम देश सँ आगत?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.

११०२. In a Dushan Panji case where a source line contains आनन्दा or वल्लभा or मेधा, what is the best first reading?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) read named women as genealogically consequential, not ornamental
- (D) It treats every place-name as a simple birthplace.

११०३. Which conclusion would be unsafe when a source line contains आनन्दा or वल्लभा or मेधा?

- (A) read named women as genealogically consequential, not ornamental
- (B) A present-day accusation can be made without following the relationship-route.
- (C) The case number and route should be checked before synthesis.
- (D) The source term should be preserved with context.

११०४. What does this situation show: a source line contains आनन्दा or वल्लभा or मेधा?

- (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It should be used to rank living families socially.

११०५. In a Dushan Panji case where a source line says पूर्णतः शुद्ध by the sixth generation, what is the best first reading?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) read this as historical reintegration or absorption logic, not as endorsement of purity ideology
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It treats every place-name as a simple birthplace.

११०६. Which conclusion would be unsafe when a source line says पूर्णतः शुद्ध by the sixth generation?

- (A) The case number and route should be checked before synthesis.
- (B) The source term should be preserved with context.
- (C) read this as historical reintegration or absorption logic, not as endorsement of purity ideology
- (D) A present-day accusation can be made without following the relationship-route.

११०७. What does this situation show: a source line says पूर्णतः शुद्ध by the sixth generation?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.

११०८. In a Dushan Panji case where a source line gives a folio or case reference with a difficult label, what is the best first reading?

- (A) preserve the reference so the interpretation remains traceable
- (B) It treats every place-name as a simple birthplace.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It can be treated as a modern police report rather than a historical source.

११०९. Which conclusion would be unsafe when a source line gives a folio or case reference with a difficult label?

- (A) The source term should be preserved with context.
- (B) The case number and route should be checked before synthesis.
- (C) A present-day accusation can be made without following the relationship-route.
- (D) preserve the reference so the interpretation remains traceable

१११०. What does this situation show: a source line gives a folio or case reference with a difficult label?

- (A) It treats every place-name as a simple birthplace.
- (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (C) It should be used to rank living families socially.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

११११. In a Dushan Panji case where a source line appears in scan-source material with unusual spelling, what is the best first reading?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) preserve the variant and avoid silent modernization
- (D) It allows the editor to invent missing names wherever the source is silent.

१११२. Which conclusion would be unsafe when a source line appears in scan-source material with unusual spelling?

- (A) A present-day accusation can be made without following the relationship-route.
- (B) The case number and route should be checked before synthesis.
- (C) The source term should be preserved with context.
- (D) preserve the variant and avoid silent modernization

१११३. What does this situation show: a source line appears in scan-source material with unusual spelling?

- (A) It should be used to rank living families socially.
- (B) It proves that women are irrelevant to lineage memory.
- (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

१११४. In a Dushan Panji case where a line names a daughter before another mool, what is the best first reading?

- (A) test whether the daughter-line creates a bridge into another house
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It treats every place-name as a simple birthplace.

१११५. Which conclusion would be unsafe when a line names a daughter before another mool?

- (A) The source term should be preserved with context.
- (B) A present-day accusation can be made without following the relationship-route.
- (C) test whether the daughter-line creates a bridge into another house
- (D) The case number and route should be checked before synthesis.

१११६. What does this situation show: a line names a daughter before another mool?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be read as a loose list of names without relationship-routes.

१११७. In a Dushan Panji case where a line names a widow and later descendants, what is the best first reading?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) read social continuity after a difficult event rather than permanent exclusion only

१११८. Which conclusion would be unsafe when a line names a widow and later descendants?

- (A) read social continuity after a difficult event rather than permanent exclusion only
- (B) The source term should be preserved with context.
- (C) The case number and route should be checked before synthesis.
- (D) A present-day accusation can be made without following the relationship-route.

१११९. What does this situation show: a line names a widow and later descendants?

- (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (B) It should be used to rank living families socially.
- (C) It treats every place-name as a simple birthplace.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

११२०. In a Dushan Panji case where a line has a community label and a generation-distance note, what is the best first reading?

- (A) It treats every place-name as a simple birthplace.
- (B) combine social category with distance instead of isolating the label
- (C) It should be used to rank living families socially.
- (D) It proves that women are irrelevant to lineage memory.

११२१. Which conclusion would be unsafe when a line has a community label and a generation-distance note?

- (A) The source term should be preserved with context.
- (B) combine social category with distance instead of isolating the label
- (C) A present-day accusation can be made without following the relationship-route.
- (D) The case number and route should be checked before synthesis.

११२२. What does this situation show: a line has a community label and a generation-distance note?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (D) It treats every place-name as a simple birthplace.

११२३. In a Dushan Panji case where a line mentions mool, gotra, and pravara together, what is the best first reading?

- (A) It treats every place-name as a simple birthplace.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) treat identity as layered, not as a surname
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

११२४. Which conclusion would be unsafe when a line mentions mool, gotra, and pravara together?

- (A) The source term should be preserved with context.
- (B) A present-day accusation can be made without following the relationship-route.
- (C) The case number and route should be checked before synthesis.
- (D) treat identity as layered, not as a surname

११२५. What does this situation show: a line mentions mool, gotra, and pravara together?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It should be used to rank living families socially.

११२६. In a Dushan Panji case where a line mentions Up-Tip or Nagaram, what is the best first reading?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) look for regional branching and cross-linked continuation
- (D) It should be read as a loose list of names without relationship-routes.

११२७. Which conclusion would be unsafe when a line mentions Up-Tip or Nagaram?

- (A) A present-day accusation can be made without following the relationship-route.
- (B) look for regional branching and cross-linked continuation
- (C) The case number and route should be checked before synthesis.
- (D) The source term should be preserved with context.

११२८. What does this situation show: a line mentions Up-Tip or Nagaram?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be used to rank living families socially.
- (C) It treats every place-name as a simple birthplace.
- (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.

११२९. In a Dushan Panji case where a line includes पूर्वपरिचय or देखू, what is the best first reading?

- (A) It should be used to rank living families socially.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) consult the earlier or related account before claiming completeness
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

११३०. Which conclusion would be unsafe when a line includes पूर्वपरिचय or देखू?

- (A) The case number and route should be checked before synthesis.
- (B) consult the earlier or related account before claiming completeness
- (C) The source term should be preserved with context.
- (D) A present-day accusation can be made without following the relationship-route.

११३१. What does this situation show: a line includes पूर्वपरिचय or देखू?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It treats every place-name as a simple birthplace.
- (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (D) It should be used to rank living families socially.

११३२. In a Dushan Panji case where a line belongs to the final 76–97 block, what is the best first reading?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It should be used to rank living families socially.
- (D) expect dense layering of unknown, ritual-status, Gurupatni, Yavani, widow, path-patita, Dasi, and migration patterns

११३३. Which conclusion would be unsafe when a line belongs to the final 76–97 block?

- (A) The case number and route should be checked before synthesis.
- (B) A present-day accusation can be made without following the relationship-route.
- (C) expect dense layering of unknown, ritual-status, Gurupatni, Yavani, widow, path-patita, Dasi, and migration patterns
- (D) The source term should be preserved with context.

११३४. What does this situation show: a line belongs to the final 76–97 block?

- (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.
- (B) It proves that women are irrelevant to lineage memory.
- (C) It treats every place-name as a simple birthplace.
- (D) It allows the editor to invent missing names wherever the source is silent.

११३५. Which distinction best separates archive and accusation?

- (A) It treats every place-name as a simple birthplace.
- (B) Archive preserves evidence; accusation turns evidence into present-day harm.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It can be treated as a modern police report rather than a historical source.

११३६. Why does the distinction between archive and accusation matter?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (D) It allows the editor to invent missing names wherever the source is silent.

११३७. Which distinction best separates source term and insult?

- (A) It allows the editor to invent missing names wherever the source is silent.
- (B) It proves that women are irrelevant to lineage memory.
- (C) A source term is historical vocabulary; an insult is a modern misuse of that vocabulary.
- (D) It should be read as a loose list of names without relationship-routes.

११३८. Why does the distinction between source term and insult matter?

- (A) It treats every place-name as a simple birthplace.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

११३९. Which distinction best separates Dushan and exclusion?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It proves that women are irrelevant to lineage memory.
- (D) Dushan can record exclusion, but it can also preserve descent and absorption beyond the marked event.

११४०. Why does the distinction between Dushan and exclusion matter?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It treats every place-name as a simple birthplace.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.

११४१. Which distinction best separates forgetting and erasure?

- (A) It treats every place-name as a simple birthplace.
- (B) Forgetting may change social effect; erasure destroys historical evidence.
- (C) It proves that women are irrelevant to lineage memory.
- (D) It proves that old source labels should be repeated as present-day insults.

११४२. Why does the distinction between forgetting and erasure matter?

- (A) It treats every place-name as a simple birthplace.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (D) It should be used to rank living families socially.

११४३. Which distinction best separates preservation and exposure?

- (A) It should be read as a loose list of names without relationship-routes.
- (B) It treats every place-name as a simple birthplace.
- (C) Preservation keeps source traceability; exposure without context can humiliate descendants.
- (D) It allows the editor to invent missing names wherever the source is silent.

११४४. Why does the distinction between preservation and exposure matter?

- (A) It can be treated as a modern police report rather than a historical source.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (D) It should be read as a loose list of names without relationship-routes.

११४५. Which distinction best separates mool and residence?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) Mool is root genealogy; residence may be later settlement or migration.
- (D) It treats every place-name as a simple birthplace.

११४६. Why does the distinction between mool and residence matter?

- (A) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (B) It removes the need to identify mool, gotra, relation, and generation-distance.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It can be treated as a modern police report rather than a historical source.

११४७. Which distinction best separates gotra and surname?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) Gotra is ritual lineage category; surname alone does not establish genealogical position.
- (C) It treats every place-name as a simple birthplace.
- (D) It should be read as a loose list of names without relationship-routes.

११४८. Why does the distinction between gotra and surname matter?

- (A) It should be used to rank living families socially.
- (B) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (C) It should be read as a loose list of names without relationship-routes.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

११४१. Which distinction best separates woman as label and woman as route?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) A woman should not be reduced to a label; she may be the bridge through which lineage is understood.

११४०. Why does the distinction between woman as label and woman as route matter?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be used to rank living families socially.
- (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (D) It should be read as a loose list of names without relationship-routes.

११४१. Which distinction best separates case table and social history?

- (A) It treats every place-name as a simple birthplace.
- (B) The table is compressed evidence; social history emerges only after careful decoding.
- (C) It allows the editor to invent missing names wherever the source is silent.
- (D) It should be used to rank living families socially.

११४२. Why does the distinction between case table and social history matter?

- (A) It proves that women are irrelevant to lineage memory.
- (B) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (C) It can be treated as a modern police report rather than a historical source.
- (D) It proves that old source labels should be repeated as present-day insults.

११४३. Which distinction best separates Tirhuta image and Devanagari transliteration?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) The image preserves the script source; the transliteration opens it to readers but still needs explanation.
- (D) It can be treated as a modern police report rather than a historical source.

११४४. Why does the distinction between Tirhuta image and Devanagari transliteration matter?

- (A) It proves that women are irrelevant to lineage memory.
- (B) It can be treated as a modern police report rather than a historical source.
- (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (D) It removes the need to identify mool, gotra, relation, and generation-distance.

११४५. Which distinction best separates chapter and appendix?

- (A) It removes the need to identify mool, gotra, relation, and generation-distance.
- (B) A chapter argues and decodes; an appendix helps readers cross-check terms, names, gotra, mool, or ethics.
- (C) It treats every place-name as a simple birthplace.
- (D) It should be used to rank living families socially.

११४६. Why does the distinction between chapter and appendix matter?

- (A) It proves that old source labels should be repeated as present-day insults.
- (B) It should be read as a loose list of names without relationship-routes.
- (C) It should be used to rank living families socially.
- (D) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.

११५७. Which distinction best separates Panji order and social damage?

- (A) Panji preserved order, but the volume also studies the hierarchy and suffering produced around that order.
- (B) It allows the editor to invent missing names wherever the source is silent.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It proves that old source labels should be repeated as present-day insults.

११५८. Why does the distinction between Panji order and social damage matter?

- (A) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.
- (B) It proves that old source labels should be repeated as present-day insults.
- (C) It removes the need to identify mool, gotra, relation, and generation-distance.
- (D) It allows the editor to invent missing names wherever the source is silent.

उत्तरमाला — अध्याय ३ (उत्तर ओ व्याख्या / Answers & Explanations)

- १. (C) A reading, decoding, and explanatory reconstruction of Dushan Panji and related Panji source material.** — The manuscript identifies itself as a disciplined decoding of Dushan Panji, not a weapon or replacement for the source.
- २. (B) Because these source terms are necessary for accurate historical interpretation and must be treated as archival vocabulary.** — The ethical note states that old labels are archival terms, not present-day insults.
- ३. (C) A difficult archive should be studied with discipline instead of being hidden, sensationalized, or weaponized.** — The author's note rejects both concealment and weaponization.
- ४. (D) It preserves how actual society lived beneath formal claims: maternal uncertainty, inter-community contact, widowhood, Dasi/Devadasi memory, and absorption.** — The source frames Dushan Panji as evidence of lived social reality beneath formal order.
- ५. (D) Historical preservation can be turned into humiliation of living descendants.** — The volume repeatedly warns that difficult records must not become new weapons.
- ६. (A) Explain only what can be safely read and keep uncertainty visible.** — The source note forbids inventing missing names where the register is dotted or difficult.
- ७. (C) Because a manuscript can physically survive yet become unreadable if the script is no longer understood.** — The volume treats script conversion as a preservation layer, not as a substitute for explanation.
- ८. (C) The archive survived through collective memory-keeping labor, not through a single modern act alone.** — The dedication recognizes the labor that kept the difficult archive alive.
- ९. (C) So readers can trace difficult entries back to evidence instead of relying on unsupported claims.** — The preservation rule is evidence-linked reading.
- १०. (B) A label is discussed only as part of a relationship-route, maternal line, marriage route, or descendant category.** — The manuscript distinguishes archival vocabulary from present-day social judgment.
- ११. (D) A difficult record is opened carefully through terms, routes, and context.** — The principle “read with discipline, not fear” keeps decoding source-faithful and ethically responsible.
- १२. (A) Hide the record because it is uncomfortable.** — The opposite of “read with discipline, not fear” either distorts the source or weaponizes it.
- १३. (A) No entry should be used to attack or shame living descendants.** — The principle “do not weaponize” keeps decoding source-faithful and ethically responsible.

- ੨੪. (D) Use old labels to injure modern families.** — The opposite of “do not weaponize” either distorts the source or weaponizes it.
- ੨੫. (B) Source words remain visible, but explanations refuse present-day stigma.** — The principle “preserve terms humanely” keeps decoding source-faithful and ethically responsible.
- ੨੬. (C) Erase context while repeating old labels as accusations.** — The opposite of “preserve terms humanely” either distorts the source or weaponizes it.
- ੨੭. (A) Dotted, damaged, or incomplete source material remains marked as uncertain.** — The principle “do not invent missing names” keeps decoding source-faithful and ethically responsible.
- ੨੮. (A) Supply a likely name because the genealogy feels incomplete.** — The opposite of “do not invent missing names” either distorts the source or weaponizes it.
- ੨੯. (D) Every explanation should follow case number, mool sequence, named persons, and relationship-route.** — The principle “link interpretation to source structure” keeps decoding source-faithful and ethically responsible.
- ੩੦. (D) Give a moral verdict before reading the route.** — The opposite of “link interpretation to source structure” either distorts the source or weaponizes it.
- ੩੧. (B) A community label is read as historical evidence of contact or relation, not as a slur.** — The principle “distinguish archive from insult” keeps decoding source-faithful and ethically responsible.
- ੩੨. (A) Treat old community labels as present-day ranking words.** — The opposite of “distinguish archive from insult” either distorts the source or weaponizes it.
- ੩੩. (B) Panji rules mattered, but Dushan entries show how life crossed rule boundaries.** — The principle “read rule and life together” keeps decoding source-faithful and ethically responsible.
- ੩੪. (D) Pretend that either rules or exceptions alone explain the archive.** — The opposite of “read rule and life together” either distorts the source or weaponizes it.
- ੩੫. (C) Historical analysis must preserve evidence without creating new humiliation.** — The principle “protect descendants while studying history” keeps decoding source-faithful and ethically responsible.
- ੩੬. (A) Make source access a license for public shaming.** — The opposite of “protect descendants while studying history” either distorts the source or weaponizes it.
- ੩੭. (A) Each entry is a social document with route, generation, and category.** — The principle “do not reduce Dushan to scandal” keeps decoding source-faithful and ethically responsible.
- ੩੮. (B) Treat every case as gossip.** — The opposite of “do not reduce Dushan to scandal” either distorts the source or weaponizes it.
- ੩੯. (C) Panji is a great memory system that also produced hierarchy and anxiety.** — The principle “do not romanticize the archive” keeps decoding source-faithful and ethically responsible.
- ੪੦. (C) Worship the archive and hide its social damage.** — The opposite of “do not romanticize the archive” either distorts the source or weaponizes it.
- ੪੧. (D) Even difficult records preserve evidence of social structure and change.** — The principle “do not dismiss the archive” keeps decoding source-faithful and ethically responsible.
- ੪੨. (C) Call the entire archive worthless because it contains painful labels.** — The opposite of “do not dismiss the archive” either distorts the source or weaponizes it.
- ੪੩. (B) Mother-lines, wife-lines, daughter-lines, and widowhood carry genealogical consequence.** — The principle “read women as agents of lineage memory” keeps decoding source-faithful and ethically responsible.

- ३४. (B) Remove women from the explanation because male names dominate the surface.** — The opposite of “read women as agents of lineage memory” either distorts the source or weaponizes it.
- ३५. (B) sevenfold Panji system and Panji as civilizational archive** — Chapter 1 contributes this focus to the architecture of Volume VI.
- ३६. (A) What Is Panji? The Archive of Mithila’s Social Memory** — The title locates Chapter 1 within the volume’s progression.
- ३७. (A) Because it contributes sevenfold Panji system and Panji as civilizational archive to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ३८. (C) Dushan as recorded rupture, not present-day condemnation** — Chapter 2 contributes this focus to the architecture of Volume VI.
- ३९. (C) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan** — The title locates Chapter 2 within the volume’s progression.
- ४०. (B) Because it contributes Dushan as recorded rupture, not present-day condemnation to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ४१. (D) how to read difficult records without weaponization** — Chapter 3 contributes this focus to the architecture of Volume VI.
- ४२. (B) The Ethics of Decoding: Record, Stigma, and Historical Justice** — The title locates Chapter 3 within the volume’s progression.
- ४३. (A) Because it contributes how to read difficult records without weaponization to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ४४. (C) Use sevenfold Panji system and Panji as civilizational archive to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ४५. (C) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- ४६. (C) Use Dushan as recorded rupture, not present-day condemnation to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ४७. (B) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- ४८. (C) Use how to read difficult records without weaponization to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ४९. (B) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- ५०. (D) root lineage marker tied to source-place or ancestral memory** — मूल पञ्जी answers the archival question: Where did the line begin and how is the family rooted?
- ५१. (D) Where did the line begin and how is the family rooted?** — The function of मूल पञ्जी is not isolated; it works inside the larger Panji system.
- ५२. (C) मूल पञ्जी — root lineage marker tied to source-place or ancestral memory** — The correct match preserves the sevenfold grammar of Panji.
- ५३. (A) Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.** — Volume VI treats the seven kinds as the grammar of one archive.

૫૪. (C) **branch record showing later divisions within the Panji organization** — શાખા પઞ્જી answers the archival question: How did a broader line divide into branches?
૫૫. (B) **How did a broader line divide into branches?** — The function of શાખા પઞ્જી is not isolated; it works inside the larger Panji system.
૫૬. (D) **Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.** — Volume VI treats the seven kinds as the grammar of one archive.
૫૭. (B) **gotra record connected with rishi-line, pravara, and ritual-marriage identity** — ગોત્ર પઞ્જી answers the archival question: What formal descent category frames ritual and marriage eligibility?
૫૮. (D) **What formal descent category frames ritual and marriage eligibility?** — The function of ગોત્ર પઞ્જી is not isolated; it works inside the larger Panji system.
૫૯. (D) **Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.** — Volume VI treats the seven kinds as the grammar of one archive.
૬૦. (A) **descendant/root-village record with practical genealogical use** — પત્ર પઞ્જી answers the archival question: How are descendants and root-village memory made usable?
૬૧. (D) **How are descendants and root-village memory made usable?** — The function of પત્ર પઞ્જી is not isolated; it works inside the larger Panji system.
૬૨. (C) **Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.** — Volume VI treats the seven kinds as the grammar of one archive.
૬૩. (C) **record of lineage rupture, erosion, or socially marked disturbance** — દૂષણ પઞ્જી answers the archival question: Where did a socially charged rupture or irregularity enter a lineage?
૬૪. (D) **Where did a socially charged rupture or irregularity enter a lineage?** — The function of દૂષણ પઞ્જી is not isolated; it works inside the larger Panji system.
૬૫. (D) **Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.** — Volume VI treats the seven kinds as the grammar of one archive.
૬૬. (B) **sapinda-distance or generational-distance record** — ઉત્તેદ પઞ્જી answers the archival question: How far removed are persons for judging marriage eligibility?
૬૭. (C) **How far removed are persons for judging marriage eligibility?** — The function of ઉત્તેદ પઞ્જી is not isolated; it works inside the larger Panji system.
૬૮. (A) **Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.** — Volume VI treats the seven kinds as the grammar of one archive.
૬૯. (C) **formal decision or record related to marriage eligibility beyond prohibited kinship range** — અસ્વાજન્યપત્ર / સિદ્ધાન્ત પત્ર answers the archival question: Is a proposed alliance outside the prohibited swajana range?
૭૦. (A) **Is a proposed alliance outside the prohibited swajana range?** — The function of અસ્વાજન્યપત્ર / સિદ્ધાન્ત પત્ર is not isolated; it works inside the larger Panji system.
૭૧. (A) **Because Dushan, marriage eligibility, branch identity, mool, gotra, and generational distance become intelligible only together.** — Volume VI treats the seven kinds as the grammar of one archive.
૭૨. (C) **Mool gives root identity; Patra connects descendant listing with root-village reference.** — The pair Mool and Patra must be read as a functional distinction, not as interchangeable words.
૭૩. (B) **The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.** — Functional distinctions protect Panji interpretation from false simplification.

- ୭୪. (A) Gotra gives formal descent category; Pravara supports ritual ancestral identification.** — The pair Gotra and Pravara must be read as a functional distinction, not as interchangeable words.
- ୭୫. (D) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.** — Functional distinctions protect Panji interpretation from false simplification.
- ୭୬. (C) Dushan marks rupture; Uthedh calculates generational distance relevant to marriage eligibility.** — The pair Dushan and Uthedh must be read as a functional distinction, not as interchangeable words.
- ୭୭. (A) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.** — Functional distinctions protect Panji interpretation from false simplification.
- ୭୮. (A) Swajana is within the prohibited kin range; Aswajana is outside that relation for marriage reasoning.** — The pair Swajana and Aswajana must be read as a functional distinction, not as interchangeable words.
- ୭୯. (B) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.** — Functional distinctions protect Panji interpretation from false simplification.
- ୮୦. (B) Shakha records later branch division; Mool anchors the root lineage memory.** — The pair Shakha and Mool must be read as a functional distinction, not as interchangeable words.
- ୮୧. (D) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.** — Functional distinctions protect Panji interpretation from false simplification.
- ୮୨. (B) Patra Panji connects practical descendant record with root-village and branch memory.** — The pair Patra and Moolgram must be read as a functional distinction, not as interchangeable words.
- ୮୩. (A) The reader may mistake root, branch, rupture, distance, or eligibility function and misread the entry.** — Functional distinctions protect Panji interpretation from false simplification.
- ୮୪. (C) older unified Panji order before later branch and hierarchy development** — Chapter 4 contributes this focus to the architecture of Volume VI.
- ୮୫. (A) The Panji System before Fragmentation** — The title locates Chapter 4 within the volume's progression.
- ୮୬. (A) Because it contributes older unified Panji order before later branch and hierarchy development to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୮୭. (C) institutionalization of Panji authority and Panjika tradition** — Chapter 5 contributes this focus to the architecture of Volume VI.
- ୮୮. (D) Harisinghdev, the Panjikas, and the Official Beginning of the System** — The title locates Chapter 5 within the volume's progression.
- ୮୯. (D) Because it contributes institutionalization of Panji authority and Panjika tradition to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୦. (B) generation distance and marriage-prohibition logic** — Chapter 6 contributes this focus to the architecture of Volume VI.
- ୯୧. (C) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility** — The title locates Chapter 6 within the volume's progression.
- ୯୨. (D) Because it contributes generation distance and marriage-prohibition logic to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୩. (C) identity grammar used in entries** — Chapter 7 contributes this focus to the architecture of Volume VI.
- ୯୪. (B) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries** — The title locates Chapter 7 within the volume's progression.

