विदेह VIDEHA

ग्रियर्सन — मैथिली व्याकरण ओ शब्दावली

Grierson — Maithili Grammar & Chrestomathy

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

खण्ड २ / ३ · Volume 2 of 3

सम्पादक / लेखक: गजेन्द्र ठाकुर

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

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

अध्याय १ : Grierson Maithili Chrestomathy & Vocabulary — Videha English Quiz

१. Which option is correctly associated with veil or woman’s body-cloth entry in Grierson’s Maithili chrestomathy?

(A) news, tidings or a message

(B) the Asiatic Society, 57 Park Street

(C) a veil or a woman’s body-cloth

(D) dancers, warriors and astrologers

२. For a UPSC-style reading of the text, what does the source say about virtuous entry?

(A) gold

(B) very virtuous

(C) affliction

(D) past-tense transitive verbs often take inflections proper to neuter verbs

३. Choose the correct source-based statement about The Commencement of Rādhā’s love for Krishn.

(A) a yawn or to yawn

(B) a grammar, chrestomathy and vocabulary

(C) his songs are difficult despite being among the first collected and reduced to order

(D) Vidyāpati translation group

४. The uploaded Grierson volume supports which association for person from whose mouth news had been heard?

(A) verbatim et literatim

(B) to shake or tremble

(C) Harkh Nāth’s Poems

(D) Lachhuman

५. Which of the following gives the correct fact for peg entry?

(A) to sink or be in disorder

(B) charcoal or coal

(C) his parrot

(D) a peg or spike

६. Which of the following gives the correct fact for reason for placing Vidyāpati near the end?

(A) a peg or spike

(B) his songs are difficult despite being among the first collected and reduced to order

(C) a mongoose

(D) an old and poetical sign of the accusative

७. The uploaded Grierson volume supports which association for section after Poems of Vidyāpati Ṭhākur?

(A) to secure that every word in the reading book was represented

(B) Harkh Nāth’s Poems

(C) the armpit

(D) firm or immovable

८. In the source, evening-candle entry is best identified as which of the following?

(A) an evening candle or taper

(B) a letter filed in Grierson’s court

(C) flame, blaze or burning

(D) the shoulder

९. Which of the following gives the correct fact for editorial handling of the first letter?

(A) Vidyāpati poetry section

(B) Lachhuman

(C) the mucus of the eye

(D) names of persons and places were changed and punctuation was added

१०. Choose the correct source-based statement about author.

(A) George A. Grierson, B.C.S.

(B) Morang

(C) a strumpet or harlot

(D) they are used in the procedure for making an irrevocable gift

११. Choose the correct source-based statement about Separation.

(A) Separation

(B) a bridal chamber of fresh bamboos

(C) a letter filed in Grierson's court

(D) Vidyāpati translation group

१२. Which of the following gives the correct fact for Song of King Salhes?

(A) to sink and fall, meaning to drown oneself

(B) a strumpet or harlot

(C) Text and translation

(D) a creeper with which to bind him

१३. The uploaded Grierson volume supports which association for note on the word masālā?

(A) Dusadhs

(B) unhusked rice or paddy

(C) a good or virtuous man

(D) it usually means spices but is translated in context as Kabuli fruits

१४. For a UPSC-style reading of the text, what does the source say about relative to whom compliments are sent?

(A) the Kamlā

(B) a step-mother

(C) a thorn or spine

(D) the father-in-law

१५. Choose the correct source-based statement about daughter entry.

(A) a daughter

(B) a beggar

(C) Morang

(D) a step-mother

१६. The uploaded Grierson volume supports which association for item after The Commencement of Rādhā's love for Krishn?

(A) Rādhā's Beauty

(B) the main meal of the day or dinner

(C) the eighteenth consonant

(D) earnest desire or passion

१७. The uploaded Grierson volume supports which association for Miscellaneous?

(A) O fair one, will he come?

(B) a raised mud platform with mounted clay figures

(C) Vidyāpati translation group

(D) dancers, warriors and astrologers

१८. Choose the correct source-based statement about tie entry.

(A) written in prose and chanted rather than sung

(B) refuge of the three worlds

(C) to tie, tie tightly or bind

(D) his songs are difficult despite being among the first collected and reduced to order

१९. Which of the following gives the correct fact for mucus-of-eye entry?

(A) omniscient or know-all

(B) the mucus of the eye

(C) an old and poetical sign of the accusative

(D) J. W. Thomas, Baptist Mission Press

२०. Which of the following gives the correct fact for Separation?

(A) Vidyāpati translation group

(B) beauty

(C) Gobind Babu

(D) Morang

२१. Which option is correctly associated with thorn-apple entry in Grierson's Maithili chrestomathy?

(A) up to

(B) the thorn-apple

(C) Salhes is described as the first Chaukidar

(D) to snatch

२२. Which option is correctly associated with Excuses in Grierson's Maithili chrestomathy?

(A) to sink or be in disorder

(B) a grammar, chrestomathy and vocabulary

(C) a thorn or spine

(D) Vidyāpati translation group

२३. In the source, sapper entry is best identified as which of the following?

(A) Nāg Songs

(B) Sapper, marked as English

(C) mourning/dirge section

(D) it usually means spices but is translated in context as Kabuli fruits

२४. Which of the following gives the correct fact for item after Meetings?

(A) the thorn-apple

(B) The Bridal Night

(C) Purmil Jha

(D) a grammar, chrestomathy and vocabulary

२५. Choose the correct source-based statement about earth-ground entry.

(A) the armpit

(B) earth or ground

(C) Calcutta

(D) to secure that every word in the reading book was represented

२६. Which of the following gives the correct fact for Poems of Vidyāpati Ṭhākur?

(A) earnest desire or passion

(B) a thorn or spine

(C) a beggar

(D) Introduction, text, and translations

२७. In the source, section before The Marsiā is best identified as which of the following?

(A) Song of King Salhes

(B) the book of fate written in the birth-chamber

(C) the thorn-apple

(D) flowers

२८. For a UPSC-style reading of the text, what does the source say about effect of the song on saints?

(A) a grammar, chrestomathy and vocabulary

(B) they desisted from contemplation

(C) famine-song section

(D) the song was printed word for word as taken down from the mouth of a Dom

२९. In the source, what the gods rained in joy is best identified as which of the following?

(A) it was described as most popular throughout the district among low-caste people

(B) Lachhuman

(C) Reunion

(D) flowers

३०. Choose the correct source-based statement about meal entry.

(A) to bless King Lakshmisvar Sih with wealth and subjects

(B) a peg or spike

(C) the main meal of the day or dinner

(D) lexical explanations

३१. Choose the correct source-based statement about army-parade entry.

(A) the main meal of the day or dinner

(B) parade of an army or regiment

(C) Calcutta

(D) names of persons and places were changed and punctuation was added

३२. In the source, section after Nāg Songs is best identified as which of the following?

(A) Song of the Famine

(B) the various characters of the song

(C) refuge of the three worlds

(D) Part II: Chrestomathy & Vocabulary

३३. In the source, person from whose mouth news had been heard is best identified as which of the following?

(A) Lachhuman

(B) close to or near

(C) it puts lightning to shame

(D) sodar

३४. Choose the correct source-based statement about item after Reunion.

(A) virtue, justice or chastity

(B) Miscellaneous

(C) the Kachahari

(D) Morang

३५. The uploaded Grierson volume supports which association for performance character of the Song of King Salhes?

(A) written in prose and chanted rather than sung

(B) Indra

(C) an offering of sweet oil

(D) names of persons and places were changed and punctuation was added

३६. For a UPSC-style reading of the text, what does the source say about ritual item floated on the Kamlā?

(A) close to or near

(B) an offering of sweet oil

(C) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(D) a scarlet or crimson bed

३७. Which of the following gives the correct fact for letter-of-the-alphabet entry?

(A) a letter of the alphabet

(B) lexical explanations

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) they are used in the procedure for making an irrevocable gift

३८. Which of the following gives the correct fact for everywhere expression?

(A) a bedulī

(B) Rādhā's Beauty

(C) everywhere

(D) Vidyāpati poetry section

३९. In the source, full title of the work is best identified as which of the following?

(A) omniscient or know-all

(B) An Introduction to the Maithili Language of North Bihar

(C) his parrot

(D) flowers

४०. Which option is correctly associated with kingdom Daunā Mālin threatens to leave in Grierson's Maithili chrestomathy?

(A) oil and pots

(B) Morang

(C) affliction

(D) an old and poetical sign of the accusative

४१. For a UPSC-style reading of the text, what does the source say about abode entry?

(A) 1882

(B) Sapper, marked as English

(C) Indra

(D) abode or residence

४२. Which option is correctly associated with relative to whom compliments are sent in Grierson's Maithili chrestomathy?

(A) the father-in-law

(B) love

(C) names of persons and places were changed and punctuation was added

(D) to sink or be in disorder

४३. Which of the following gives the correct fact for destined spouse in the opening?

(A) Salhes

(B) a cucumber only one cubit long has an offspring nine cubits long

(C) omniscient or know-all

(D) dancers, warriors and astrologers

४४. Which of the following gives the correct fact for run entry?

(A) charcoal or coal

(B) to run or hasten

(C) Purmil Jha

(D) the midwife

४५. For a UPSC-style reading of the text, what does the source say about editorial handling of the first letter?

(A) news, tidings or a message

(B) names of persons and places were changed and punctuation was added

(C) popular narrative song section

(D) Rādhā's Beauty

४६. The uploaded Grierson volume supports which association for Song of King Salhes?

(A) Text and translation

(B) to bless King Lakshmisvar Sih with wealth and subjects

(C) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(D) sodar

४७. For a UPSC-style reading of the text, what does the source say about song sung by wives of cowherds?

(A) sodar

(B) the mucus of the eye

(C) soon

(D) suspicion or doubt

४८. Choose the correct source-based statement about care requested for Lakshmi Debi's child.

(A) the twenty-seventh consonant in one Vidyāpati reference

(B) the armpit

(C) to keep an eye on her and see that she gets everything necessary

(D) bearing fruit or fruitful

४९. Choose the correct source-based statement about dream entry.

(A) the act of staying

(B) affection or love

(C) a dream

(D) a serpent

५०. Choose the correct source-based statement about Vocabulary.

(A) Reunion

(B) to sink and fall, meaning to drown oneself

(C) lexical explanations

(D) he is called the worst sinner with respect to Hindi and Braj forms

५१. Which of the following gives the correct fact for recurring Harkh Nāth refrain?

(A) his songs are difficult despite being among the first collected and reduced to order

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) Reunion

(D) Vocabulary

५२. Choose the correct source-based statement about child mentioned in the letter.

(A) Reunion

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) Lakshmi Debi's little child

(D) a letter of the alphabet

५३. Choose the correct source-based statement about speech-word-news entry.

(A) to hold, grasp, catch, keep, put or place

(B) speech, word, tale or news

(C) Vidyāpati translation group

(D) continually

५४. The uploaded Grierson volume supports which association for Reunion?

(A) Dusadhs

(B) Vidyāpati translation group

(C) sodar

(D) a large house or palace

५५. Choose the correct source-based statement about Grierson's description of the reading book.

(A) Morang

(B) speech, word, tale or news

(C) Musammat Champabati

(D) it contains nearly all the Maithili literature he had been able to collect

५६. Choose the correct source-based statement about serpent entry.

(A) Morang

(B) the Kamlā

(C) his parrot

(D) a serpent

५७. Choose the correct source-based statement about agricultural item sold in the granary.

(A) paddy

(B) omniscient or know-all

(C) suddenly

(D) they desisted from contemplation

५८. The uploaded Grierson volume supports which association for sixth-night motif in the opening?

(A) they desisted from contemplation

(B) to speak, say or tell

(C) the mucus of the eye

(D) the book of fate written in the birth-chamber

५९. The uploaded Grierson volume supports which association for Poems of Vidyāpati Ṭhākur? [Section function focus 6]

(A) to dream or dream about

(B) Vidyāpati poetry section

(C) the book of fate written in the birth-chamber

(D) love

६०. In the source, Nāg Songs is best identified as which of the following? [Section function focus 2]

(A) suddenly

(B) snake-song section

(C) mourning/dirge section

(D) Harkh Nāth poetry section

६१. Which of the following gives the correct fact for section after Song of the Famine?

(A) Poems of Vidyāpati Ṭhākur

(B) The Bridal Night

(C) dictionary section

(D) whole grain presented at religious ceremonies such as marriage

६२. For a UPSC-style reading of the text, what does the source say about fruitful entry?

(A) Martial

(B) Nāg Songs

(C) bearing fruit or fruitful

(D) clouds around the moon

६३. Which option is correctly associated with phrase describing the copying of the letter in Grierson's Maithili chrestomathy?

(A) to hold, grasp, catch, keep, put or place

(B) the fifty-six crores of gods and Indra

(C) verbatim et literatim

(D) Dusadhs

६४. In the source, tie entry is best identified as which of the following?

(A) the night has passed and dawn has come, and the lady is urged to give up pride

(B) to tie, tie tightly or bind

(C) Salhes is described as the first Chaukidar

(D) close to or near

६५. Which option is correctly associated with song sung by wives of cowherds in Grierson's Maithili chrestomathy?

(A) a bridal chamber of fresh bamboos

(B) J. W. Thomas, Baptist Mission Press

(C) it usually means spices but is translated in context as Kabuli fruits

(D) sodar

६६. Which option is correctly associated with performance character of the Song of King Salhes in Grierson's Maithili chrestomathy?

(A) the Kamlā

(B) written in prose and chanted rather than sung

(C) the fifty-six crores of gods and Indra

(D) The Marsiā

६७. Which option is correctly associated with snatch entry in Grierson's Maithili chrestomathy?

(A) to snatch

(B) refuge of the three worlds

(C) Purmil Jha

(D) to stop, prevent or hinder

६८. For a UPSC-style reading of the text, what does the source say about writer of the translated letter?

(A) the prose was much the purest and followed the rules laid down in the grammar

(B) Poems of Vidyāpati Ṭhākur

(C) to run or hasten

(D) Purmil Jha

६९. For a UPSC-style reading of the text, what does the source say about all entry?

(A) all or every one

(B) Beli, Chameli, Bulkunj, Newar and Tekhari

(C) Harkh Nāth poetry section

(D) firm or immovable

७०. The uploaded Grierson volume supports which association for section before The Marsiā?

(A) a thorn or spine

(B) Song of King Salhes

(C) to snatch

(D) his songs are difficult despite being among the first collected and reduced to order

७१. Which option is correctly associated with twenty-seven entry in Grierson's Maithili chrestomathy?

(A) the twenty-seventh consonant in one Vidyāpati reference

(B) a river, stream, line, piece, block or portion

(C) one who has obtained all his desires

(D) the main meal of the day or dinner

७२. For a UPSC-style reading of the text, what does the source say about up-to entry?

(A) the thorn-apple

(B) parade of an army or regiment

(C) up to

(D) the mucus of the eye

৬৩. For a UPSC-style reading of the text, what does the source say about Vocabulary? [Section function focus 4]

(A) popular narrative song section

(B) to tie, tie tightly or bind

(C) dictionary section

(D) King Lakshmisvar Sih

৬৪. Which of the following gives the correct fact for speech-word-news entry?

(A) speech, word, tale or news

(B) every day

(C) the act of staying

(D) standing at the doorway with clasped hands and praying

৬৫. Which option is correctly associated with comparison used for Vidyāpati's concise expression in Grierson's Maithili chrestomathy?

(A) close to or near

(B) Martial

(C) smoke

(D) two rupees and half the fruit

৬৬. For a UPSC-style reading of the text, what does the source say about bed prepared for Salhes?

(A) Song of King Salhes

(B) a bedulī

(C) Vocabulary

(D) a scarlet or crimson bed

৬৬. Which of the following gives the correct fact for masālā in the note to the letter?

(A) a strumpet or harlot

(B) usually means spices, though contextually rendered as Kabuli fruits

(C) the fifty-six crores of gods and Indra

(D) a mountain

৬৮. Which option is correctly associated with comparison for Rādhā's nose and lower lip in Grierson's Maithili chrestomathy?

(A) a parrot desiring a red bimba fruit

(B) it usually means spices but is translated in context as Kabuli fruits

(C) an old and poetical sign of the accusative

(D) Calcutta

৬৯. In the source, bull entry is best identified as which of the following?

(A) Lakshmi Debi's little child

(B) a bull

(C) affection or love

(D) very virtuous

৫০. Which of the following gives the correct fact for speak-say-tell entry?

(A) paddy

(B) a step-mother

(C) to speak, say or tell

(D) close to or near

৫১. Which option is correctly associated with image used for Rādhā's brightness in Grierson's Maithili chrestomathy?

(A) the book of fate written in the birth-chamber

(B) the midwife

(C) a serpent

(D) it puts lightning to shame

৫২. Which of the following gives the correct fact for agricultural item sold in the granary?

(A) Poems of Vidyāpati Ṭhākur

(B) Vidyāpati poetry section

(C) an oath

(D) paddy

৫৩. Which option is correctly associated with affliction entry in Grierson's Maithili chrestomathy?

(A) a serpent

(B) six rupees and some Kabuli fruits

(C) affliction

(D) a letter filed in Grierson's court

৫৪. Which option is correctly associated with all entry in Grierson's Maithili chrestomathy?

(A) to stop, prevent or hinder

(B) a peg or spike

(C) all or every one

(D) Salhes

৫৫. Choose the correct source-based statement about relative to whom compliments are sent.

(A) to snatch

(B) poetic licence admitted many Hindi and Braj forms and words

(C) the father-in-law

(D) Rādhā's Beauty

৫৬. The uploaded Grierson volume supports which association for phrase describing the copying of the letter?

(A) unhusked rice or paddy

(B) verbatim et literatim

(C) suddenly

(D) J. W. Thomas, Baptist Mission Press

৫৭. For a UPSC-style reading of the text, what does the source say about Nāg Songs?

(A) under the village pipal tree

(B) Text and translation

(C) very virtuous

(D) Morang

৫৮. For a UPSC-style reading of the text, what does the source say about debtor pressed for payment?

(A) Bhola Sahu

(B) lexical explanations

(C) the midwife

(D) Translation of a letter written by Purmil Jha to Musammat Champabati

৮৯. Which of the following gives the correct fact for grammatical observation on the Song of King Salhes?

(A) Harkh Nāth poetry section

(B) a bull

(C) up to

(D) past-tense transitive verbs often take inflections proper to neuter verbs

৯০. Which of the following gives the correct fact for suspicion entry?

(A) the thorn-apple

(B) to snatch

(C) very virtuous

(D) suspicion or doubt

৯১. In the source, all entry is best identified as which of the following?

(A) adamantine arrows

(B) a creeper with which to bind him

(C) to speak, say or tell

(D) all or every one

৯২. Choose the correct source-based statement about Song of the Famine. [Section function focus 3]

(A) Krishn

(B) Meetings

(C) a river, stream, line, piece, block or portion

(D) famine-song section

৯৩. In the source, song sung by wives of cowherds is best identified as which of the following?

(A) a bridal chamber of fresh bamboos

(B) snake-song section

(C) sodar

(D) a serpent

৯৪. Which of the following gives the correct fact for good-man entry?

(A) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(B) paddy

(C) refuge of the three worlds

(D) a good or virtuous man

৯৫. In the source, agricultural item sold in the granary is best identified as which of the following?

(A) a spot of silver leaf worn by women on the forehead

(B) paddy

(C) very virtuous

(D) up to

৯৬. Choose the correct source-based statement about flag entry.

(A) a flag or banner

(B) a mongoose

(C) Miscellaneous

(D) an offering of sweet oil

९७. The uploaded Grierson volume supports which association for Harkh Nāth's Poems? [Section function focus 6]

(A) they desisted from contemplation

(B) a veil or a woman's body-cloth

(C) the eighteenth consonant

(D) Harkh Nāth poetry section

९८. Which of the following gives the correct fact for sink entry?

(A) Vidyāpati poetry section

(B) to sink or be in disorder

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) poetic licence admitted many Hindi and Braj forms and words

९९. In the source, virtue entry is best identified as which of the following?

(A) a beggar

(B) dictionary section

(C) a dream

(D) virtue, justice or chastity

१००. For a UPSC-style reading of the text, what does the source say about private gift to Lakshmi Dai?

(A) a reading book and vocabulary for Maithili

(B) it was described as most popular throughout the district among low-caste people

(C) two rupees and half the fruit

(D) mourning/dirge section

१०१. Which of the following gives the correct fact for comparison used for Vidyāpati's concise expression?

(A) Martial

(B) Indra

(C) suspicion or doubt

(D) the thorn-apple

१०२. The uploaded Grierson volume supports which association for contents of the box?

(A) up to

(B) six rupees and some Kabuli fruits

(C) a creeper with which to bind him

(D) Daunā Mālin

१०३. In the source, Grierson's stated hope for the vocabulary is best identified as which of the following?

(A) up to

(B) it was described as most popular throughout the district among low-caste people

(C) every word in the reading book would be found in the vocabulary

(D) a letter filed in Grierson's court

१०४. Choose the correct source-based statement about part represented by the uploaded PDF.

(A) Part II: Chrestomathy & Vocabulary

(B) an offering of sweet oil

(C) Sapper, marked as English

(D) the act of staying

१०५. Choose the correct source-based statement about Lover's Quarrels.

(A) dictionary section

(B) love

(C) flame, blaze or burning

(D) Vidyāpati translation group

१०६. Which option is correctly associated with all-desires entry in Grierson's Maithili chrestomathy?

(A) the Kachahari

(B) Nāg Songs

(C) a reading book and vocabulary for Maithili

(D) one who has obtained all his desires

१०७. Which of the following gives the correct fact for image used for Rādhā's brightness?

(A) Part II: Chrestomathy & Vocabulary

(B) abode or residence

(C) it puts lightning to shame

(D) a sound, words or song

१०८. Which option is correctly associated with section before Poems of Vidyāpati Ṭhākur in Grierson's Maithili chrestomathy?

(A) Separation

(B) past-tense transitive verbs often take inflections proper to neuter verbs

(C) the main meal of the day or dinner

(D) Song of the Famine

१०९. In the source, image for the line of hair toward the navel is best identified as which of the following?

(A) a mountain

(B) a line of bees

(C) written in prose and chanted rather than sung

(D) the fifty-six crores of gods and Indra

११०. In the source, Song of King Salhes is best identified as which of the following?

(A) The Marsiā

(B) Text and translation

(C) Salhes is described as the first Chaukidar

(D) the armpit

१११. Choose the correct source-based statement about Miscellaneous.

(A) sodar

(B) George A. Grierson, B.C.S.

(C) Lover's Quarrels

(D) Vidyāpati translation group

११२. In the source, Poems of Vidyāpati Ṭhākur is best identified as which of the following? [Section function focus 2]

(A) to be

(B) a dream

(C) to secure that every word in the reading book was represented

(D) Vidyāpati poetry section

११३. Which of the following gives the correct fact for item after The Bridal Night?

(A) the thorn-apple

(B) an offering of sweet oil

(C) abode or residence

(D) Excuses

११४. The uploaded Grierson volume supports which association for The Marsiā?

(A) an evening candle or taper

(B) a serpent

(C) Text and translation

(D) Poems of Vidyāpati Ṭhākur

११५. Which of the following gives the correct fact for flame entry?

(A) it was described as most popular throughout the district among low-caste people

(B) bearing fruit or fruitful

(C) a bedulī

(D) flame, blaze or burning

११६. In the source, bed prepared for Salhes is best identified as which of the following?

(A) a scarlet or crimson bed

(B) one who has obtained all his desires

(C) Harkh Nāth's Poems

(D) the father-in-law

११७. Which option is correctly associated with sapper entry in Grierson's Maithili chrestomathy?

(A) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(B) a bridal chamber of fresh bamboos

(C) Sapper, marked as English

(D) to bless King Lakshmisvar Sih with wealth and subjects

११८. For a UPSC-style reading of the text, what does the source say about flag entry?

(A) gold

(B) O fair one, will he come?

(C) a flag or banner

(D) written in prose and chanted rather than sung

११९. For a UPSC-style reading of the text, what does the source say about Young Love?

(A) Vidyāpati translation group

(B) Song of King Salhes

(C) the Kachahari

(D) past-tense transitive verbs often take inflections proper to neuter verbs

१२०. Which option is correctly associated with paddy entry in Grierson's Maithili chrestomathy?

(A) unhusked rice or paddy

(B) the father-in-law

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) a mongoose

१२१. In the source, accomplishment entry is best identified as which of the following?

(A) charcoal or coal

(B) they desisted from contemplation

(C) accomplishment

(D) to bless King Lakshmisvar Sih with wealth and subjects

१२२. Choose the correct source-based statement about Grierson's identification of Salhes.

(A) to stop, prevent or hinder

(B) Dusadhs

(C) Salhes is described as the first Chaukidar

(D) an evening candle or taper

१२३. For a UPSC-style reading of the text, what does the source say about Vocabulary?

(A) the book of fate written in the birth-chamber

(B) lexical explanations

(C) O fair one, will he come?

(D) warm

१२४. For a UPSC-style reading of the text, what does the source say about soon entry?

(A) an offering of sweet oil

(B) Vidyāpati poetry section

(C) soon

(D) the father-in-law

१२५. Which option is correctly associated with item after Reunion in Grierson's Maithili chrestomathy?

(A) a daughter

(B) George A. Grierson, B.C.S.

(C) it puts lightning to shame

(D) Miscellaneous

१२६. In the source, item after The Bridal Night is best identified as which of the following?

(A) An Introduction to the Maithili Language of North Bihar

(B) Purmil Jha

(C) verbatim et literatim

(D) Excuses

१२७. Which option is correctly associated with final person receiving good wishes in Grierson's Maithili chrestomathy?

(A) the fifty-six crores of gods and Indra

(B) a large house or palace

(C) paddy

(D) Gobind Babu

१२८. Which option is correctly associated with Song of King Salhes in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) popular narrative song section

(B) a veil or a woman's body-cloth

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) the book of fate written in the birth-chamber

१२९. For a UPSC-style reading of the text, what does the source say about An original letter?

(A) popular narrative song section

(B) dancers, warriors and astrologers

(C) his songs are difficult despite being among the first collected and reduced to order

(D) Text and translation

१३०. In the source, grammatical observation on the Song of King Salhes is best identified as which of the following?

(A) Part II: Chrestomathy & Vocabulary

(B) Song of King Salhes

(C) earth or ground

(D) past-tense transitive verbs often take inflections proper to neuter verbs

१३१. Which option is correctly associated with Grierson's identification of Salhes in Grierson's Maithili chrestomathy?

(A) warm

(B) Salhes is described as the first Chaukidar

(C) to be

(D) six rupees and some Kabuli fruits

१३२. Which of the following gives the correct fact for The Marsiā?

(A) a serpent

(B) the twenty-eighth consonant

(C) paddy

(D) Text and translation

१३३. In the source, eighteen in Vidyāpati LIX, 3 is best identified as which of the following?

(A) they desisted from contemplation

(B) his parrot

(C) the eighteenth consonant

(D) to tie, tie tightly or bind

१३४. For a UPSC-style reading of the text, what does the source say about items prepared with betel?

(A) Vidyāpati translation group

(B) very virtuous

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) sāchī betel, medinī and gāj̃ā

१३५. Choose the correct source-based statement about form of address to Rādhā in one plea.

(A) up to

(B) love

(C) Sapper, marked as English

(D) oil and pots

१३६. In the source, person to whom the translated letter is addressed is best identified as which of the following?

(A) a bridal chamber of fresh bamboos

(B) 1882

(C) Musammat Champabati

(D) Calcutta

१३७. In the source, Harkh Nāth's Poems is best identified as which of the following? [Section function focus 2]

(A) to shake or tremble

(B) Harkh Nāth poetry section

(C) a river, stream, line, piece, block or portion

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

१३८. In the source, publication context is best identified as which of the following?

(A) every word in the reading book would be found in the vocabulary

(B) the mucus of the eye

(C) The Commencement of Rādhā's love for Krishn

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

१३९. Which of the following gives the correct fact for what the clay figures represent?

(A) a sound, words or song

(B) beauty

(C) the various characters of the song

(D) King Lakshmisvar Sih

१४०. The uploaded Grierson volume supports which association for author?

(A) earnest desire or passion

(B) a spot of silver leaf worn by women on the forehead

(C) George A. Grierson, B.C.S.

(D) a road

१४१. Which option is correctly associated with Song of the Famine in Grierson's Maithili chrestomathy?

(A) the twenty-eighth consonant

(B) to speak, say or tell

(C) Text and translation

(D) Lover's Quarrels

१४२. For a UPSC-style reading of the text, what does the source say about putting entry?

(A) the act of putting or placing

(B) George A. Grierson, B.C.S.

(C) a peg or spike

(D) sāchī betel, medinī and gāj̃ā

१४३. Which of the following gives the correct fact for twenty-eight in Vidyāpati LIX, 2?

(A) the twenty-eighth consonant

(B) Poems of Vidyāpati Ṭhākur

(C) verbatim et literatim

(D) Martial

१४४. The uploaded Grierson volume supports which association for full title of the work?

(A) to keep an eye on her and see that she gets everything necessary

(B) they became motionless

(C) An Introduction to the Maithili Language of North Bihar

(D) sodar

१४५. Which of the following gives the correct fact for evening-candle entry?

(A) a scarlet or crimson bed

(B) an evening candle or taper

(C) the act of putting or placing

(D) the act of staying

१४६. Choose the correct source-based statement about person to whom the translated letter is addressed.

(A) Krishn

(B) Musammat Champabati

(C) to snatch

(D) a spot of silver leaf worn by women on the forehead

१४७. Which of the following gives the correct fact for section before Nāg Songs?

(A) to bless King Lakshmisvar Sih with wealth and subjects

(B) The Marsiā

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) beauty

१४८. Which of the following gives the correct fact for Song of the Famine? [Section function focus 5]

(A) famine-song section

(B) The Marsiā

(C) the main meal of the day or dinner

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

१४९. In the source, Song of the Famine is best identified as which of the following?

(A) paddy

(B) Text and translation

(C) a flag or banner

(D) the mucus of the eye

१५०. Which option is correctly associated with Reunion in Grierson's Maithili chrestomathy?

(A) love

(B) paddy

(C) Vidyāpati translation group

(D) a yawn or to yawn

१५१. Which option is correctly associated with mountain entry in Grierson's Maithili chrestomathy?

(A) a letter filed in Grierson's court

(B) the various characters of the song

(C) a mountain

(D) the act of putting or placing

१५२. The uploaded Grierson volume supports which association for Lover's Quarrels?

(A) love

(B) close to or near

(C) it contains nearly all the Maithili literature he had been able to collect

(D) Vidyāpati translation group

१५३. Choose the correct source-based statement about The Bridal Night.

(A) Beli, Chameli, Bulkunj, Newar and Tekhari

(B) the act of putting or placing

(C) Vidyāpati translation group

(D) firm or immovable

१५४. The uploaded Grierson volume supports which association for Daunā Mālin's first action?

(A) King Lakshmisvar Sih

(B) standing at the doorway with clasped hands and praying

(C) to snatch

(D) unhusked rice or paddy

१५५. Choose the correct source-based statement about item after Separation.

(A) Reunion

(B) to snatch

(C) names of persons and places were changed and punctuation was added

(D) mourning/dirge section

१५६. In the source, Young Love is best identified as which of the following?

(A) the night has passed and dawn has come, and the lady is urged to give up pride

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) Vidyāpati translation group

(D) a flag or banner

१५७. Choose the correct source-based statement about source status of the Song of King Salhes.

(A) J. W. Thomas, Baptist Mission Press

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) a mountain

(D) 1882

१५८. Choose the correct source-based statement about printer.

(A) the song was printed word for word as taken down from the mouth of a Dom

(B) contentment

(C) J. W. Thomas, Baptist Mission Press

(D) Nāg Songs

१५९. In the source, item after Lover's Quarrels is best identified as which of the following?

(A) Separation

(B) a scarlet or crimson bed

(C) the act of putting or placing

(D) the eighteenth consonant

१६०. Which of the following gives the correct fact for item after Excuses?

(A) Lover's Quarrels

(B) the armpit

(C) Lakshmi Debi's little child

(D) the mucus of the eye

१६१. Which of the following gives the correct fact for miser entry?

(A) the mucus of the eye

(B) a bridal chamber of fresh bamboos

(C) Lover’s Quarrels

(D) a miser

१६२. For a UPSC-style reading of the text, what does the source say about king praised in Harkh Nāth’s poems?

(A) the prose was much the purest and followed the rules laid down in the grammar

(B) Calcutta

(C) King Lakshmisvar Sih

(D) suspicion or doubt

१६३. Which option is correctly associated with accomplishment entry in Grierson’s Maithili chrestomathy?

(A) two rupees and half the fruit

(B) accomplishment

(C) the song was printed word for word as taken down from the mouth of a Dom

(D) to be

१६४. Which of the following gives the correct fact for Grierson’s judgement on Fatu Lāl in the Song of the Famine?

(A) the mucus of the eye

(B) An original letter

(C) he is called the worst sinner with respect to Hindi and Braj forms

(D) King Lakshmisvar Sih

१६५. Which option is correctly associated with sound-song entry in Grierson’s Maithili chrestomathy?

(A) adamantine arrows

(B) suddenly

(C) the twenty-eighth consonant

(D) a sound, words or song

१६६. In the source, substantive verb entry is best identified as which of the following?

(A) a scarlet or crimson bed

(B) to be

(C) to shake or tremble

(D) Separation

१६७. The uploaded Grierson volume supports which association for section before Nāg Songs?

(A) The Marsiā

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) to snatch

(D) a letter of the alphabet

१६८. Choose the correct source-based statement about final person receiving good wishes.

(A) Gobind Babu

(B) a bull

(C) popular narrative song section

(D) Excuses

१६९. Which of the following gives the correct fact for The Bridal Night?

(A) all or every one

(B) Calcutta

(C) news, tidings or a message

(D) Vidyāpati translation group

१७०. Which of the following gives the correct fact for beauty entry?

(A) beauty

(B) a letter of the alphabet

(C) dictionary section

(D) Rādhā's Beauty

१७१. Choose the correct source-based statement about all entry.

(A) a flag or banner

(B) popular narrative song section

(C) all or every one

(D) affection or love

१७२. Choose the correct source-based statement about Song of King Salhes.

(A) Text and translation

(B) a miser

(C) written in prose and chanted rather than sung

(D) dictionary section

१७३. Which option is correctly associated with near entry in Grierson's Maithili chrestomathy?

(A) The Bridal Night

(B) An original letter

(C) close to or near

(D) love

१७४. In the source, meal entry is best identified as which of the following?

(A) the main meal of the day or dinner

(B) affection or love

(C) the armpit

(D) Song of the Famine

१७५. Which of the following gives the correct fact for child mentioned in the letter?

(A) Lakshmi Debi's little child

(B) the armpit

(C) everywhere

(D) Indra

१७६. Which option is correctly associated with staying entry in Grierson's Maithili chrestomathy?

(A) The Bridal Night

(B) refuge of the three worlds

(C) unhusked rice or paddy

(D) the act of staying

१७७. Choose the correct source-based statement about community said to worship Salhes.

(A) Dusadhs

(B) a parrot desiring a red bimba fruit

(C) Harkh Nāth's Poems

(D) a beggar

१७८. Which option is correctly associated with stop-prevent entry in Grierson's Maithili chrestomathy?

(A) to stop, prevent or hinder

(B) an evening candle or taper

(C) they became motionless

(D) smoke

१७९. Which option is correctly associated with he-goat entry in Grierson's Maithili chrestomathy?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) adamantine arrows

(C) Excuses

(D) a veil or a woman's body-cloth

१८०. In the source, item after The Commencement of Rādhā's love for Krishn is best identified as which of the following?

(A) verbatim et literatim

(B) to dream or dream about

(C) Rādhā's Beauty

(D) a line of bees

१८१. For a UPSC-style reading of the text, what does the source say about place where Salhes was sitting?

(A) standing at the doorway with clasped hands and praying

(B) Meetings

(C) the armpit

(D) the Kachahari

१८२. Choose the correct source-based statement about contents promised on the title page.

(A) to shake or tremble

(B) a grammar, chrestomathy and vocabulary

(C) to snatch

(D) Harkh Nāth poetry section

१८३. In the source, publisher is best identified as which of the following?

(A) the Asiatic Society, 57 Park Street

(B) under the village pipal tree

(C) soon

(D) affection or love

१८४. In the source, suspicion entry is best identified as which of the following?

(A) dictionary section

(B) suspicion or doubt

(C) flowers

(D) the armpit

१८५. Choose the correct source-based statement about relative impurity of the poetry.

(A) clouds around the moon

(B) the eighteenth consonant

(C) a road

(D) poetic licence admitted many Hindi and Braj forms and words

१८६. Which of the following gives the correct fact for warm entry?

(A) they desisted from contemplation

(B) warm

(C) Beli, Chameli, Bulkunj, Newar and Tekhari

(D) six rupees and some Kabuli fruits

१८७. In the source, putting entry is best identified as which of the following?

(A) the act of putting or placing

(B) to dream or dream about

(C) Part II: Chrestomathy & Vocabulary

(D) poetic licence admitted many Hindi and Braj forms and words

१८८. Choose the correct source-based statement about dream-verb entry.

(A) seven palaces

(B) affection or love

(C) Beli, Chameli, Bulkunj, Newar and Tekhari

(D) to dream or dream about

१८९. The uploaded Grierson volume supports which association for section before Song of King Salhes?

(A) An original letter

(B) Excuses

(C) a large house or palace

(D) immature, unripe, raw, fresh or green

१९०. Choose the correct source-based statement about item after Young Love.

(A) a spot of silver leaf worn by women on the forehead

(B) oil and pots

(C) The Commencement of Rādhā's love for Krishn

(D) Excuses

१९१. In the source, debtor pressed for payment is best identified as which of the following?

(A) a veil or a woman's body-cloth

(B) Bhola Sahu

(C) to run or hasten

(D) a step-mother

१९२. Which option is correctly associated with letter-of-the-alphabet entry in Grierson's Maithili chrestomathy?

(A) the song was printed word for word as taken down from the mouth of a Dom

(B) a letter of the alphabet

(C) the Asiatic Society, 57 Park Street

(D) a reading book and vocabulary for Maithili

१९३. Choose the correct source-based statement about place of printing.

(A) a strumpet or harlot

(B) Calcutta

(C) it puts lightning to shame

(D) Part II: Chrestomathy & Vocabulary

१९४. Choose the correct source-based statement about Harkh Nāth's prayer to Hari.

(A) Nāg Songs

(B) to bless King Lakshmisvar Sih with wealth and subjects

(C) one who has obtained all his desires

(D) continually

१९५. The uploaded Grierson volume supports which association for item after Young Love?

(A) an evening candle or taper

(B) The Commencement of Rādhā's love for Krishn

(C) beauty

(D) a scarlet or crimson bed

१९६. Which of the following gives the correct fact for Miscellaneous?

(A) the Kamlā

(B) affliction

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) Vidyāpati translation group

१९७. For a UPSC-style reading of the text, what does the source say about contents of the box?

(A) Musammat Champabati

(B) six rupees and some Kabuli fruits

(C) Harkh Nāth poetry section

(D) Separation

१९८. Which option is correctly associated with group said to obtain desires at Krishn's birth in Grierson's Maithili chrestomathy?