- १५. (C) Because it contributes identity grammar used in entries to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- १६. (B) gotra-wise mool universe and identity layers** — Chapter 8 contributes this focus to the architecture of Volume VI.
- १७. (D) The Twenty Gotras and the 167 Mools of Maithil Brahmins** — The title locates Chapter 8 within the volume’s progression.
- १८. (D) Because it contributes gotra-wise mool universe and identity layers to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- १९. (B) Use older unified Panji order before later branch and hierarchy development to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- १००. (C) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- १०१. (A) Use institutionalization of Panji authority and Panjika tradition to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- १०२. (B) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- १०३. (B) Use generation distance and marriage-prohibition logic to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- १०४. (B) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- १०५. (C) Use identity grammar used in entries to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- १०६. (A) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- १०७. (D) Use gotra-wise mool universe and identity layers to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- १०८. (D) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- १०९. (B) a structured genealogical register preserving lineage, marriage eligibility, branch identity, and social memory** — “Panji / Panjika” is treated as a technical source term, so its function must be read in context.
- ११०. (A) Read “Panji / Panjika” as source vocabulary and identify the relationship-route before drawing a conclusion.** — The volume repeatedly requires route-based interpretation before social meaning.
- १११. (B) The entry may be turned into a moral label instead of a structured genealogical and social record.** — Mechanical reading is unsafe because Dushan vocabulary is contextual.
- ११२. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation.** — Preservation and humane explanation must go together.
- ११३. (B) root lineage marker tied to ancestral village or founding lineage memory** — “मूल” is treated as a technical source term, so its function must be read in context.
- ११४. (A) Read “मूल” as source vocabulary and identify the relationship-route before drawing a conclusion.** — The volume repeatedly requires route-based interpretation before social meaning.
- ११५. (A) The entry may be turned into a moral label instead of a structured genealogical and social record.** — Mechanical reading is unsafe because Dushan vocabulary is contextual.

११६. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

११७. (C) branch record or later branch division within a broader lineage — “शाखा” is treated as a technical source term, so its function must be read in context.

११८. (A) Read “शाखा” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

११९. (D) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१२०. (C) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१२१. (C) rishi-line or formal descent category used in ritual identity and marriage eligibility — “गोत्र” is treated as a technical source term, so its function must be read in context.

१२२. (D) Read “गोत्र” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१२३. (C) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१२४. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१२५. (D) record connected with descendants, root-village reference, and practical genealogical use — “पत्र” is treated as a technical source term, so its function must be read in context.

१२६. (A) Read “पत्र” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१२७. (C) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१२८. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१२९. (A) archival marker of rupture, erosion, irregularity, or socially recorded disruption within a lineage — “दूषण” is treated as a technical source term, so its function must be read in context.

१३०. (C) Read “दूषण” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१३१. (A) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१३२. (C) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१३३. (A) sapinda-distance or generational-distance record for marriage eligibility — “उत्तेढ़” is treated as a technical source term, so its function must be read in context.

१३४. (B) Read “उत्तेढ़” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१३५. (A) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१३६. (D) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१३७. (C) formal record or decision connected with marriage eligibility beyond prohibited kinship range — “अस्वाजन्यपत्र / सिद्धान्त पत्र” is treated as a technical source term, so its function must be read in context.

१३८. (B) Read “अस्वाजन्यपत्र / सिद्धान्त पत्र” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१३९. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१४०. (C) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१४१. (C) maternal-line marker, often crucial in Dushan cases — “मातृक” is treated as a technical source term, so its function must be read in context.

१४२. (C) Read “मातृक” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१४३. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१४४. (D) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१४५. (B) daughter or daughter-line marker; a key indicator of daughter-line movement — “सुता” is treated as a technical source term, so its function must be read in context.

१४६. (D) Read “सुता” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१४७. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१४८. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१४९. (C) daughter’s son; a bridge between male and female-line memory — “दौहित्र” is treated as a technical source term, so its function must be read in context.

१५०. (A) Read “दौहित्र” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१५१. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१५२. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१५३. (D) unknown, unplaced, or socially unresolved within the record — “अज्ञात” is treated as a technical source term, so its function must be read in context.

१५४. (D) Read “अज्ञात” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१५५. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१५६. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१५७. (C) widow; a source term opening questions of widowhood, remarriage, and lineage continuity — “विधवा” is treated as a technical source term, so its function must be read in context.

१५८. (B) Read “विधवा” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१५९. (C) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१६०. (D) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१६१. (D) Devadasi category; an archival term requiring historical, not sensational, explanation — “देवदासी” is treated as a technical source term, so its function must be read in context.

१६२. (B) Read “देवदासी” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१६३. (A) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१६४. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१६५. (A) Dasi category; often connected with dependency, service, and female-line memory — “दासी” is treated as a technical source term, so its function must be read in context.

१६६. (A) Read “दासी” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१६७. (A) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१६८. (C) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१६९. (B) Yavani/Muslim-linked category requiring route-based interpretation — “यवनी” is treated as a technical source term, so its function must be read in context.

१७०. (B) Read “यवनी” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१७१. (C) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

१७२. (D) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१७३. (B) Charmakar-linked female category in Dushan entries — “चर्मकारिणी” is treated as a technical source term, so its function must be read in context.

१७४. (B) Read “चर्मकारिणी” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१७५. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

- १७६. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation. —** Preservation and humane explanation must go together.
- १७७. (D) Rajaki category, often read through maternal or female-line memory — “रजकी”** is treated as a technical source term, so its function must be read in context.
- १७८. (A) Read “रजकी” as source vocabulary and identify the relationship-route before drawing a conclusion. —** The volume repeatedly requires route-based interpretation before social meaning.
- १७९. (D) The entry may be turned into a moral label instead of a structured genealogical and social record. —** Mechanical reading is unsafe because Dushan vocabulary is contextual.
- १८०. (D) It should remain visible as an archival term, but it should not be used as a present-day accusation. —** Preservation and humane explanation must go together.
- १८१. (A) path-patita category; preserved as source vocabulary, not present-day insult — “पथ-पतिता”** is treated as a technical source term, so its function must be read in context.
- १८२. (B) Read “पथ-पतिता” as source vocabulary and identify the relationship-route before drawing a conclusion. —** The volume repeatedly requires route-based interpretation before social meaning.
- १८३. (A) The entry may be turned into a moral label instead of a structured genealogical and social record. —** Mechanical reading is unsafe because Dushan vocabulary is contextual.
- १८४. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation. —** Preservation and humane explanation must go together.
- १८५. (D) prohibited relationship category appearing in a late case — “गुरुपत्नी”** is treated as a technical source term, so its function must be read in context.
- १८६. (D) Read “गुरुपत्नी” as source vocabulary and identify the relationship-route before drawing a conclusion. —** The volume repeatedly requires route-based interpretation before social meaning.
- १८७. (C) The entry may be turned into a moral label instead of a structured genealogical and social record. —** Mechanical reading is unsafe because Dushan vocabulary is contextual.
- १८८. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation. —** Preservation and humane explanation must go together.
- १८९. (A) ritual-status category appearing in late Dushan cases — “परम ब्राह्मण / महापात्र”** is treated as a technical source term, so its function must be read in context.
- १९०. (C) Read “परम ब्राह्मण / महापात्र” as source vocabulary and identify the relationship-route before drawing a conclusion. —** The volume repeatedly requires route-based interpretation before social meaning.
- १९१. (D) The entry may be turned into a moral label instead of a structured genealogical and social record. —** Mechanical reading is unsafe because Dushan vocabulary is contextual.
- १९२. (C) It should remain visible as an archival term, but it should not be used as a present-day accusation. —** Preservation and humane explanation must go together.
- १९३. (C) formally blocked or prohibited line for marriage reasoning — “निषिद्धकुल”** is treated as a technical source term, so its function must be read in context.
- १९४. (D) Read “निषिद्धकुल” as source vocabulary and identify the relationship-route before drawing a conclusion. —** The volume repeatedly requires route-based interpretation before social meaning.
- १९५. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. —** Mechanical reading is unsafe because Dushan vocabulary is contextual.

१९६. (C) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

१९७. (D) root-village or moolgram where geography becomes genealogical memory — “मूलग्राम” is treated as a technical source term, so its function must be read in context.

१९८. (D) Read “मूलग्राम” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

१९९. (D) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

२००. (D) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

२०१. (A) Vamshavali root-person logic used to understand descent beginnings — “बीजी पुरुष” is treated as a technical source term, so its function must be read in context.

२०२. (A) Read “बीजी पुरुष” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

२०३. (D) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

२०४. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

२०५. (D) supplementary or cross-linked Panji note within the broader record system — “उप-टीप” is treated as a technical source term, so its function must be read in context.

२०६. (C) Read “उप-टीप” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

२०७. (D) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

२०८. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

२०९. (A) regional branching reference connected with the Nagaram/Pachhwari Par discussion — “नगरम” is treated as a technical source term, so its function must be read in context.

२१०. (B) Read “नगरम” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

२११. (C) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

२१२. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

२१३. (D) regional branch system that must be read through place and continuity — “पछवारी पार” is treated as a technical source term, so its function must be read in context.

२१४. (D) Read “पछवारी पार” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

२१५. (A) The entry may be turned into a moral label instead of a structured genealogical and social record. —

Mechanical reading is unsafe because Dushan vocabulary is contextual.

२१६. (A) It should remain visible as an archival term, but it should not be used as a present-day accusation. —

Preservation and humane explanation must go together.

२१७. (D) remaining or continued portion of a branch or record — “शेषांश” is treated as a technical source term, so its function must be read in context.

२१८. (B) Read “शेषांश” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

२१९. (B) The entry may be turned into a moral label instead of a structured genealogical and social record. — Mechanical reading is unsafe because Dushan vocabulary is contextual.

२२०. (C) It should remain visible as an archival term, but it should not be used as a present-day accusation. — Preservation and humane explanation must go together.

२२१. (A) earlier introduction or prior account to which a line refers — “पूर्वपरिचय” is treated as a technical source term, so its function must be read in context.

२२२. (D) Read “पूर्वपरिचय” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

२२३. (C) The entry may be turned into a moral label instead of a structured genealogical and social record. — Mechanical reading is unsafe because Dushan vocabulary is contextual.

२२४. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. — Preservation and humane explanation must go together.

२२५. (A) cross-reference instruction asking the reader to consult another record or section — “देखू” is treated as a technical source term, so its function must be read in context.

२२६. (A) Read “देखू” as source vocabulary and identify the relationship-route before drawing a conclusion. — The volume repeatedly requires route-based interpretation before social meaning.

२२७. (A) The entry may be turned into a moral label instead of a structured genealogical and social record. — Mechanical reading is unsafe because Dushan vocabulary is contextual.

२२८. (B) It should remain visible as an archival term, but it should not be used as a present-day accusation. — Preservation and humane explanation must go together.

२२९. (C) मातृक, सुता, दौहित्र, विधवा, देवदासी, दासी, रजकी — They show that women are indispensable to lineage and marriage memory.

२३०. (A) They show that women are indispensable to lineage and marriage memory. — They show that women are indispensable to lineage and marriage memory.

२३१. (D) The reader could flatten a relationship-route into a bare name or old stigma. — These terms carry the structure that makes the entry readable.

२३२. (A) उतेढ़, सपिण्ड, स्वजन, अस्वजन, अस्वाजन्यपत्र / सिद्धान्त पत्र — They help judge prohibited or permissible marriage range.

२३३. (A) They help judge prohibited or permissible marriage range. — They help judge prohibited or permissible marriage range.

२३४. (D) The reader could flatten a relationship-route into a bare name or old stigma. — These terms carry the structure that makes the entry readable.

२३५. (D) मूल, शाखा, गोत्र, प्रवर, मूलग्राम — They locate a person within root, branch, ritual lineage, and place memory.

२३६. (B) They locate a person within root, branch, ritual lineage, and place memory. — They locate a person within root, branch, ritual lineage, and place memory.

- २३७. (B) The reader could flatten a relationship-route into a bare name or old stigma.** — These terms carry the structure that makes the entry readable.
- २३८. (C) अज्ञात, यवनी, चर्मकारिणी, रजकी, पथ-पतिता, गुरुपत्नी, निषिद्धकुल** — They require special ethical handling because old source vocabulary can be misused.
- २३९. (B) They require special ethical handling because old source vocabulary can be misused.** — They require special ethical handling because old source vocabulary can be misused.
- २४०. (D) The reader could flatten a relationship-route into a bare name or old stigma.** — These terms carry the structure that makes the entry readable.
- २४१. (D) उप-टीप, नगरम, शेबांश, पूर्वपरिचय, देखू** — They prevent a branch from being isolated from its wider Panji context.
- २४२. (D) They prevent a branch from being isolated from its wider Panji context.** — They prevent a branch from being isolated from its wider Panji context.
- २४३. (B) The reader could flatten a relationship-route into a bare name or old stigma.** — These terms carry the structure that makes the entry readable.
- २४४. (D) महामहोपाध्याय, पंजिकार, पंडित, आचार्य, धर्मशास्त्र, तत्त्वचिन्तामणि** — They show that the archive records learning, office, authority, and memory.
- २४५. (C) They show that the archive records learning, office, authority, and memory.** — They show that the archive records learning, office, authority, and memory.
- २४६. (A) The reader could flatten a relationship-route into a bare name or old stigma.** — These terms carry the structure that makes the entry readable.
- २४७. (D) Dushan marks a place where lineage crossed a boundary, lost clarity, or came under social doubt.** — दूषण as archival marker is central to reading Dushan Panji as social history.
- २४८. (B) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- २४९. (D) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- २५०. (B) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- २५१. (B) The Black Book metaphor must mean difficult depth of memory, not a list of evil people.** — Black Book as mirror is central to reading Dushan Panji as social history.
- २५२. (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- २५३. (B) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- २५४. (A) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- २५५. (C) The archive records rupture, but it also preserves descendants and later social absorption.** — Dushan as reintegration record is central to reading Dushan Panji as social history.
- २५६. (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- २५७. (D) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.

- ୨୫୮. (B) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ୨୫୯. (B) Strict rules governed society, but life produced love, widowhood, migration, secrecy, and children across boundaries.** — rule and life together is central to reading Dushan Panji as social history.
- ୨୬୦. (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ୨୬୧. (D) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- ୨୬୨. (B) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ୨୬୩. (D) Unknownness matters because maternal descent affected eligibility and social placement.** — unknown maternal lines is central to reading Dushan Panji as social history.
- ୨୬୪. (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ୨୬୫. (B) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- ୨୬୬. (D) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ୨୬୭. (C) A community label must be read as relationship-route and historical contact, not present-day insult.** — community-labelled relationships is central to reading Dushan Panji as social history.
- ୨୬୮. (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ୨୬୯. (B) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- ୨୭୦. (A) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ୨୭୧. (B) Widow-related entries reveal anxiety around female sexuality, lineage continuity, remarriage, and children.** — widowhood is central to reading Dushan Panji as social history.
- ୨୭୨. (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ୨୭୩. (A) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- ୨୭୪. (C) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ୨୭୫. (C) These categories must be read through dependency, female-line memory, and social archive, not romanticization.** — Devadasi and Dasi memory is central to reading Dushan Panji as social history.
- ୨୭୬. (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ୨୭୭. (B) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.

२७८. (A) It pushes the reader to identify the relationship-route rather than isolate an old label. — Route-based reading is the core method.
२७९. (C) They reveal porous boundaries and inter-community contact within the archive. — Yavani and Muslim connections is central to reading Dushan Panji as social history.
२८०. (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion. — The volume discourages immediate moralization and requires contextual decoding.
२८१. (B) Treating the source category as a permanent accusation against living descendants. — The distorted reading turns archive into present-day stigma.
२८२. (D) It pushes the reader to identify the relationship-route rather than isolate an old label. — Route-based reading is the core method.
२८३. (C) They show that the formal social order was crossed by lived relations and descendant memory. — Dalit and artisan links is central to reading Dushan Panji as social history.
२८४. (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion. — The volume discourages immediate moralization and requires contextual decoding.
२८५. (C) Treating the source category as a permanent accusation against living descendants. — The distorted reading turns archive into present-day stigma.
२८६. (C) It pushes the reader to identify the relationship-route rather than isolate an old label. — Route-based reading is the core method.
२८७. (A) Time, distance, descent, and accepted marriages could alter the social meaning of an old rupture. — generational forgetting is central to reading Dushan Panji as social history.
२८८. (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion. — The volume discourages immediate moralization and requires contextual decoding.
२८९. (D) Treating the source category as a permanent accusation against living descendants. — The distorted reading turns archive into present-day stigma.
२९०. (B) It pushes the reader to identify the relationship-route rather than isolate an old label. — Route-based reading is the core method.
२९१. (A) The phrase “पूर्णतः शुद्ध” must be read historically as reintegration logic, not as endorsement of purity ideology. — sixth generation question is central to reading Dushan Panji as social history.
२९२. (A) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion. — The volume discourages immediate moralization and requires contextual decoding.
२९३. (A) Treating the source category as a permanent accusation against living descendants. — The distorted reading turns archive into present-day stigma.
२९४. (C) It pushes the reader to identify the relationship-route rather than isolate an old label. — Route-based reading is the core method.
२९५. (A) Dushan Panji preserves evidence that society was never as sealed as later pride imagined. — Dushan against purity myth is central to reading Dushan Panji as social history.
२९६. (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion. — The volume discourages immediate moralization and requires contextual decoding.
२९७. (D) Treating the source category as a permanent accusation against living descendants. — The distorted reading turns archive into present-day stigma.

- ३९८. (B) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ३९९. (C) The source suggests difficult matters became discussable after time passed, protecting families from immediate harm.** — controlled memory is central to reading Dushan Panji as social history.
- ३००. (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ३०१. (C) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- ३०२. (B) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ३०३. (A) Gossip isolates accusation; Dushan Panji requires context through mool, branch, maternal line, and generation sequence.** — not gossip is central to reading Dushan Panji as social history.
- ३०४. (C) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ३०५. (B) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- ३०६. (C) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ३०७. (A) The commentary must remember the person and relationship behind harsh old vocabulary.** — humane commentary is central to reading Dushan Panji as social history.
- ३०८. (D) A Dushan entry must be unpacked through route, generation, category, and context before any historical conclusion.** — The volume discourages immediate moralization and requires contextual decoding.
- ३०९. (A) Treating the source category as a permanent accusation against living descendants.** — The distorted reading turns archive into present-day stigma.
- ३१०. (D) It pushes the reader to identify the relationship-route rather than isolate an old label.** — Route-based reading is the core method.
- ३११. (C) generational closeness relevant to prohibited marriage range** — Sapinda distance belongs to the apparatus of marriage authority and lineage identification.
- ३१२. (B) Because Sapinda distance helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३१३. (D) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३१४. (C) the record of removal or generational distance from sapinda proximity** — Uthedh belongs to the apparatus of marriage authority and lineage identification.
- ३१५. (D) Because Uthedh helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३१६. (B) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३१७. (A) kin within the prohibited relation** — Swajana belongs to the apparatus of marriage authority and lineage identification.

- ३१८. (B) Because Swajana helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३१९. (A) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३२०. (C) outside the prohibited kin relation for marriage reasoning** — Aswajana belongs to the apparatus of marriage authority and lineage identification.
- ३२१. (C) Because Aswajana helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३२२. (C) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३२३. (D) formal decision or record allowing marriage beyond the prohibited range** — Siddhanta record belongs to the apparatus of marriage authority and lineage identification.
- ३२४. (B) Because Siddhanta record helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३२५. (A) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३२६. (A) formal rishi-line category used in ritual and marriage identity** — Gotra belongs to the apparatus of marriage authority and lineage identification.
- ३२७. (B) Because Gotra helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३२८. (B) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३२९. (C) ritual ancestral rishi grouping used with gotra** — Pravara belongs to the apparatus of marriage authority and lineage identification.
- ३३०. (A) Because Pravara helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३३१. (C) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३३२. (A) Maithil root lineage marker and marriage-relevant social genealogy** — Mool belongs to the apparatus of marriage authority and lineage identification.
- ३३३. (C) Because Mool helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३३४. (B) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३३५. (D) village root or genealogical place-memory tied to a line** — Moolgram belongs to the apparatus of marriage authority and lineage identification.
- ३३६. (D) Because Moolgram helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३३७. (D) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.

- ३३८. (A) root-person logic in Vamshavali for beginning a line** — Biji Purush belongs to the apparatus of marriage authority and lineage identification.
- ३३९. (A) Because Biji Purush helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३४०. (A) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३४१. (A) the movement of a root line through villages and regions while preserving identity** — Mool migration belongs to the apparatus of marriage authority and lineage identification.
- ३४२. (C) Because Mool migration helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३४३. (A) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३४४. (A) the interpretive role of trained genealogical authorities in marriage decision-making** — Panjikar authority belongs to the apparatus of marriage authority and lineage identification.
- ३४५. (A) Because Panjikar authority helps locate whether a marked relationship affects lineage, marriage eligibility, or branch identity.** — Dushan cases are readable only inside the larger Panji system.
- ३४६. (B) Treating it as a decorative word rather than a functional genealogical category.** — Terms in the marriage apparatus carry decision-making value.
- ३४७. (A) Uthedh calculates distance; Dushan marks rupture or socially charged deviation.** — The volume requires precise distinctions among Panji terms.
- ३४८. (B) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.** — A false distinction can create false genealogical certainty.
- ३४९. (A) Gotra is ritual lineage; Mool is Maithil root genealogy often tied to village memory.** — The volume requires precise distinctions among Panji terms.
- ३५०. (C) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.** — A false distinction can create false genealogical certainty.
- ३५१. (A) Mool is root identity; Moolgram is the place-memory through which the root is mapped.** — The volume requires precise distinctions among Panji terms.
- ३५२. (D) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.** — A false distinction can create false genealogical certainty.
- ३५३. (D) Swajana is prohibited kin relation; Aswajana is outside that prohibited range.** — The volume requires precise distinctions among Panji terms.
- ३५४. (C) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.** — A false distinction can create false genealogical certainty.
- ३५५. (C) Biji Purush anchors the root-person logic through which a descent chain begins.** — The volume requires precise distinctions among Panji terms.
- ३५६. (D) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.** — A false distinction can create false genealogical certainty.
- ३५७. (A) The Panjikar interprets the record; the Panji preserves the material requiring interpretation.** — The volume requires precise distinctions among Panji terms.