(A) an offering of sweet oil

(B) dancers, warriors and astrologers

(C) a yawn or to yawn

(D) the main meal of the day or dinner

१९९. Which option is correctly associated with thorn entry in Grierson's Maithili chrestomathy?

(A) a thorn or spine

(B) to secure that every word in the reading book was represented

(C) a holy work

(D) the night has passed and dawn has come, and the lady is urged to give up pride

२००. Which option is correctly associated with main nature of Part II in Grierson's Maithili chrestomathy?

(A) Translation of a letter written by Purmil Jha to Musammat Champabati

(B) dictionary section

(C) a reading book and vocabulary for Maithili

(D) a serpent

२०१. Which option is correctly associated with Meetings in Grierson's Maithili chrestomathy?

(A) a step-mother

(B) Harkh Nāth's Poems

(C) clouds around the moon

(D) Vidyāpati translation group

२०२. For a UPSC-style reading of the text, what does the source say about garden flowers named in the translation?

(A) Introduction, text, and translations

(B) a good or virtuous man

(C) the shoulder

(D) Beli, Chameli, Bulkunj, Newar and Tekhari

२०३. For a UPSC-style reading of the text, what does the source say about news-message entry?

(A) An Introduction to the Maithili Language of North Bihar

(B) beauty

(C) news, tidings or a message

(D) a thorn or spine

२०४. Which option is correctly associated with refrain of the opening portion in Grierson's Maithili chrestomathy?

(A) abode or residence

(B) Translation of a letter written by Purmil Jha to Musammat Champabati

(C) written in prose and chanted rather than sung

(D) O fair one, will he come?

२०५. In the source, item after Young Love is best identified as which of the following?

(A) the act of putting or placing

(B) Vocabulary

(C) a road

(D) The Commencement of Rādhā's love for Krishn

२०६. Which of the following gives the correct fact for performance character of the Song of King Salhes?

(A) flame, blaze or burning

(B) the Asiatic Society, 57 Park Street

(C) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(D) written in prose and chanted rather than sung

२०७. Which option is correctly associated with metaphor for Rādhā's eyes in Grierson's Maithili chrestomathy?

(A) adamantine arrows

(B) sāchī betel, medinī and gāj̃ā

(C) written in prose and chanted rather than sung

(D) The Commencement of Rādhā's love for Krishn

२०८. For a UPSC-style reading of the text, what does the source say about property mentioned in the letter?

(A) property that had been spoiled but would be recovered

(B) to shake or tremble

(C) to dream or dream about

(D) clouds around the moon

२०९. The uploaded Grierson volume supports which association for Poems of Vidyāpati Ṭhākur?

(A) Introduction, text, and translations

(B) his parrot

(C) earnest desire or passion

(D) seven palaces

२१०. Choose the correct source-based statement about shoulder entry.

(A) Dusadhs

(B) Bhola Sahu

(C) the shoulder

(D) a sound, words or song

२११. The uploaded Grierson volume supports which association for Separation?

(A) a good or virtuous man

(B) Reunion

(C) Vidyāpati translation group

(D) an offering of sweet oil

२१२. For a UPSC-style reading of the text, what does the source say about suspicion entry?

(A) the Kachahari

(B) to bless King Lakshmisvar Sih with wealth and subjects

(C) suspicion or doubt

(D) Miscellaneous

२१३. For a UPSC-style reading of the text, what does the source say about he-goat entry?

(A) the midwife

(B) a yawn or to yawn

(C) he-goats are sacrificed to Debi, who is therefore considered their enemy

(D) a beggar

२१४. In the source, writer of the translated letter is best identified as which of the following?

(A) Purmil Jha

(B) suddenly

(C) his parrot

(D) refuge of the three worlds

२१५. Choose the correct source-based statement about person from whose mouth news had been heard.

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) Lachhuman

(C) Harkh Nāth's Poems

(D) Purmil Jha

२१६. In the source, sink entry is best identified as which of the following?

(A) George A. Grierson, B.C.S.

(B) to sink or be in disorder

(C) the shoulder

(D) a peg or spike

२१७. Which option is correctly associated with effect of the birth-song on birds and beasts in Grierson's Maithili chrestomathy?

(A) to hold, grasp, catch, keep, put or place

(B) smoke

(C) bearing fruit or fruitful

(D) they became motionless

२१८. In the source, group said to obtain desires at Krishn's birth is best identified as which of the following?

(A) one who has obtained all his desires

(B) dancers, warriors and astrologers

(C) clouds around the moon

(D) oil and pots

२१९. For a UPSC-style reading of the text, what does the source say about mountain entry?

(A) a mountain

(B) a miser

(C) the various characters of the song

(D) adamantine arrows

२२०. Choose the correct source-based statement about Jadu Nath's epithet in Harkh Nāth's prayer.

(A) refuge of the three worlds

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) Meetings

(D) the Asiatic Society, 57 Park Street

२२१. In the source, Grierson's identification of Salhes is best identified as which of the following?

(A) flowers

(B) Salhes is described as the first Chaukidar

(C) six rupees and some Kabuli fruits

(D) it puts lightning to shame

२२२. In the source, omniscient expression is best identified as which of the following?

(A) omniscient or know-all

(B) flame, blaze or burning

(C) The Bridal Night

(D) charcoal or coal

२२३. The uploaded Grierson volume supports which association for Grierson's judgement on Vidyāpati's language?

(A) a miser

(B) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(C) the mucus of the eye

(D) to dream or dream about

२२४. Which of the following gives the correct fact for stop-prevent entry?

(A) names of persons and places were changed and punctuation was added

(B) the prose was much the purest and followed the rules laid down in the grammar

(C) to stop, prevent or hinder

(D) a road

२२५. Which of the following gives the correct fact for writer of the translated letter?

(A) the twenty-eighth consonant

(B) immature, unripe, raw, fresh or green

(C) Purmil Jha

(D) the midwife

२२६. Choose the correct source-based statement about item after Rādhā's Beauty.

(A) very virtuous

(B) Meetings

(C) Salhes

(D) King Lakshmisvar Sih

२२७. Which option is correctly associated with palace entry in Grierson's Maithili chrestomathy?

(A) they are used in the procedure for making an irrevocable gift

(B) a river, stream, line, piece, block or portion

(C) to tie, tie tightly or bind

(D) a large house or palace

२२८. For a UPSC-style reading of the text, what does the source say about earth-ground entry?

(A) The Bridal Night

(B) a creeper with which to bind him

(C) earth or ground

(D) written in prose and chanted rather than sung

२२९. Which option is correctly associated with section before Harkh Nāth's Poems in Grierson's Maithili chrestomathy?

(A) a parrot desiring a red bimba fruit

(B) Poems of Vidyāpati Ṭhākur

(C) a spot of silver leaf worn by women on the forehead

(D) contentment

२३०. Choose the correct source-based statement about song sung by wives of cowherds.

(A) sodar

(B) his songs are difficult despite being among the first collected and reduced to order

(C) Lover's Quarrels

(D) famine-song section

२३१. Which of the following gives the correct fact for item after Young Love?

(A) a cucumber only one cubit long has an offspring nine cubits long

(B) oil and pots

(C) The Commencement of Rādhā's love for Krishn

(D) Harkh Nāth's Poems

२३२. For a UPSC-style reading of the text, what does the source say about mongoose entry?

(A) a miser

(B) the father-in-law

(C) bearing fruit or fruitful

(D) a mongoose

२३३. For a UPSC-style reading of the text, what does the source say about armpit entry?

(A) the armpit

(B) a holy work

(C) Part II: Chrestomathy & Vocabulary

(D) the eighteenth consonant

२३४. In the source, Harkh Nāth's prayer to Hari is best identified as which of the following?

(A) a strumpet or harlot

(B) verbatim et literatim

(C) to dream or dream about

(D) to bless King Lakshmisvar Sih with wealth and subjects

२३५. For a UPSC-style reading of the text, what does the source say about what the gods rained in joy?

(A) flowers

(B) Beli, Chameli, Bulkunj, Newar and Tekhari

(C) clouds around the moon

(D) earth or ground

२३६. The uploaded Grierson volume supports which association for deities invoked in the opening?

(A) the fifty-six crores of gods and Indra

(B) Martial

(C) Purmil Jha

(D) horses, elephants, chariots, gold, rubies, jewels and pearls

२३७. In the source, comparison used for Vidyāpati's concise expression is best identified as which of the following?

(A) Song of King Salhes

(B) Miscellaneous

(C) Martial

(D) to be

२३८. Which option is correctly associated with community said to worship Salhes in Grierson's Maithili chrestomathy?

(A) a dream

(B) Sapper, marked as English

(C) Excuses

(D) Dusadhs

२३९. The uploaded Grierson volume supports which association for social popularity of the Song of King Salhes?

(A) it was described as most popular throughout the district among low-caste people

(B) every day

(C) earnest desire or passion

(D) his parrot

२४०. In the source, final person receiving good wishes is best identified as which of the following?

(A) horses, elephants, chariots, gold, rubies, jewels and pearls

(B) a miser

(C) mourning/dirge section

(D) Gobind Babu

२४१. Which of the following gives the correct fact for part represented by the uploaded PDF?

(A) to shake or tremble

(B) Salhes

(C) Part II: Chrestomathy & Vocabulary

(D) unhusked rice or paddy

२४२. Which of the following gives the correct fact for earth-ground entry?

(A) a river, stream, line, piece, block or portion

(B) seven palaces

(C) earth or ground

(D) Part II: Chrestomathy & Vocabulary

२४३. Which of the following gives the correct fact for Grierson's identification of Salhes?

(A) the Asiatic Society, 57 Park Street

(B) sāchī betel, medinī and gājā

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) Salhes is described as the first Chaukidar

२४४. Which option is correctly associated with news-message entry in Grierson's Maithili chrestomathy?

(A) written in prose and chanted rather than sung

(B) the act of putting or placing

(C) news, tidings or a message

(D) names of persons and places were changed and punctuation was added

२४५. For a UPSC-style reading of the text, what does the source say about beggar entry?

(A) all or every one

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) a beggar

(D) flame, blaze or burning

२४६. Which option is correctly associated with charcoal entry in Grierson's Maithili chrestomathy?

(A) charcoal or coal

(B) popular narrative song section

(C) a dream

(D) Meetings

२४७. Which option is correctly associated with āchhat-like whole grain entry in Grierson's Maithili chrestomathy?

(A) whole grain presented at religious ceremonies such as marriage

(B) Vidyāpati translation group

(C) a thorn or spine

(D) a river, stream, line, piece, block or portion

२४८. For a UPSC-style reading of the text, what does the source say about social popularity of the Song of King Salhes?

(A) it was described as most popular throughout the district among low-caste people

(B) accomplishment

(C) a dream

(D) his songs are difficult despite being among the first collected and reduced to order

२४९. In the source, year is best identified as which of the following?

(A) a peg or spike

(B) the armpit

(C) 1882

(D) a raised mud platform with mounted clay figures

२५०. The uploaded Grierson volume supports which association for refrain of the opening portion?

(A) popular narrative song section

(B) to speak, say or tell

(C) O fair one, will he come?

(D) his songs are difficult despite being among the first collected and reduced to order

२५१. Which of the following gives the correct fact for printer?

(A) every day

(B) J. W. Thomas, Baptist Mission Press

(C) a scarlet or crimson bed

(D) Text and translation

२५२. Choose the correct source-based statement about sound-song entry.

(A) a sound, words or song

(B) to snatch

(C) clouds around the moon

(D) a holy work

२५३. Which option is correctly associated with virtue entry in Grierson's Maithili chrestomathy?

(A) An original letter

(B) virtue, justice or chastity

(C) a bull

(D) mourning/dirge section

२५४. Which of the following gives the correct fact for flag entry?

(A) earnest desire or passion

(B) a flag or banner

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) the various characters of the song

२५५. Choose the correct source-based statement about staying entry.

(A) the act of staying

(B) the midwife

(C) a miser

(D) Martial

२५६. Which of the following gives the correct fact for footnote meaning of bedulī?

(A) a spot of silver leaf worn by women on the forehead

(B) George A. Grierson, B.C.S.

(C) every day

(D) a woman's bodice

२५७. In the source, armpit entry is best identified as which of the following?

(A) Harkh Nāth poetry section

(B) to speak, say or tell

(C) the armpit

(D) snake-song section

२५८. Which option is correctly associated with recurring Harkh Nāth refrain in Grierson's Maithili chrestomathy?

(A) Vidyāpati poetry section

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) Miscellaneous

(D) a letter of the alphabet

२५९. For a UPSC-style reading of the text, what does the source say about section before Nāg Songs?

(A) a flag or banner

(B) Harkh Nāth poetry section

(C) The Commencement of Rādhā's love for Krishn

(D) The Marsiā

२६०. Which option is correctly associated with object taken from Daunā Mālin's forehead in Grierson's Maithili chrestomathy?

(A) a bedulī

(B) they are used in the procedure for making an irrevocable gift

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) snake-song section

२६१. Which of the following gives the correct fact for Song of King Salhes? [Section function focus 5]

(A) written in prose and chanted rather than sung

(B) they are used in the procedure for making an irrevocable gift

(C) J. W. Thomas, Baptist Mission Press

(D) popular narrative song section

२६२. For a UPSC-style reading of the text, what does the source say about old accusative sign entry?

(A) an old and poetical sign of the accusative

(B) the twenty-eighth consonant

(C) a yawn or to yawn

(D) a line of bees

२६३. Which of the following gives the correct fact for Excuses?

(A) a scarlet or crimson bed

(B) Vidyāpati translation group

(C) The Bridal Night

(D) sodar

२६४. For a UPSC-style reading of the text, what does the source say about item after Meetings?

(A) immature, unripe, raw, fresh or green

(B) King Lakshmisvar Sih

(C) The Bridal Night

(D) one who has obtained all his desires

२६५. Choose the correct source-based statement about Vocabulary. [Section function focus 3]

(A) it was described as most popular throughout the district among low-caste people

(B) seven palaces

(C) Sapper, marked as English

(D) dictionary section

२६६. In the source, Song of King Salhes is best identified as which of the following? [Section function focus 2]

(A) the song was printed word for word as taken down from the mouth of a Dom

(B) popular narrative song section

(C) Separation

(D) Reunion

२६७. Which of the following gives the correct fact for section before Poems of Vidyāpati Ṭhākur?

(A) Song of the Famine

(B) the main meal of the day or dinner

(C) a large house or palace

(D) parade of an army or regiment

२६८. Choose the correct source-based statement about peg entry.

(A) the shoulder

(B) Morang

(C) a spot of silver leaf worn by women on the forehead

(D) a peg or spike

२६९. In the source, step-mother entry is best identified as which of the following?

(A) a step-mother

(B) O fair one, will he come?

(C) a sound, words or song

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

२७०. Which option is correctly associated with Nāg Songs in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) Lachhuman

(B) snake-song section

(C) mourning/dirge section

(D) all or every one

२७१. In the source, translation heading of the first prose text is best identified as which of the following?

(A) Translation of a letter written by Purmil Jha to Musammat Champabati

(B) O fair one, will he come?

(C) a parrot desiring a red bimba fruit

(D) to stop, prevent or hinder

२७२. Choose the correct source-based statement about affection-love entry.

(A) affection or love

(B) the various characters of the song

(C) lexical explanations

(D) Vidyāpati poetry section

२७३. Choose the correct source-based statement about section after Poems of Vidyāpati Ṭhākur.

(A) Dusadhs

(B) the prose was much the purest and followed the rules laid down in the grammar

(C) a serpent

(D) Harkh Nāth's Poems

२७४. Choose the correct source-based statement about yawn entry.

(A) a yawn or to yawn

(B) the Kamlā

(C) a thorn or spine

(D) they are used in the procedure for making an irrevocable gift

२७५. In the source, fruitful entry is best identified as which of the following?

(A) the act of putting or placing

(B) bearing fruit or fruitful

(C) a bedulī

(D) to snatch

२७६. Which of the following gives the correct fact for translation heading of the first prose text?

(A) Part II: Chrestomathy & Vocabulary

(B) to keep an eye on her and see that she gets everything necessary

(C) a reading book and vocabulary for Maithili

(D) Translation of a letter written by Purmil Jha to Musammat Champabati

२७७. The uploaded Grierson volume supports which association for Meetings?

(A) a spot of silver leaf worn by women on the forehead

(B) omniscient or know-all

(C) Vidyāpati translation group

(D) adamantine arrows

२७८. For a UPSC-style reading of the text, what does the source say about Song of the Famine?

(A) the shoulder

(B) continually

(C) Text and translation

(D) oil and pots

२७९. Which of the following gives the correct fact for mountain entry?

(A) a mountain

(B) Miscellaneous

(C) the Kachahari

(D) poetic licence admitted many Hindi and Braj forms and words

२८०. In the source, letter-of-the-alphabet entry is best identified as which of the following?

(A) paddy

(B) Lakshmi Debi's little child

(C) seven palaces

(D) a letter of the alphabet

२८१. Choose the correct source-based statement about Poems of Vidyāpati Ṭhākur. [Section function focus 3]

(A) oil and pots

(B) J. W. Thomas, Baptist Mission Press

(C) Reunion

(D) Vidyāpati poetry section

२८२. Choose the correct source-based statement about section after Song of King Salhes.

(A) abode or residence

(B) snake-song section

(C) adamantine arrows

(D) The Marsiā

२८३. Choose the correct source-based statement about debtor pressed for payment.

(A) Bhola Sahu

(B) a sound, words or song

(C) to stop, prevent or hinder

(D) they are used in the procedure for making an irrevocable gift

२८४. Which option is correctly associated with item after Young Love in Grierson's Maithili chrestomathy?

(A) The Commencement of Rādhā's love for Krishn

(B) flowers

(C) he is called the worst sinner with respect to Hindi and Braj forms

(D) to tie, tie tightly or bind

२८५. Choose the correct source-based statement about property mentioned in the letter.

(A) a reading book and vocabulary for Maithili

(B) An Introduction to the Maithili Language of North Bihar

(C) property that had been spoiled but would be recovered

(D) sāchī betel, medinī and gāj̃ā

२८६. For a UPSC-style reading of the text, what does the source say about comparison used for Vidyāpati's concise expression?

(A) two rupees and half the fruit

(B) a spot of silver leaf worn by women on the forehead

(C) Martial

(D) snake-song section

२८७. For a UPSC-style reading of the text, what does the source say about physical form of Salhes asthāns?

(A) a raised mud platform with mounted clay figures

(B) immature, unripe, raw, fresh or green

(C) speech, word, tale or news

(D) King Lakshmisvar Sih

२८८. For a UPSC-style reading of the text, what does the source say about snatch entry?

(A) a mountain

(B) to snatch

(C) The Marsiā

(D) Excuses

२८९. Which option is correctly associated with source status of the Song of King Salhes in Grierson's Maithili chrestomathy?

(A) soon

(B) to hold, grasp, catch, keep, put or place

(C) charcoal or coal

(D) the song was printed word for word as taken down from the mouth of a Dom

२९०. Which option is correctly associated with Harkh Nāth's Poems in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) Harkh Nāth poetry section

(B) a bull

(C) Song of the Famine

(D) to keep an eye on her and see that she gets everything necessary

२९१. Which of the following gives the correct fact for dream-verb entry?

(A) the armpit

(B) to dream or dream about

(C) Translation of a letter written by Purmil Jha to Musammat Champabati

(D) he is called the worst sinner with respect to Hindi and Braj forms

२९२. For a UPSC-style reading of the text, what does the source say about number of palaces enclosing the parrot's cage?

(A) The Commencement of Rādhā's love for Krishn

(B) seven palaces

(C) The Bridal Night

(D) Song of the Famine

२९३. Which of the following gives the correct fact for substantive verb entry?

(A) contentment

(B) to be

(C) the act of putting or placing

(D) the shoulder

२९४. Which option is correctly associated with garden flowers named in the translation in Grierson's Maithili chrestomathy?

(A) continually

(B) Lachhuman

(C) Beli, Chameli, Bulkunj, Newar and Tekhari

(D) dancers, warriors and astrologers

२९५. In the source, item after Separation is best identified as which of the following?

(A) a raised mud platform with mounted clay figures

(B) they became motionless

(C) Reunion

(D) a veil or a woman's body-cloth

२९६. Which of the following gives the correct fact for paddy entry?

(A) an old and poetical sign of the accusative

(B) 1882

(C) unhusked rice or paddy

(D) a raised mud platform with mounted clay figures

२९७. Choose the correct source-based statement about oath entry.

(A) an oath

(B) a large house or palace

(C) the various characters of the song

(D) a good or virtuous man

२९८. Which of the following gives the correct fact for messenger-object sent by Salhes?

(A) Daunā Mālin

(B) his parrot

(C) a reading book and vocabulary for Maithili

(D) one who has obtained all his desires

२९९. Choose the correct source-based statement about Young Love.

(A) Vocabulary

(B) a beggar

(C) seven palaces

(D) Vidyāpati translation group

३००. For a UPSC-style reading of the text, what does the source say about publication context?

(A) flowers

(B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(C) Sapper, marked as English

(D) every day

३०१. For a UPSC-style reading of the text, what does the source say about sapper entry?

(A) Poems of Vidyāpati Ṭhākur

(B) Vocabulary

(C) parade of an army or regiment

(D) Sapper, marked as English

३०२. Which of the following gives the correct fact for old accusative sign entry?

(A) an old and poetical sign of the accusative

(B) mourning/dirge section

(C) affliction

(D) the eighteenth consonant

३०३. Which option is correctly associated with holy-work entry in Grierson's Maithili chrestomathy?

(A) everywhere

(B) a holy work

(C) Martial

(D) it puts lightning to shame

३०४. Choose the correct source-based statement about woman rewarded after cutting the navel cord.

(A) abode or residence

(B) the midwife

(C) Vidyāpati poetry section

(D) Bhola Sahu

৩০৫. In the source, warm entry is best identified as which of the following?

(A) an old and poetical sign of the accusative

(B) the main meal of the day or dinner

(C) warm

(D) the night has passed and dawn has come, and the lady is urged to give up pride

৩০৬. For a UPSC-style reading of the text, what does the source say about section after The Marsiā?

(A) Nāg Songs

(B) Salhes is described as the first Chaukidar

(C) Lover's Quarrels

(D) Musammat Champabati

৩০৭. Which option is correctly associated with meal entry in Grierson's Maithili chrestomathy?

(A) a serpent

(B) prose letter section

(C) the midwife

(D) the main meal of the day or dinner

৩০৮. Which of the following gives the correct fact for effect of the song on saints?

(A) refuge of the three worlds

(B) immature, unripe, raw, fresh or green

(C) they desisted from contemplation

(D) popular narrative song section

৩০৯. Which of the following gives the correct fact for social popularity of the Song of King Salhes?

(A) verbatim et literatim

(B) a beggar

(C) it contains nearly all the Maithili literature he had been able to collect

(D) it was described as most popular throughout the district among low-caste people

৩১০. For a UPSC-style reading of the text, what does the source say about item after Reunion?

(A) popular narrative song section

(B) a river, stream, line, piece, block or portion

(C) Miscellaneous

(D) flame, blaze or burning

৩১১. The uploaded Grierson volume supports which association for care requested for Lakshmi Debi's child?

(A) a dream

(B) a spot of silver leaf worn by women on the forehead

(C) to keep an eye on her and see that she gets everything necessary

(D) a reading book and vocabulary for Maithili

৩১২. Choose the correct source-based statement about publisher.

(A) a line of bees

(B) the Asiatic Society, 57 Park Street

(C) they became motionless

(D) refuge of the three worlds

३१३. Which of the following gives the correct fact for earnest-desire entry?

(A) earnest desire or passion

(B) standing at the doorway with clasped hands and praying

(C) Separation

(D) his songs are difficult despite being among the first collected and reduced to order

३१४. For a UPSC-style reading of the text, what does the source say about The Marsiā?

(A) the mucus of the eye

(B) Text and translation

(C) the various characters of the song

(D) Song of the Famine

३१५. In the source, An original letter is best identified as which of the following? [Section function focus 2]

(A) a yawn or to yawn

(B) standing at the doorway with clasped hands and praying

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) prose letter section

३१६. Which option is correctly associated with Young Love in Grierson's Maithili chrestomathy?

(A) earth or ground

(B) Vidyāpati translation group

(C) a sound, words or song

(D) Nāg Songs

३१७. For a UPSC-style reading of the text, what does the source say about Harkh Nāth's Poems? [Section function focus 4]

(A) an evening candle or taper

(B) a thorn or spine

(C) refuge of the three worlds

(D) Harkh Nāth poetry section

३१८. Which option is correctly associated with daughter entry in Grierson's Maithili chrestomathy?

(A) a cucumber only one cubit long has an offspring nine cubits long

(B) they became motionless

(C) a daughter

(D) a sound, words or song

३१९. In the source, affliction entry is best identified as which of the following?

(A) snake-song section

(B) Lachhuman

(C) Introduction, text, and translations

(D) affliction

३२०. Choose the correct source-based statement about Poems of Vidyāpati Ṭhākur.

(A) Introduction, text, and translations

(B) a dream

(C) Rādhā's Beauty

(D) to sink or be in disorder

३२१. In the source, snatch entry is best identified as which of the following?

(A) to snatch

(B) earth or ground

(C) the various characters of the song

(D) The Commencement of Rādhā's love for Krishn

३२२. In the source, what the clay figures represent is best identified as which of the following?

(A) a beggar

(B) the various characters of the song

(C) it puts lightning to shame

(D) accomplishment

३२३. Which of the following gives the correct fact for Song of the Famine?

(A) standing at the doorway with clasped hands and praying

(B) The Commencement of Rādhā's love for Krishn

(C) Text and translation

(D) the twenty-seventh consonant in one Vidyāpati reference

३२४. In the source, thorn entry is best identified as which of the following?

(A) a thorn or spine

(B) popular narrative song section

(C) The Commencement of Rādhā's love for Krishn

(D) Translation of a letter written by Purmil Jha to Musammat Champabati

३२५. Which option is correctly associated with relative impurity of the poetry in Grierson's Maithili chrestomathy?

(A) King Lakshmisvar Sih

(B) bearing fruit or fruitful

(C) poetic licence admitted many Hindi and Braj forms and words

(D) Poems of Vidyāpati Ṭhākur

३२६. Choose the correct source-based statement about mongoose entry.

(A) firm or immovable

(B) a serpent

(C) a mongoose

(D) love

३२७. Which option is correctly associated with mongoose entry in Grierson's Maithili chrestomathy?

(A) clouds around the moon

(B) they are used in the procedure for making an irrevocable gift

(C) a mongoose

(D) a flag or banner

३२८. Which option is correctly associated with oath entry in Grierson's Maithili chrestomathy?

(A) the mucus of the eye

(B) an oath

(C) a large house or palace

(D) love

३२९. Which of the following gives the correct fact for Poems of Vidyāpati Ṭhākur? [Section function focus 5]

(A) love

(B) The Commencement of Rādhā's love for Krishn

(C) Vidyāpati poetry section

(D) earnest desire or passion

३३०. Which option is correctly associated with Separation in Grierson's Maithili chrestomathy?

(A) poetic licence admitted many Hindi and Braj forms and words

(B) Vidyāpati translation group

(C) the fifty-six crores of gods and Indra

(D) Reunion

३३१. Which option is correctly associated with ritual item floated on the Kamlā in Grierson's Maithili chrestomathy?

(A) horses, elephants, chariots, gold, rubies, jewels and pearls

(B) an offering of sweet oil

(C) Purmil Jha

(D) news, tidings or a message

३३२. Which of the following gives the correct fact for kingdom Daunā Mālin threatens to leave?

(A) An Introduction to the Maithili Language of North Bihar

(B) Morang

(C) a reading book and vocabulary for Maithili

(D) to snatch

३३३. In the source, divine figure appearing with the gods is best identified as which of the following?

(A) every day

(B) flame, blaze or burning

(C) a letter of the alphabet

(D) Indra

३३४. Which option is correctly associated with number of palaces enclosing the parrot's cage in Grierson's Maithili chrestomathy?

(A) refuge of the three worlds

(B) seven palaces

(C) a mountain

(D) to speak, say or tell

३३५. For a UPSC-style reading of the text, what does the source say about agricultural item sold in the granary?

(A) the midwife

(B) the act of putting or placing

(C) paddy

(D) seven palaces

३३६. The uploaded Grierson volume supports which association for Harkh Nāth's Poems?

(A) dancers, warriors and astrologers

(B) Martial

(C) love

(D) Text and translation

३३७. The uploaded Grierson volume supports which association for destined spouse in the opening?

(A) snake-song section

(B) Salhes

(C) the shoulder

(D) gold

३३८. In the source, Miscellaneous is best identified as which of the following?

(A) they are used in the procedure for making an irrevocable gift

(B) a flag or banner

(C) affection or love

(D) Vidyāpati translation group

३३९. In the source, twenty-eight in Vidyāpati LIX, 2 is best identified as which of the following?

(A) Meetings

(B) the twenty-eighth consonant

(C) a line of bees

(D) Dusadhs

३४०. For a UPSC-style reading of the text, what does the source say about palace entry?

(A) flame, blaze or burning

(B) a large house or palace

(C) the Kachahari

(D) a cucumber only one cubit long has an offspring nine cubits long

३४१. Which of the following gives the correct fact for garden flowers named in the translation?

(A) standing at the doorway with clasped hands and praying

(B) unhusked rice or paddy

(C) Part II: Chrestomathy & Vocabulary

(D) Beli, Chameli, Bulkunj, Newar and Tekhari

३४२. Choose the correct source-based statement about destined spouse in the opening.

(A) to sink or be in disorder

(B) the twenty-seventh consonant in one Vidyāpati reference

(C) his songs are difficult despite being among the first collected and reduced to order

(D) Salhes

३४३. Which of the following gives the correct fact for item after Rādhā's Beauty?

(A) Meetings

(B) immature, unripe, raw, fresh or green

(C) O fair one, will he come?

(D) a letter of the alphabet

३४४. For a UPSC-style reading of the text, what does the source say about performance character of the Song of King Salhes?

(A) to speak, say or tell

(B) a beggar

(C) written in prose and chanted rather than sung

(D) Harkh Nāth's Poems

३४५. For a UPSC-style reading of the text, what does the source say about main nature of Part II?

(A) 1882

(B) Harkh Nāth's Poems

(C) a peg or spike

(D) a reading book and vocabulary for Maithili

३४६. Which of the following gives the correct fact for Grierson's description of the reading book?

(A) to secure that every word in the reading book was represented

(B) 1882

(C) it contains nearly all the Maithili literature he had been able to collect

(D) a river, stream, line, piece, block or portion

३४७. Which option is correctly associated with what the gods rained in joy in Grierson's Maithili chrestomathy?

(A) the act of staying

(B) flowers

(C) Translation of a letter written by Purmil Jha to Musammat Champabati

(D) a strumpet or harlot

३४८. Which option is correctly associated with grammatical observation on the Song of King Salhes in Grierson's Maithili chrestomathy?

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) up to

(C) Bhola Sahu

(D) names of persons and places were changed and punctuation was added

३४९. In the source, thorn-apple entry is best identified as which of the following?

(A) the thorn-apple

(B) usually means spices, though contextually rendered as Kabuli fruits

(C) an evening candle or taper

(D) to stop, prevent or hinder

३५०. For a UPSC-style reading of the text, what does the source say about Harkh Nāth's Poems?

(A) Martial

(B) Text and translation

(C) an offering of sweet oil

(D) a cucumber only one cubit long has an offspring nine cubits long

३५१. The uploaded Grierson volume supports which association for section after Song of the Famine?

(A) everywhere

(B) Gobind Babu

(C) the fifty-six crores of gods and Indra

(D) Poems of Vidyāpati Ṭhākur

३५२. For a UPSC-style reading of the text, what does the source say about Grierson's stated hope for the vocabulary?

(A) firm or immovable

(B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(C) the various characters of the song

(D) every word in the reading book would be found in the vocabulary

३५३. Choose the correct source-based statement about metaphor for Rādhā's arms in Krishn's plea.

(A) a creeper with which to bind him

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) a sound, words or song

(D) it was described as most popular throughout the district among low-caste people

३५४. Choose the correct source-based statement about item after Meetings.

(A) The Bridal Night

(B) snake-song section

(C) the eighteenth consonant

(D) the twenty-seventh consonant in one Vidyāpati reference

३५५. For a UPSC-style reading of the text, what does the source say about earnest-desire entry?

(A) Song of the Famine

(B) all or every one

(C) earnest desire or passion

(D) adamantine arrows

३५६. Choose the correct source-based statement about section before The Marsiā.

(A) Song of King Salhes

(B) An Introduction to the Maithili Language of North Bihar

(C) the act of staying

(D) a reading book and vocabulary for Maithili

३५७. Which of the following gives the correct fact for An original letter? [Section function focus 5]

(A) prose letter section

(B) a sound, words or song

(C) a beggar

(D) Meetings

३५८. The uploaded Grierson volume supports which association for printer?

(A) to dream or dream about

(B) Lover's Quarrels

(C) J. W. Thomas, Baptist Mission Press

(D) a veil or a woman's body-cloth

३५९. Which of the following gives the correct fact for special precaution in compiling the vocabulary?

(A) to secure that every word in the reading book was represented

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) a woman's bodice

(D) to dream or dream about

३६०. For a UPSC-style reading of the text, what does the source say about messenger-object sent by Salhes?

(A) his parrot

(B) it was described as most popular throughout the district among low-caste people

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) Meetings

३६१. Which option is correctly associated with item after Meetings in Grierson's Maithili chrestomathy?

(A) a creeper with which to bind him

(B) to be

(C) The Bridal Night

(D) paddy

३६२. In the source, virtuous entry is best identified as which of the following?

(A) it puts lightning to shame

(B) very virtuous

(C) gold

(D) to hold, grasp, catch, keep, put or place

३६३. The uploaded Grierson volume supports which association for section before Vocabulary?

(A) Harkh Nāth's Poems

(B) a grammar, chrestomathy and vocabulary

(C) Part II: Chrestomathy & Vocabulary

(D) popular narrative song section

३६४. Choose the correct source-based statement about old accusative sign entry.

(A) an old and poetical sign of the accusative

(B) Text and translation

(C) the book of fate written in the birth-chamber

(D) popular narrative song section

३६५. Choose the correct source-based statement about accomplishment entry.

(A) accomplishment

(B) a strumpet or harlot

(C) a thorn or spine

(D) beauty

३६६. For a UPSC-style reading of the text, what does the source say about metaphor for Rādhā's eyes?

(A) a letter of the alphabet

(B) a letter filed in Grierson's court

(C) usually means spices, though contextually rendered as Kabuli fruits

(D) adamantine arrows

३६७. Which of the following gives the correct fact for mongoose entry?

(A) a letter of the alphabet

(B) a mongoose

(C) Dusadhs

(D) the act of putting or placing

३६८. Which option is correctly associated with abode entry in Grierson's Maithili chrestomathy?

(A) abode or residence

(B) he-goats are sacrificed to Debi, who is therefore considered their enemy

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) they became motionless

३६९. For a UPSC-style reading of the text, what does the source say about Song of King Salhes? [Section function focus 4]

(A) prose letter section

(B) popular narrative song section

(C) it was described as most popular throughout the district among low-caste people

(D) the various characters of the song

३७०. Which of the following gives the correct fact for woman rewarded after cutting the navel cord?

(A) a road

(B) the midwife

(C) Morang

(D) Calcutta

३७१. The uploaded Grierson volume supports which association for item after Reunion?

(A) Translation of a letter written by Purmil Jha to Musammat Champabati

(B) Miscellaneous

(C) the mucus of the eye

(D) 1882

३७२. In the source, An original letter is best identified as which of the following?

(A) to be

(B) Text and translation

(C) a letter of the alphabet

(D) Lakshmi Debi's little child

३७३. Which of the following gives the correct fact for Harkh Nāth's Poems? [Section function focus 5]

(A) love

(B) Harkh Nāth poetry section

(C) a mountain

(D) they desisted from contemplation

३७४. In the source, serpent entry is best identified as which of the following?

(A) close to or near

(B) a woman's bodice

(C) Krishn

(D) a serpent

३७५. The uploaded Grierson volume supports which association for translation heading of the first prose text?

(A) a beggar

(B) Translation of a letter written by Purmil Jha to Musammat Champabati

(C) a step-mother

(D) earnest desire or passion

३७६. For a UPSC-style reading of the text, what does the source say about daughter entry?

(A) they are used in the procedure for making an irrevocable gift

(B) a scarlet or crimson bed

(C) a daughter

(D) Krishn

३७७. The uploaded Grierson volume supports which association for contents promised on the title page?

(A) they are used in the procedure for making an irrevocable gift

(B) a grammar, chrestomathy and vocabulary

(C) they desisted from contemplation

(D) it was described as most popular throughout the district among low-caste people