- ३५८. (A) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.** — A false distinction can create false genealogical certainty.
- ३५९. (C) Gotra names the descent category; Pravara invokes associated ancestral rishis.** — The volume requires precise distinctions among Panji terms.
- ३६०. (D) Marriage eligibility, branch identity, or the meaning of a Dushan mark may be wrongly reconstructed.** — A false distinction can create false genealogical certainty.
- ३६१. (A) Unknownness does not mean a person was absent; it means lineage, mother, wife, or kula was not fully recorded in the source frame.** — The theme Unknown Lineage and “Agyat” prepares the reader for the case-by-case decoding of Dushan entries.
- ३६२. (C) अज्ञात** — Recognizing the vocabulary helps identify the relationship-route.
- ३६३. (D) What relationship-route is preserved, and how does the old label function inside the Panji system?** — Theme-based reading prevents stigma from replacing analysis.
- ३६४. (B) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.** — The weakest reading ignores the structure of the archive.
- ३६५. (D) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.** — Dushan Panji is valuable because it records both rule and life.
- ३६६. (D) These entries show female-line memory, dependency, and descent routes that must not be romanticized or stigmatized.** — The theme Devadasi, Dasi, and Female-Line Memory prepares the reader for the case-by-case decoding of Dushan entries.
- ३६७. (A) देवदासी / दासी** — Recognizing the vocabulary helps identify the relationship-route.
- ३६८. (D) What relationship-route is preserved, and how does the old label function inside the Panji system?** — Theme-based reading prevents stigma from replacing analysis.
- ३६९. (C) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.** — The weakest reading ignores the structure of the archive.
- ३७०. (A) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.** — Dushan Panji is valuable because it records both rule and life.
- ३७१. (D) These records reveal boundary crossing and social hierarchy while preserving descendant routes.** — The theme Dalit and Artisan Connections prepares the reader for the case-by-case decoding of Dushan entries.
- ३७२. (C) चर्मकारिणी, रजकी, ताँती, हड़िनी, धीवर** — Recognizing the vocabulary helps identify the relationship-route.
- ३७३. (B) What relationship-route is preserved, and how does the old label function inside the Panji system?** — Theme-based reading prevents stigma from replacing analysis.
- ३७४. (C) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.** — The weakest reading ignores the structure of the archive.
- ३७५. (B) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.** — Dushan Panji is valuable because it records both rule and life.
- ३७६. (C) Yavani-linked entries show porous social boundaries and inter-community contact within the archive.** — The theme Muslim and Yavani Connections prepares the reader for the case-by-case decoding of Dushan entries.
- ३७७. (B) यवनी** — Recognizing the vocabulary helps identify the relationship-route.
- ३७८. (D) What relationship-route is preserved, and how does the old label function inside the Panji system?** — Theme-based reading prevents stigma from replacing analysis.

- ३७९. (D) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.** — The weakest reading ignores the structure of the archive.
- ३८०. (C) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.** — Dushan Panji is valuable because it records both rule and life.
- ३८१. (D) Widow-related entries open the social history of women, sexuality, remarriage, and lineage continuity.** — The theme Widowhood, Remarriage, and Women prepares the reader for the case-by-case decoding of Dushan entries.
- ३८२. (D) विधवा / वार्तिनी विधवा** — Recognizing the vocabulary helps identify the relationship-route.
- ३८३. (D) What relationship-route is preserved, and how does the old label function inside the Panji system?** — Theme-based reading prevents stigma from replacing analysis.
- ३८४. (D) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.** — The weakest reading ignores the structure of the archive.
- ३८५. (D) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.** — Dushan Panji is valuable because it records both rule and life.
- ३८६. (A) The Gangesha-related entry shows an intersection of intellectual history and Dushan memory.** — The theme Gangesha and Tattvachintamani prepares the reader for the case-by-case decoding of Dushan entries.
- ३८७. (D) गंगेश / तत्त्वचिन्तामणि** — Recognizing the vocabulary helps identify the relationship-route.
- ३८८. (D) What relationship-route is preserved, and how does the old label function inside the Panji system?** — Theme-based reading prevents stigma from replacing analysis.
- ३८९. (A) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.** — The weakest reading ignores the structure of the archive.
- ३९०. (D) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.** — Dushan Panji is valuable because it records both rule and life.
- ३९१. (C) Names such as Anandaa, Vallabha, Medha, Hira, Rahmu, and Sohaago restore women as central to the archive.** — The theme Named Women and Hidden Mothers prepares the reader for the case-by-case decoding of Dushan entries.
- ३९२. (A) आनन्दा, वल्लभा, मेधा, हीरा, रहमू, सोहागो** — Recognizing the vocabulary helps identify the relationship-route.
- ३९३. (C) What relationship-route is preserved, and how does the old label function inside the Panji system?** — Theme-based reading prevents stigma from replacing analysis.
- ३९४. (A) Isolating the label from mool, maternal line, marital route, generation-distance, and ethical context.** — The weakest reading ignores the structure of the archive.
- ३९५. (C) It shows that the archive preserves contact, boundary crossing, uncertainty, and later absorption rather than a sealed social world.** — Dushan Panji is valuable because it records both rule and life.
- ३९६. (C) unknownness as formal source problem** — Chapter 11 contributes this focus to the architecture of Volume VI.
- ३९७. (C) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown** — The title locates Chapter 11 within the volume’s progression.
- ३९८. (C) Because it contributes unknownness as formal source problem to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ३९९. (C) female-line and dependency categories** — Chapter 12 contributes this focus to the architecture of Volume VI.
- ४००. (C) Devadasi, Dasi, and Female-Line Memory** — The title locates Chapter 12 within the volume’s progression.
- ४०१. (C) Because it contributes female-line and dependency categories to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.

- ୪୦୩. (D) artisan/community links as evidence of boundary crossing** — Chapter 13 contributes this focus to the architecture of Volume VI.
- ୪୦୩. (B) Dalit and Artisan Connections in Dushan Panji** — The title locates Chapter 13 within the volume's progression.
- ୪୦୪. (D) Because it contributes artisan/community links as evidence of boundary crossing to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୪୦୫. (C) Yavani and Muslim-linked records as porous boundary evidence** — Chapter 14 contributes this focus to the architecture of Volume VI.
- ୪୦୬. (A) Muslim and Yavani Connections** — The title locates Chapter 14 within the volume's progression.
- ୪୦୭. (A) Because it contributes Yavani and Muslim-linked records as porous boundary evidence to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୪୦୮. (A) widowhood and women's social history** — Chapter 15 contributes this focus to the architecture of Volume VI.
- ୪୦୯. (D) Widowhood, Remarriage, and the Hidden Social History of Women** — The title locates Chapter 15 within the volume's progression.
- ୪୧୦. (D) Because it contributes widowhood and women's social history to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୪୧୧. (D) intellectual history and Dushan memory intersection** — Chapter 16 contributes this focus to the architecture of Volume VI.
- ୪୧୨. (B) Gangesha, Tattvachintamani, and the Dushan Record** — The title locates Chapter 16 within the volume's progression.
- ୪୧୩. (C) Because it contributes intellectual history and Dushan memory intersection to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୪୧୪. (A) named women and hidden mothers** — Chapter 17 contributes this focus to the architecture of Volume VI.
- ୪୧୫. (D) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers** — The title locates Chapter 17 within the volume's progression.
- ୪୧୬. (A) Because it contributes named women and hidden mothers to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୪୧୭. (A) Use unknownness as formal source problem to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ୪୧୮. (C) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ୪୧୯. (C) Use female-line and dependency categories to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ୪୨୦. (A) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ୪୨୧. (B) Use artisan/community links as evidence of boundary crossing to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ୪୨୨. (B) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ୪୨୩. (A) Use Yavani and Muslim-linked records as porous boundary evidence to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.

- 828. (A) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- 829. (C) Use widowhood and women's social history to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- 829. (A) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- 830. (A) Use intellectual history and Dushan memory intersection to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- 830. (C) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- 831. (B) Use named women and hidden mothers to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- 831. (D) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- 832. (C) Begin by fixing the exact case and visible source reference.** — The method converts a terse table entry into responsible historical reading.
- 832. (C) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- 833. (C) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- 833. (B) Read the genealogical corridor through which the case moves.** — The method converts a terse table entry into responsible historical reading.
- 834. (C) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- 834. (C) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- 835. (C) Preserve names without turning them into moral targets.** — The method converts a terse table entry into responsible historical reading.
- 835. (A) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- 835. (B) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- 836. (D) Identify whether the mark enters through mother, wife, daughter, widow, or descendant line.** — The method converts a terse table entry into responsible historical reading.
- 836. (B) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- 836. (B) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- 837. (A) Explain the old Dushan term as an archival category.** — The method converts a terse table entry into responsible historical reading.

- ४४४. (B) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- ४४५. (A) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- ४४६. (B) Ask whether the mark is direct or distant and whether later absorption appears.** — The method converts a terse table entry into responsible historical reading.
- ४४७. (A) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- ४४८. (A) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- ४४९. (A) State what the entry reveals about hierarchy, contact, marriage, migration, or memory.** — The method converts a terse table entry into responsible historical reading.
- ४५०. (C) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- ४५१. (C) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- ४५२. (B) Protect living descendants and refuse sensationalism.** — The method converts a terse table entry into responsible historical reading.
- ४५३. (D) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- ४५४. (D) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- ४५५. (D) Connect the case to broad patterns only after the particular line is understood.** — The method converts a terse table entry into responsible historical reading.
- ४५६. (B) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- ४५७. (D) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- ४५८. (D) Preserve damaged, dotted, or difficult readings without false completion.** — The method converts a terse table entry into responsible historical reading.
- ४५९. (B) The case may become an accusation or a loose name-list rather than a structured source reading.** — Every step protects against misuse and misreading.
- ४६०. (D) Before any moral or social conclusion is drawn from the entry.** — The volume requires evidence before conclusion.
- ४६१. (C) अज्ञात or माता अज्ञात markers show formal uncertainty in lineage, mother, wife, or kula.** — The pattern “unknown lineage” must be read ethically and structurally.
- ४६२. (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label.** — The case method applies to every pattern.
- ४६३. (C) women carry lineage consequence through mother, daughter, wife, widow, or named female routes.** — The pattern “female-line memory” must be read ethically and structurally.

- ୪୫୪. (A) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୫୫. (B) community-labelled relationships are read as historical contact and relationship-routes. —** The pattern “inter-community connection” must be read ethically and structurally.
- ୪୫୬. (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୫୭. (C) widow-related entries reveal social anxiety and lineage continuity questions. —** The pattern “widowhood and remarriage” must be read ethically and structurally.
- ୪୫୮. (D) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୫୯. (D) westward or eastward movement can alter how a dushan mark travels and fades. —** The pattern “migration from outside the familiar region” must be read ethically and structurally.
- ୪୬୦. (A) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୬୧. (A) categories such as Param Brahman or Mahapatra show rank and ritual-status tensions. —** The pattern “internal Brahman boundary labels” must be read ethically and structurally.
- ୪୬୨. (D) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୬୩. (D) a rupture may become less socially active across time, distance, and accepted marriages. —** The pattern “generational absorption” must be read ethically and structurally.
- ୪୬୪. (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୬୫. (D) named women help recover the human route behind terse source categories. —** The pattern “named women” must be read ethically and structurally.
- ୪୬୬. (D) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୬୭. (A) Tanti, Chamar, Charmakarini, Rajak, Rajaki, Hadini, Dhivar, Tailik, and similar categories reveal social contact. —** The pattern “artisan connection” must be read ethically and structurally.
- ୪୬୮. (A) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୬୯. (B) Yavani/Muslim-linked entries show porous boundaries and historical interaction. —** The pattern “Yavani connection” must be read ethically and structurally.
- ୪୭୦. (B) As evidence to be unpacked through case number, route, generation, and context, not as a sensational label. —**
The case method applies to every pattern.
- ୪୭୧. (B) geography as genealogy and migration as memory —** Chapter 9 contributes this focus to the architecture of Volume VI.
- ୪୭୨. (B) Mool and Migration: How Villages Became Genealogical Memory —** The title locates Chapter 9 within the volume’s progression.
- ୪୭୩. (B) Because it contributes geography as genealogy and migration as memory to the overall reading of Dushan Panji as difficult social history. —** Every chapter supports either method, case decoding, or synthesis.

४८४. (B) case number, mool chain, route, category, and ethical reading — Chapter 10 contributes this focus to the architecture of Volume VI.

४८५. (C) Reading the Dushan Tables: Method for Entries 1–97 — The title locates Chapter 10 within the volume’s progression.

४८६. (A) Because it contributes case number, mool chain, route, category, and ethical reading to the overall reading of Dushan Panji as difficult social history. — Every chapter supports either method, case decoding, or synthesis.

४८७. (A) Use geography as genealogy and migration as memory to read difficult entries through evidence, route, and context. — A chapter is useful only when its method is applied to source reading.

४८८. (B) Using the chapter to rank or shame living descendants instead of understanding the source. — The volume’s chapters consistently reject weaponized reading.

४८९. (D) Use case number, mool chain, route, category, and ethical reading to read difficult entries through evidence, route, and context. — A chapter is useful only when its method is applied to source reading.

४९०. (A) Using the chapter to rank or shame living descendants instead of understanding the source. — The volume’s chapters consistently reject weaponized reading.

४९१. (D) inter-community maternal route through several mools and generations — Case 1 should be read through relationship-route and mool sequence, not as an isolated stigma.

४९२. (A) सरिसव १७८/१; बलियास चमरू गंगाधरक मातृक — The heading identifies the source pathway for Case 1.

४९३. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation. — All cases in the first block introduce major patterns without turning them into scandal.

४९४. (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement. — The least faithful interpretation ignores the method of the chapter.

४९५. (B) coexistence of maternal memory and unknownness — Case 2 should be read through relationship-route and mool sequence, not as an isolated stigma.

४९६. (B) बुधवाल, पबौली, सतलखा, जगन्नाथक मातृक, and related अज्ञात notes — The heading identifies the source pathway for Case 2.

४९७. (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation. — All cases in the first block introduce major patterns without turning them into scandal.

४९८. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement. — The least faithful interpretation ignores the method of the chapter.

४९९. (D) daughter-line movement with the old source phrase निम्नकुल — Case 3 should be read through relationship-route and mool sequence, not as an isolated stigma.

५००. (D) माण्डर, सोदरपुर, अलय, and गोदिसुता — The heading identifies the source pathway for Case 3.

५०१. (D) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation. — All cases in the first block introduce major patterns without turning them into scandal.

५०२. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement. — The least faithful interpretation ignores the method of the chapter.

५०३. (A) inter-community maternal route recurring through another branch record — Case 4 should be read through relationship-route and mool sequence, not as an isolated stigma.

५०४. (D) सोदपुर १७७/२; गंगाधरक मातृक and अन्तर्जातीय — The heading identifies the source pathway for Case 4.

- ५०५. (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५०६. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५०७. (C) maternal branch pressure inside a visible mool sequence** — Case 5 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५०८. (A) सरिसव १८६ and राघवक मातृक** — The heading identifies the source pathway for Case 5.
- ५०९. (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५१०. (D) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५११. (A) explicit daughter-line route through केशव सुता** — Case 6 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५१२. (A) पवौली भानुदत्त and केशवसुता १९६/७** — The heading identifies the source pathway for Case 6.
- ५१३. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५१४. (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५१५. (B) convergence of maternal and daughter-line markers** — Case 7 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५१६. (D) हरिकरक मातृक and कुमरसुता १८४/२** — The heading identifies the source pathway for Case 7.
- ५१७. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५१८. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५१९. (C) early block pattern of female-line marking** — Case 8 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५२०. (D) हरिअम and early female/maternal route** — The heading identifies the source pathway for Case 8.
- ५२१. (D) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५२२. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५२३. (B) regional or community-linked wife-line memory** — Case 9 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५२४. (A) कोचराज पत्नी / Kocharaj connection** — The heading identifies the source pathway for Case 9.
- ५२५. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५२६. (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.

- ५२७. (B) female-line and Devadasi category requiring ethical handling** — Case 10 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५२८. (A) देवदासी memory in the early block** — The heading identifies the source pathway for Case 10.
- ५२९. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.** — All cases in the first block introduce major patterns without turning them into scandal.
- ५३०. (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.** — The least faithful interpretation ignores the method of the chapter.
- ५३१. (B) Dasi memory as source category rather than accusation** — Case 11 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५३२. (C) दासी-related route** — The heading identifies the source pathway for Case 11.
- ५३३. (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.** — All cases in the first block introduce major patterns without turning them into scandal.
- ५३४. (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.** — The least faithful interpretation ignores the method of the chapter.
- ५३५. (A) inter-community route that must be read historically** — Case 12 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५३६. (D) Yavani connection in early cases** — The heading identifies the source pathway for Case 12.
- ५३७. (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.** — All cases in the first block introduce major patterns without turning them into scandal.
- ५३८. (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.** — The least faithful interpretation ignores the method of the chapter.
- ५३९. (A) migration-related Dushan route** — Case 13 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५४०. (B) western-origin / आगत marker** — The heading identifies the source pathway for Case 13.
- ५४१. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.** — All cases in the first block introduce major patterns without turning them into scandal.
- ५४२. (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.** — The least faithful interpretation ignores the method of the chapter.
- ५४३. (C) named woman as genealogical bridge** — Case 14 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५४४. (B) named woman आनन्दा emerging in the sequence** — The heading identifies the source pathway for Case 14.
- ५४५. (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.** — All cases in the first block introduce major patterns without turning them into scandal.
- ५४६. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.** — The least faithful interpretation ignores the method of the chapter.
- ५४७. (B) unknownness as formal lineage problem** — Case 15 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५४८. (C) maternal uncertainty continuing through branch chain** — The heading identifies the source pathway for Case 15.
- ५४९. (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.** — All cases in the first block introduce major patterns without turning them into scandal.

- ५५०. (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५५१. (D) women's movement reorganizing Panji memory** — Case 16 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५५२. (D) daughter-line and mool sequence combined** — The heading identifies the source pathway for Case 16.
- ५५३. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५५४. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५५५. (A) maternal route with ethical category handling** — Case 17 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५५६. (A) mother-line and community-marked source vocabulary** — The heading identifies the source pathway for Case 17.
- ५५७. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५५८. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५५९. (D) named woman not reducible to old stigma** — Case 18 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५६०. (C) आनन्दा and related female memory** — The heading identifies the source pathway for Case 18.
- ५६१. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५६२. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५६३. (A) Devadasi/identified mother route through named source chain** — Case 19 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५६४. (D) जानिक देवदास and पहकर जागेक माता** — The heading identifies the source pathway for Case 19.
- ५६५. (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५६६. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५६७. (A) multiple maternal routes in the same case logic** — Case 20 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५६८. (D) जानिक; देवदास २१३/१; two named mother-routes** — The heading identifies the source pathway for Case 20.
- ५६९. (B) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५७०. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५७१. (D) continuation of mother-route memory through named men** — Case 21 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५७२. (C) जानिक; देवदास २१३/२; विद्यापति and Haridev** — The heading identifies the source pathway for Case 21.

- ५७३. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५७४. (A) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५७५. (A) western-origin arrival with daughter-line and unknown kula** — Case 22 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५७६. (B) पश्चिम देश सँ आगत २१२/१ and मधुसुदन-सुता अज्ञातकुल** — The heading identifies the source pathway for Case 22.
- ५७७. (D) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५७८. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५७९. (A) arrival from the west with unknown mother marker** — Case 23 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५८०. (A) पश्चिम देश सँ आगत २१२/२ and मतिकर माता अज्ञात** — The heading identifies the source pathway for Case 23.
- ५८१. (C) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५८२. (D) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५८३. (D) Charmakar-linked and named female route** — Case 24 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५८४. (B) चर्मकार, बैजूक-माता, and आनन्दा २११/१** — The heading identifies the source pathway for Case 24.
- ५८५. (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५८६. (B) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५८७. (B) Anandaa's daughter-line as memory bridge** — Case 25 should be read through relationship-route and mool sequence, not as an isolated stigma.
- ५८८. (D) आनन्दाक-पुत्री and the daughter-line of memory** — The heading identifies the source pathway for Case 25.
- ५८९. (A) Preserve the source category, identify the maternal/daughter/marital route, and avoid present-day accusation.**
— All cases in the first block introduce major patterns without turning them into scandal.
- ५९०. (C) Treating the case as a bare label without following mool sequence, relationship-route, or generation movement.**
— The least faithful interpretation ignores the method of the chapter.
- ५९१. (C) first block of Dushan cases and introductory patterns** — Chapter 18 contributes this focus to the architecture of Volume VI.
- ५९२. (D) Entry-by-Entry Decoding: Cases 1–25** — The title locates Chapter 18 within the volume's progression.
- ५९३. (A) Because it contributes first block of Dushan cases and introductory patterns to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ५९४. (A) Use first block of Dushan cases and introductory patterns to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.

- ५९५. (D) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ५९६. (B) additional अज्ञात and inter-community material** — Case 26 belongs to the cases 26–50 block and must be decoded through route and category.
- ५९७. (D) continuation from the first block** — The label helps locate Case 26 inside the second Dushan block.
- ५९८. (D) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ५९९. (D) continued unknown-mother problem** — Case 27 belongs to the cases 26–50 block and must be decoded through route and category.
- ६००. (D) unknown-mother route through करमहा, सोदरपुर, माण्डर and related places** — The label helps locate Case 27 inside the second Dushan block.
- ६०१. (D) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६०२. (C) widowhood as social history of women** — Case 28 belongs to the cases 26–50 block and must be decoded through route and category.
- ६०३. (A) The Entry Marked विधवा** — The label helps locate Case 28 inside the second Dushan block.
- ६०४. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६०५. (A) Rajak/Rajaki maternal-memory route** — Case 29 belongs to the cases 26–50 block and must be decoded through route and category.
- ६०६. (D) रजक धरम and माता-रजकी भवानीनाथ** — The label helps locate Case 29 inside the second Dushan block.
- ६०७. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६०८. (D) female-line memory through Rajaki category** — Case 30 belongs to the cases 26–50 block and must be decoded through route and category.
- ६०९. (A) Rajaki cluster paired with Case 29** — The label helps locate Case 30 inside the second Dushan block.
- ६१०. (A) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६११. (B) maternal uncertainty rather than absence of person** — Case 31 belongs to the cases 26–50 block and must be decoded through route and category.
- ६१२. (C) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६१३. (B) formal incompleteness in mother-line knowledge** — Case 32 belongs to the cases 26–50 block and must be decoded through route and category.
- ६१४. (C) unknown mother cluster** — The label helps locate Case 32 inside the second Dushan block.
- ६१५. (C) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६१६. (D) unknownness as Dushan grammar** — Case 33 belongs to the cases 26–50 block and must be decoded through route and category.

- ६१७. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६१८. (B) maternal-line uncertainty with mool context** — Case 34 belongs to the cases 26–50 block and must be decoded through route and category.
- ६१९. (A) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६२०. (B) formally blocked line for marriage reasoning** — Case 35 belongs to the cases 26–50 block and must be decoded through route and category.
- ६२१. (D) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६२२. (D) prohibited-line logic** — Case 36 belongs to the cases 26–50 block and must be decoded through route and category.
- ६२३. (B) निषिद्धकुल cluster** — The label helps locate Case 36 inside the second Dushan block.
- ६२४. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६२५. (B) continuing formal prohibition pattern** — Case 37 belongs to the cases 26–50 block and must be decoded through route and category.
- ६२६. (D) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६२७. (B) blocked-line category inside Dushan grammar** — Case 38 belongs to the cases 26–50 block and must be decoded through route and category.
- ६२८. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६२९. (C) marriage reasoning affected by formal blockage** — Case 39 belongs to the cases 26–50 block and must be decoded through route and category.
- ६३०. (A) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६३१. (C) end of the prohibited-line cluster** — Case 40 belongs to the cases 26–50 block and must be decoded through route and category.
- ६३२. (B) निषिद्धकुल cluster closes** — The label helps locate Case 40 inside the second Dushan block.
- ६३३. (A) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६३४. (B) bridge between unknownness and named social categories** — Case 41 belongs to the cases 26–50 block and must be decoded through route and category.
- ६३५. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६३६. (B) relationship-route continues beyond bare labels** — Case 42 belongs to the cases 26–50 block and must be decoded through route and category.
- ६३७. (C) additional inter-community or maternal-line route** — The label helps locate Case 42 inside the second Dushan block.