३७८. Choose the correct source-based statement about location of Salhes asthāns in Tirhut.

(A) a flag or banner

(B) under the village pipal tree

(C) the song was printed word for word as taken down from the mouth of a Dom

(D) Beli, Chameli, Bulkunj, Newar and Tekhari

३७९. In the source, relative impurity of the poetry is best identified as which of the following?

(A) poetic licence admitted many Hindi and Braj forms and words

(B) Musammat Champabati

(C) two rupees and half the fruit

(D) usually means spices, though contextually rendered as Kabuli fruits

३८०. Choose the correct source-based statement about kingdom Daunā Mālin threatens to leave.

(A) Morang

(B) a thorn or spine

(C) contentment

(D) a bedulī

३८१. In the source, image used for Rādhā's brightness is best identified as which of the following?

(A) a road

(B) it puts lightning to shame

(C) under the village pipal tree

(D) horses, elephants, chariots, gold, rubies, jewels and pearls

३८२. Which of the following gives the correct fact for deity whose birth is celebrated in one Harkh Nāth poem?

(A) Krishn

(B) parade of an army or regiment

(C) a large house or palace

(D) seven palaces

३८३. In the source, location of Salhes asthāns in Tirhut is best identified as which of the following?

(A) a mongoose

(B) under the village pipal tree

(C) two rupees and half the fruit

(D) a letter of the alphabet

३८४. For a UPSC-style reading of the text, what does the source say about serpent entry?

(A) affliction

(B) a serpent

(C) to hold, grasp, catch, keep, put or place

(D) his parrot

३८५. Which option is correctly associated with contents of the box in Grierson's Maithili chrestomathy?

(A) six rupees and some Kabuli fruits

(B) Song of the Famine

(C) a mongoose

(D) dictionary section

३८६. For a UPSC-style reading of the text, what does the source say about Grierson's identification of Salhes?

(A) Salhes is described as the first Chaukidar

(B) Meetings

(C) beauty

(D) everywhere

३८७. Which option is correctly associated with section before Song of the Famine in Grierson's Maithili chrestomathy?

(A) the book of fate written in the birth-chamber

(B) very virtuous

(C) Rādhā's Beauty

(D) Nāg Songs

३८८. In the source, woman rewarded after cutting the navel cord is best identified as which of the following?

(A) the midwife

(B) immature, unripe, raw, fresh or green

(C) an offering of sweet oil

(D) an old and poetical sign of the accusative

३८९. The uploaded Grierson volume supports which association for agricultural item sold in the granary?

(A) paddy

(B) Translation of a letter written by Purmil Jha to Musammat Champabati

(C) contentment

(D) the eighteenth consonant

३९०. Which of the following gives the correct fact for section after An original letter?

(A) the act of staying

(B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(C) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(D) Song of King Salhes

३९१. For a UPSC-style reading of the text, what does the source say about printer?

(A) Dusadhs

(B) J. W. Thomas, Baptist Mission Press

(C) a sound, words or song

(D) Meetings

३९२. Choose the correct source-based statement about image used for Rādhā's brightness.

(A) speech, word, tale or news

(B) it puts lightning to shame

(C) to sink and fall, meaning to drown oneself

(D) Poems of Vidyāpati Ṭhākur

३९३. Choose the correct source-based statement about snatch entry.

(A) flame, blaze or burning

(B) to snatch

(C) a strumpet or harlot

(D) Part II: Chrestomathy & Vocabulary

३९४. For a UPSC-style reading of the text, what does the source say about item after The Commencement of Rādhā's love for Krishn?

(A) they are used in the procedure for making an irrevocable gift

(B) a step-mother

(C) Rādhā's Beauty

(D) an old and poetical sign of the accusative

३९५. For a UPSC-style reading of the text, what does the source say about The Bridal Night?

(A) a sound, words or song

(B) to sink or be in disorder

(C) Vidyāpati translation group

(D) names of persons and places were changed and punctuation was added

३९६. Which option is correctly associated with dream entry in Grierson's Maithili chrestomathy?

(A) a line of bees

(B) a dream

(C) a letter filed in Grierson's court

(D) up to

३९७. Which of the following gives the correct fact for section before Harkh Nāth's Poems?

(A) the armpit

(B) Poems of Vidyāpati Ṭhākur

(C) Indra

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

३९८. Which option is correctly associated with Vocabulary in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) Lakshmi Debi's little child

(B) to secure that every word in the reading book was represented

(C) dictionary section

(D) Vidyāpati translation group

३९९. Which of the following gives the correct fact for An original letter?

(A) Text and translation

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) Vocabulary

(D) the night has passed and dawn has come, and the lady is urged to give up pride

४००. Choose the correct source-based statement about The Marsiā.

(A) The Commencement of Rādhā's love for Krishn

(B) Gobind Babu

(C) Text and translation

(D) Nāg Songs

४०१. In the source, printer is best identified as which of the following?

(A) J. W. Thomas, Baptist Mission Press

(B) horses, elephants, chariots, gold, rubies, jewels and pearls

(C) a line of bees

(D) the act of putting or placing

४०२. In the source, note on the word masālā is best identified as which of the following?

(A) Musammat Champabati

(B) it usually means spices but is translated in context as Kabuli fruits

(C) to keep an eye on her and see that she gets everything necessary

(D) everywhere

४०३. Which of the following gives the correct fact for image used for curls around Rādhā's face?

(A) clouds around the moon

(B) a letter of the alphabet

(C) up to

(D) a grammar, chrestomathy and vocabulary

४०४. Which of the following gives the correct fact for gifts named in Krishn birth congratulations?

(A) horses, elephants, chariots, gold, rubies, jewels and pearls

(B) flowers

(C) Song of the Famine

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

४०५. The uploaded Grierson volume supports which association for part represented by the uploaded PDF?

(A) to be

(B) two rupees and half the fruit

(C) the Kamlā

(D) Part II: Chrestomathy & Vocabulary

४०६. Choose the correct source-based statement about writer of the translated letter.

(A) his parrot

(B) Purmil Jha

(C) famine-song section

(D) to bless King Lakshmisvar Sih with wealth and subjects

४०७. The uploaded Grierson volume supports which association for Excuses?

(A) his parrot

(B) Vidyāpati translation group

(C) an oath

(D) smoke

४०८. Which option is correctly associated with beggar entry in Grierson's Maithili chrestomathy?

(A) a beggar

(B) a line of bees

(C) charcoal or coal

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

४०९. The uploaded Grierson volume supports which association for special precaution in compiling the vocabulary?

(A) to secure that every word in the reading book was represented

(B) parade of an army or regiment

(C) a spot of silver leaf worn by women on the forehead

(D) a step-mother

४१०. In the source, masālā in the note to the letter is best identified as which of the following?

(A) usually means spices, though contextually rendered as Kabuli fruits

(B) affliction

(C) a bridal chamber of fresh bamboos

(D) a large house or palace

४११. The uploaded Grierson volume supports which association for section after An original letter?

(A) Vidyāpati translation group

(B) parade of an army or regiment

(C) Song of King Salhes

(D) love

४१२. The uploaded Grierson volume supports which association for item after Rādhā's Beauty?

(A) the main meal of the day or dinner

(B) Meetings

(C) a miser

(D) smoke

४१३. For a UPSC-style reading of the text, what does the source say about letter-of-the-alphabet entry?

(A) a woman's bodice

(B) a bedulī

(C) Excuses

(D) a letter of the alphabet

४१४. Choose the correct source-based statement about Nāg Songs. [Section function focus 3]

(A) to secure that every word in the reading book was represented

(B) everywhere

(C) sodar

(D) snake-song section

४१५. In the source, garden flowers named in the translation is best identified as which of the following?

(A) an old and poetical sign of the accusative

(B) Harkh Nāth poetry section

(C) Beli, Chameli, Bulkunj, Newar and Tekhari

(D) the night has passed and dawn has come, and the lady is urged to give up pride

४१६. Choose the correct source-based statement about flame entry.

(A) to sink and fall, meaning to drown oneself

(B) it contains nearly all the Maithili literature he had been able to collect

(C) flame, blaze or burning

(D) a bull

४१७. Which option is correctly associated with item after The Commencement of Rādhā's love for Krishn in Grierson's Maithili chrestomathy?

(A) Part II: Chrestomathy & Vocabulary

(B) close to or near

(C) Rādhā's Beauty

(D) Text and translation

४१८. Choose the correct source-based statement about social popularity of the Song of King Salhes.

(A) love

(B) firm or immovable

(C) the father-in-law

(D) it was described as most popular throughout the district among low-caste people

४१९. In the source, soon entry is best identified as which of the following?

(A) everywhere

(B) George A. Grierson, B.C.S.

(C) Nāg Songs

(D) soon

४२०. In the source, paddy entry is best identified as which of the following?

(A) accomplishment

(B) Poems of Vidyāpati Ṭhākur

(C) to dream or dream about

(D) unhusked rice or paddy

४२१. Which of the following gives the correct fact for section before Vocabulary?

(A) the various characters of the song

(B) Harkh Nāth's Poems

(C) flowers

(D) Song of King Salhes

४२२. Choose the correct source-based statement about miser entry.

(A) a miser

(B) the various characters of the song

(C) affliction

(D) seven palaces

४२३. In the source, Separation is best identified as which of the following?

(A) Bhola Sahu

(B) very virtuous

(C) Vidyāpati translation group

(D) the eighteenth consonant

४२४. Which option is correctly associated with masālā in the note to the letter in Grierson's Maithili chrestomathy?

(A) under the village pipal tree

(B) Lakshmi Debi's little child

(C) names of persons and places were changed and punctuation was added

(D) usually means spices, though contextually rendered as Kabuli fruits

४२५. For a UPSC-style reading of the text, what does the source say about community said to worship Salhes?

(A) a dream

(B) Dusadhs

(C) smoke

(D) seven palaces

४२६. The uploaded Grierson volume supports which association for Young Love?

(A) a beggar

(B) he-goats are sacrificed to Debi, who is therefore considered their enemy

(C) Vidyāpati translation group

(D) a yawn or to yawn

४२७. For a UPSC-style reading of the text, what does the source say about dream entry?

(A) 1882

(B) a dream

(C) to sink and fall, meaning to drown oneself

(D) a mongoose

४२८. For a UPSC-style reading of the text, what does the source say about object taken from Daunā Mālin's forehead?

(A) the twenty-seventh consonant in one Vidyāpati reference

(B) dictionary section

(C) flame, blaze or burning

(D) a bedulī

४२९. Which of the following gives the correct fact for section after The Marsiā?

(A) a letter filed in Grierson's court

(B) Vidyāpati poetry section

(C) Nāg Songs

(D) two rupees and half the fruit

४३०. In the source, section after Harkh Nāth's Poems is best identified as which of the following?

(A) they became motionless

(B) a creeper with which to bind him

(C) Vocabulary

(D) unhusked rice or paddy

४३१. Which of the following gives the correct fact for opening figure in the translation?

(A) the mucus of the eye

(B) a step-mother

(C) soon

(D) Daunā Mālin

४३२. Which of the following gives the correct fact for every-day expression?

(A) every day

(B) Vidyāpati poetry section

(C) a flag or banner

(D) a yawn or to yawn

४३३. Choose the correct source-based statement about section before Poems of Vidyāpati Ṭhākur.

(A) the mucus of the eye

(B) his parrot

(C) a flag or banner

(D) Song of the Famine

४३४. In the source, footnote on til and kus is best identified as which of the following?

(A) to speak, say or tell

(B) flame, blaze or burning

(C) they are used in the procedure for making an irrevocable gift

(D) Musammat Champabati

४३५. For a UPSC-style reading of the text, what does the source say about river bank visited by the five friends?

(A) the Kamlā

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) affliction

(D) Translation of a letter written by Purmil Jha to Musammat Champabati

४३६. Which option is correctly associated with armpit entry in Grierson's Maithili chrestomathy?

(A) a spot of silver leaf worn by women on the forehead

(B) the armpit

(C) to stop, prevent or hinder

(D) Excuses

४३७. Choose the correct source-based statement about continually entry.

(A) they became motionless

(B) parade of an army or regiment

(C) firm or immovable

(D) continually

४३८. For a UPSC-style reading of the text, what does the source say about harlot entry?

(A) King Lakshmisvar Sih

(B) a scarlet or crimson bed

(C) immature, unripe, raw, fresh or green

(D) a strumpet or harlot

४३९. Which of the following gives the correct fact for relative purity of the prose?

(A) a beggar

(B) the prose was much the purest and followed the rules laid down in the grammar

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) very virtuous

४४०. Which option is correctly associated with warm entry in Grierson's Maithili chrestomathy?

(A) warm

(B) the twenty-eighth consonant

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) to snatch

४४१. Choose the correct source-based statement about Song of the Famine.

(A) standing at the doorway with clasped hands and praying

(B) Bhola Sahu

(C) Vidyāpati poetry section

(D) Text and translation

४४२. In the source, gold entry is best identified as which of the following?

(A) gold

(B) to stop, prevent or hinder

(C) an evening candle or taper

(D) dictionary section

४४३. Choose the correct source-based statement about publication context.

(A) flame, blaze or burning

(B) a cucumber only one cubit long has an offspring nine cubits long

(C) under the village pipal tree

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

४४४. The uploaded Grierson volume supports which association for private gift to Lakshmi Dai?

(A) earth or ground

(B) flame, blaze or burning

(C) two rupees and half the fruit

(D) the twenty-eighth consonant

४४५. Which of the following gives the correct fact for Daunā Mālin's first action?

(A) Musammat Champabati

(B) An Introduction to the Maithili Language of North Bihar

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) standing at the doorway with clasped hands and praying

४४६. In the source, item after Rādhā's Beauty is best identified as which of the following?

(A) to hold, grasp, catch, keep, put or place

(B) accomplishment

(C) a dream

(D) Meetings

४४७. In the source, up-to entry is best identified as which of the following?

(A) the act of staying

(B) all or every one

(C) they are used in the procedure for making an irrevocable gift

(D) up to

४४८. Which of the following gives the correct fact for fruitful entry?

(A) suspicion or doubt

(B) bearing fruit or fruitful

(C) the twenty-eighth consonant

(D) to snatch

४४९. For a UPSC-style reading of the text, what does the source say about final person receiving good wishes?

(A) Gobind Babu

(B) to be

(C) news, tidings or a message

(D) the various characters of the song

४५०. In the source, run entry is best identified as which of the following?

(A) the act of staying

(B) to run or hasten

(C) lexical explanations

(D) to sink and fall, meaning to drown oneself

४५१. In the source, metaphor for Rādhā's arms in Krishn's plea is best identified as which of the following?

(A) it puts lightning to shame

(B) a bedulī

(C) a creeper with which to bind him

(D) Morang

४५२. Choose the correct source-based statement about paddy entry.

(A) Vidyāpati translation group

(B) The Commencement of Rādhā's love for Krishn

(C) unhusked rice or paddy

(D) An Introduction to the Maithili Language of North Bihar

४५३. Which of the following gives the correct fact for Harkh Nāth's prayer to Hari?

(A) verbatim et literatim

(B) Vocabulary

(C) dancers, warriors and astrologers

(D) to bless King Lakshmisvar Sih with wealth and subjects

४५४. In the source, section after Song of the Famine is best identified as which of the following?

(A) Bhola Sahu

(B) Poems of Vidyāpati Ṭhākur

(C) Purmil Jha

(D) Rādhā's Beauty

४५५. The uploaded Grierson volume supports which association for grammatical observation on the Song of King Salhes?

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) clouds around the moon

(C) a creeper with which to bind him

(D) a miser

४५६. Choose the correct source-based statement about relative purity of the prose.

(A) to stop, prevent or hinder

(B) the prose was much the purest and followed the rules laid down in the grammar

(C) sodar

(D) Lakshmi Debi's little child

४५७. Which of the following gives the correct fact for Lover’s Quarrels?

(A) Vidyāpati translation group

(B) a letter of the alphabet

(C) the act of putting or placing

(D) a line of bees

४५८. The uploaded Grierson volume supports which association for publisher?

(A) a line of bees

(B) close to or near

(C) Reunion

(D) the Asiatic Society, 57 Park Street

४५९. For a UPSC-style reading of the text, what does the source say about section before Harkh Nāth’s Poems?

(A) a bedulī

(B) a serpent

(C) Poems of Vidyāpati Ṭhākur

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

४६०. The uploaded Grierson volume supports which association for comparison used for Vidyāpati’s concise expression?

(A) the act of putting or placing

(B) it usually means spices but is translated in context as Kabuli fruits

(C) Martial

(D) The Marsiā

४६१. For a UPSC-style reading of the text, what does the source say about note on the word masālā?

(A) it usually means spices but is translated in context as Kabuli fruits

(B) dictionary section

(C) affliction

(D) standing at the doorway with clasped hands and praying

४६२. Which of the following gives the correct fact for object taken from Daunā Mālin’s forehead?

(A) news, tidings or a message

(B) a bedulī

(C) a road

(D) charcoal or coal

४६३. For a UPSC-style reading of the text, what does the source say about shake entry?

(A) a cucumber only one cubit long has an offspring nine cubits long

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) to shake or tremble

(D) a river, stream, line, piece, block or portion

४६४. In the source, place where Salhes was sitting is best identified as which of the following?

(A) very virtuous

(B) the Kachahari

(C) standing at the doorway with clasped hands and praying

(D) a dream

४६५. For a UPSC-style reading of the text, what does the source say about all-desires entry?

(A) bearing fruit or fruitful

(B) one who has obtained all his desires

(C) a good or virtuous man

(D) it was described as most popular throughout the district among low-caste people

४६६. Which of the following gives the correct fact for dream entry?

(A) a flag or banner

(B) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(C) a dream

(D) earth or ground

४६७. Choose the correct source-based statement about sixth-night motif in the opening.

(A) the book of fate written in the birth-chamber

(B) they became motionless

(C) to be

(D) Beli, Chameli, Bulkunj, Newar and Tekhari

४६८. Which of the following gives the correct fact for bed prepared for Salhes?

(A) firm or immovable

(B) very virtuous

(C) a scarlet or crimson bed

(D) An Introduction to the Maithili Language of North Bihar

४६९. For a UPSC-style reading of the text, what does the source say about Song of the Famine? [Section function focus 4]

(A) soon

(B) a mongoose

(C) famine-song section

(D) a river, stream, line, piece, block or portion

४७०. In the source, comparison for Rādhā's nose and lower lip is best identified as which of the following?

(A) a good or virtuous man

(B) a parrot desiring a red bimba fruit

(C) affliction

(D) Excuses

४७१. In the source, Reunion is best identified as which of the following?

(A) Vidyāpati translation group

(B) Rādhā's Beauty

(C) the eighteenth consonant

(D) a dream

४७२. Which option is correctly associated with Nāg Songs in Grierson's Maithili chrestomathy?

(A) a step-mother

(B) unhusked rice or paddy

(C) adamantine arrows

(D) Text and translation

४७३. Which option is correctly associated with cucumber proverb entry in Grierson's Maithili chrestomathy?

(A) Harkh Nāth poetry section

(B) a cucumber only one cubit long has an offspring nine cubits long

(C) very virtuous

(D) Daunā Mālin

४७४. For a UPSC-style reading of the text, what does the source say about section after Nāg Songs?

(A) a river, stream, line, piece, block or portion

(B) Song of the Famine

(C) Text and translation

(D) verbatim et literatim

४७५. Choose the correct source-based statement about section after Song of the Famine.

(A) Vidyāpati poetry section

(B) Poems of Vidyāpati Ṭhākur

(C) the song was printed word for word as taken down from the mouth of a Dom

(D) it contains nearly all the Maithili literature he had been able to collect

४७६. For a UPSC-style reading of the text, what does the source say about twenty-seven entry?

(A) the twenty-seventh consonant in one Vidyāpati reference

(B) a serpent

(C) Gobind Babu

(D) it puts lightning to shame

४७७. Which option is correctly associated with Grierson's stated hope for the vocabulary in Grierson's Maithili chrestomathy?