- ᐃᓃᓚ. (D) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓇ. (D) case must be read by mool chain and category** — Case 43 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓈ. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓉ. (B) social label as archival category** — Case 44 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓊ. (D) additional inter-community or maternal-line route** — The label helps locate Case 44 inside the second Dushan block.
- ᐃᓃᓋ. (C) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓌ. (A) female-line and community memory** — Case 45 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓍ. (C) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓎ. (A) preparation for late charged cases** — Case 46 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓏ. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓐ. (B) transition toward artisan and intellectual entries** — Case 47 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓑ. (B) additional inter-community or maternal-line route** — The label helps locate Case 47 inside the second Dushan block.
- ᐃᓃᓒ. (A) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓓ. (D) artisan connection essential to understanding Dushan social history** — Case 48 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓔ. (B) Tanti and Artisan Connection** — The label helps locate Case 48 inside the second Dushan block.
- ᐃᓃᓕ. (D) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓇ. (C) intersection of intellectual history and Dushan memory** — Case 49 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓈ. (A) Gangsha and the Tattvachintamani** — The label helps locate Case 49 inside the second Dushan block.
- ᐃᓃᓉ. (D) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ᐃᓃᓊ. (A) named woman and Charmakarini memory closing the block** — Case 50 belongs to the cases 26–50 block and must be decoded through route and category.
- ᐃᓃᓋ. (C) Medha and the Charmakarini** — The label helps locate Case 50 inside the second Dushan block.

- ६५९. (B) Ranking the case by sensational value instead of explaining the relationship-route.** — The chapter warns against sensational ranking; every case is evidence.
- ६६०. (B) second block from unknownness to named women and Gangesha** — Chapter 19 contributes this focus to the architecture of Volume VI.
- ६६१. (D) Entry-by-Entry Decoding: Cases 26–50** — The title locates Chapter 19 within the volume’s progression.
- ६६२. (A) Because it contributes second block from unknownness to named women and Gangesha to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ६६३. (A) Use second block from unknownness to named women and Gangesha to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ६६४. (B) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- ६६५. (D) Medha-linked field continuing from Case 50** — Case 51 should be understood as a relationship-route within the third block.
- ६६६. (D) Medha field continuation** — The label gives the route or pattern emphasized for Case 51.
- ६६७. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ६६८. (B) Hadi/Hadini-related entry with named woman Rudramati** — Case 52 should be understood as a relationship-route within the third block.
- ६६९. (A) हड़िणी रुद्रमति** — The label gives the route or pattern emphasized for Case 52.
- ६७०. (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ६७१. (D) female-line and community-marked route** — Case 53 should be understood as a relationship-route within the third block.
- ६७२. (C) Rudramati and related Hadi/Hadini continuation** — The label gives the route or pattern emphasized for Case 53.
- ६७३. (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ६७४. (C) Rajak/Rajaki memory continuing into cases 51–75** — Case 54 should be understood as a relationship-route within the third block.
- ६७५. (A) Rajak tradition continuation** — The label gives the route or pattern emphasized for Case 54.
- ६७६. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ६७७. (B) maternal/community route requiring context** — Case 55 should be understood as a relationship-route within the third block.
- ६७८. (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ६७९. (B) Muslim/Yavani connection as porous-boundary evidence** — Case 56 should be understood as a relationship-route within the third block.
- ६८०. (A) Yavani-linked material** — The label gives the route or pattern emphasized for Case 56.
- ६८१. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (B) inter-community contact inside Panji memory — Case 57 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (C) Charmakarini or Chamar route as historical evidence — Case 58 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (A) artisan-community connection through lineage route — Case 59 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (D) Chamar/Charmakarini link — The label gives the route or pattern emphasized for Case 59.

ᑭᑕᑭ. (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (A) mother-line logic continues beyond earlier blocks — Case 60 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (A) maternal-line continuation — The label gives the route or pattern emphasized for Case 60.

ᑭᑕᑭ. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (D) combined route rather than isolated label — Case 61 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (B) inter-community and maternal-line entry — The label gives the route or pattern emphasized for Case 61.

ᑭᑕᑭ. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (C) service/community-marked female-line route — Case 62 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (B) Hadi/Hadini or service-linked memory — The label gives the route or pattern emphasized for Case 62.

ᑭᑕᑭ. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (B) porous social boundary inside lineage memory — Case 63 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (D) Yavani or inter-community route — The label gives the route or pattern emphasized for Case 63.

ᑭᑕᑭ. (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (D) artisan category read as source vocabulary — Case 64 should be understood as a relationship-route within the third block.

ᑭᑕᑭ. (D) Chamar/Charmakarini continuation — The label gives the route or pattern emphasized for Case 64.

ᑭᑕᑭ. (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation. — The third block continues the same ethical method as earlier cases.

ᑭᑕᑭ. (D) Yadav connection inside Dushan memory — Case 65 should be understood as a relationship-route within the third block.

- ୭୦୫. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୦୬. (C) marriage or maternal route with Yadav category** — Case 66 should be understood as a relationship-route within the third block.
- ୭୦୭. (A) Yadav-linked material** — The label gives the route or pattern emphasized for Case 66.
- ୭୦୮. (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୦୯. (A) ritual status and rank entering Dushan grammar** — Case 67 should be understood as a relationship-route within the third block.
- ୭୧୦. (A) Mahapatra or ritual-status material** — The label gives the route or pattern emphasized for Case 67.
- ୭୧୧. (C) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୧୨. (B) relationship route remains central** — Case 68 should be understood as a relationship-route within the third block.
- ୭୧୩. (A) additional inter-community route** — The label gives the route or pattern emphasized for Case 68.
- ୭୧୪. (A) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୧୫. (D) mother-line category controls the reading** — Case 69 should be understood as a relationship-route within the third block.
- ୭୧୬. (D) additional maternal-line route** — The label gives the route or pattern emphasized for Case 69.
- ୭୧୭. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୧୮. (D) old label as archival vocabulary** — Case 70 should be understood as a relationship-route within the third block.
- ୭୧୯. (C) additional community-marked route** — The label gives the route or pattern emphasized for Case 70.
- ୭୨୦. (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୨୧. (A) case requires mool and relationship chain** — Case 71 should be understood as a relationship-route within the third block.
- ୭୨୨. (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୨୩. (A) Dushan category plus generation distance** — Case 72 should be understood as a relationship-route within the third block.
- ୭୨୪. (B) additional mixed-line entry** — The label gives the route or pattern emphasized for Case 72.
- ୭୨୫. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ୭୨୬. (A) source category and social implication** — Case 73 should be understood as a relationship-route within the third block.
- ୭୨୭. (B) additional mixed-line entry** — The label gives the route or pattern emphasized for Case 73.
- ୭୨୮. (D) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.

- ७२९. (A) Yadav and unknown-kula pattern in the late part of the block** — Case 74 should be understood as a relationship-route within the third block.
- ७३०. (C) यादव जयसिंह and श्रीपति-अज्ञात कुल** — The label gives the route or pattern emphasized for Case 74.
- ७३१. (B) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ७३२. (D) Yadav wife-line and unknown mother marker** — Case 75 should be understood as a relationship-route within the third block.
- ७३३. (B) यादव रहमू, हृषिकेश पत्नी यादव, and ठकरू-माता अज्ञात** — The label gives the route or pattern emphasized for Case 75.
- ७३४. (C) Treat the category as archived evidence and explain the mool, maternal, marital, or community chain without present-day accusation.** — The third block continues the same ethical method as earlier cases.
- ७३५. (B) third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes** — Chapter 20 contributes this focus to the architecture of Volume VI.
- ७३६. (D) Entry-by-Entry Decoding: Cases 51–75** — The title locates Chapter 20 within the volume’s progression.
- ७३७. (C) Because it contributes third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ७३८. (A) Use third block of Hadi/Hadini, Rajak, Yavani, Charmakarini, Yadav and related routes to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ७३९. (B) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume’s chapters consistently reject weaponized reading.
- ७४०. (D) unknown mother attached to Bootan within a long mool-route chain** — Case 76 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ७४१. (B) २०२/I; Panuwa/Harhiam/Mandar sequence** — The label identifies the pattern emphasized for Case 76.
- ७४२. (C) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ७४३. (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ७४४. (C) branch memory and migration in the Mandar-Alay-Jalay-Singhashram cluster** — Case 77 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ७४५. (D) २०२/II; Sodarpur/Karmaha/Mandar/Alay route** — The label identifies the pattern emphasized for Case 77.
- ७४६. (A) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ७४७. (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ७४८. (A) Charmakar-linked marriage entry carrying descendants forward** — Case 78 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ७४९. (B) २०३/II; Giru-vivah Hirua Charmakarin** — The label identifies the pattern emphasized for Case 78.

- ୭୫୦. (C) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୫୧. (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୫୨. (D) ritual-status category touching Dushan grammar** — Case 79 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୫୩. (B) ୨୦୩/I; Param Brahman / Mahapatra** — The label identifies the pattern emphasized for Case 79.
- ୭୫୪. (B) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୫୫. (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୫୬. (A) Param Brahman connection through mother-line and marriage route** — Case 80 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୫୭. (A) ୨୦୪/I; Hore-Param Brahman** — The label identifies the pattern emphasized for Case 80.
- ୭୫୮. (D) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୫୯. (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୬୦. (B) unknown mother marker in a late cluster** — Case 81 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୬୧. (B) ୨୦୪/II; Batuk-mata agyat** — The label identifies the pattern emphasized for Case 81.
- ୭୬୨. (D) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୬୩. (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୬୪. (A) prohibited relationship category appearing in the late block** — Case 82 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୬୫. (D) Gurupatni reference** — The label identifies the pattern emphasized for Case 82.
- ୭୬୬. (C) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୬୭. (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୬୮. (A) ritual-status category connected with late cases** — Case 83 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୬୯. (C) Param Brahman related line** — The label identifies the pattern emphasized for Case 83.

- ୭୭୦. (C) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୭୧. (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୭୨. (C) ritual rank and relation route combined** — Case 84 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୭୩. (C) Param Brahman / Mahapatra continuation** — The label identifies the pattern emphasized for Case 84.
- ୭୭୪. (C) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୭୫. (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୭୬. (A) inter-community route read historically** — Case 85 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୭୭. (B) Yavani-linked route** — The label identifies the pattern emphasized for Case 85.
- ୭୭୮. (D) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୭୯. (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୮୦. (C) Yavani daughter-line as route, not insult** — Case 86 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୮୧. (C) Yavani Daughter and the Daughter-Line** — The label identifies the pattern emphasized for Case 86.
- ୭୮୨. (A) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୮୩. (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୮୪. (C) path-patita source category requiring ethical interpretation** — Case 87 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୮୫. (C) Path-patita reference** — The label identifies the pattern emphasized for Case 87.
- ୭୮୬. (A) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ୭୮୭. (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ୭୮୮. (C) widowhood as lineage and social-history problem** — Case 88 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ୭୮୯. (B) widow-related late entry** — The label identifies the pattern emphasized for Case 88.

୭୭୦. (A) Using the old label as a present-day accusation rather than explaining the relationship-route. — The final block is especially sensitive and requires humane reading.

୭୭୧. (C) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together. — The final block shows Dushan Panji is not a single-category register.

୭୭୨. (D) service/community-marked female-line route — Case 89 belongs to the cases 76–97 block and must be read through route, category, and ethical context.

୭୭୩. (C) Dhivar Dasi connection — The label identifies the pattern emphasized for Case 89.

୭୭୪. (C) Using the old label as a present-day accusation rather than explaining the relationship-route. — The final block is especially sensitive and requires humane reading.

୭୭୫. (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together. — The final block shows Dushan Panji is not a single-category register.

୭୭୬. (A) Dasi-linked marriage route rather than sensational label — Case 90 belongs to the cases 76–97 block and must be read through route, category, and ethical context.

୭୭୭. (A) Dasi marriage entry — The label identifies the pattern emphasized for Case 90.

୭୭୮. (D) Using the old label as a present-day accusation rather than explaining the relationship-route. — The final block is especially sensitive and requires humane reading.

୭୭୯. (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together. — The final block shows Dushan Panji is not a single-category register.

୮୦୦. (C) mother-line uncertainty in late cases — Case 91 belongs to the cases 76–97 block and must be read through route, category, and ethical context.

୮୦୧. (A) unknown maternal-line continuation — The label identifies the pattern emphasized for Case 91.

୮୦୨. (B) Using the old label as a present-day accusation rather than explaining the relationship-route. — The final block is especially sensitive and requires humane reading.

୮୦୩. (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together. — The final block shows Dushan Panji is not a single-category register.

୮୦୪. (A) movement and dushan route together — Case 92 belongs to the cases 76–97 block and must be read through route, category, and ethical context.

୮୦୫. (C) western-origin or migration-linked case — The label identifies the pattern emphasized for Case 92.

୮୦୬. (A) Using the old label as a present-day accusation rather than explaining the relationship-route. — The final block is especially sensitive and requires humane reading.

୮୦୭. (A) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together. — The final block shows Dushan Panji is not a single-category register.

୮୦୮. (D) boundary crossing with descendant memory — Case 93 belongs to the cases 76–97 block and must be read through route, category, and ethical context.

୮୦୯. (B) community-marked late route — The label identifies the pattern emphasized for Case 93.

- ८१०. (D) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ८११. (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ८१२. (C) widow-related category requiring humane reading** — Case 94 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ८१३. (A) वार्तिनी विधवा** — The label identifies the pattern emphasized for Case 94.
- ८१४. (D) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ८१५. (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ८१६. (C) service-memory category inside lineage route** — Case 95 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ८१७. (A) late Dasi or service-linked continuation** — The label identifies the pattern emphasized for Case 95.
- ८१८. (D) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ८१९. (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ८२०. (D) old label plus generation-distance** — Case 96 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ८२१. (A) late community-marked continuation** — The label identifies the pattern emphasized for Case 96.
- ८२२. (B) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ८२३. (D) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ८२४. (A) closing case of boundary crossing and absorption pattern** — Case 97 belongs to the cases 76–97 block and must be read through route, category, and ethical context.
- ८२५. (B) final late-table entry** — The label identifies the pattern emphasized for Case 97.
- ८२६. (C) Using the old label as a present-day accusation rather than explaining the relationship-route.** — The final block is especially sensitive and requires humane reading.
- ८२७. (B) The block is layered: unknown mothers, ritual-status labels, Gurupatni, Yavani, Path-patita, widow, Dhivar Dasi, Dasi, migration, and absorption appear together.** — The final block shows Dushan Panji is not a single-category register.
- ८२८. (A) final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes** — Chapter 21 contributes this focus to the architecture of Volume VI.
- ८२९. (A) Entry-by-Entry Decoding: Cases 76–97** — The title locates Chapter 21 within the volume’s progression.

- ८३०. (B) Because it contributes final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ८३१. (A) Use final dense block of unknown, Mahapatra, Gurupatni, Yavani, path-patita, widow and Dasi routes to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ८३२. (C) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ८३३. (D) Dushan may fade across time, distance, descent, accepted marriages, and social absorption.** — “The “Sixth Generation” Question” belongs to the synthetic argument of the volume.
- ८३४. (C) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८३५. (D) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८३६. (A) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ८३७. (D) Terms of office, learning, title, and rank explain how status enters lineage memory.** — “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank” belongs to the synthetic argument of the volume.
- ८३८. (D) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८३९. (D) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८४०. (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ८४१. (C) Root-person and Vamshavali structures explain how lines are anchored and extended.** — “Biji Purush and Vamshavali Logic” belongs to the synthetic argument of the volume.
- ८४२. (A) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८४३. (B) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८४४. (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ८४५. (D) Regional branching and cross-linked notes show that Panji material moves across sections.** — “Up-Tip and Nagaram” belongs to the synthetic argument of the volume.
- ८४६. (B) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८४७. (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८४८. (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.

- ८४९. (D) A regional branch system that must be read through place, migration, and memory.** — “Pachhwari Par System” belongs to the synthetic argument of the volume.
- ८५०. (D) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८५१. (D) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८५२. (D) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ८५३. (C) The archive preserved order but also hierarchy, anxiety, child marriage, widowhood, and social damage.** — “Panji, Hierarchy, and Social Damage” belongs to the synthetic argument of the volume.
- ८५४. (D) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८५५. (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८५६. (D) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ८५७. (B) Panji knowledge raises questions of source ownership, transcription, and responsible use.** — “Plagiarism, Ownership, and Panji Knowledge” belongs to the synthetic argument of the volume.
- ८५८. (A) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८५९. (A) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८६०. (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ८६१. (B) Script, image, transliteration, and explanation are all parts of preservation.** — “Tirhuta, Devanagari, Scan Copies, and Preservation” belongs to the synthetic argument of the volume.
- ८६२. (B) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८६३. (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८६४. (C) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ८६५. (D) Modern reading must preserve evidence while refusing humiliation and caste/community weaponization.** — “How to Read Dushan Panji Today” belongs to the synthetic argument of the volume.
- ८६६. (C) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ८६७. (A) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ८६८. (A) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.

- ୯୫୫. (D) The conclusion holds together rigidity and flexibility, stigma and absorption, hierarchy and reform, memory and forgetting.** — “Dushan Panji as Mithila’s Difficult Truth” belongs to the synthetic argument of the volume.
- ୯୬୦. (D) How should difficult Panji evidence be interpreted after the case entries are decoded?** — The later chapters move from individual cases to broader historical understanding.
- ୯୬୧. (C) Reducing the synthesis to either pride or condemnation instead of reading both memory and damage.** — The volume holds together the value and the social cost of the archive.
- ୯୬୨. (A) It helps connect individual Dushan entries to long-term patterns of social memory, hierarchy, absorption, and preservation.** — Synthesis makes the case table usable as history.
- ୯୬୩. (A) generation-distance and social absorption** — Chapter 22 contributes this focus to the architecture of Volume VI.
- ୯୬୪. (A) The “Sixth Generation” Question: When Does Dushan Fade?** — The title locates Chapter 22 within the volume’s progression.
- ୯୬୫. (A) Because it contributes generation-distance and social absorption to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୬୬. (A) vocabulary of rank, office, scholarship and social hierarchy** — Chapter 23 contributes this focus to the architecture of Volume VI.
- ୯୬୭. (B) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank** — The title locates Chapter 23 within the volume’s progression.
- ୯୬୮. (B) Because it contributes vocabulary of rank, office, scholarship and social hierarchy to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୬୯. (C) root-person and Vamshavali reading** — Chapter 24 contributes this focus to the architecture of Volume VI.
- ୯୭୦. (C) Biji Purush and the Vamshavali Logic** — The title locates Chapter 24 within the volume’s progression.
- ୯୭୧. (A) Because it contributes root-person and Vamshavali reading to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୭୨. (D) regional branch and cross-reference systems** — Chapter 25 contributes this focus to the architecture of Volume VI.
- ୯୭୩. (C) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System** — The title locates Chapter 25 within the volume’s progression.
- ୯୭୪. (D) Because it contributes regional branch and cross-reference systems to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୭୫. (B) archive, hierarchy, Bikaua, child marriage, widowhood and reform limits** — Chapter 26 contributes this focus to the architecture of Volume VI.
- ୯୭୬. (A) Panji, Hierarchy, and Social Damage** — The title locates Chapter 26 within the volume’s progression.
- ୯୭୭. (C) Because it contributes archive, hierarchy, Bikaua, child marriage, widowhood and reform limits to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୭୮. (C) ownership and misuse of Panji knowledge** — Chapter 27 contributes this focus to the architecture of Volume VI.
- ୯୭୯. (C) Plagiarism, Ownership, and the Struggle over Panji Knowledge** — The title locates Chapter 27 within the volume’s progression.
- ୯୮୦. (B) Because it contributes ownership and misuse of Panji knowledge to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
- ୯୮୧. (C) script and source preservation** — Chapter 28 contributes this focus to the architecture of Volume VI.

୯୨୨. (C) **Tirhuta, Devanagari, Scan Copies, and the Preservation Problem** — The title locates Chapter 28 within the volume's progression.
୯୨୩. (D) **Because it contributes script and source preservation to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
୯୨୪. (B) **modern ethical use and research discipline** — Chapter 29 contributes this focus to the architecture of Volume VI.
୯୨୫. (C) **How to Read Dushan Panji Today** — The title locates Chapter 29 within the volume's progression.
୯୨୬. (A) **Because it contributes modern ethical use and research discipline to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
୯୨୭. (C) **memory, forgetting, stigma, absorption, hierarchy and reform** — Chapter 30 contributes this focus to the architecture of Volume VI.
୯୨୮. (B) **Conclusion: Dushan Panji as Mithila's Difficult Truth** — The title locates Chapter 30 within the volume's progression.
୯୨୯. (D) **Because it contributes memory, forgetting, stigma, absorption, hierarchy and reform to the overall reading of Dushan Panji as difficult social history.** — Every chapter supports either method, case decoding, or synthesis.
୯୩୦. (C) **Use generation-distance and social absorption to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
୯୩୧. (C) **Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
୯୩୨. (A) **Use vocabulary of rank, office, scholarship and social hierarchy to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
୯୩୩. (B) **Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
୯୩୪. (B) **Use root-person and Vamshavali reading to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
୯୩୫. (D) **Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
୯୩୬. (D) **Use regional branch and cross-reference systems to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
୯୩୭. (B) **Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
୯୩୮. (D) **Use archive, hierarchy, Bikaua, child marriage, widowhood and reform limits to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
୯୩୯. (C) **Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
୯୪୦. (C) **Use ownership and misuse of Panji knowledge to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
୯୪୧. (D) **Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
୯୪୨. (D) **Use script and source preservation to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.

- ११३. (C) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ११४. (C) Use modern ethical use and research discipline to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ११५. (D) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ११६. (D) Use memory, forgetting, stigma, absorption, hierarchy and reform to read difficult entries through evidence, route, and context.** — A chapter is useful only when its method is applied to source reading.
- ११७. (A) Using the chapter to rank or shame living descendants instead of understanding the source.** — The volume's chapters consistently reject weaponized reading.
- ११८. (D) Panji/Panjika, mool, shakha, gotra, patra, dushan, uthedh, and related technical terms** — Appendix A — Glossary of Panji Terms supplies reader support for responsible use of the volume.
- ११९. (C) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १२०. (A) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १२१. (B) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १२२. (D) अज्ञात, विधवा, यवनी, चर्मकारिणी, रजकी, and other socially sensitive source terms** — Appendix B — Glossary of Social Terms Used in Dushan Panji supplies reader support for responsible use of the volume.
- १२३. (A) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १२४. (D) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १२५. (C) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १२६. (D) gotra-pravara pairings such as शाण्डिल्य with शाण्डिल्य, असित, देवल** — Appendix C — Gotra and Pravara Table supplies reader support for responsible use of the volume.
- १२७. (D) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १२८. (A) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १२९. (B) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १३०. (D) mool and moolgram references such as माण्डर and दरिहरा as recurring memory nodes** — Appendix D — Mool and Moolgram Index supplies reader support for responsible use of the volume.
- १३१. (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १३२. (D) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.

- १३३. (D) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १३४. (B) named persons and women for cross-checking case and chapter references** — Appendix E — Principal Names Index supplies reader support for responsible use of the volume.
- १३५. (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १३६. (C) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १३७. (C) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १३८. (A) source categories that require ethical and historical handling** — Appendix F — Community and Category Index supplies reader support for responsible use of the volume.
- १३९. (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १४०. (D) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १४१. (B) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १४२. (B) fast orientation to the 97 Dushan cases** — Appendix G — Case Number Quick Guide supplies reader support for responsible use of the volume.
- १४३. (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १४४. (D) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १४५. (C) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १४६. (A) mother-line, daughter-line, wife-line, descendant-line, migration, and community route indicators** — Appendix H — Relationship-Route Guide supplies reader support for responsible use of the volume.
- १४७. (C) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १४८. (A) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १४९. (C) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १५०. (B) Tirhuta/Mithilakshar, Devanagari, scan copies, and transcription preservation** — Appendix I — Preservation and Script Note supplies reader support for responsible use of the volume.
- १५१. (B) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १५२. (A) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.

- १५३. (D) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १५४. (D) how scholars and families should use the archive responsibly** — Appendix J — Research Use Note supplies reader support for responsible use of the volume.
- १५५. (D) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १५६. (D) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १५७. (D) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १५८. (A) Dushan Panji must never be used to attack, shame, rank, or injure living descendants** — Appendix K — Ethical Note for Descendants and Researchers supplies reader support for responsible use of the volume.
- १५९. (D) It turns the difficult archive into a checkable research tool instead of a loose set of claims.** — The appendices support evidence-based and ethical reading.
- १६०. (A) Misreading a term, name, gotra, mool, case number, or source category without context.** — The appendices keep interpretation traceable.
- १६१. (C) Index support does not remove the obligation to read the relationship-route and ethical context.** — The appendices support, but do not replace, disciplined reading.
- १६२. (D) दूषण — rupture or socially charged lineage event; उतेढ़ — sapinda/generational distance** — The correct pair preserves function rather than reducing terms to labels.
- १६३. (D) दूषण — rupture or socially charged lineage event; उतेढ़ — sapinda/generational distance; मातृक — maternal-line marker; अज्ञात — unknown or socially unresolved** — Source-faithful matching requires preserving technical functions.
- १६४. (C) Dushan Panji should be read as a list of evil people.** — It is a difficult register of rupture, route, and social history, not a list for condemnation.
- १६५. (D) It is a difficult register of rupture, route, and social history, not a list for condemnation.** — The unsafe statement violates the ethical and structural method of the volume.
- १६६. (B) Old labels are archival categories that require humane interpretation.** — The unsafe statement violates the ethical and structural method of the volume.
- १६७. (D) Mool, gotra, father, maternal line, village, and relation-route also matter.** — The unsafe statement violates the ethical and structural method of the volume.
- १६८. (C) Women often carry crucial mother, daughter, wife, widow, and named-line routes.** — The unsafe statement violates the ethical and structural method of the volume.
- १६९. (D) The book prepares the reader through Panji grammar before case decoding.** — The unsafe statement violates the ethical and structural method of the volume.
- १७०. (A) Uncertain or damaged passages must remain marked as uncertain.** — The unsafe statement violates the ethical and structural method of the volume.
- १७१. (C) It changes social meaning but does not erase the historical record.** — The unsafe statement violates the ethical and structural method of the volume.
- १७२. (A) The script layer, image source, and explanation should remain linked.** — The unsafe statement violates the ethical and structural method of the volume.

- १७३. (C) They include unknownness, women, widowhood, communities, ritual status, migration, and absorption.** — The unsafe statement violates the ethical and structural method of the volume.
- १७४. (B) The volume reads the archive as both memory system and source of hierarchy/social damage.** — The unsafe statement violates the ethical and structural method of the volume.
- १७५. (B) transcribe/paraphrase without exaggeration → identify names and relationship-route → identify mool, maternal, marital, or community chain → state social meaning without weaponization** — The sequence for ethical case reading follows the volume's disciplined reading order.
- १७६. (B) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.** — Order matters because evidence must precede interpretation.
- १७७. (A) Panji system → ethical method → gotra-mool apparatus → method for entries 1–97** — The sequence for preparation before cases follows the volume's disciplined reading order.
- १७८. (B) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.** — Order matters because evidence must precede interpretation.
- १७९. (D) Cases 1–25 → Cases 26–50 → Cases 51–75 → Cases 76–97** — The sequence for case blocks follows the volume's disciplined reading order.
- १८०. (A) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.** — Order matters because evidence must precede interpretation.
- १८१. (A) preserve source word → identify route → locate generation-distance → interpret historically and humanely** — The sequence for reading a Dushan term follows the volume's disciplined reading order.
- १८२. (A) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.** — Order matters because evidence must precede interpretation.
- १८३. (D) source image or script layer → Devanagari transliteration → case/folio reference → explanatory interpretation** — The sequence for preservation method follows the volume's disciplined reading order.
- १८४. (C) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.** — Order matters because evidence must precede interpretation.
- १८५. (C) social event → source marking → descendant continuation → distance and accepted marriage → changed social meaning** — The sequence for from rupture to absorption follows the volume's disciplined reading order.
- १८६. (B) It prevents a compressed or painful entry from becoming gossip, stigma, or false certainty.** — Order matters because evidence must precede interpretation.
- १८७. (D) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १८८. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १८९. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- १९०. (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- १९१. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १९२. (C) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.

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- ၃၃၆. (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ၃၃၇. (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ၃၃၈. (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ၃၃၉. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၀. (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၁. (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၂. (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၃. (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၄. (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၅. (B) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၆. (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၇. (B) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၈. (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ၃၄၉. (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ၃၅၀. (B) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ၃၅၁. (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ၃၅၂. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.

- ১০১৩. (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ১০১৪. (C) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ১০১৫. (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ১০১৬. (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ১০১৭. (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ১০১৮. (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ১০১৯. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ১০২০. (C) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ১০২১. (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ১০২২. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ১০২৩. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ১০২৪. (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ১০২৫. (C) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ১০২৬. (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ১০২৭. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ১০২৮. (B) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ১০২৯. (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ১০৩০. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ১০৩১. (D) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ১০৩২. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.

- ٩٠٣٣. (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٣٤. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٣٤. (B) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٣٤. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٣٩. (D) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٣٤. (B) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٣٩. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٠. (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٩. (A) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٢. (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٣. (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٤. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٤. (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٤. (D) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٩. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٤. (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٩. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٠. (D) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٩. (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- ٩٠٤٢. (C) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.

- १०५३. (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- १०५४. (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- १०५५. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १०५६. (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- १०५७. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- १०५८. (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- १०५९. (C) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- १०६०. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १०६१. (A) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- १०६२. (D) Identify whether the two markers form a maternal, marital, daughter-line, mool, or generational route before drawing a conclusion.** — Integrated reading requires combining markers rather than isolating them.
- १०६३. (A) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- १०६४. (A) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- १०६५. (A) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १०६६. (C) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- १०६७. (A) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- १०६८. (A) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- १०६९. (C) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १०७०. (A) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- १०७१. (B) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.
- १०७२. (B) The case may be turned into stigma or false certainty instead of a structured historical record.** — Integrated reading requires combining markers rather than isolating them.

- ୧୦୭୩. (B) It shows that Dushan Panji records layered social relations rather than a one-word defect.** — Integrated reading requires combining markers rather than isolating them.
- ୧୦୭୪. (C) The entry should be read through source vocabulary, relationship-route, and ethical explanation.** — Integrated reading requires combining markers rather than isolating them.
- ୧୦୭୫. (C) treat the mother-line as formally unresolved while preserving the visible mool route** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୭୬. (A) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୭୭. (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୦୭୮. (B) read widowhood as a lineage and social-history issue, not as blame** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୭୯. (C) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୮୦. (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୦୮୧. (C) identify the inter-community female route and read it historically** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୮୨. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୮୩. (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୦୮୪. (C) recognize an artisan/community-marked route whose descendants remain in Panji memory** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୮୫. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୮୬. (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୦୮୭. (A) treat Rajaki memory as a maternal-route category** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୮୮. (B) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୮୯. (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୦୯୦. (D) explain dependency and female-line memory without romanticizing or stigmatizing it** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୯୧. (A) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୯୨. (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.

- ୧୦୯୩. (D) treat it as a prohibited relationship category and examine the exact route** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୯୪. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୯୫. (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୦୯୬. (B) read ritual-status tension alongside the mool and relationship route** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୦୯୭. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୦୯୮. (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୦୯୯. (D) read migration and arrival as part of the Dushan route** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୧୦୦. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୧୦୧. (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୧୦୨. (C) read named women as genealogically consequential, not ornamental** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୧୦୩. (B) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୧୦୪. (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୧୦୫. (B) read this as historical reintegration or absorption logic, not as endorsement of purity ideology** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୧୦୬. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୧୦୭. (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୧୦୮. (A) preserve the reference so the interpretation remains traceable** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୧୦୯. (C) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୧୧୦. (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୧୧୧. (C) preserve the variant and avoid silent modernization** — Scenario-based reading applies the volume's method to a concrete source situation.
- ୧୧୧୨. (A) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.

- १११३. (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- १११४. (A) test whether the daughter-line creates a bridge into another house** — Scenario-based reading applies the volume's method to a concrete source situation.
- १११५. (B) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- १११६. (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- १११७. (D) read social continuity after a difficult event rather than permanent exclusion only** — Scenario-based reading applies the volume's method to a concrete source situation.
- १११८. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- १११९. (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ११२०. (B) combine social category with distance instead of isolating the label** — Scenario-based reading applies the volume's method to a concrete source situation.
- ११२१. (C) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ११२२. (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ११२३. (C) treat identity as layered, not as a surname** — Scenario-based reading applies the volume's method to a concrete source situation.
- ११२४. (B) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ११२५. (B) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ११२६. (C) look for regional branching and cross-linked continuation** — Scenario-based reading applies the volume's method to a concrete source situation.
- ११२७. (A) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ११२८. (D) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ११२९. (C) consult the earlier or related account before claiming completeness** — Scenario-based reading applies the volume's method to a concrete source situation.
- ११३०. (D) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ११३१. (C) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ११३२. (D) expect dense layering of unknown, ritual-status, Gurupatni, Yavani, widow, path-patita, Dasi, and migration patterns** — Scenario-based reading applies the volume's method to a concrete source situation.

- ୧୧୩୩. (B) A present-day accusation can be made without following the relationship-route.** — The unsafe conclusion bypasses route, evidence, and ethical restraint.
- ୧୧୩୪. (A) Dushan Panji often records a social route through mool, gender, migration, rank, or generation, not a free-standing insult.** — The situation illustrates why the archive must be decoded, not sensationalized.
- ୧୧୩୫. (B) Archive preserves evidence; accusation turns evidence into present-day harm.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୩୬. (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୩୭. (C) A source term is historical vocabulary; an insult is a modern misuse of that vocabulary.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୩୮. (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୩୯. (D) Dushan can record exclusion, but it can also preserve descent and absorption beyond the marked event.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୪୦. (D) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୪୧. (B) Forgetting may change social effect; erasure destroys historical evidence.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୪୨. (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୪୩. (C) Preservation keeps source traceability; exposure without context can humiliate descendants.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୪୪. (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୪୫. (C) Mool is root genealogy; residence may be later settlement or migration.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୪୬. (A) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୪୭. (B) Gotra is ritual lineage category; surname alone does not establish genealogical position.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୪୮. (B) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୪୯. (D) A woman should not be reduced to a label; she may be the bridge through which lineage is understood.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୫୦. (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.
- ୧୧୫୧. (B) The table is compressed evidence; social history emerges only after careful decoding.** — The distinction prevents false equivalence in Dushan Panji reading.
- ୧୧୫୨. (B) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct.** — Responsible reading depends on precise distinctions.

୧୧୫୩. (C) The image preserves the script source; the transliteration opens it to readers but still needs explanation. — The distinction prevents false equivalence in Dushan Panji reading.

୧୧୫୪. (C) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct. — Responsible reading depends on precise distinctions.

୧୧୫୫. (B) A chapter argues and decodes; an appendix helps readers cross-check terms, names, gotra, mool, or ethics. — The distinction prevents false equivalence in Dushan Panji reading.

୧୧୫୬. (D) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct. — Responsible reading depends on precise distinctions.

୧୧୫୭. (A) Panji preserved order, but the volume also studies the hierarchy and suffering produced around that order. — The distinction prevents false equivalence in Dushan Panji reading.

୧୧୫୮. (A) Because a historical source can be preserved responsibly only when its vocabulary, route, and ethical limits are kept distinct. — Responsible reading depends on precise distinctions.

अध्याय ४ : Decoding the Panji of Mithila Volume VI — UPSC Prelims Level

Videha Quiz

Source identity

१. Which volume is the uploaded PDF?

- (A) Volume II
- (B) Volume V
- (C) Volume I
- (D) Volume VI

२. On which source tradition is Volume VI based?

- (A) Dushan Panji
- (B) Only temple inscriptions
- (C) Only colonial census lists
- (D) Only oral folklore

३. Who is named as the author of Decoding the Panji of Mithila, Volume VI?

- (A) Jay Singh
- (B) Harisinghdev
- (C) Gajendra Thakur
- (D) Gangesha Upadhyaya

४. How many chapters does the manuscript structure contain?

- (A) 30 chapters
- (B) 10 chapters
- (C) 20 chapters
- (D) 97 chapters

५. Which appendix range is stated in the manuscript description?

- (A) Appendices 1-97
- (B) Appendices A-C
- (C) Appendices A-K
- (D) Appendices L-Z

६. Which material is specifically included among the source base for the volume?

- (A) Scan-source records
- (B) A colonial railway manual
- (C) A modern voter list
- (D) A weather register

Chapter map

७. Which approved chapter title belongs to Chapter 1?

- (A) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (B) Mool and Migration: How Villages Became Genealogical Memory
- (C) What Is Panji? The Archive of Mithila's Social Memory
- (D) The Twenty Gotras and the 167 Mools of Maithil Brahmins

८. In Volume VI, which chapter number is assigned to “What Is Panji? The Archive of Mithila’s Social Memory”?

- (A) 3
- (B) 1
- (C) 25
- (D) 13

९. Which approved chapter title belongs to Chapter 2?

- (A) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (B) The Panji System before Fragmentation
- (C) Entry-by-Entry Decoding: Cases 26–50
- (D) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan

१०. In Volume VI, which chapter number is assigned to “What Is Dushan Panji? The “Black Book” and the Meaning of Dushan”?

- (A) 12
- (B) 14
- (C) 27
- (D) 2

११. Which approved chapter title belongs to Chapter 3?

- (A) The “Sixth Generation” Question: When Does Dushan Fade?
- (B) Entry-by-Entry Decoding: Cases 76–97
- (C) Reading the Dushan Tables: Method for Entries 1–97
- (D) The Ethics of Decoding: Record, Stigma, and Historical Justice

१२. In Volume VI, which chapter number is assigned to “The Ethics of Decoding: Record, Stigma, and Historical Justice”?

- (A) 19
- (B) 3
- (C) 10
- (D) 2

१३. Which approved chapter title belongs to Chapter 4?

- (A) Panji, Hierarchy, and Social Damage
- (B) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (C) The Panji System before Fragmentation
- (D) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem

१४. In Volume VI, which chapter number is assigned to “The Panji System before Fragmentation”?

- (A) 4
- (B) 28
- (C) 26
- (D) 7

१५. Which approved chapter title belongs to Chapter 5?

- (A) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (B) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (C) Muslim and Yavani Connections
- (D) Harisinghdev, the Panjikars, and the Official Beginning of the System

१६. In Volume VI, which chapter number is assigned to “Harisinghdev, the Panjikars, and the Official Beginning of the System”?

- (A) 29
- (B) 7
- (C) 5
- (D) 18

१७. Which approved chapter title belongs to Chapter 6?

- (A) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (B) Devadasi, Dasi, and Female-Line Memory
- (C) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (D) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers

१८. In Volume VI, which chapter number is assigned to “Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility”?

- (A) 6
- (B) 11
- (C) 16
- (D) 28

१९. Which approved chapter title belongs to Chapter 7?

- (A) Mool and Migration: How Villages Became Genealogical Memory
- (B) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (C) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (D) Harisinghdev, the Panjikars, and the Official Beginning of the System

२०. In Volume VI, which chapter number is assigned to “Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries”?

- (A) 18
- (B) 27
- (C) 22
- (D) 7

२१. Which approved chapter title belongs to Chapter 8?

- (A) Widowhood, Remarriage, and the Hidden Social History of Women
- (B) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (C) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (D) What Is Panji? The Archive of Mithila’s Social Memory

२२. In Volume VI, which chapter number is assigned to “The Twenty Gotras and the 167 Mools of Maithil Brahmins”?

- (A) 8
- (B) 26
- (C) 28
- (D) 25

२३. Which approved chapter title belongs to Chapter 9?

- (A) Devadasi, Dasi, and Female-Line Memory
- (B) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (C) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (D) Mool and Migration: How Villages Became Genealogical Memory

- २४. In Volume VI, which chapter number is assigned to “Mool and Migration: How Villages Became Genealogical Memory”?**
- (A) 23
 - (B) 22
 - (C) 9
 - (D) 19
- २५. Which approved chapter title belongs to Chapter 10?**
- (A) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
 - (B) Reading the Dushan Tables: Method for Entries 1–97
 - (C) Panji, Hierarchy, and Social Damage
 - (D) Dalit and Artisan Connections in Dushan Panji
- २६. In Volume VI, which chapter number is assigned to “Reading the Dushan Tables: Method for Entries 1–97”?**
- (A) 6
 - (B) 7
 - (C) 10
 - (D) 18
- २७. Which approved chapter title belongs to Chapter 11?**
- (A) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
 - (B) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
 - (C) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
 - (D) Bijji Purush and the Vamshavali Logic
- २८. In Volume VI, which chapter number is assigned to “Unknown Lineage and “Agyat”: The Social Meaning of the Unknown”?**
- (A) 14
 - (B) 28
 - (C) 11
 - (D) 10
- २९. Which approved chapter title belongs to Chapter 12?**
- (A) Entry-by-Entry Decoding: Cases 76–97
 - (B) Devadasi, Dasi, and Female-Line Memory
 - (C) Mool and Migration: How Villages Became Genealogical Memory
 - (D) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- ३०. In Volume VI, which chapter number is assigned to “Devadasi, Dasi, and Female-Line Memory”?**
- (A) 24
 - (B) 21
 - (C) 18
 - (D) 12
- ३१. Which approved chapter title belongs to Chapter 13?**
- (A) The Panji System before Fragmentation
 - (B) Harisinghdev, the Panjikars, and the Official Beginning of the System
 - (C) Plagiarism, Ownership, and the Struggle over Panji Knowledge
 - (D) Dalit and Artisan Connections in Dushan Panji

३२. In Volume VI, which chapter number is assigned to “Dalit and Artisan Connections in Dushan Panji”?

- (A) 6
- (B) 27
- (C) 16
- (D) 13

३३. Which approved chapter title belongs to Chapter 14?

- (A) Muslim and Yavani Connections
- (B) How to Read Dushan Panji Today
- (C) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- (D) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem

३४. In Volume VI, which chapter number is assigned to “Muslim and Yavani Connections”?

- (A) 17
- (B) 15
- (C) 14
- (D) 21

३५. Which approved chapter title belongs to Chapter 15?

- (A) What Is Panji? The Archive of Mithila’s Social Memory
- (B) Widowhood, Remarriage, and the Hidden Social History of Women
- (C) The “Sixth Generation” Question: When Does Dushan Fade?
- (D) The Ethics of Decoding: Record, Stigma, and Historical Justice

३६. In Volume VI, which chapter number is assigned to “Widowhood, Remarriage, and the Hidden Social History of Women”?

- (A) 13
- (B) 22
- (C) 15
- (D) 18

३७. Which approved chapter title belongs to Chapter 16?

- (A) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan
- (B) Biji Purush and the Vamshavali Logic
- (C) Gangesha, Tattvachintamani, and the Dushan Record
- (D) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers

३८. In Volume VI, which chapter number is assigned to “Gangesha, Tattvachintamani, and the Dushan Record”?

- (A) 27
- (B) 25
- (C) 16
- (D) 11

३९. Which approved chapter title belongs to Chapter 17?

- (A) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (B) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- (C) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (D) Plagiarism, Ownership, and the Struggle over Panji Knowledge

- ४०. In Volume VI, which chapter number is assigned to “Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers”?**
- (A) 8
 - (B) 1
 - (C) 22
 - (D) 17
- ४१. Which approved chapter title belongs to Chapter 18?**
- (A) Entry-by-Entry Decoding: Cases 1–25
 - (B) The Twenty Gotras and the 167 Mools of Maithil Brahmins
 - (C) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
 - (D) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- ४२. In Volume VI, which chapter number is assigned to “Entry-by-Entry Decoding: Cases 1–25”?**
- (A) 18
 - (B) 16
 - (C) 8
 - (D) 23
- ४३. Which approved chapter title belongs to Chapter 19?**
- (A) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
 - (B) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
 - (C) Entry-by-Entry Decoding: Cases 26–50
 - (D) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank
- ४४. In Volume VI, which chapter number is assigned to “Entry-by-Entry Decoding: Cases 26–50”?**
- (A) 4
 - (B) 19
 - (C) 24
 - (D) 13
- ४५. Which approved chapter title belongs to Chapter 20?**
- (A) Reading the Dushan Tables: Method for Entries 1–97
 - (B) Harisinghdev, the Panjikars, and the Official Beginning of the System
 - (C) Entry-by-Entry Decoding: Cases 51–75
 - (D) Panji, Hierarchy, and Social Damage
- ४६. In Volume VI, which chapter number is assigned to “Entry-by-Entry Decoding: Cases 51–75”?**
- (A) 20
 - (B) 8
 - (C) 21
 - (D) 22
- ४७. Which approved chapter title belongs to Chapter 21?**
- (A) How to Read Dushan Panji Today
 - (B) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
 - (C) Reading the Dushan Tables: Method for Entries 1–97
 - (D) Entry-by-Entry Decoding: Cases 76–97

४८. In Volume VI, which chapter number is assigned to “Entry-by-Entry Decoding: Cases 76–97”?

- (A) 15
- (B) 21
- (C) 30
- (D) 22

४९. Which approved chapter title belongs to Chapter 22?

- (A) The “Sixth Generation” Question: When Does Dushan Fade?
- (B) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (C) Widowhood, Remarriage, and the Hidden Social History of Women
- (D) Biji Purush and the Vamshavali Logic

५०. In Volume VI, which chapter number is assigned to “The “Sixth Generation” Question: When Does Dushan Fade?”?

- (A) 8
- (B) 22
- (C) 19
- (D) 5

५१. Which approved chapter title belongs to Chapter 23?

- (A) Dalit and Artisan Connections in Dushan Panji
- (B) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank
- (C) Devadasi, Dasi, and Female-Line Memory
- (D) The “Sixth Generation” Question: When Does Dushan Fade?