(A) every word in the reading book would be found in the vocabulary

(B) Lakshmi Debi's little child

(C) popular narrative song section

(D) the thorn-apple

४७८. Choose the correct source-based statement about river entry.

(A) a veil or a woman's body-cloth

(B) charcoal or coal

(C) earth or ground

(D) a river, stream, line, piece, block or portion

४७९. Choose the correct source-based statement about sink entry.

(A) a creeper with which to bind him

(B) to sink or be in disorder

(C) sāchī betel, medinī and gāj̃ā

(D) Song of the Famine

४८०. Which of the following gives the correct fact for number of palaces enclosing the parrot's cage?

(A) close to or near

(B) seven palaces

(C) O fair one, will he come?

(D) a woman's bodice

४८१. The uploaded Grierson volume supports which association for debtor pressed for payment?

(A) a creeper with which to bind him

(B) Bhola Sahu

(C) the shoulder

(D) under the village pipal tree

४८२. Which of the following gives the correct fact for river bank visited by the five friends?

(A) Beli, Chameli, Bulkunj, Newar and Tekhari

(B) affection or love

(C) a step-mother

(D) the Kamlā

४८३. In the source, physical form of Salhes asthāns is best identified as which of the following?

(A) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(B) an oath

(C) a raised mud platform with mounted clay figures

(D) prose letter section

४८४. Choose the correct source-based statement about effect of the song on saints.

(A) Bhola Sahu

(B) they desisted from contemplation

(C) The Bridal Night

(D) news, tidings or a message

४८५. Choose the correct source-based statement about contentment entry.

(A) Martial

(B) a flag or banner

(C) contentment

(D) a line of bees

४८६. For a UPSC-style reading of the text, what does the source say about section before Song of the Famine?

(A) Beli, Chameli, Bulkunj, Newar and Tekhari

(B) Translation of a letter written by Purmil Jha to Musammat Champabati

(C) a line of bees

(D) Nāg Songs

४८७. In the source, section before Vocabulary is best identified as which of the following?

(A) Dusadhs

(B) Harkh Nāth's Poems

(C) a woman's bodice

(D) a bedulī

४८८. Which of the following gives the correct fact for full title of the work?

(A) Nāg Songs

(B) the act of putting or placing

(C) sodar

(D) An Introduction to the Maithili Language of North Bihar

४८९. Which option is correctly associated with An original letter in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) his parrot

(B) prose letter section

(C) a bull

(D) up to

४९०. For a UPSC-style reading of the text, what does the source say about drown oneself phrase?

(A) they desisted from contemplation

(B) whole grain presented at religious ceremonies such as marriage

(C) to sink and fall, meaning to drown oneself

(D) continually

४९१. For a UPSC-style reading of the text, what does the source say about section after Poems of Vidyāpati Ṭhākur?

(A) contentment

(B) Harkh Nāth's Poems

(C) omniscient or know-all

(D) suddenly

४९२. In the source, item after Meetings is best identified as which of the following?

(A) Daunā Mālin

(B) oil and pots

(C) The Bridal Night

(D) every word in the reading book would be found in the vocabulary

४९३. For a UPSC-style reading of the text, what does the source say about kingdom Daunā Mālin threatens to leave?

(A) an evening candle or taper

(B) the various characters of the song

(C) a sound, words or song

(D) Morang

४९४. Which option is correctly associated with section after The Marsiā in Grierson's Maithili chrestomathy?

(A) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(B) a mongoose

(C) a scarlet or crimson bed

(D) Nāg Songs

४९५. Choose the correct source-based statement about Meetings.

(A) Vidyāpati translation group

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) his songs are difficult despite being among the first collected and reduced to order

(D) a beggar

४९६. For a UPSC-style reading of the text, what does the source say about section after Harkh Nāth's Poems?

(A) an oath

(B) written in prose and chanted rather than sung

(C) parade of an army or regiment

(D) Vocabulary

४९७. Which option is correctly associated with publication context in Grierson's Maithili chrestomathy?

(A) a raised mud platform with mounted clay figures

(B) Salhes is described as the first Chaukidar

(C) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(D) a cucumber only one cubit long has an offspring nine cubits long

४९८. Which option is correctly associated with shake entry in Grierson's Maithili chrestomathy?

(A) to shake or tremble

(B) written in prose and chanted rather than sung

(C) Lover's Quarrels

(D) popular narrative song section

४९९. The uploaded Grierson volume supports which association for Vocabulary?

(A) mourning/dirge section

(B) lexical explanations

(C) a letter filed in Grierson's court

(D) firm or immovable

५००. Which of the following gives the correct fact for divine figure appearing with the gods?

(A) an evening candle or taper

(B) Indra

(C) to tie, tie tightly or bind

(D) a raised mud platform with mounted clay figures

५०१. In the source, Poems of Vidyāpati Ṭhākur is best identified as which of the following?

(A) speech, word, tale or news

(B) Introduction, text, and translations

(C) a road

(D) famine-song section

५०२. For a UPSC-style reading of the text, what does the source say about Reunion?

(A) Vidyāpati translation group

(B) Miscellaneous

(C) to speak, say or tell

(D) bearing fruit or fruitful

५०३. Which of the following gives the correct fact for immature entry?

(A) smoke

(B) immature, unripe, raw, fresh or green

(C) a bedulī

(D) to tie, tie tightly or bind

५०४. For a UPSC-style reading of the text, what does the source say about speech-word-news entry?

(A) firm or immovable

(B) speech, word, tale or news

(C) two rupees and half the fruit

(D) a thorn or spine

५०५. Which option is correctly associated with what the clay figures represent in Grierson's Maithili chrestomathy?

(A) sodar

(B) The Commencement of Rādhā's love for Krishn

(C) a strumpet or harlot

(D) the various characters of the song

५०६. The uploaded Grierson volume supports which association for Grierson's stated hope for the vocabulary?

(A) Bhola Sahu

(B) every word in the reading book would be found in the vocabulary

(C) the thorn-apple

(D) past-tense transitive verbs often take inflections proper to neuter verbs

५०७. In the source, section before Poems of Vidyāpati Ṭhākur is best identified as which of the following?

(A) Song of the Famine

(B) it puts lightning to shame

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) seven palaces

५०८. In the source, Jadu Nath's epithet in Harkh Nāth's prayer is best identified as which of the following?

(A) an oath

(B) refuge of the three worlds

(C) a reading book and vocabulary for Maithili

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

५०९. Which option is correctly associated with person to whom the translated letter is addressed in Grierson's Maithili chrestomathy?

(A) Dusadhs

(B) Musammat Champabati

(C) famine-song section

(D) George A. Grierson, B.C.S.

५१०. In the source, abode entry is best identified as which of the following?

(A) Separation

(B) abode or residence

(C) Salhes

(D) flowers

५११. In the source, dream entry is best identified as which of the following?

(A) to snatch

(B) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(C) a dream

(D) soon

५१२. Which option is correctly associated with Poems of Vidyāpati Ṭhākur in Grierson's Maithili chrestomathy?

(A) Introduction, text, and translations

(B) popular narrative song section

(C) an old and poetical sign of the accusative

(D) charcoal or coal

५१३. For a UPSC-style reading of the text, what does the source say about deities invoked in the opening?

(A) the fifty-six crores of gods and Indra

(B) Salhes is described as the first Chaukidar

(C) affection or love

(D) the Kachahari

५१४. For a UPSC-style reading of the text, what does the source say about section before Poems of Vidyāpati Ṭhākur?

(A) a raised mud platform with mounted clay figures

(B) Song of the Famine

(C) property that had been spoiled but would be recovered

(D) mourning/dirge section

५१५. In the source, editorial handling of the first letter is best identified as which of the following?

(A) close to or near

(B) the main meal of the day or dinner

(C) affliction

(D) names of persons and places were changed and punctuation was added

५१६. Choose the correct source-based statement about An original letter. [Section function focus 3]

(A) prose letter section

(B) to sink and fall, meaning to drown oneself

(C) to stop, prevent or hinder

(D) poetic licence admitted many Hindi and Braj forms and words

५१७. Which of the following gives the correct fact for relative to whom compliments are sent?

(A) to shake or tremble

(B) sāchī betel, medinī and gāj̃ā

(C) contentment

(D) the father-in-law

५१८. For a UPSC-style reading of the text, what does the source say about near entry?

(A) a letter of the alphabet

(B) whole grain presented at religious ceremonies such as marriage

(C) An Introduction to the Maithili Language of North Bihar

(D) close to or near

५१९. Which of the following gives the correct fact for section before Song of King Salhes?

(A) parade of an army or regiment

(B) An original letter

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) they became motionless

५२०. For a UPSC-style reading of the text, what does the source say about masālā in the note to the letter?

(A) to shake or tremble

(B) his songs are difficult despite being among the first collected and reduced to order

(C) usually means spices, though contextually rendered as Kabuli fruits

(D) Lakshmi Debi’s little child

५२१. For a UPSC-style reading of the text, what does the source say about Grierson's judgement on Vidyāpati's language?

(A) smoke

(B) his parrot

(C) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(D) the act of putting or placing

५२२. Which of the following gives the correct fact for twenty-seven entry?

(A) to run or hasten

(B) a sound, words or song

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) An Introduction to the Maithili Language of North Bihar

५२३. For a UPSC-style reading of the text, what does the source say about step-mother entry?

(A) a step-mother

(B) verbatim et literatim

(C) to secure that every word in the reading book was represented

(D) seven palaces

५२४. In the source, veil or woman's body-cloth entry is best identified as which of the following?

(A) a veil or a woman's body-cloth

(B) a peg or spike

(C) prose letter section

(D) the book of fate written in the birth-chamber

५२५. Which option is correctly associated with old accusative sign entry in Grierson's Maithili chrestomathy?

(A) Vocabulary

(B) An original letter

(C) an old and poetical sign of the accusative

(D) Excuses

५२६. Which of the following gives the correct fact for veil or woman's body-cloth entry?

(A) a veil or a woman's body-cloth

(B) parade of an army or regiment

(C) refuge of the three worlds

(D) flame, blaze or burning

५२७. Which option is correctly associated with object built for Salhes in Grierson's Maithili chrestomathy?

(A) the thorn-apple

(B) a bridal chamber of fresh bamboos

(C) one who has obtained all his desires

(D) The Commencement of Rādhā's love for Krishn

५२८. Choose the correct source-based statement about sapper entry.

(A) to keep an eye on her and see that she gets everything necessary

(B) Sapper, marked as English

(C) usually means spices, though contextually rendered as Kabuli fruits

(D) the song was printed word for word as taken down from the mouth of a Dom

५२९. In the source, gifts named in Krishn birth congratulations is best identified as which of the following?

(A) the Kachahari

(B) Vocabulary

(C) horses, elephants, chariots, gold, rubies, jewels and pearls

(D) affection or love

५३०. Which option is correctly associated with Grierson's judgement on Fatu Lāl in the Song of the Famine in Grierson's Maithili chrestomathy?

(A) whole grain presented at religious ceremonies such as marriage

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) The Marsiā

(D) all or every one

५३१. Choose the correct source-based statement about object built for Salhes.

(A) a bull

(B) O fair one, will he come?

(C) a bridal chamber of fresh bamboos

(D) to run or hasten

५३२. Which of the following gives the correct fact for section after Harkh Nāth's Poems?

(A) it usually means spices but is translated in context as Kabuli fruits

(B) flame, blaze or burning

(C) Daunā Mālin

(D) Vocabulary

५३३. The uploaded Grierson volume supports which association for main nature of Part II?

(A) popular narrative song section

(B) earth or ground

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) a reading book and vocabulary for Maithili

५३४. In the source, recurring Harkh Nāth refrain is best identified as which of the following?

(A) to stop, prevent or hinder

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) the various characters of the song

(D) the Kachahari

५३५. In the source, army-parade entry is best identified as which of the following?

(A) Song of King Salhes

(B) parade of an army or regiment

(C) Harkh Nāth's Poems

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

५३६. For a UPSC-style reading of the text, what does the source say about paddy entry?

(A) the twenty-eighth consonant

(B) to snatch

(C) unhusked rice or paddy

(D) Rādhā's Beauty

५३७. The uploaded Grierson volume supports which association for section before Song of the Famine?

(A) soon

(B) Nāg Songs

(C) the main meal of the day or dinner

(D) sodar

५३८. For a UPSC-style reading of the text, what does the source say about cucumber proverb entry?

(A) a cucumber only one cubit long has an offspring nine cubits long

(B) paddy

(C) Vocabulary

(D) property that had been spoiled but would be recovered

५३९. For a UPSC-style reading of the text, what does the source say about Nāg Songs? [Section function focus 4]

(A) a bedulī

(B) a reading book and vocabulary for Maithili

(C) a good or virtuous man

(D) snake-song section

५४०. Which of the following gives the correct fact for river entry?

(A) property that had been spoiled but would be recovered

(B) the prose was much the purest and followed the rules laid down in the grammar

(C) a river, stream, line, piece, block or portion

(D) bearing fruit or fruitful

५४१. The uploaded Grierson volume supports which association for literal explanation in the letter for necessities?

(A) a flag or banner

(B) to hold, grasp, catch, keep, put or place

(C) Calcutta

(D) oil and pots

५४२. For a UPSC-style reading of the text, what does the source say about tie entry?

(A) adamantine arrows

(B) one who has obtained all his desires

(C) to tie, tie tightly or bind

(D) it contains nearly all the Maithili literature he had been able to collect

५४३. For a UPSC-style reading of the text, what does the source say about oath entry?

(A) an oath

(B) a bull

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) 1882

५४४. Which option is correctly associated with everywhere expression in Grierson's Maithili chrestomathy?

(A) everywhere

(B) to secure that every word in the reading book was represented

(C) the various characters of the song

(D) Vidyāpati poetry section

५४५. Which of the following gives the correct fact for āchhat-like whole grain entry?

(A) 1882

(B) whole grain presented at religious ceremonies such as marriage

(C) Gobind Babu

(D) Daunā Mālin

५४६. The uploaded Grierson volume supports which association for source status of the Song of King Salhes?

(A) affection or love

(B) soon

(C) the song was printed word for word as taken down from the mouth of a Dom

(D) warm

५४७. Which of the following gives the correct fact for shoulder entry?

(A) the twenty-seventh consonant in one Vidyāpati reference

(B) snake-song section

(C) usually means spices, though contextually rendered as Kabuli fruits

(D) the shoulder

५४८. Choose the correct source-based statement about image used for curls around Rādhā's face.

(A) the mucus of the eye

(B) mourning/dirge section

(C) Reunion

(D) clouds around the moon

५४९. For a UPSC-style reading of the text, what does the source say about recurring Harkh Nāth refrain?

(A) close to or near

(B) Text and translation

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) charcoal or coal

५५०. Choose the correct source-based statement about hold-grasp entry.

(A) one who has obtained all his desires

(B) to hold, grasp, catch, keep, put or place

(C) the song was printed word for word as taken down from the mouth of a Dom

(D) the shoulder

५५१. Which option is correctly associated with gold entry in Grierson's Maithili chrestomathy?

(A) gold

(B) they are used in the procedure for making an irrevocable gift

(C) contentment

(D) a yawn or to yawn

५५२. Which of the following gives the correct fact for item after Separation?

(A) to bless King Lakshmisvar Sih with wealth and subjects

(B) Excuses

(C) Vidyāpati poetry section

(D) Reunion

५५३. For a UPSC-style reading of the text, what does the source say about source status of the Song of King Salhes?

(A) a dream

(B) to speak, say or tell

(C) Indra

(D) the song was printed word for word as taken down from the mouth of a Dom

५५४. Which of the following gives the correct fact for section after Song of King Salhes?

(A) a woman's bodice

(B) to secure that every word in the reading book was represented

(C) the fifty-six crores of gods and Indra

(D) The Marsiā

५५५. The uploaded Grierson volume supports which association for section before Harkh Nāth's Poems?

(A) his parrot

(B) abode or residence

(C) to secure that every word in the reading book was represented

(D) Poems of Vidyāpati Ṭhākur

५५६. In the source, Harkh Nāth's Poems is best identified as which of the following?

(A) Text and translation

(B) a line of bees

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) Indra

५५७. Choose the correct source-based statement about eighteen in Vidyāpati LIX, 3.

(A) the eighteenth consonant

(B) Martial

(C) earnest desire or passion

(D) sāchī betel, medinī and gāj̃ā

५५८. Which option is correctly associated with section before Vocabulary in Grierson's Maithili chrestomathy?

(A) Purmil Jha

(B) very virtuous

(C) Song of King Salhes

(D) Harkh Nāth's Poems

५५९. In the source, speak-say-tell entry is best identified as which of the following?

(A) to speak, say or tell

(B) to bless King Lakshmisvar Sih with wealth and subjects

(C) everywhere

(D) suspicion or doubt

५६०. In the source, woman's bodice entry is best identified as which of the following?

(A) the shoulder

(B) every word in the reading book would be found in the vocabulary

(C) a woman's bodice

(D) soon

५६१. Which option is correctly associated with run entry in Grierson's Maithili chrestomathy?

(A) the thorn-apple

(B) a dream

(C) Translation of a letter written by Purmil Jha to Musammat Champabati

(D) to run or hasten

५६२. Choose the correct source-based statement about section before Nāg Songs.

(A) Daunā Mālin

(B) The Marsiā

(C) the twenty-eighth consonant

(D) affliction

५६३. Which of the following gives the correct fact for continually entry?

(A) continually

(B) it usually means spices but is translated in context as Kabuli fruits

(C) Separation

(D) an offering of sweet oil

५६४. For a UPSC-style reading of the text, what does the source say about item after Lover's Quarrels?

(A) Separation

(B) Song of the Famine

(C) horses, elephants, chariots, gold, rubies, jewels and pearls

(D) oil and pots

५६५. In the source, hold-grasp entry is best identified as which of the following?

(A) Reunion

(B) the fifty-six crores of gods and Indra

(C) The Marsiā

(D) to hold, grasp, catch, keep, put or place

५६६. In the source, continually entry is best identified as which of the following?

(A) Part II: Chrestomathy & Vocabulary

(B) a sound, words or song

(C) continually

(D) to shake or tremble

५६७. Choose the correct source-based statement about Grierson's judgement on Fatu Lāl in the Song of the Famine.

(A) to hold, grasp, catch, keep, put or place

(B) an offering of sweet oil

(C) Vocabulary

(D) he is called the worst sinner with respect to Hindi and Braj forms

५६८. Choose the correct source-based statement about Excuses.

(A) Vidyāpati translation group

(B) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(C) it was described as most popular throughout the district among low-caste people

(D) to keep an eye on her and see that she gets everything necessary

५६९. The uploaded Grierson volume supports which association for Vocabulary? [Section function focus 6]

(A) the father-in-law

(B) earnest desire or passion

(C) very virtuous

(D) dictionary section

५७०. Which option is correctly associated with person from whose mouth news had been heard in Grierson's Maithili chrestomathy?