५२. In Volume VI, which chapter number is assigned to “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank”?

- (A) 28
- (B) 9
- (C) 15
- (D) 23

५३. Which approved chapter title belongs to Chapter 24?

- (A) What Is Panji? The Archive of Mithila’s Social Memory
- (B) Entry-by-Entry Decoding: Cases 51–75
- (C) Biji Purush and the Vamshavali Logic
- (D) Panji, Hierarchy, and Social Damage

५४. In Volume VI, which chapter number is assigned to “Biji Purush and the Vamshavali Logic”?

- (A) 9
- (B) 22
- (C) 24
- (D) 14

५५. Which approved chapter title belongs to Chapter 25?

- (A) Reading the Dushan Tables: Method for Entries 1–97
- (B) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (C) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (D) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank

५६. In Volume VI, which chapter number is assigned to “Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System”?

- (A) 2
- (B) 18
- (C) 27
- (D) 25

५७. Which approved chapter title belongs to Chapter 26?

- (A) Reading the Dushan Tables: Method for Entries 1–97
- (B) Dalit and Artisan Connections in Dushan Panji
- (C) Panji, Hierarchy, and Social Damage
- (D) Devadasi, Dasi, and Female-Line Memory

५८. In Volume VI, which chapter number is assigned to “Panji, Hierarchy, and Social Damage”?

- (A) 19
- (B) 26
- (C) 15
- (D) 22

५९. Which approved chapter title belongs to Chapter 27?

- (A) Plagiarism, Ownership, and the Struggle over Panji Knowledge
- (B) Panji, Hierarchy, and Social Damage
- (C) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (D) Dalit and Artisan Connections in Dushan Panji

६०. In Volume VI, which chapter number is assigned to “Plagiarism, Ownership, and the Struggle over Panji Knowledge”?

- (A) 12
- (B) 1
- (C) 27
- (D) 20

६१. Which approved chapter title belongs to Chapter 28?

- (A) Muslim and Yavani Connections
- (B) Mool and Migration: How Villages Became Genealogical Memory
- (C) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (D) Entry-by-Entry Decoding: Cases 76–97

६२. In Volume VI, which chapter number is assigned to “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem”?

- (A) 10
- (B) 29
- (C) 8
- (D) 28

६३. Which approved chapter title belongs to Chapter 29?

- (A) The “Sixth Generation” Question: When Does Dushan Fade?
- (B) How to Read Dushan Panji Today
- (C) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- (D) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System

६४. In Volume VI, which chapter number is assigned to “How to Read Dushan Panji Today”?

- (A) 16
- (B) 29
- (C) 3
- (D) 22

६५. Which approved chapter title belongs to Chapter 30?

- (A) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (B) Widowhood, Remarriage, and the Hidden Social History of Women
- (C) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (D) Entry-by-Entry Decoding: Cases 76–97

६६. In Volume VI, which chapter number is assigned to “Conclusion: Dushan Panji as Mithila’s Difficult Truth”?

- (A) 19
- (B) 30
- (C) 21
- (D) 16

Chapter sequence

६७. Which chapter immediately follows “What Is Panji? The Archive of Mithila’s Social Memory” in the contents map?

- (A) Reading the Dushan Tables: Method for Entries 1–97
- (B) Gangesha, Tattvachintamani, and the Dushan Record
- (C) The “Sixth Generation” Question: When Does Dushan Fade?
- (D) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan

६८. Which chapter immediately follows “What Is Dushan Panji? The “Black Book” and the Meaning of Dushan” in the contents map?

- (A) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank
- (B) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (C) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (D) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries

६९. Which chapter immediately follows “The Ethics of Decoding: Record, Stigma, and Historical Justice” in the contents map?

- (A) Mool and Migration: How Villages Became Genealogical Memory
- (B) Entry-by-Entry Decoding: Cases 26–50
- (C) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (D) The Panji System before Fragmentation

७०. Which chapter immediately follows “The Panji System before Fragmentation” in the contents map?

- (A) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (B) The “Sixth Generation” Question: When Does Dushan Fade?
- (C) How to Read Dushan Panji Today
- (D) Harisinghdev, the Panjikars, and the Official Beginning of the System

७१. Which chapter immediately follows “Harisinghdev, the Panjikars, and the Official Beginning of the System” in the contents map?

- (A) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility
- (B) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (C) How to Read Dushan Panji Today
- (D) Dalit and Artisan Connections in Dushan Panji

७२. Which chapter immediately follows “Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility” in the contents map?

- (A) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (B) Biji Purush and the Vamshavali Logic
- (C) What Is Panji? The Archive of Mithila’s Social Memory
- (D) Widowhood, Remarriage, and the Hidden Social History of Women

७३. Which chapter immediately follows “Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries” in the contents map?

- (A) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (B) Gangesha, Tattvachintamani, and the Dushan Record
- (C) Mool and Migration: How Villages Became Genealogical Memory
- (D) The Twenty Gotras and the 167 Mools of Maithil Brahmins

७४. Which chapter immediately follows “The Twenty Gotras and the 167 Mools of Maithil Brahmins” in the contents map?

- (A) Mool and Migration: How Villages Became Genealogical Memory
- (B) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- (C) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (D) Dalit and Artisan Connections in Dushan Panji

७५. Which chapter immediately follows “Mool and Migration: How Villages Became Genealogical Memory” in the contents map?

- (A) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (B) The Panji System before Fragmentation
- (C) Reading the Dushan Tables: Method for Entries 1–97
- (D) Mool and Migration: How Villages Became Genealogical Memory

७६. Which chapter immediately follows “Reading the Dushan Tables: Method for Entries 1–97” in the contents map?

- (A) Dalit and Artisan Connections in Dushan Panji
- (B) Entry-by-Entry Decoding: Cases 26–50
- (C) Reading the Dushan Tables: Method for Entries 1–97
- (D) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown

७७. Which chapter immediately follows “Unknown Lineage and “Agyat”: The Social Meaning of the Unknown” in the contents map?

- (A) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (B) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (C) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (D) Devadasi, Dasi, and Female-Line Memory

७८. Which chapter immediately follows “Devadasi, Dasi, and Female-Line Memory” in the contents map?

- (A) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (B) How to Read Dushan Panji Today
- (C) Dalit and Artisan Connections in Dushan Panji
- (D) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System

७९. Which chapter immediately follows “Dalit and Artisan Connections in Dushan Panji” in the contents map?

- (A) Muslim and Yavani Connections
- (B) Widowhood, Remarriage, and the Hidden Social History of Women
- (C) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan
- (D) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries

८०. Which chapter immediately follows “Muslim and Yavani Connections” in the contents map?

- (A) Entry-by-Entry Decoding: Cases 51–75
- (B) How to Read Dushan Panji Today
- (C) The Ethics of Decoding: Record, Stigma, and Historical Justice
- (D) Widowhood, Remarriage, and the Hidden Social History of Women

८१. Which chapter immediately follows “Widowhood, Remarriage, and the Hidden Social History of Women” in the contents map?

- (A) Gangesha, Tattvachintamani, and the Dushan Record
- (B) Entry-by-Entry Decoding: Cases 1–25
- (C) Panji, Hierarchy, and Social Damage
- (D) How to Read Dushan Panji Today

८२. Which chapter immediately follows “Gangesha, Tattvachintamani, and the Dushan Record” in the contents map?

- (A) How to Read Dushan Panji Today
- (B) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- (C) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (D) Biji Purush and the Vamshavali Logic

८३. Which chapter immediately follows “Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers” in the contents map?

- (A) Entry-by-Entry Decoding: Cases 26–50
- (B) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan
- (C) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (D) Entry-by-Entry Decoding: Cases 1–25

८४. Which chapter immediately follows “Entry-by-Entry Decoding: Cases 1–25” in the contents map?

- (A) Entry-by-Entry Decoding: Cases 26–50
- (B) Entry-by-Entry Decoding: Cases 1–25
- (C) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (D) Entry-by-Entry Decoding: Cases 76–97

८५. Which chapter immediately follows “Entry-by-Entry Decoding: Cases 26–50” in the contents map?

- (A) What Is Panji? The Archive of Mithila’s Social Memory
- (B) Entry-by-Entry Decoding: Cases 51–75
- (C) Devadasi, Dasi, and Female-Line Memory
- (D) The Panji System before Fragmentation

८६. Which chapter immediately follows “Entry-by-Entry Decoding: Cases 51–75” in the contents map?

- (A) The Panji System before Fragmentation
- (B) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown
- (C) Entry-by-Entry Decoding: Cases 76–97
- (D) Entry-by-Entry Decoding: Cases 26–50

८७. Which chapter immediately follows “Entry-by-Entry Decoding: Cases 76–97” in the contents map?

- (A) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (B) What Is Dushan Panji? The “Black Book” and the Meaning of Dushan
- (C) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (D) The “Sixth Generation” Question: When Does Dushan Fade?

८८. Which chapter immediately follows “The “Sixth Generation” Question: When Does Dushan Fade?” in the contents map?

- (A) Entry-by-Entry Decoding: Cases 76–97
- (B) Widowhood, Remarriage, and the Hidden Social History of Women
- (C) Gangesha, Tattvachintamani, and the Dushan Record
- (D) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank

८९. Which chapter immediately follows “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank” in the contents map?

- (A) Panji, Hierarchy, and Social Damage
- (B) The Twenty Gotras and the 167 Mools of Maithil Brahmins
- (C) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (D) Biji Purush and the Vamshavali Logic

९०. Which chapter immediately follows “Biji Purush and the Vamshavali Logic” in the contents map?

- (A) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (B) The Panji System before Fragmentation
- (C) Dalit and Artisan Connections in Dushan Panji
- (D) What Is Panji? The Archive of Mithila’s Social Memory

९१. Which chapter immediately follows “Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System” in the contents map?

- (A) Devadasi, Dasi, and Female-Line Memory
- (B) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (C) Panji, Hierarchy, and Social Damage
- (D) What Is Panji? The Archive of Mithila’s Social Memory

९२. Which chapter immediately follows “Panji, Hierarchy, and Social Damage” in the contents map?

- (A) Dalit and Artisan Connections in Dushan Panji
- (B) Harisinghdev, the Panjikars, and the Official Beginning of the System
- (C) The “Sixth Generation” Question: When Does Dushan Fade?
- (D) Plagiarism, Ownership, and the Struggle over Panji Knowledge

९३. Which chapter immediately follows “Plagiarism, Ownership, and the Struggle over Panji Knowledge” in the contents map?

- (A) Widowhood, Remarriage, and the Hidden Social History of Women
- (B) Tirhuta, Devanagari, Scan Copies, and the Preservation Problem
- (C) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries
- (D) Panji, Hierarchy, and Social Damage

९४. Which chapter immediately follows “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem” in the contents map?

- (A) How to Read Dushan Panji Today
- (B) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System
- (C) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers
- (D) Bijji Purush and the Vamshavali Logic

९५. Which chapter immediately follows “How to Read Dushan Panji Today” in the contents map?

- (A) Conclusion: Dushan Panji as Mithila’s Difficult Truth
- (B) Panji, Hierarchy, and Social Damage
- (C) Gangesha, Tattvachintamani, and the Dushan Record
- (D) Reading the Dushan Tables: Method for Entries 1–97

Appendices

९६. Which topic is covered in Appendix A?

- (A) Glossary of Panji Terms
- (B) Panji Offices and Scholarly Titles
- (C) Source Links and Manuscript/Scan Note
- (D) Ethical Note for Descendants and Researchers

९७. Which appendix contains “Glossary of Panji Terms”?

- (A) J
- (B) F
- (C) A
- (D) I

९८. Which topic is covered in Appendix B?

- (A) Named Women and Maternal-Line Index
- (B) Mool and Moolgram Index
- (C) Glossary of Social Terms Used in Dushan Panji
- (D) Gotra and Pravara Table

९९. Which appendix contains “Glossary of Social Terms Used in Dushan Panji”?

- (A) H
- (B) B
- (C) F
- (D) A

१००. Which topic is covered in Appendix C?

- (A) Mool and Moolgram Index
- (B) Gotra and Pravara Table
- (C) Glossary of Panji Terms
- (D) Dushan Case Index: 1–97

१०१. Which appendix contains “Gotra and Pravara Table”?

- (A) C
- (B) A
- (C) B
- (D) G

୧୦୨. Which topic is covered in Appendix D?

- (A) Mool and Moolgram Index
- (B) Panji Offices and Scholarly Titles
- (C) Named Women and Maternal-Line Index
- (D) Formal vs Popular Mool Pronunciation

୧୦୩. Which appendix contains “Mool and Moolgram Index”?

- (A) F
- (B) G
- (C) E
- (D) D

୧୦୪. Which topic is covered in Appendix E?

- (A) Formal vs Popular Mool Pronunciation
- (B) Community Terms Index
- (C) Named Women and Maternal-Line Index
- (D) Glossary of Panji Terms

୧୦୫. Which appendix contains “Formal vs Popular Mool Pronunciation”?

- (A) D
- (B) A
- (C) I
- (D) E

୧୦୬. Which topic is covered in Appendix F?

- (A) Source Links and Manuscript/Scan Note
- (B) Dushan Case Index: 1–97
- (C) Gotra and Pravara Table
- (D) Glossary of Panji Terms

୧୦୭. Which appendix contains “Dushan Case Index: 1–97”?

- (A) H
- (B) F
- (C) D
- (D) K

୧୦୮. Which topic is covered in Appendix G?

- (A) Named Women and Maternal-Line Index
- (B) Glossary of Social Terms Used in Dushan Panji
- (C) Glossary of Panji Terms
- (D) Ethical Note for Descendants and Researchers

୧୦୯. Which appendix contains “Named Women and Maternal-Line Index”?

- (A) F
- (B) C
- (C) D
- (D) G

११०. Which topic is covered in Appendix H?

- (A) Named Women and Maternal-Line Index
- (B) Ethical Note for Descendants and Researchers
- (C) Community Terms Index
- (D) Dushan Case Index: 1–97

१११. Which appendix contains “Community Terms Index”?

- (A) H
- (B) A
- (C) B
- (D) E

११२. Which topic is covered in Appendix I?

- (A) Panji Offices and Scholarly Titles
- (B) Glossary of Panji Terms
- (C) Mool and Moolgram Index
- (D) Source Links and Manuscript/Scan Note

११३. Which appendix contains “Panji Offices and Scholarly Titles”?

- (A) I
- (B) J
- (C) D
- (D) H

११४. Which topic is covered in Appendix J?

- (A) Source Links and Manuscript/Scan Note
- (B) Ethical Note for Descendants and Researchers
- (C) Gotra and Pravara Table
- (D) Glossary of Panji Terms

११५. Which appendix contains “Source Links and Manuscript/Scan Note”?

- (A) K
- (B) I
- (C) J
- (D) D

११६. Which topic is covered in Appendix K?

- (A) Ethical Note for Descendants and Researchers
- (B) Glossary of Panji Terms
- (C) Community Terms Index
- (D) Glossary of Social Terms Used in Dushan Panji

११७. Which appendix contains “Ethical Note for Descendants and Researchers”?

- (A) K
- (B) A
- (C) E
- (D) B

Key terms

११८. Which term is defined in the volume as: “A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.”

- (A) Panji
- (B) Uthedh
- (C) Mool
- (D) मातृक

११९. In the glossary, what is the working meaning of Panji?

- (A) Weaver-community marker recorded in an inter-community marriage entry.
- (B) A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.
- (C) A source category of social fall or rupture; not to be used as present-day insult.
- (D) Maternal-line marker; often key in Dushan decoding.

१२०. Which term is defined in the volume as: “The ancestral root-name associated with the oldest remembered village or identity-center of a line.”

- (A) ताँती
- (B) चर्मकार / चर्मकारिणी
- (C) Mool
- (D) रजक / रजकी

१२१. In the glossary, what is the working meaning of Mool?

- (A) Leather-working community marker; appears in entries involving marriage or descent.
- (B) The register that records rupture, marked descent, social boundary crossing, or lineage complication.
- (C) Oil-presser/community marker appearing in an inter-community context.
- (D) The ancestral root-name associated with the oldest remembered village or identity-center of a line.

१२२. Which term is defined in the volume as: “A root-village or later branch-village used to identify migration, settlement, and genealogical connection.”

- (A) Moolgram
- (B) मातृक
- (C) परम ब्राह्मण / महापात्र
- (D) सुता / सुत

१२३. In the glossary, what is the working meaning of Moolgram?

- (A) Widowhood-related source categories that reveal post-marital female history and descent.
- (B) The pre-marriage eligibility record that checks paternal and maternal generations before a match is approved.
- (C) A root-village or later branch-village used to identify migration, settlement, and genealogical connection.
- (D) A register concerned with descendants and branch continuation.

१२४. Which term is defined in the volume as: “The broad paternal descent field, usually linked to an ancient rishi-name.”

- (A) यवनी
- (B) दासी
- (C) Gotra
- (D) Aswajana / Siddhanta Patra

१२५. In the glossary, what is the working meaning of Gotra?

- (A) Leather-working community marker; appears in entries involving marriage or descent.
- (B) Oil-presser/community marker appearing in an inter-community context.
- (C) A source category of social fall or rupture; not to be used as present-day insult.
- (D) The broad paternal descent field, usually linked to an ancient rishi-name.

१२६. Which term is defined in the volume as: “The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.”

- (A) Uthedh
- (B) Pravara
- (C) अज्ञात
- (D) परम ब्राह्मण / महापात्र

१२७. In the glossary, what is the working meaning of Pravara?

- (A) Community marker appearing in entries related to mother-line or marriage-line memory.
- (B) The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.
- (C) A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.
- (D) A source category connected with ritual/service identity, not a modern accusation.

१२८. Which term is defined in the volume as: “The earliest known founding male ancestor of a recorded lineage.”

- (A) Biji Purush
- (B) Patra Panji
- (C) हड़िणी / हाड़ी
- (D) विधवा / वार्तिनी विधवा

१२९. In the glossary, what is the working meaning of Biji Purush?

- (A) A recorded female status/category that may indicate household attachment, service, or social incorporation.
- (B) Ritual-status category appearing in late cases.
- (C) The earliest known founding male ancestor of a recorded lineage.
- (D) A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.

१३०. Which term is defined in the volume as: “The pre-marriage eligibility record that checks paternal and maternal generations before a match is approved.”

- (A) परम ब्राह्मण / महापात्र
- (B) Uthedh
- (C) दौहित्र
- (D) दासी

१३१. In the glossary, what is the working meaning of Uthedh?

- (A) The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.
- (B) A root-village or later branch-village used to identify migration, settlement, and genealogical connection.
- (C) The broad paternal descent field, usually linked to an ancient rishi-name.
- (D) The pre-marriage eligibility record that checks paternal and maternal generations before a match is approved.

१३२. Which term is defined in the volume as: “A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.”

- (A) Aswajana / Siddhanta Patra
- (B) तैलिक
- (C) Dushan Panji
- (D) ताँती

१३३. In the glossary, what is the working meaning of Aswajana / Siddhanta Patra?

- (A) Ritual-status category appearing in late cases.
- (B) A Muslim/Yavana-linked female category in the source; to be read as a recorded archival label.
- (C) A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.
- (D) Widowhood-related source categories that reveal post-marital female history and descent.

१३४. Which term is defined in the volume as: “The register that records rupture, marked descent, social boundary crossing, or lineage complication.”

- (A) Mool
- (B) Dushan Panji
- (C) दौहित्र
- (D) Panji

१३५. In the glossary, what is the working meaning of Dushan Panji?

- (A) The register that records rupture, marked descent, social boundary crossing, or lineage complication.
- (B) A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.
- (C) Daughter / son; crucial for reading descent and marriage routes.
- (D) The earliest known founding male ancestor of a recorded lineage.

१३६. Which term is defined in the volume as: “A register concerned with descendants and branch continuation.”

- (A) Dushan Panji
- (B) दासी
- (C) अज्ञात
- (D) Patra Panji

१३७. In the glossary, what is the working meaning of Patra Panji?

- (A) Daughter’s son; a bridge between male and female-line memory.
- (B) A register concerned with descendants and branch continuation.
- (C) Washer-community marker used in some Dushan entries and relationship routes.
- (D) Community marker appearing in entries related to mother-line or marriage-line memory.

१३८. Which term is defined in the volume as: “Maternal-line marker; often key in Dushan decoding.”

- (A) परम ब्राह्मण / महापात्र
- (B) मातृक
- (C) दासी
- (D) तैलिक

१३९. In the glossary, what is the working meaning of मातृक?

- (A) A register concerned with descendants and branch continuation.
- (B) The broad paternal descent field, usually linked to an ancient rishi-name.
- (C) Maternal-line marker; often key in Dushan decoding.
- (D) Weaver-community marker recorded in an inter-community marriage entry.

१४०. Which term is defined in the volume as: “Daughter / son; crucial for reading descent and marriage routes.”

- (A) Dushan Panji
- (B) Panji
- (C) सुता / सुत
- (D) रजक / रजकी

१४१. In the glossary, what is the working meaning of सुता / सुत?

- (A) Daughter / son; crucial for reading descent and marriage routes.
- (B) Leather-working community marker; appears in entries involving marriage or descent.
- (C) Widowhood-related source categories that reveal post-marital female history and descent.
- (D) The ancestral root-name associated with the oldest remembered village or identity-center of a line.

१४२. Which term is defined in the volume as: “Daughter’s son; a bridge between male and female-line memory.”

- (A) Moolgram
- (B) विधवा / वार्तिनी विधवा
- (C) दौहित्र
- (D) मातृक

१४३. In the glossary, what is the working meaning of दौहित्र?

- (A) Widowhood-related source categories that reveal post-marital female history and descent.
- (B) Daughter’s son; a bridge between male and female-line memory.
- (C) Washer-community marker used in some Dushan entries and relationship routes.
- (D) Maternal-line marker; often key in Dushan decoding.

१४४. Which term is defined in the volume as: “Unknown; used where lineage, mother, wife, or kula is not fully recorded.”

- (A) Moolgram
- (B) सुता / सुत
- (C) अज्ञात
- (D) चर्मकार / चर्मकारिणी

१४५. In the glossary, what is the working meaning of अज्ञात?

- (A) Widowhood-related source categories that reveal post-marital female history and descent.
- (B) Unknown; used where lineage, mother, wife, or kula is not fully recorded.
- (C) Prohibited relationship category appearing in Case 82.
- (D) Weaver-community marker recorded in an inter-community marriage entry.

१४६. Which term is defined in the volume as: “A source category connected with ritual/service identity, not a modern accusation.”

- (A) देवदासी / देवदास
- (B) दासी
- (C) अज्ञात
- (D) Moolgram

१४७. In the glossary, what is the working meaning of देवदासी / देवदास?

- (A) A source category connected with ritual/service identity, not a modern accusation.
- (B) Daughter’s son; a bridge between male and female-line memory.
- (C) Washer-community marker used in some Dushan entries and relationship routes.
- (D) The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.

१४८. Which term is defined in the volume as: “A recorded female status/category that may indicate household attachment, service, or social incorporation.”

- (A) Dushan Panji
- (B) Gotra
- (C) दासी
- (D) Patra Panji

१४९. In the glossary, what is the working meaning of दासी?

- (A) A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.
- (B) A recorded female status/category that may indicate household attachment, service, or social incorporation.
- (C) Community marker appearing in entries related to mother-line or marriage-line memory.
- (D) Leather-working community marker; appears in entries involving marriage or descent.

१५०. Which term is defined in the volume as: “Washer-community marker used in some Dushan entries and relationship routes.”

- (A) दौहित्र
- (B) Moolgram
- (C) Gotra
- (D) रजक / रजकी

१५१. In the glossary, what is the working meaning of रजक / रजकी?

- (A) The register that records rupture, marked descent, social boundary crossing, or lineage complication.
- (B) Washer-community marker used in some Dushan entries and relationship routes.
- (C) A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.
- (D) A recorded female status/category that may indicate household attachment, service, or social incorporation.

१५२. Which term is defined in the volume as: “Leather-working community marker; appears in entries involving marriage or descent.”

- (A) Pravara
- (B) हड़िणी / हाड़ी
- (C) चर्मकार / चर्मकारिणी
- (D) पतिता / पथ पतिता

१५३. In the glossary, what is the working meaning of चर्मकार / चर्मकारिणी?

- (A) Community marker appearing in entries related to mother-line or marriage-line memory.
- (B) Leather-working community marker; appears in entries involving marriage or descent.
- (C) Oil-presser/community marker appearing in an inter-community context.
- (D) A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.

१५४. Which term is defined in the volume as: “Community marker appearing in entries related to mother-line or marriage-line memory.”

- (A) यवनी
- (B) हड़िणी / हाड़ी
- (C) देवदासी / देवदास
- (D) चर्मकार / चर्मकारिणी

१५५. In the glossary, what is the working meaning of हड़िणी / हाड़ी?

- (A) Leather-working community marker; appears in entries involving marriage or descent.
- (B) Daughter / son; crucial for reading descent and marriage routes.
- (C) Prohibited relationship category appearing in Case 82.
- (D) Community marker appearing in entries related to mother-line or marriage-line memory.

१५६. Which term is defined in the volume as: “Weaver-community marker recorded in an inter-community marriage entry.”

- (A) तैलिक
- (B) परम ब्राह्मण / महापात्र
- (C) ताँती
- (D) देवदासी / देवदास

१५७. In the glossary, what is the working meaning of तौंती?

- (A) Ritual-status category appearing in late cases.
- (B) Weaver-community marker recorded in an inter-community marriage entry.
- (C) Maternal-line marker; often key in Dushan decoding.
- (D) The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.

१५८. Which term is defined in the volume as: “Oil-presser/community marker appearing in an inter-community context.”

- (A) Pravara
- (B) Mool
- (C) मातृक
- (D) तैलिक

१५९. In the glossary, what is the working meaning of तैलिक?

- (A) A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.
- (B) Widowhood-related source categories that reveal post-marital female history and descent.
- (C) Prohibited relationship category appearing in Case 82.
- (D) Oil-presser/community marker appearing in an inter-community context.

१६०. Which term is defined in the volume as: “A Muslim/Yavana-linked female category in the source; to be read as a recorded archival label.”

- (A) Gotra
- (B) यवनी
- (C) सुता / सुत
- (D) परम ब्राह्मण / महापात्र

१६१. In the glossary, what is the working meaning of यवनी?

- (A) Community marker appearing in entries related to mother-line or marriage-line memory.
- (B) A Muslim/Yavana-linked female category in the source; to be read as a recorded archival label.
- (C) A source category connected with ritual/service identity, not a modern accusation.
- (D) Prohibited relationship category appearing in Case 82.

१६२. Which term is defined in the volume as: “A source category of social fall or rupture; not to be used as present-day insult.”

- (A) सुता / सुत
- (B) Biji Purush
- (C) Pravara
- (D) पतिता / पथ पतिता

१६३. In the glossary, what is the working meaning of पतिता / पथ पतिता?

- (A) A recorded female status/category that may indicate household attachment, service, or social incorporation.
- (B) A source category of social fall or rupture; not to be used as present-day insult.
- (C) A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.
- (D) A source category connected with ritual/service identity, not a modern accusation.

१६४. Which term is defined in the volume as: “Widowhood-related source categories that reveal post-marital female history and descent.”

- (A) यवनी
- (B) विधवा / वार्तिनी विधवा
- (C) तैलिक
- (D) गुरुपत्नी

१६५. In the glossary, what is the working meaning of विधवा / वार्तिनी विधवा?

- (A) Widowhood-related source categories that reveal post-marital female history and descent.
- (B) The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.
- (C) The pre-marriage eligibility record that checks paternal and maternal generations before a match is approved.
- (D) A register concerned with descendants and branch continuation.

१६६. Which term is defined in the volume as: “Ritual-status category appearing in late cases.”

- (A) यवनी
- (B) परम ब्राह्मण / महापात्र
- (C) तैलिक
- (D) सुता / सुत

१६७. In the glossary, what is the working meaning of परम ब्राह्मण / महापात्र?

- (A) Widowhood-related source categories that reveal post-marital female history and descent.
- (B) Daughter’s son; a bridge between male and female-line memory.
- (C) Ritual-status category appearing in late cases.
- (D) A Muslim/Yavana-linked female category in the source; to be read as a recorded archival label.

१६८. Which term is defined in the volume as: “Prohibited relationship category appearing in Case 82.”

- (A) यवनी
- (B) गुरुपत्नी
- (C) हड़िणी / हाड़ी
- (D) Biji Purush

१६९. In the glossary, what is the working meaning of गुरुपत्नी?

- (A) Prohibited relationship category appearing in Case 82.
- (B) A recorded female status/category that may indicate household attachment, service, or social incorporation.
- (C) Maternal-line marker; often key in Dushan decoding.
- (D) Unknown; used where lineage, mother, wife, or kula is not fully recorded.

Seven Panjis

१७०. Which of the seven kinds of Panji is connected with this function: Root, origin, or foundational lineage marker tied to remembered source-place or ancestral root.

- (A) पत्र पञ्जी / Patra Panji
- (B) अस्वाजन्यपत्र / सिद्धान्त पत्र
- (C) मूल पञ्जी / Mool Panji
- (D) दूषण पञ्जी / Dushan Panji

१७१. What is the correct working function of मूल पञ्जी / Mool Panji?

- (A) Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.
- (B) Formal decision or record connected with marriage eligibility beyond prohibited kinship range.
- (C) Record of lineage erosion, rupture, irregularity or socially marked disturbance.
- (D) Root, origin, or foundational lineage marker tied to remembered source-place or ancestral root.

१७२. Which of the seven kinds of Panji is connected with this function: Branch record; later branch divisions within broader Panji organization.

- (A) गोत्र पञ्जी / Gotra Panji
- (B) शाखा पञ्जी / Shakha Panji
- (C) अस्वाजन्यपत्र / सिद्धान्त पत्र
- (D) दूषण पञ्जी / Dushan Panji

१७३. What is the correct working function of शाखा पञ्जी / Shakha Panji?

- (A) Formal decision or record connected with marriage eligibility beyond prohibited kinship range.
- (B) Record of sapinda removal or generational distance for marriage eligibility.
- (C) Branch record; later branch divisions within broader Panji organization.
- (D) Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.

१७४. Which of the seven kinds of Panji is connected with this function: Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.

- (A) पत्र पञ्जी / Patra Panji
- (B) दूषण पञ्जी / Dushan Panji
- (C) गोत्र पञ्जी / Gotra Panji
- (D) अस्वाजन्यपत्र / सिद्धान्त पत्र

१७५. What is the correct working function of गोत्र पञ्जी / Gotra Panji?

- (A) Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.
- (B) Formal decision or record connected with marriage eligibility beyond prohibited kinship range.
- (C) Record of sapinda removal or generational distance for marriage eligibility.
- (D) Branch record; later branch divisions within broader Panji organization.

१७६. Which of the seven kinds of Panji is connected with this function: Record connected with descendants, root-village reference and practical genealogical use.

- (A) मूल पञ्जी / Mool Panji
- (B) पत्र पञ्जी / Patra Panji
- (C) उत्तेढ पञ्जी / Uthedh Panji
- (D) दूषण पञ्जी / Dushan Panji

१७७. What is the correct working function of पत्र पञ्जी / Patra Panji?

- (A) Record of lineage erosion, rupture, irregularity or socially marked disturbance.
- (B) Root, origin, or foundational lineage marker tied to remembered source-place or ancestral root.
- (C) Record connected with descendants, root-village reference and practical genealogical use.
- (D) Branch record; later branch divisions within broader Panji organization.

१७८. Which of the seven kinds of Panji is connected with this function: Record of lineage erosion, rupture, irregularity or socially marked disturbance.

- (A) गोत्र पञ्जी / Gotra Panji
- (B) शाखा पञ्जी / Shakha Panji
- (C) पत्र पञ्जी / Patra Panji
- (D) दूषण पञ्जी / Dushan Panji

१७९. What is the correct working function of दूषण पञ्जी / Dushan Panji?

- (A) Record of lineage erosion, rupture, irregularity or socially marked disturbance.
- (B) Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.
- (C) Branch record; later branch divisions within broader Panji organization.
- (D) Record connected with descendants, root-village reference and practical genealogical use.

१८०. Which of the seven kinds of Panji is connected with this function: Record of sapinda removal or generational distance for marriage eligibility.

- (A) अस्वाजन्यपत्र / सिद्धान्त पत्र
- (B) उत्तेढ पञ्जी / Uthedh Panji
- (C) शाखा पञ्जी / Shakha Panji
- (D) मूल पञ्जी / Mool Panji

१८१. What is the correct working function of उतेद पञ्जी / Uthedh Panji?

- (A) Record of lineage erosion, rupture, irregularity or socially marked disturbance.
- (B) Branch record; later branch divisions within broader Panji organization.
- (C) Record connected with descendants, root-village reference and practical genealogical use.
- (D) Record of sapinda removal or generational distance for marriage eligibility.

१८२. Which of the seven kinds of Panji is connected with this function: Formal decision or record connected with marriage eligibility beyond prohibited kinship range.

- (A) शाखा पञ्जी / Shakha Panji
- (B) पत्र पञ्जी / Patra Panji
- (C) मूल पञ्जी / Mool Panji
- (D) अस्वाजन्यपत्र / सिद्धान्त पत्र

१८३. What is the correct working function of अस्वाजन्यपत्र / सिद्धान्त पत्र?

- (A) Record of sapinda removal or generational distance for marriage eligibility.
- (B) Record connected with descendants, root-village reference and practical genealogical use.
- (C) Record of lineage erosion, rupture, irregularity or socially marked disturbance.
- (D) Formal decision or record connected with marriage eligibility beyond prohibited kinship range.

Ethics and method

१८४. Which principle best fits the methodological label “Meaning of Dushan”?

- (A) Dushan should be read as an archival marker of lineage rupture, not as present-day moral condemnation.
- (B) Where the record says unknown, the reader should not invent certainty.
- (C) The purpose of decoding is liberation from myth, not renewed humiliation.
- (D) Preservation should combine script training, scan conservation, open citation, and ethical caution.

१८५. Which label best describes this rule: “Dushan should be read as an archival marker of lineage rupture, not as present-day moral condemnation.”

- (A) Protection of descendants
- (B) Contextual reading
- (C) Meaning of Dushan
- (D) Modern purpose

१८६. Which principle best fits the methodological label “Decoding method”?

- (A) The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- (B) Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records must be used to understand each Dushan entry fully.
- (C) Dushan should be read as an archival marker of lineage rupture, not as present-day moral condemnation.
- (D) Dushan Panji records both stigma and absorption, not a single verdict.

१८७. Which label best describes this rule: “The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.”

- (A) Decoding method
- (B) Protection of descendants
- (C) Preservation method
- (D) Modern purpose

१८८. Which principle best fits the methodological label “Ethical vocabulary”?

- (A) Entries must not be weaponized against living families or descendants.
- (B) Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.
- (C) Source terms should be preserved, but interpreted humanely and historically.
- (D) Dushan Panji records both stigma and absorption, not a single verdict.

१८९. Which label best describes this rule: “Source terms should be preserved, but interpreted humanely and historically.”

- (A) Decoding method
- (B) Entry-by-entry method
- (C) Ethical vocabulary
- (D) Source-label distinction

१९०. Which principle best fits the methodological label “Protection of descendants”?

- (A) Entries must not be weaponized against living families or descendants.
- (B) Source terms should be preserved, but interpreted humanely and historically.
- (C) Named women should not be reduced to the category attached to them.
- (D) Panji should be read as memory, discipline, hierarchy, and witness to suffering.

१९१. Which label best describes this rule: “Entries must not be weaponized against living families or descendants.”

- (A) Source-label distinction
- (B) Preservation method
- (C) Protection of descendants
- (D) Meaning of Dushan

१९२. Which principle best fits the methodological label “Social memory”?

- (A) Delayed discussion and generational absorption are part of the source’s own social logic.
- (B) Entries must not be weaponized against living families or descendants.
- (C) Dushan should be read as an archival marker of lineage rupture, not as present-day moral condemnation.
- (D) Panji should be read as memory, discipline, hierarchy, and witness to suffering.

१९३. Which label best describes this rule: “Delayed discussion and generational absorption are part of the source’s own social logic.”

- (A) Archive and damage
- (B) Entry-by-entry method
- (C) Social memory
- (D) Modern purpose

१९४. Which principle best fits the methodological label “Contextual reading”?

- (A) Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records must be used to understand each Dushan entry fully.
- (B) Where the record says unknown, the reader should not invent certainty.
- (C) No entry should remain a bare list of names; it must be opened through case number, mool sequence, relationship, dushan category, generations, and social meaning.
- (D) Entries must not be weaponized against living families or descendants.

୧୧୫. Which label best describes this rule: “Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records must be used to understand each Dushan entry fully.”

- (A) Double character
- (B) Contextual reading
- (C) Entry-by-entry method
- (D) Decoding method

୧୧୬. Which principle best fits the methodological label “Unknownness rule”?

- (A) Where the record says unknown, the reader should not invent certainty.
- (B) Source terms should be preserved, but interpreted humanely and historically.
- (C) The purpose of decoding is liberation from myth, not renewed humiliation.
- (D) Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.

୧୧୭. Which label best describes this rule: “Where the record says unknown, the reader should not invent certainty.”

- (A) Meaning of Dushan
- (B) Ownership and credit
- (C) Unknownness rule
- (D) Social memory

୧୧୮. Which principle best fits the methodological label “Gendered reading”?

- (A) The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- (B) A source label is not the same as modern identity.
- (C) Source terms should be preserved, but interpreted humanely and historically.
- (D) Named women should not be reduced to the category attached to them.

୧୧୯. Which label best describes this rule: “Named women should not be reduced to the category attached to them.”

- (A) Ethical vocabulary
- (B) Gendered reading
- (C) Modern purpose
- (D) Decoding method

୧୨୦. Which principle best fits the methodological label “Source-label distinction”?

- (A) The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- (B) Dushan Panji records both stigma and absorption, not a single verdict.
- (C) Where the record says unknown, the reader should not invent certainty.
- (D) A source label is not the same as modern identity.

୧୨୧. Which label best describes this rule: “A source label is not the same as modern identity.”

- (A) Social memory
- (B) Modern purpose
- (C) Contextual reading
- (D) Source-label distinction

୨୦୨. Which principle best fits the methodological label “Entry-by-entry method”?

- (A) Entries must not be weaponized against living families or descendants.
- (B) Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records must be used to understand each Dushan entry fully.
- (C) The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- (D) No entry should remain a bare list of names; it must be opened through case number, mool sequence, relationship, dushan category, generations, and social meaning.

୨୦୩. Which label best describes this rule: “No entry should remain a bare list of names; it must be opened through case number, mool sequence, relationship, dushan category, generations, and social meaning.”

- (A) Source-label distinction
- (B) Meaning of Dushan
- (C) Entry-by-entry method
- (D) Archive and damage

୨୦୪. Which principle best fits the methodological label “Preservation method”?

- (A) Delayed discussion and generational absorption are part of the source’s own social logic.
- (B) Dushan Panji records both stigma and absorption, not a single verdict.
- (C) Preservation should combine script training, scan conservation, open citation, and ethical caution.
- (D) No entry should remain a bare list of names; it must be opened through case number, mool sequence, relationship, dushan category, generations, and social meaning.

୨୦୫. Which label best describes this rule: “Preservation should combine script training, scan conservation, open citation, and ethical caution.”

- (A) Preservation method
- (B) Entry-by-entry method
- (C) Ethical vocabulary
- (D) Decoding method

୨୦୬. Which principle best fits the methodological label “Ownership and credit”?

- (A) Source terms should be preserved, but interpreted humanely and historically.
- (B) The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- (C) Entries must not be weaponized against living families or descendants.
- (D) Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.

୨୦୭. Which label best describes this rule: “Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.”

- (A) Preservation method
- (B) Ownership and credit
- (C) Modern purpose
- (D) Entry-by-entry method

୨୦୮. Which principle best fits the methodological label “Modern purpose”?

- (A) The purpose of decoding is liberation from myth, not renewed humiliation.
- (B) No entry should remain a bare list of names; it must be opened through case number, mool sequence, relationship, dushan category, generations, and social meaning.
- (C) Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.
- (D) Preservation should combine script training, scan conservation, open citation, and ethical caution.

२०९. Which label best describes this rule: “The purpose of decoding is liberation from myth, not renewed humiliation.”

- (A) Contextual reading
- (B) Preservation method
- (C) Decoding method
- (D) Modern purpose

२१०. Which principle best fits the methodological label “Double character”?

- (A) Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.
- (B) Dushan Panji records both stigma and absorption, not a single verdict.
- (C) The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- (D) Dushan should be read as an archival marker of lineage rupture, not as present-day moral condemnation.

२११. Which label best describes this rule: “Dushan Panji records both stigma and absorption, not a single verdict.”

- (A) Double character
- (B) Gendered reading
- (C) Source-label distinction
- (D) Contextual reading

२१२. Which principle best fits the methodological label “Archive and damage”?

- (A) A source label is not the same as modern identity.
- (B) Panji should be read as memory, discipline, hierarchy, and witness to suffering.
- (C) The purpose of decoding is liberation from myth, not renewed humiliation.
- (D) Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records must be used to understand each Dushan entry fully.

२१३. Which label best describes this rule: “Panji should be read as memory, discipline, hierarchy, and witness to suffering.”

- (A) Protection of descendants
- (B) Social memory
- (C) Archive and damage
- (D) Entry-by-entry method

Gotras

२१४. Which of the following is listed among the twenty gotras in Chapter 8?

- (A) अस्वाजन्यपत्र
- (B) मूल
- (C) शाण्डिल्य
- (D) शाखा

२१५. How many gotras does the Maithil Brahmin gotra system have according to Chapter 8?

- (A) Twenty
- (B) Seven
- (C) Thirty-four
- (D) Ninety-seven

२१६. How many mools are stated for Maithil Brahmins in Chapter 8?

- (A) 167
- (B) 35
- (C) 97
- (D) 20

२१७. How many principal mools were first treated as especially important before the Khanam branch was counted later?

- (A) 30
- (B) 20
- (C) 97
- (D) 34

२१८. Which branch was later counted as a thirty-fifth among the so-called higher lines?

- (A) Kerwal branch
- (B) Narbanga branch
- (C) Gangoli branch
- (D) Khanam branch of Phanandah

उत्तरमाला — अध्याय ४ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (D) **Volume VI** — The PDF identifies itself as Decoding the Panji of Mithila, Volume VI.
२. (A) **Dushan Panji** — The title page says the volume is based on Dushan Panji.
३. (C) **Gajendra Thakur** — The title page names Gajendra Thakur as author.
४. (A) **30 chapters** — The front matter and contents describe Chapters 1-30.
५. (C) **Appendices A-K** — The title page states that the complete manuscript includes Appendices A-K.
६. (A) **Scan-source records** — The title page says the book is prepared from Dushan Panji, Panji Intro, Vamshavali, scan-source records, and related source material.
७. (C) **What Is Panji? The Archive of Mithila's Social Memory** — Chapter 1 is titled "What Is Panji? The Archive of Mithila's Social Memory".
८. (B) **1** — The contents map assigns "What Is Panji? The Archive of Mithila's Social Memory" to Chapter 1.
९. (D) **What Is Dushan Panji? The "Black Book" and the Meaning of Dushan** — Chapter 2 is titled "What Is Dushan Panji? The "Black Book" and the Meaning of Dushan".
१०. (D) **2** — The contents map assigns "What Is Dushan Panji? The "Black Book" and the Meaning of Dushan" to Chapter 2.
११. (D) **The Ethics of Decoding: Record, Stigma, and Historical Justice** — Chapter 3 is titled "The Ethics of Decoding: Record, Stigma, and Historical Justice".
१२. (B) **3** — The contents map assigns "The Ethics of Decoding: Record, Stigma, and Historical Justice" to Chapter 3.
१३. (C) **The Panji System before Fragmentation** — Chapter 4 is titled "The Panji System before Fragmentation".
१४. (A) **4** — The contents map assigns "The Panji System before Fragmentation" to Chapter 4.
१५. (D) **Harisinghdev, the Panjikars, and the Official Beginning of the System** — Chapter 5 is titled "Harisinghdev, the Panjikars, and the Official Beginning of the System".
१६. (C) **5** — The contents map assigns "Harisinghdev, the Panjikars, and the Official Beginning of the System" to Chapter 5.

- १७. (C) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility** — Chapter 6 is titled “Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility”.
- १८. (A) 6** — The contents map assigns “Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility” to Chapter 6.
- १९. (B) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries** — Chapter 7 is titled “Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries”.
- २०. (D) 7** — The contents map assigns “Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries” to Chapter 7.
- २१. (B) The Twenty Gotras and the 167 Mools of Maithil Brahmins** — Chapter 8 is titled “The Twenty Gotras and the 167 Mools of Maithil Brahmins”.
- २२. (A) 8** — The contents map assigns “The Twenty Gotras and the 167 Mools of Maithil Brahmins” to Chapter 8.
- २३. (D) Mool and Migration: How Villages Became Genealogical Memory** — Chapter 9 is titled “Mool and Migration: How Villages Became Genealogical Memory”.
- २४. (C) 9** — The contents map assigns “Mool and Migration: How Villages Became Genealogical Memory” to Chapter 9.
- २५. (B) Reading the Dushan Tables: Method for Entries 1–97** — Chapter 10 is titled “Reading the Dushan Tables: Method for Entries 1–97”.
- २६. (C) 10** — The contents map assigns “Reading the Dushan Tables: Method for Entries 1–97” to Chapter 10.
- २७. (C) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown** — Chapter 11 is titled “Unknown Lineage and “Agyat”: The Social Meaning of the Unknown”.
- २८. (C) 11** — The contents map assigns “Unknown Lineage and “Agyat”: The Social Meaning of the Unknown” to Chapter 11.
- २९. (B) Devadasi, Dasi, and Female-Line Memory** — Chapter 12 is titled “Devadasi, Dasi, and Female-Line Memory”.
- ३०. (D) 12** — The contents map assigns “Devadasi, Dasi, and Female-Line Memory” to Chapter 12.
- ३१. (D) Dalit and Artisan Connections in Dushan Panji** — Chapter 13 is titled “Dalit and Artisan Connections in Dushan Panji”.
- ३२. (D) 13** — The contents map assigns “Dalit and Artisan Connections in Dushan Panji” to Chapter 13.
- ३३. (A) Muslim and Yavani Connections** — Chapter 14 is titled “Muslim and Yavani Connections”.
- ३४. (C) 14** — The contents map assigns “Muslim and Yavani Connections” to Chapter 14.
- ३५. (B) Widowhood, Remarriage, and the Hidden Social History of Women** — Chapter 15 is titled “Widowhood, Remarriage, and the Hidden Social History of Women”.
- ३६. (C) 15** — The contents map assigns “Widowhood, Remarriage, and the Hidden Social History of Women” to Chapter 15.
- ३७. (C) Gangesha, Tattvachintamani, and the Dushan Record** — Chapter 16 is titled “Gangesha, Tattvachintamani, and the Dushan Record”.
- ३८. (C) 16** — The contents map assigns “Gangesha, Tattvachintamani, and the Dushan Record” to Chapter 16.
- ३९. (B) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers** — Chapter 17 is titled “Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers”.
- ४०. (D) 17** — The contents map assigns “Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers” to Chapter 17.
- ४१. (A) Entry-by-Entry Decoding: Cases 1–25** — Chapter 18 is titled “Entry-by-Entry Decoding: Cases 1–25”.
- ४२. (A) 18** — The contents map assigns “Entry-by-Entry Decoding: Cases 1–25” to Chapter 18.
- ४३. (C) Entry-by-Entry Decoding: Cases 26–50** — Chapter 19 is titled “Entry-by-Entry Decoding: Cases 26–50”.