(A) a letter filed in Grierson's court

(B) oil and pots

(C) Lachhuman

(D) a yawn or to yawn

५७१. Which of the following gives the correct fact for bull entry?

(A) The Marsiā

(B) a bull

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) Translation of a letter written by Purmil Jha to Musammat Champabati

५७२. In the source, yawn entry is best identified as which of the following?

(A) a yawn or to yawn

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) charcoal or coal

(D) a sound, words or song

५७३. In the source, earth-ground entry is best identified as which of the following?

(A) an offering of sweet oil

(B) a mongoose

(C) prose letter section

(D) earth or ground

५७४. For a UPSC-style reading of the text, what does the source say about image used for Rādhā's brightness?

(A) it puts lightning to shame

(B) affliction

(C) the various characters of the song

(D) news, tidings or a message

५७५. Choose the correct source-based statement about everywhere expression.

(A) everywhere

(B) famine-song section

(C) property that had been spoiled but would be recovered

(D) 1882

५७६. For a UPSC-style reading of the text, what does the source say about every-day expression?

(A) abode or residence

(B) suddenly

(C) a woman's bodice

(D) every day

৭৭৭. In the source, road entry is best identified as which of the following?

(A) a good or virtuous man

(B) a woman’s bodice

(C) a road

(D) Lakshmi Debi’s little child

৭৭৮. The uploaded Grierson volume supports which association for item after Meetings?

(A) The Bridal Night

(B) sodar

(C) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(D) bearing fruit or fruitful

৭৭৯. For a UPSC-style reading of the text, what does the source say about source of the first prose piece?

(A) the mucus of the eye

(B) a letter filed in Grierson’s court

(C) every day

(D) prose letter section

৭৮০. For a UPSC-style reading of the text, what does the source say about contentment entry?

(A) they desisted from contemplation

(B) contentment

(C) a daughter

(D) An original letter

৭৮১. Which option is correctly associated with king praised in Harkh Nāth’s poems in Grierson’s Maithili chrestomathy?

(A) an old and poetical sign of the accusative

(B) King Lakshmisvar Sih

(C) a step-mother

(D) a veil or a woman’s body-cloth

৭৮২. In the source, kingdom Daunā Mālin threatens to leave is best identified as which of the following?

(A) they became motionless

(B) Morang

(C) Daunā Mālin

(D) Martial

৭৮৩. Choose the correct source-based statement about thorn-apple entry.

(A) six rupees and some Kabuli fruits

(B) soon

(C) Vocabulary

(D) the thorn-apple

৭৮৪. Choose the correct source-based statement about letter-of-the-alphabet entry.

(A) a letter of the alphabet

(B) firm or immovable

(C) continually

(D) snake-song section

৭৫৭. The uploaded Grierson volume supports which association for item after Separation?

(A) they are used in the procedure for making an irrevocable gift

(B) contentment

(C) Reunion

(D) a letter filed in Grierson's court

৭৫৮. For a UPSC-style reading of the text, what does the source say about charcoal entry?

(A) charcoal or coal

(B) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(C) Meetings

(D) Morang

৭৫৯. Choose the correct source-based statement about phrase describing the copying of the letter.

(A) the mucus of the eye

(B) Rādhā's Beauty

(C) verbatim et literatim

(D) the Kamlā

৭৬০. For a UPSC-style reading of the text, what does the source say about twenty-eight in Vidyāpati LIX, 2?

(A) written in prose and chanted rather than sung

(B) the various characters of the song

(C) The Marsiā

(D) the twenty-eighth consonant

৭৬১. For a UPSC-style reading of the text, what does the source say about Poems of Vidyāpati Ṭhākur?

(A) Musammat Champabati

(B) Introduction, text, and translations

(C) abode or residence

(D) a daughter

৭৬২. Which option is correctly associated with section after Nāg Songs in Grierson's Maithili chrestomathy?

(A) an offering of sweet oil

(B) a step-mother

(C) Purmil Jha

(D) Song of the Famine

৭৬৩. Which of the following gives the correct fact for ritual item floated on the Kamlā?

(A) a strumpet or harlot

(B) Martial

(C) a yawn or to yawn

(D) an offering of sweet oil

৭৬৪. Choose the correct source-based statement about contents of the box.

(A) Vidyāpati translation group

(B) six rupees and some Kabuli fruits

(C) smoke

(D) J. W. Thomas, Baptist Mission Press

५९३. For a UPSC-style reading of the text, what does the source say about virtue entry?

(A) parade of an army or regiment

(B) mourning/dirge section

(C) virtue, justice or chastity

(D) Part II: Chrestomathy & Vocabulary

५९४. Choose the correct source-based statement about gold entry.

(A) gold

(B) Vocabulary

(C) the thorn-apple

(D) virtue, justice or chastity

५९५. Choose the correct source-based statement about up-to entry.

(A) to stop, prevent or hinder

(B) Vidyāpati translation group

(C) up to

(D) to keep an eye on her and see that she gets everything necessary

५९६. Which of the following gives the correct fact for contents promised on the title page?

(A) it was described as most popular throughout the district among low-caste people

(B) Lachhuman

(C) the fifty-six crores of gods and Indra

(D) a grammar, chrestomathy and vocabulary

५९७. Which option is correctly associated with footnote meaning of bedulī in Grierson's Maithili chrestomathy?

(A) charcoal or coal

(B) the father-in-law

(C) a spot of silver leaf worn by women on the forehead

(D) he-goats are sacrificed to Debi, who is therefore considered their enemy

५९८. In the source, palace entry is best identified as which of the following?

(A) a large house or palace

(B) it contains nearly all the Maithili literature he had been able to collect

(C) 1882

(D) Vidyāpati poetry section

५९९. Which option is correctly associated with full title of the work in Grierson's Maithili chrestomathy?

(A) Musammat Champabati

(B) verbatim et literatim

(C) An Introduction to the Maithili Language of North Bihar

(D) a holy work

६००. The uploaded Grierson volume supports which association for Rādhā's Beauty?

(A) the main meal of the day or dinner

(B) Vidyāpati translation group

(C) immature, unripe, raw, fresh or green

(D) Vocabulary

६०१. For a UPSC-style reading of the text, what does the source say about item after The Bridal Night?

(A) to tie, tie tightly or bind

(B) a spot of silver leaf worn by women on the forehead

(C) Excuses

(D) under the village pipal tree

६०२. In the source, sixth-night motif in the opening is best identified as which of the following?

(A) King Lakshmisvar Sih

(B) the book of fate written in the birth-chamber

(C) Martial

(D) an evening candle or taper

६०३. Choose the correct source-based statement about comparison for Rādhā's nose and lower lip.

(A) Lachhuman

(B) The Bridal Night

(C) a parrot desiring a red bimba fruit

(D) to speak, say or tell

६०४. The uploaded Grierson volume supports which association for child mentioned in the letter?

(A) to dream or dream about

(B) Lakshmi Debi's little child

(C) popular narrative song section

(D) gold

६०५. Which option is correctly associated with contentment entry in Grierson's Maithili chrestomathy?

(A) contentment

(B) an oath

(C) An Introduction to the Maithili Language of North Bihar

(D) written in prose and chanted rather than sung

६०६. Which of the following gives the correct fact for The Marsiā? [Section function focus 5]

(A) very virtuous

(B) mourning/dirge section

(C) bearing fruit or fruitful

(D) a large house or palace

६०७. Which of the following gives the correct fact for palace entry?

(A) a daughter

(B) a large house or palace

(C) a beggar

(D) Lachhuman

६०८. In the source, Meetings is best identified as which of the following?

(A) omniscient or know-all

(B) Vidyāpati translation group

(C) the various characters of the song

(D) Miscellaneous

६०९. For a UPSC-style reading of the text, what does the source say about section before Vocabulary?

(A) Miscellaneous

(B) Indra

(C) a letter filed in Grierson’s court

(D) Harkh Nāth’s Poems

६१०. In the source, shake entry is best identified as which of the following?

(A) oil and pots

(B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(C) a miser

(D) to shake or tremble

६११. Choose the correct source-based statement about full title of the work.

(A) a woman’s bodice

(B) An Introduction to the Maithili Language of North Bihar

(C) a mountain

(D) to stop, prevent or hinder

६१२. In the source, section after An original letter is best identified as which of the following?

(A) Song of King Salhes

(B) dancers, warriors and astrologers

(C) Translation of a letter written by Purmil Jha to Musammat Champabati

(D) a beggar

६१३. The uploaded Grierson volume supports which association for Song of King Salhes? [Section function focus 6]

(A) popular narrative song section

(B) a mountain

(C) Gobind Babu

(D) a woman’s bodice

६१४. Choose the correct source-based statement about An original letter.

(A) O fair one, will he come?

(B) Text and translation

(C) the fifty-six crores of gods and Indra

(D) whole grain presented at religious ceremonies such as marriage

६१५. Which option is correctly associated with messenger-object sent by Salhes in Grierson’s Maithili chrestomathy?

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) his parrot

(C) flowers

(D) standing at the doorway with clasped hands and praying

६१६. In the source, mucus-of-eye entry is best identified as which of the following?

(A) Martial

(B) usually means spices, though contextually rendered as Kabuli fruits

(C) the mucus of the eye

(D) Reunion

६१७. In the source, contentment entry is best identified as which of the following?

(A) contentment

(B) Vidyāpati translation group

(C) a beggar

(D) flame, blaze or burning

६१८. For a UPSC-style reading of the text, what does the source say about speak-say-tell entry?

(A) smoke

(B) Salhes is described as the first Chaukidar

(C) Morang

(D) to speak, say or tell

६१९. Which option is correctly associated with suspicion entry in Grierson's Maithili chrestomathy?

(A) suspicion or doubt

(B) a letter of the alphabet

(C) a woman's bodice

(D) Vidyāpati translation group

६२०. Which option is correctly associated with reason for placing Vidyāpati near the end in Grierson's Maithili chrestomathy?

(A) it was described as most popular throughout the district among low-caste people

(B) his songs are difficult despite being among the first collected and reduced to order

(C) Vidyāpati poetry section

(D) an evening candle or taper

६२१. Which of the following gives the correct fact for object built for Salhes?

(A) Meetings

(B) close to or near

(C) everywhere

(D) a bridal chamber of fresh bamboos

६२२. In the source, firm entry is best identified as which of the following?

(A) firm or immovable

(B) Krishn

(C) a step-mother

(D) a good or virtuous man

६२३. In the source, Nāg Songs is best identified as which of the following?

(A) a bridal chamber of fresh bamboos

(B) every word in the reading book would be found in the vocabulary

(C) Text and translation

(D) suddenly

६२४. Which of the following gives the correct fact for Meetings?

(A) a dream

(B) Harkh Nāth poetry section

(C) Song of King Salhes

(D) Vidyāpati translation group

६२५. In the source, messenger-object sent by Salhes is best identified as which of the following?

(A) Martial

(B) his parrot

(C) the eighteenth consonant

(D) Harkh Nāth poetry section

६२६. Which option is correctly associated with publisher in Grierson's Maithili chrestomathy?

(A) a spot of silver leaf worn by women on the forehead

(B) to stop, prevent or hinder

(C) a line of bees

(D) the Asiatic Society, 57 Park Street

६२७. For a UPSC-style reading of the text, what does the source say about contents promised on the title page?

(A) two rupees and half the fruit

(B) a grammar, chrestomathy and vocabulary

(C) very virtuous

(D) affliction

६२८. For a UPSC-style reading of the text, what does the source say about section after Song of King Salhes?

(A) gold

(B) sāchī betel, medinī and gājā

(C) virtue, justice or chastity

(D) The Marsiā

६२९. Which option is correctly associated with items prepared with betel in Grierson's Maithili chrestomathy?

(A) George A. Grierson, B.C.S.

(B) the shoulder

(C) all or every one

(D) sāchī betel, medinī and gājā

६३०. The uploaded Grierson volume supports which association for physical form of Salhes asthāns?

(A) Song of the Famine

(B) a river, stream, line, piece, block or portion

(C) continually

(D) a raised mud platform with mounted clay figures

६३१. Which option is correctly associated with every-day expression in Grierson's Maithili chrestomathy?

(A) a raised mud platform with mounted clay figures

(B) every day

(C) Sapper, marked as English

(D) a parrot desiring a red bimba fruit

६३२. Which option is correctly associated with image for the line of hair toward the navel in Grierson's Maithili chrestomathy?

(A) smoke

(B) a bedulī

(C) a line of bees

(D) Nāg Songs

६३३. Which option is correctly associated with section after An original letter in Grierson's Maithili chrestomathy?

(A) Song of King Salhes

(B) An original letter

(C) Rādhā's Beauty

(D) an evening candle or taper

६३४. In the source, good-man entry is best identified as which of the following?

(A) his songs are difficult despite being among the first collected and reduced to order

(B) speech, word, tale or news

(C) a good or virtuous man

(D) the father-in-law

६३५. Which option is correctly associated with army-parade entry in Grierson's Maithili chrestomathy?

(A) a spot of silver leaf worn by women on the forehead

(B) parade of an army or regiment

(C) the act of putting or placing

(D) the prose was much the purest and followed the rules laid down in the grammar

६३६. Choose the correct source-based statement about immature entry.

(A) Meetings

(B) immature, unripe, raw, fresh or green

(C) Purmil Jha

(D) flowers

६३७. For a UPSC-style reading of the text, what does the source say about Daunā Mālin's first action?

(A) King Lakshmisvar Sih

(B) standing at the doorway with clasped hands and praying

(C) warm

(D) a letter of the alphabet

६३८. Which of the following gives the correct fact for Harkh Nāth's Poems?

(A) Text and translation

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) Gobind Babu

(D) a line of bees

६३९. Which option is correctly associated with road entry in Grierson's Maithili chrestomathy?

(A) Introduction, text, and translations

(B) property that had been spoiled but would be recovered

(C) the book of fate written in the birth-chamber

(D) a road

६४०. In the source, footnote meaning of bedulī is best identified as which of the following?

(A) a bedulī

(B) a spot of silver leaf worn by women on the forehead

(C) all or every one

(D) refuge of the three worlds

६४१. For a UPSC-style reading of the text, what does the source say about year?

(A) standing at the doorway with clasped hands and praying

(B) An original letter

(C) J. W. Thomas, Baptist Mission Press

(D) 1882

६४२. Choose the correct source-based statement about stop-prevent entry.

(A) a peg or spike

(B) to stop, prevent or hinder

(C) flame, blaze or burning

(D) oil and pots

६४३. For a UPSC-style reading of the text, what does the source say about everywhere expression?

(A) everywhere

(B) the fifty-six crores of gods and Indra

(C) Lakshmi Debi's little child

(D) to speak, say or tell

६४४. Which option is correctly associated with drown oneself phrase in Grierson's Maithili chrestomathy?

(A) Lachhuman

(B) to sink and fall, meaning to drown oneself

(C) a creeper with which to bind him

(D) The Commencement of Rādhā's love for Krishn

६४५. Choose the correct source-based statement about drown oneself phrase.

(A) a mongoose

(B) Separation

(C) to sink and fall, meaning to drown oneself

(D) Dusadhs

६४६. For a UPSC-style reading of the text, what does the source say about grammatical observation on the Song of King Salhes?

(A) beauty

(B) Purmil Jha

(C) he is called the worst sinner with respect to Hindi and Braj forms

(D) past-tense transitive verbs often take inflections proper to neuter verbs

६४७. In the source, charcoal entry is best identified as which of the following?

(A) to hold, grasp, catch, keep, put or place

(B) Krishn

(C) up to

(D) charcoal or coal

६४८. Which of the following gives the correct fact for community said to worship Salhes?

(A) Dusadhs

(B) his songs are difficult despite being among the first collected and reduced to order

(C) virtue, justice or chastity

(D) property that had been spoiled but would be recovered

६४९. Which option is correctly associated with Harkh Nāth's prayer to Hari in Grierson's Maithili chrestomathy?

(A) a flag or banner

(B) a holy work

(C) to shake or tremble

(D) to bless King Lakshmisvar Sih with wealth and subjects

६५०. Which of the following gives the correct fact for drown oneself phrase?

(A) to sink and fall, meaning to drown oneself

(B) past-tense transitive verbs often take inflections proper to neuter verbs

(C) a sound, words or song

(D) contentment

६५१. Which of the following gives the correct fact for section before The Marsiā?

(A) the act of staying

(B) Indra

(C) Song of King Salhes

(D) a step-mother

६५२. Which option is correctly associated with literal explanation in the letter for necessities in Grierson's Maithili chrestomathy?

(A) oil and pots

(B) to run or hasten

(C) to shake or tremble

(D) mourning/dirge section

६५३. Choose the correct source-based statement about beauty entry.

(A) usually means spices, though contextually rendered as Kabuli fruits

(B) a beggar

(C) Song of King Salhes

(D) beauty

६५४. Which option is correctly associated with item after The Bridal Night in Grierson's Maithili chrestomathy?

(A) a letter of the alphabet

(B) everywhere

(C) love

(D) Excuses

६५५. Which of the following gives the correct fact for physical form of Salhes asthāns?

(A) a raised mud platform with mounted clay figures

(B) they are used in the procedure for making an irrevocable gift

(C) Krishn

(D) smoke

६५६. Which of the following gives the correct fact for smoke entry?

(A) Salhes is described as the first Chaukidar

(B) smoke

(C) to dream or dream about

(D) suspicion or doubt

६५७. Which of the following gives the correct fact for suddenly entry?

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) the shoulder

(C) a line of bees

(D) suddenly

६५८. In the source, section before Song of the Famine is best identified as which of the following?

(A) Nāg Songs

(B) a scarlet or crimson bed

(C) An Introduction to the Maithili Language of North Bihar

(D) Gobind Babu

६५९. For a UPSC-style reading of the text, what does the source say about part represented by the uploaded PDF?

(A) Rādhā's Beauty

(B) Part II: Chrestomathy & Vocabulary

(C) the midwife

(D) it contains nearly all the Maithili literature he had been able to collect

६६०. Which option is correctly associated with earnest-desire entry in Grierson's Maithili chrestomathy?

(A) they became motionless

(B) earnest desire or passion

(C) it usually means spices but is translated in context as Kabuli fruits

(D) property that had been spoiled but would be recovered

६६१. In the source, drown oneself phrase is best identified as which of the following?

(A) parade of an army or regiment

(B) the mucus of the eye

(C) earnest desire or passion

(D) to sink and fall, meaning to drown oneself

६६२. Which of the following gives the correct fact for contentment entry?

(A) Part II: Chrestomathy & Vocabulary

(B) unhusked rice or paddy

(C) a bedulī

(D) contentment

६६३. The uploaded Grierson volume supports which association for section after Nāg Songs?

(A) Song of the Famine

(B) seven palaces

(C) all or every one

(D) to hold, grasp, catch, keep, put or place

६६४. Choose the correct source-based statement about divine figure appearing with the gods.

(A) standing at the doorway with clasped hands and praying

(B) a spot of silver leaf worn by women on the forehead

(C) Indra

(D) Nāg Songs

६६५. The uploaded Grierson volume supports which association for An original letter?

(A) his parrot

(B) Lachhuman

(C) virtue, justice or chastity

(D) Text and translation

६६६. The uploaded Grierson volume supports which association for opening figure in the translation?

(A) Miscellaneous

(B) Daunā Mālin

(C) firm or immovable

(D) accomplishment

६६७. Which of the following gives the correct fact for Reunion?

(A) paddy

(B) his parrot

(C) Vidyāpati translation group

(D) a road

६६८. Which option is correctly associated with good-man entry in Grierson's Maithili chrestomathy?

(A) Krishn

(B) beauty

(C) to tie, tie tightly or bind

(D) a good or virtuous man

६६९. In the source, Song of the Famine is best identified as which of the following? [Section function focus 2]

(A) dancers, warriors and astrologers

(B) famine-song section

(C) oil and pots

(D) Daunā Mālin

६७०. Choose the correct source-based statement about editorial handling of the first letter.

(A) King Lakshmisvar Sih

(B) to stop, prevent or hinder

(C) names of persons and places were changed and punctuation was added

(D) seven palaces

६७१. In the source, section after Song of King Salhes is best identified as which of the following?

(A) The Marsiā

(B) the father-in-law

(C) a good or virtuous man

(D) to sink and fall, meaning to drown oneself

६७२. In the source, holy-work entry is best identified as which of the following?

(A) a holy work

(B) dancers, warriors and astrologers

(C) mourning/dirge section

(D) they are used in the procedure for making an irrevocable gift

६७३. For a UPSC-style reading of the text, what does the source say about object built for Salhes?

(A) beauty

(B) a bridal chamber of fresh bamboos

(C) a miser

(D) Poems of Vidyāpati Ṭhākur

६७४. In the source, author is best identified as which of the following?

(A) refuge of the three worlds

(B) George A. Grierson, B.C.S.