४४. (B) 19 — The contents map assigns “Entry-by-Entry Decoding: Cases 26–50” to Chapter 19.
४५. (C) **Entry-by-Entry Decoding: Cases 51–75** — Chapter 20 is titled “Entry-by-Entry Decoding: Cases 51–75”.
४६. (A) 20 — The contents map assigns “Entry-by-Entry Decoding: Cases 51–75” to Chapter 20.
४७. (D) **Entry-by-Entry Decoding: Cases 76–97** — Chapter 21 is titled “Entry-by-Entry Decoding: Cases 76–97”.
४८. (B) 21 — The contents map assigns “Entry-by-Entry Decoding: Cases 76–97” to Chapter 21.
४९. (A) **The “Sixth Generation” Question: When Does Dushan Fade?** — Chapter 22 is titled “The “Sixth Generation” Question: When Does Dushan Fade?”.
५०. (B) 22 — The contents map assigns “The “Sixth Generation” Question: When Does Dushan Fade?” to Chapter 22.
५१. (B) **Panji Vocabulary: Offices, Titles, Scholars, and Social Rank** — Chapter 23 is titled “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank”.
५२. (D) 23 — The contents map assigns “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank” to Chapter 23.
५३. (C) **Biji Purush and the Vamshavali Logic** — Chapter 24 is titled “Biji Purush and the Vamshavali Logic”.
५४. (C) 24 — The contents map assigns “Biji Purush and the Vamshavali Logic” to Chapter 24.
५५. (B) **Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System** — Chapter 25 is titled “Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System”.
५६. (D) 25 — The contents map assigns “Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System” to Chapter 25.
५७. (C) **Panji, Hierarchy, and Social Damage** — Chapter 26 is titled “Panji, Hierarchy, and Social Damage”.
५८. (B) 26 — The contents map assigns “Panji, Hierarchy, and Social Damage” to Chapter 26.
५९. (A) **Plagiarism, Ownership, and the Struggle over Panji Knowledge** — Chapter 27 is titled “Plagiarism, Ownership, and the Struggle over Panji Knowledge”.
६०. (C) 27 — The contents map assigns “Plagiarism, Ownership, and the Struggle over Panji Knowledge” to Chapter 27.
६१. (C) **Tirhuta, Devanagari, Scan Copies, and the Preservation Problem** — Chapter 28 is titled “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem”.
६२. (D) 28 — The contents map assigns “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem” to Chapter 28.
६३. (B) **How to Read Dushan Panji Today** — Chapter 29 is titled “How to Read Dushan Panji Today”.
६४. (B) 29 — The contents map assigns “How to Read Dushan Panji Today” to Chapter 29.
६५. (C) **Conclusion: Dushan Panji as Mithila’s Difficult Truth** — Chapter 30 is titled “Conclusion: Dushan Panji as Mithila’s Difficult Truth”.
६६. (B) 30 — The contents map assigns “Conclusion: Dushan Panji as Mithila’s Difficult Truth” to Chapter 30.
६७. (D) **What Is Dushan Panji? The “Black Book” and the Meaning of Dushan** — Chapter 2, “What Is Dushan Panji? The “Black Book” and the Meaning of Dushan,” follows Chapter 1.
६८. (C) **The Ethics of Decoding: Record, Stigma, and Historical Justice** — Chapter 3, “The Ethics of Decoding: Record, Stigma, and Historical Justice,” follows Chapter 2.
६९. (D) **The Panji System before Fragmentation** — Chapter 4, “The Panji System before Fragmentation,” follows Chapter 3.
७०. (D) **Harisinghdev, the Panjikars, and the Official Beginning of the System** — Chapter 5, “Harisinghdev, the Panjikars, and the Official Beginning of the System,” follows Chapter 4.

- ७१. (A) Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility** — Chapter 6, “Uthedh, Sapinda, Swajana, and the Logic of Marriage Eligibility,” follows Chapter 5.
- ७२. (A) Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries** — Chapter 7, “Gotra, Pravara, Mool, Moolgram: The Grammar of Panji Entries,” follows Chapter 6.
- ७३. (D) The Twenty Gotras and the 167 Mools of Maithil Brahmins** — Chapter 8, “The Twenty Gotras and the 167 Mools of Maithil Brahmins,” follows Chapter 7.
- ७४. (A) Mool and Migration: How Villages Became Genealogical Memory** — Chapter 9, “Mool and Migration: How Villages Became Genealogical Memory,” follows Chapter 8.
- ७५. (C) Reading the Dushan Tables: Method for Entries 1–97** — Chapter 10, “Reading the Dushan Tables: Method for Entries 1–97,” follows Chapter 9.
- ७६. (D) Unknown Lineage and “Agyat”: The Social Meaning of the Unknown** — Chapter 11, “Unknown Lineage and “Agyat”: The Social Meaning of the Unknown,” follows Chapter 10.
- ७७. (D) Devadasi, Dasi, and Female-Line Memory** — Chapter 12, “Devadasi, Dasi, and Female-Line Memory,” follows Chapter 11.
- ७८. (C) Dalit and Artisan Connections in Dushan Panji** — Chapter 13, “Dalit and Artisan Connections in Dushan Panji,” follows Chapter 12.
- ७९. (A) Muslim and Yavani Connections** — Chapter 14, “Muslim and Yavani Connections,” follows Chapter 13.
- ८०. (D) Widowhood, Remarriage, and the Hidden Social History of Women** — Chapter 15, “Widowhood, Remarriage, and the Hidden Social History of Women,” follows Chapter 14.
- ८१. (A) Gangesha, Tattvachintamani, and the Dushan Record** — Chapter 16, “Gangesha, Tattvachintamani, and the Dushan Record,” follows Chapter 15.
- ८२. (B) Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers** — Chapter 17, “Anandaa, Vallabha, Medha, Hira, Rahmu, Sohaago: Named Women and Hidden Mothers,” follows Chapter 16.
- ८३. (D) Entry-by-Entry Decoding: Cases 1–25** — Chapter 18, “Entry-by-Entry Decoding: Cases 1–25,” follows Chapter 17.
- ८४. (A) Entry-by-Entry Decoding: Cases 26–50** — Chapter 19, “Entry-by-Entry Decoding: Cases 26–50,” follows Chapter 18.
- ८५. (B) Entry-by-Entry Decoding: Cases 51–75** — Chapter 20, “Entry-by-Entry Decoding: Cases 51–75,” follows Chapter 19.
- ८६. (C) Entry-by-Entry Decoding: Cases 76–97** — Chapter 21, “Entry-by-Entry Decoding: Cases 76–97,” follows Chapter 20.
- ८७. (D) The “Sixth Generation” Question: When Does Dushan Fade?** — Chapter 22, “The “Sixth Generation” Question: When Does Dushan Fade?,” follows Chapter 21.
- ८८. (D) Panji Vocabulary: Offices, Titles, Scholars, and Social Rank** — Chapter 23, “Panji Vocabulary: Offices, Titles, Scholars, and Social Rank,” follows Chapter 22.
- ८९. (D) Biji Purush and the Vamshavali Logic** — Chapter 24, “Biji Purush and the Vamshavali Logic,” follows Chapter 23.
- ९०. (A) Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System** — Chapter 25, “Up-Tip and Nagaram: Regional Branching and the Pachhwari Par System,” follows Chapter 24.
- ९१. (C) Panji, Hierarchy, and Social Damage** — Chapter 26, “Panji, Hierarchy, and Social Damage,” follows Chapter 25.
- ९२. (D) Plagiarism, Ownership, and the Struggle over Panji Knowledge** — Chapter 27, “Plagiarism, Ownership, and the Struggle over Panji Knowledge,” follows Chapter 26.

१३. (B) **Tirhuta, Devanagari, Scan Copies, and the Preservation Problem** — Chapter 28, “Tirhuta, Devanagari, Scan Copies, and the Preservation Problem,” follows Chapter 27.
१४. (A) **How to Read Dushan Panji Today** — Chapter 29, “How to Read Dushan Panji Today,” follows Chapter 28.
१५. (A) **Conclusion: Dushan Panji as Mithila’s Difficult Truth** — Chapter 30, “Conclusion: Dushan Panji as Mithila’s Difficult Truth,” follows Chapter 29.
१६. (A) **Glossary of Panji Terms** — Appendix A is titled “Glossary of Panji Terms”.
१७. (C) **A** — “Glossary of Panji Terms” is Appendix A.
१८. (C) **Glossary of Social Terms Used in Dushan Panji** — Appendix B is titled “Glossary of Social Terms Used in Dushan Panji”.
१९. (B) **B** — “Glossary of Social Terms Used in Dushan Panji” is Appendix B.
१००. (B) **Gotra and Pravara Table** — Appendix C is titled “Gotra and Pravara Table”.
१०१. (A) **C** — “Gotra and Pravara Table” is Appendix C.
१०२. (A) **Mool and Moolgram Index** — Appendix D is titled “Mool and Moolgram Index”.
१०३. (D) **D** — “Mool and Moolgram Index” is Appendix D.
१०४. (A) **Formal vs Popular Mool Pronunciation** — Appendix E is titled “Formal vs Popular Mool Pronunciation”.
१०५. (D) **E** — “Formal vs Popular Mool Pronunciation” is Appendix E.
१०६. (B) **Dushan Case Index: 1–97** — Appendix F is titled “Dushan Case Index: 1–97”.
१०७. (B) **F** — “Dushan Case Index: 1–97” is Appendix F.
१०८. (A) **Named Women and Maternal-Line Index** — Appendix G is titled “Named Women and Maternal-Line Index”.
१०९. (D) **G** — “Named Women and Maternal-Line Index” is Appendix G.
११०. (C) **Community Terms Index** — Appendix H is titled “Community Terms Index”.
१११. (A) **H** — “Community Terms Index” is Appendix H.
११२. (A) **Panji Offices and Scholarly Titles** — Appendix I is titled “Panji Offices and Scholarly Titles”.
११३. (A) **I** — “Panji Offices and Scholarly Titles” is Appendix I.
११४. (A) **Source Links and Manuscript/Scan Note** — Appendix J is titled “Source Links and Manuscript/Scan Note”.
११५. (C) **J** — “Source Links and Manuscript/Scan Note” is Appendix J.
११६. (A) **Ethical Note for Descendants and Researchers** — Appendix K is titled “Ethical Note for Descendants and Researchers”.
११७. (A) **K** — “Ethical Note for Descendants and Researchers” is Appendix K.
११८. (A) **Panji** — The glossary gives this working meaning for Panji.
११९. (B) **A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.** — Panji is explained as: A structured genealogical register used to preserve lineage, marriage eligibility, branch identity, and social memory.
१२०. (C) **Mool** — The glossary gives this working meaning for Mool.
१२१. (D) **The ancestral root-name associated with the oldest remembered village or identity-center of a line.** — Mool is explained as: The ancestral root-name associated with the oldest remembered village or identity-center of a line.
१२२. (A) **Moolgram** — The glossary gives this working meaning for Moolgram.

१२३. (C) A root-village or later branch-village used to identify migration, settlement, and genealogical connection. — Moolgram is explained as: A root-village or later branch-village used to identify migration, settlement, and genealogical connection.

१२४. (C) Gotra — The glossary gives this working meaning for Gotra.

१२५. (D) The broad paternal descent field, usually linked to an ancient rishi-name. — Gotra is explained as: The broad paternal descent field, usually linked to an ancient rishi-name.

१२६. (B) Pravara — The glossary gives this working meaning for Pravara.

१२७. (B) The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages. — Pravara is explained as: The ritual ancestry formula used in marriage eligibility, especially to prevent same-pravara marriages.

१२८. (A) Biji Purush — The glossary gives this working meaning for Biji Purush.

१२९. (C) The earliest known founding male ancestor of a recorded lineage. — Biji Purush is explained as: The earliest known founding male ancestor of a recorded lineage.

१३०. (B) Uthedh — The glossary gives this working meaning for Uthedh.

१३१. (D) The pre-marriage eligibility record that checks paternal and maternal generations before a match is approved. — Uthedh is explained as: The pre-marriage eligibility record that checks paternal and maternal generations before a match is approved.

१३२. (A) Aswajana / Siddhanta Patra — The glossary gives this working meaning for Aswajana / Siddhanta Patra.

१३३. (C) A letter or decision confirming that the proposed bride and groom are not disqualified as swajana. — Aswajana / Siddhanta Patra is explained as: A letter or decision confirming that the proposed bride and groom are not disqualified as swajana.

१३४. (B) Dushan Panji — The glossary gives this working meaning for Dushan Panji.

१३५. (A) The register that records rupture, marked descent, social boundary crossing, or lineage complication. — Dushan Panji is explained as: The register that records rupture, marked descent, social boundary crossing, or lineage complication.

१३६. (D) Patra Panji — The glossary gives this working meaning for Patra Panji.

१३७. (B) A register concerned with descendants and branch continuation. — Patra Panji is explained as: A register concerned with descendants and branch continuation.

१३८. (B) मातृक — The glossary gives this working meaning for मातृक.

१३९. (C) Maternal-line marker; often key in Dushan decoding. — मातृक is explained as: Maternal-line marker; often key in Dushan decoding.

१४०. (C) सुता / सुत — The glossary gives this working meaning for सुता / सुत.

१४१. (A) Daughter / son; crucial for reading descent and marriage routes. — सुता / सुत is explained as: Daughter / son; crucial for reading descent and marriage routes.

१४२. (C) दौहित्र — The glossary gives this working meaning for दौहित्र.

१४३. (B) Daughter's son; a bridge between male and female-line memory. — दौहित्र is explained as: Daughter's son; a bridge between male and female-line memory.

१४४. (C) अज्ञात — The glossary gives this working meaning for अज्ञात.

१४५. (B) Unknown; used where lineage, mother, wife, or kula is not fully recorded. — अज्ञात is explained as: Unknown; used where lineage, mother, wife, or kula is not fully recorded.

१४६. (A) देवदासी / देवदास — The glossary gives this working meaning for देवदासी / देवदास.

- १४७. (A) A source category connected with ritual/service identity, not a modern accusation.** — देवदासी / देवदास is explained as: A source category connected with ritual/service identity, not a modern accusation.
- १४८. (C) दासी** — The glossary gives this working meaning for दासी.
- १४९. (B) A recorded female status/category that may indicate household attachment, service, or social incorporation.** — दासी is explained as: A recorded female status/category that may indicate household attachment, service, or social incorporation.
- १५०. (D) रजक / रजकी** — The glossary gives this working meaning for रजक / रजकी.
- १५१. (B) Washer-community marker used in some Dushan entries and relationship routes.** — रजक / रजकी is explained as: Washer-community marker used in some Dushan entries and relationship routes.
- १५२. (C) चर्मकार / चर्मकारिणी** — The glossary gives this working meaning for चर्मकार / चर्मकारिणी.
- १५३. (B) Leather-working community marker; appears in entries involving marriage or descent.** — चर्मकार / चर्मकारिणी is explained as: Leather-working community marker; appears in entries involving marriage or descent.
- १५४. (B) हड़िणी / हाड़ी** — The glossary gives this working meaning for हड़िणी / हाड़ी.
- १५५. (D) Community marker appearing in entries related to mother-line or marriage-line memory.** — हड़िणी / हाड़ी is explained as: Community marker appearing in entries related to mother-line or marriage-line memory.
- १५६. (C) ताँती** — The glossary gives this working meaning for ताँती.
- १५७. (B) Weaver-community marker recorded in an inter-community marriage entry.** — ताँती is explained as: Weaver-community marker recorded in an inter-community marriage entry.
- १५८. (D) तैलिक** — The glossary gives this working meaning for तैलिक.
- १५९. (D) Oil-presser/community marker appearing in an inter-community context.** — तैलिक is explained as: Oil-presser/community marker appearing in an inter-community context.
- १६०. (B) यवनी** — The glossary gives this working meaning for यवनी.
- १६१. (B) A Muslim/Yavana-linked female category in the source; to be read as a recorded archival label.** — यवनी is explained as: A Muslim/Yavana-linked female category in the source; to be read as a recorded archival label.
- १६२. (D) पतिता / पथ पतिता** — The glossary gives this working meaning for पतिता / पथ पतिता.
- १६३. (B) A source category of social fall or rupture; not to be used as present-day insult.** — पतिता / पथ पतिता is explained as: A source category of social fall or rupture; not to be used as present-day insult.
- १६४. (B) विधवा / वार्तिनी विधवा** — The glossary gives this working meaning for विधवा / वार्तिनी विधवा.
- १६५. (A) Widowhood-related source categories that reveal post-marital female history and descent.** — विधवा / वार्तिनी विधवा is explained as: Widowhood-related source categories that reveal post-marital female history and descent.
- १६६. (B) परम ब्राह्मण / महापात्र** — The glossary gives this working meaning for परम ब्राह्मण / महापात्र.
- १६७. (C) Ritual-status category appearing in late cases.** — परम ब्राह्मण / महापात्र is explained as: Ritual-status category appearing in late cases.
- १६८. (B) गुरुपत्नी** — The glossary gives this working meaning for गुरुपत्नी.
- १६९. (A) Prohibited relationship category appearing in Case 82.** — गुरुपत्नी is explained as: Prohibited relationship category appearing in Case 82.
- १७०. (C) मूल पञ्जी / Mool Panji** — The source explains मूल पञ्जी / Mool Panji as: Root, origin, or foundational lineage marker tied to remembered source-place or ancestral root.
- १७१. (D) Root, origin, or foundational lineage marker tied to remembered source-place or ancestral root.** — मूल पञ्जी / Mool Panji is used for: Root, origin, or foundational lineage marker tied to remembered source-place or ancestral root.

- १७२. (B) शाखा पञ्जी / Shakha Panji** — The source explains शाखा पञ्जी / Shakha Panji as: Branch record; later branch divisions within broader Panji organization.
- १७३. (C) Branch record; later branch divisions within broader Panji organization.** — शाखा पञ्जी / Shakha Panji is used for: Branch record; later branch divisions within broader Panji organization.
- १७४. (C) गोत्र पञ्जी / Gotra Panji** — The source explains गोत्र पञ्जी / Gotra Panji as: Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.
- १७५. (A) Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.** — गोत्र पञ्जी / Gotra Panji is used for: Record of gotra and ancient mool, working with pravara, mool and sapinda logic for marriage eligibility.
- १७६. (B) पत्र पञ्जी / Patra Panji** — The source explains पत्र पञ्जी / Patra Panji as: Record connected with descendants, root-village reference and practical genealogical use.
- १७७. (C) Record connected with descendants, root-village reference and practical genealogical use.** — पत्र पञ्जी / Patra Panji is used for: Record connected with descendants, root-village reference and practical genealogical use.
- १७८. (D) दूषण पञ्जी / Dushan Panji** — The source explains दूषण पञ्जी / Dushan Panji as: Record of lineage erosion, rupture, irregularity or socially marked disturbance.
- १७९. (A) Record of lineage erosion, rupture, irregularity or socially marked disturbance.** — दूषण पञ्जी / Dushan Panji is used for: Record of lineage erosion, rupture, irregularity or socially marked disturbance.
- १८०. (B) उत्तेद पञ्जी / Uthedh Panji** — The source explains उत्तेद पञ्जी / Uthedh Panji as: Record of sapinda removal or generational distance for marriage eligibility.
- १८१. (D) Record of sapinda removal or generational distance for marriage eligibility.** — उत्तेद पञ्जी / Uthedh Panji is used for: Record of sapinda removal or generational distance for marriage eligibility.
- १८२. (D) अस्वाजन्यपत्र / सिद्धान्त पत्र** — The source explains अस्वाजन्यपत्र / सिद्धान्त पत्र as: Formal decision or record connected with marriage eligibility beyond prohibited kinship range.
- १८३. (D) Formal decision or record connected with marriage eligibility beyond prohibited kinship range.** — अस्वाजन्यपत्र / सिद्धान्त पत्र is used for: Formal decision or record connected with marriage eligibility beyond prohibited kinship range.
- १८४. (A) Dushan should be read as an archival marker of lineage rupture, not as present-day moral condemnation.** — The volume treats “Meaning of Dushan” through this principle: Dushan should be read as an archival marker of lineage rupture, not as present-day moral condemnation.
- १८५. (C) Meaning of Dushan** — This rule belongs to the volume’s Meaning of Dushan principle.
- १८६. (A) The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.** — The volume treats “Decoding method” through this principle: The relationship-route must be identified: mother-line, daughter-line, wife-line, descendant-line, unknown origin, community connection, widowhood, servitude, migration, or generational distance.
- १८७. (A) Decoding method** — This rule belongs to the volume’s Decoding method principle.
- १८८. (C) Source terms should be preserved, but interpreted humanely and historically.** — The volume treats “Ethical vocabulary” through this principle: Source terms should be preserved, but interpreted humanely and historically.
- १८९. (C) Ethical vocabulary** — This rule belongs to the volume’s Ethical vocabulary principle.
- १९०. (A) Entries must not be weaponized against living families or descendants.** — The volume treats “Protection of descendants” through this principle: Entries must not be weaponized against living families or descendants.
- १९१. (C) Protection of descendants** — This rule belongs to the volume’s Protection of descendants principle.

- १९२. (A) Delayed discussion and generational absorption are part of the source’s own social logic.** — The volume treats “Social memory” through this principle: Delayed discussion and generational absorption are part of the source’s own social logic.
- १९३. (C) Social memory** — This rule belongs to the volume’s Social memory principle.
- १९४. (A) Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records must be used to understand each Dushan entry fully.** — The volume treats “Contextual reading” through this principle: Mool, Shakha, Gotra, Patra, Uthedh, and Aswajana/Siddhanta records must be used to understand each Dushan entry fully.
- १९५. (B) Contextual reading** — This rule belongs to the volume’s Contextual reading principle.
- १९६. (A) Where the record says unknown, the reader should not invent certainty.** — The volume treats “Unknownness rule” through this principle: Where the record says unknown, the reader should not invent certainty.
- १९७. (C) Unknownness rule** — This rule belongs to the volume’s Unknownness rule principle.
- १९८. (D) Named women should not be reduced to the category attached to them.** — The volume treats “Gendered reading” through this principle: Named women should not be reduced to the category attached to them.
- १९९. (B) Gendered reading** — This rule belongs to the volume’s Gendered reading principle.
- २००. (D) A source label is not the same as modern identity.** — The volume treats “Source-label distinction” through this principle: A source label is not the same as modern identity.
- २०१. (D) Source-label distinction** — This rule belongs to the volume’s Source-label distinction principle.
- २०२. (D) No entry should remain a bare list of names; it must be opened through case number, mool sequence, relationship, dushan category, generations, and social meaning.** — The volume treats “Entry-by-entry method” through this principle: No entry should remain a bare list of names; it must be opened through case number, mool sequence, relationship, dushan category, generations, and social meaning.
- २०३. (C) Entry-by-entry method** — This rule belongs to the volume’s Entry-by-entry method principle.
- २०४. (C) Preservation should combine script training, scan conservation, open citation, and ethical caution.** — The volume treats “Preservation method” through this principle: Preservation should combine script training, scan conservation, open citation, and ethical caution.
- २०५. (A) Preservation method** — This rule belongs to the volume’s Preservation method principle.
- २०६. (D) Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.** — The volume treats “Ownership and credit” through this principle: Credit for transcription, indexing, digitization, and interpretation is part of scholarly ethics.
- २०७. (B) Ownership and credit** — This rule belongs to the volume’s Ownership and credit principle.
- २०८. (A) The purpose of decoding is liberation from myth, not renewed humiliation.** — The volume treats “Modern purpose” through this principle: The purpose of decoding is liberation from myth, not renewed humiliation.
- २०९. (D) Modern purpose** — This rule belongs to the volume’s Modern purpose principle.
- २१०. (B) Dushan Panji records both stigma and absorption, not a single verdict.** — The volume treats “Double character” through this principle: Dushan Panji records both stigma and absorption, not a single verdict.
- २११. (A) Double character** — This rule belongs to the volume’s Double character principle.
- २१२. (B) Panji should be read as memory, discipline, hierarchy, and witness to suffering.** — The volume treats “Archive and damage” through this principle: Panji should be read as memory, discipline, hierarchy, and witness to suffering.
- २१३. (C) Archive and damage** — This rule belongs to the volume’s Archive and damage principle.
- २१४. (C) शाण्डिल्य** — Chapter 8 lists शाण्डिल्य among the twenty gotras.

२१५. (A) **Twenty** — Chapter 8 states that the Maithil Brahmin gotra system is twentyfold.

२१६. (A) **167** — Chapter 8 states that Maithil Brahmins were divided into 167 mools.

२१७. (D) **34** — The source describes 34 principal mools, with the Khanam branch of Phanandah later counted as a thirty-fifth.

२१८. (D) **Khanam branch of Phanandah** — The source identifies the Khanam branch of the Phanandah mool as later counted as a thirty-fifth.