(C) all or every one

(D) continually

६७५. Which option is correctly associated with physical form of Salhes asthāns in Grierson's Maithili chrestomathy?

(A) a raised mud platform with mounted clay figures

(B) Gobind Babu

(C) a yawn or to yawn

(D) names of persons and places were changed and punctuation was added

६७६. In the source, miser entry is best identified as which of the following?

(A) a miser

(B) The Bridal Night

(C) a road

(D) one who has obtained all his desires

६७७. Choose the correct source-based statement about holy-work entry.

(A) a cucumber only one cubit long has an offspring nine cubits long

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) very virtuous

(D) a holy work

६७८. Choose the correct source-based statement about all-desires entry.

(A) whole grain presented at religious ceremonies such as marriage

(B) snake-song section

(C) Lover's Quarrels

(D) one who has obtained all his desires

६७९. For a UPSC-style reading of the text, what does the source say about metaphor for Rādhā's arms in Krishn's plea?

(A) flame, blaze or burning

(B) Introduction, text, and translations

(C) an oath

(D) a creeper with which to bind him

६८०. Which option is correctly associated with eighteen in Vidyāpati LIX, 3 in Grierson's Maithili chrestomathy?

(A) all or every one

(B) beauty

(C) the eighteenth consonant

(D) a raised mud platform with mounted clay figures

६८१. Which option is correctly associated with special precaution in compiling the vocabulary in Grierson's Maithili chrestomathy?

(A) every word in the reading book would be found in the vocabulary

(B) a sound, words or song

(C) firm or immovable

(D) to secure that every word in the reading book was represented

६८२. Which option is correctly associated with footnote on til and kus in Grierson's Maithili chrestomathy?

(A) news, tidings or a message

(B) they are used in the procedure for making an irrevocable gift

(C) J. W. Thomas, Baptist Mission Press

(D) O fair one, will he come?

६८३. For a UPSC-style reading of the text, what does the source say about comparison for Rādhā's nose and lower lip?

(A) Sapper, marked as English

(B) a flag or banner

(C) the Kamlā

(D) a parrot desiring a red bimba fruit

६८४. Choose the correct source-based statement about special precaution in compiling the vocabulary.

(A) up to

(B) to secure that every word in the reading book was represented

(C) a river, stream, line, piece, block or portion

(D) flame, blaze or burning

६८५. In the source, object built for Salhes is best identified as which of the following?

(A) The Commencement of Rādhā's love for Krishn

(B) the fifty-six crores of gods and Indra

(C) 1882

(D) a bridal chamber of fresh bamboos

६८६. For a UPSC-style reading of the text, what does the source say about road entry?

(A) dictionary section

(B) Morang

(C) a road

(D) the armpit

६८७. Choose the correct source-based statement about fruitful entry.

(A) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(B) Morang

(C) speech, word, tale or news

(D) bearing fruit or fruitful

६८८. Which of the following gives the correct fact for metaphor for Rādhā's eyes?

(A) flowers

(B) sodar

(C) Song of the Famine

(D) adamantine arrows

६८९. For a UPSC-style reading of the text, what does the source say about literal explanation in the letter for necessities?

(A) Introduction, text, and translations

(B) Lover’s Quarrels

(C) a reading book and vocabulary for Maithili

(D) oil and pots

६९०. Choose the correct source-based statement about bed prepared for Salhes.

(A) a road

(B) earnest desire or passion

(C) a scarlet or crimson bed

(D) Text and translation

६९१. Which of the following gives the correct fact for virtuous entry?

(A) to dream or dream about

(B) Text and translation

(C) very virtuous

(D) virtue, justice or chastity

६९२. For a UPSC-style reading of the text, what does the source say about continually entry?

(A) a bull

(B) continually

(C) a letter of the alphabet

(D) earnest desire or passion

६९३. In the source, refrain of the opening portion is best identified as which of the following?

(A) flowers

(B) O fair one, will he come?

(C) Song of the Famine

(D) one who has obtained all his desires

६९४. Choose the correct source-based statement about masālā in the note to the letter.

(A) usually means spices, though contextually rendered as Kabuli fruits

(B) Musammat Champabati

(C) Vidyāpati poetry section

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

६९५. In the source, private gift to Lakshmi Dai is best identified as which of the following?

(A) paddy

(B) George A. Grierson, B.C.S.

(C) two rupees and half the fruit

(D) the act of putting or placing

६९६. Which of the following gives the correct fact for shake entry?

(A) to shake or tremble

(B) a strumpet or harlot

(C) adamantine arrows

(D) Gobind Babu

৬৯৭. In the source, main nature of Part II is best identified as which of the following?

(A) a daughter

(B) the Asiatic Society, 57 Park Street

(C) a reading book and vocabulary for Maithili

(D) prose letter section

৬৯৮. Choose the correct source-based statement about deities invoked in the opening.

(A) under the village pipal tree

(B) the main meal of the day or dinner

(C) to speak, say or tell

(D) the fifty-six crores of gods and Indra

৬৯৯. Which option is correctly associated with part represented by the uploaded PDF in Grierson's Maithili chrestomathy?

(A) to snatch

(B) the armpit

(C) Part II: Chrestomathy & Vocabulary

(D) Harkh Nāth's Poems

৭০০. For a UPSC-style reading of the text, what does the source say about item after Rādhā's Beauty?

(A) flowers

(B) mourning/dirge section

(C) snake-song section

(D) Meetings

৭০১. Which option is correctly associated with bull entry in Grierson's Maithili chrestomathy?

(A) to dream or dream about

(B) a bull

(C) they desisted from contemplation

(D) to speak, say or tell

৭০২. Which of the following gives the correct fact for place of printing?

(A) Calcutta

(B) a bull

(C) soon

(D) earnest desire or passion

৭০৩. Choose the correct source-based statement about what the gods rained in joy.

(A) soon

(B) Miscellaneous

(C) a line of bees

(D) flowers

৭০৪. For a UPSC-style reading of the text, what does the source say about stop-prevent entry?

(A) Song of the Famine

(B) Lakshmi Debi's little child

(C) immature, unripe, raw, fresh or green

(D) to stop, prevent or hinder

৬০৫. Choose the correct source-based statement about Grierson's judgement on Vidyāpati's language.

(A) immature, unripe, raw, fresh or green

(B) Purmil Jha

(C) the fifty-six crores of gods and Indra

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

৬০৬. For a UPSC-style reading of the text, what does the source say about item after Separation?

(A) a large house or palace

(B) dancers, warriors and astrologers

(C) Reunion

(D) all or every one

৬০৬. Which of the following gives the correct fact for Grierson's judgement on Vidyāpati's language?

(A) a daughter

(B) to dream or dream about

(C) Gobind Babu

(D) Vidyāpati is comparatively pure but often archaic, obscure and difficult

৬০৮. Which of the following gives the correct fact for source status of the Song of King Salhes?

(A) a letter filed in Grierson's court

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) smoke

(D) a strumpet or harlot

৬০৯. Which of the following gives the correct fact for metaphor for Rādhā's arms in Krishn's plea?

(A) smoke

(B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(C) they desisted from contemplation

(D) a creeper with which to bind him

৬১০. For a UPSC-style reading of the text, what does the source say about Separation?

(A) Beli, Chameli, Bulkunj, Newar and Tekhari

(B) Vidyāpati translation group

(C) oil and pots

(D) the book of fate written in the birth-chamber

৬১১. Which option is correctly associated with item after Lover's Quarrels in Grierson's Maithili chrestomathy?

(A) prose letter section

(B) a reading book and vocabulary for Maithili

(C) a woman's bodice

(D) Separation

৬১২. Which of the following gives the correct fact for firm entry?

(A) immature, unripe, raw, fresh or green

(B) firm or immovable

(C) a bedulī

(D) it contains nearly all the Maithili literature he had been able to collect

৬১৩. In the source, special precaution in compiling the vocabulary is best identified as which of the following?

(A) lexical explanations

(B) to secure that every word in the reading book was represented

(C) Song of King Salhes

(D) every day

৬১৪. Choose the correct source-based statement about woman's bodice entry.

(A) a peg or spike

(B) Song of the Famine

(C) a road

(D) a woman's bodice

৬১৫. Choose the correct source-based statement about run entry.

(A) standing at the doorway with clasped hands and praying

(B) to run or hasten

(C) the twenty-eighth consonant

(D) soon

৬১৬. Which option is correctly associated with divine figure appearing with the gods in Grierson's Maithili chrestomathy?

(A) a good or virtuous man

(B) the various characters of the song

(C) Indra

(D) firm or immovable

৬১৬. For a UPSC-style reading of the text, what does the source say about āchhat-like whole grain entry?

(A) Lachhuman

(B) George A. Grierson, B.C.S.

(C) whole grain presented at religious ceremonies such as marriage

(D) every day

৬১৮. For a UPSC-style reading of the text, what does the source say about phrase describing the copying of the letter?

(A) George A. Grierson, B.C.S.

(B) the Kamlā

(C) verbatim et literatim

(D) Indra

৬১৯. Which option is correctly associated with flag entry in Grierson's Maithili chrestomathy?

(A) an oath

(B) prose letter section

(C) a flag or banner

(D) Vocabulary

৬২০. For a UPSC-style reading of the text, what does the source say about image for the line of hair toward the navel?

(A) to secure that every word in the reading book was represented

(B) contentment

(C) every word in the reading book would be found in the vocabulary

(D) a line of bees

৩২১. The uploaded Grierson volume supports which association for item after The Bridal Night?

(A) they are used in the procedure for making an irrevocable gift

(B) Song of the Famine

(C) Vocabulary

(D) Excuses

৩২২. Which of the following gives the correct fact for affection-love entry?

(A) affection or love

(B) Lakshmi Debi's little child

(C) to hold, grasp, catch, keep, put or place

(D) sodar

৩২৩. Choose the correct source-based statement about Reunion.

(A) a flag or banner

(B) dancers, warriors and astrologers

(C) Vidyāpati translation group

(D) Morang

৩২৪. Choose the correct source-based statement about thorn entry.

(A) a letter filed in Grierson's court

(B) suddenly

(C) Introduction, text, and translations

(D) a thorn or spine

৩২৫. Which option is correctly associated with item after Excuses in Grierson's Maithili chrestomathy?

(A) Lover's Quarrels

(B) the main meal of the day or dinner

(C) a good or virtuous man

(D) Sapper, marked as English

৩২৬. In the source, old accusative sign entry is best identified as which of the following?

(A) a good or virtuous man

(B) O fair one, will he come?

(C) a bull

(D) an old and poetical sign of the accusative

৩২৭. Choose the correct source-based statement about place where Salhes was sitting.

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) the Kachahari

(C) sodar

(D) one who has obtained all his desires

৩২৮. Choose the correct source-based statement about opening figure in the translation.

(A) a yawn or to yawn

(B) Daunā Mālin

(C) dictionary section

(D) all or every one

৩২৯. Choose the correct source-based statement about warm entry.

(A) the act of putting or placing

(B) popular narrative song section

(C) they desisted from contemplation

(D) warm

৩৩০. Choose the correct source-based statement about The Marsiā. [Section function focus 3]

(A) Song of King Salhes

(B) a parrot desiring a red bimba fruit

(C) a sound, words or song

(D) mourning/dirge section

৩৩১. For a UPSC-style reading of the text, what does the source say about effect of the birth-song on birds and beasts?

(A) one who has obtained all his desires

(B) Song of the Famine

(C) they became motionless

(D) dancers, warriors and astrologers

৩৩২. Which option is correctly associated with form of address to Rādhā in one plea in Grierson's Maithili chrestomathy?

(A) Vidyāpati poetry section

(B) love

(C) to dream or dream about

(D) it puts lightning to shame

৩৩৩. Choose the correct source-based statement about affliction entry.

(A) affliction

(B) firm or immovable

(C) to speak, say or tell

(D) a step-mother

৩৩৪. The uploaded Grierson volume supports which association for section after Harkh Nāth's Poems?

(A) to tie, tie tightly or bind

(B) An Introduction to the Maithili Language of North Bihar

(C) popular narrative song section

(D) Vocabulary

৩৩৫. Which option is correctly associated with contents promised on the title page in Grierson's Maithili chrestomathy?

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) an evening candle or taper

(C) a grammar, chrestomathy and vocabulary

(D) dictionary section

৩৩৬. For a UPSC-style reading of the text, what does the source say about woman rewarded after cutting the navel cord?

(A) the midwife

(B) Harkh Nāth's Poems

(C) charcoal or coal

(D) they desisted from contemplation

৬৩৬. The uploaded Grierson volume supports which association for section after Song of King Salhes?

(A) Vidyāpati poetry section

(B) to sink or be in disorder

(C) The Marsiā

(D) popular narrative song section

৬৩৮. In the source, community said to worship Salhes is best identified as which of the following?

(A) a river, stream, line, piece, block or portion

(B) Dusadhs

(C) love

(D) An Introduction to the Maithili Language of North Bihar

৬৩৯. Which of the following gives the correct fact for snatch entry?

(A) firm or immovable

(B) love

(C) to snatch

(D) Vidyāpati poetry section

৬৪০. For a UPSC-style reading of the text, what does the source say about The Commencement of Rādhā's love for Krishn?

(A) a step-mother

(B) up to

(C) snake-song section

(D) Vidyāpati translation group

৬৪১. For a UPSC-style reading of the text, what does the source say about omniscient expression?

(A) omniscient or know-all

(B) Miscellaneous

(C) to sink or be in disorder

(D) a reading book and vocabulary for Maithili

৬৪২. In the source, near entry is best identified as which of the following?

(A) a bull

(B) close to or near

(C) Introduction, text, and translations

(D) the twenty-seventh consonant in one Vidyāpati reference

৬৪৩. Which option is correctly associated with section after Harkh Nāth's Poems in Grierson's Maithili chrestomathy?

(A) a road

(B) Vocabulary

(C) a grammar, chrestomathy and vocabulary

(D) his songs are difficult despite being among the first collected and reduced to order

৬৪৪. In the source, The Marsiā is best identified as which of the following? [Section function focus 2]

(A) mourning/dirge section

(B) Daunā Mālin

(C) accomplishment

(D) popular narrative song section

৬৪৫. In the source, effect of the song on saints is best identified as which of the following?

(A) to stop, prevent or hinder

(B) it puts lightning to shame

(C) they desisted from contemplation

(D) they became motionless

৬৪৬. For a UPSC-style reading of the text, what does the source say about place of printing?

(A) suspicion or doubt

(B) the father-in-law

(C) Calcutta

(D) a yawn or to yawn

৬৪৭. Which option is correctly associated with fruitful entry in Grierson's Maithili chrestomathy?

(A) bearing fruit or fruitful

(B) a miser

(C) a letter filed in Grierson's court

(D) Calcutta

৬৪৮. For a UPSC-style reading of the text, what does the source say about good-man entry?

(A) Harkh Nāth's Poems

(B) the thorn-apple

(C) a good or virtuous man

(D) the act of putting or placing

৬৪৯. Which option is correctly associated with printer in Grierson's Maithili chrestomathy?

(A) Bhola Sahu

(B) verbatim et literatim

(C) J. W. Thomas, Baptist Mission Press

(D) Miscellaneous

৬৫০. Which option is correctly associated with shoulder entry in Grierson's Maithili chrestomathy?

(A) the shoulder

(B) Miscellaneous

(C) Text and translation

(D) two rupees and half the fruit

৬৫১. In the source, child mentioned in the letter is best identified as which of the following?

(A) to bless King Lakshmisvar Sih with wealth and subjects

(B) The Marsiā

(C) Lakshmi Debi's little child

(D) George A. Grierson, B.C.S.

৬৫২. For a UPSC-style reading of the text, what does the source say about person to whom the translated letter is addressed?

(A) Musammat Champabati

(B) the fifty-six crores of gods and Indra

(C) an oath

(D) it contains nearly all the Maithili literature he had been able to collect

৬৫৩. Which of the following gives the correct fact for omniscient expression?

(A) mourning/dirge section

(B) 1882

(C) Nāg Songs

(D) omniscient or know-all

৬৫৪. Which of the following gives the correct fact for staying entry?

(A) the midwife

(B) a flag or banner

(C) the act of staying

(D) earth or ground

৬৫৫. For a UPSC-style reading of the text, what does the source say about An original letter? [Section function focus 4]

(A) prose letter section

(B) up to

(C) to run or hasten

(D) a good or virtuous man

৬৫৬. Choose the correct source-based statement about translation heading of the first prose text.

(A) Rādhā's Beauty

(B) six rupees and some Kabuli fruits

(C) a scarlet or crimson bed

(D) Translation of a letter written by Purmil Jha to Musammat Champabati

৬৫৭. Which of the following gives the correct fact for person from whose mouth news had been heard?

(A) Lachhuman

(B) oil and pots

(C) Text and translation

(D) a woman's bodice

৬৫৮. Which of the following gives the correct fact for step-mother entry?

(A) Text and translation

(B) a step-mother

(C) The Marsiā

(D) a beggar

৬৫৯. Choose the correct source-based statement about king praised in Harkh Nāth's poems.

(A) King Lakshmisvar Sih

(B) to run or hasten

(C) sodar

(D) a river, stream, line, piece, block or portion

৬৬০. The uploaded Grierson volume supports which association for The Bridal Night?

(A) the thorn-apple

(B) Gobind Babu

(C) Vidyāpati translation group

(D) every day

৩৬১. Choose the correct source-based statement about news-message entry.

(A) news, tidings or a message

(B) names of persons and places were changed and punctuation was added

(C) Daunā Mālin

(D) popular narrative song section

৩৬২. Which of the following gives the correct fact for meal entry?

(A) the shoulder

(B) charcoal or coal

(C) the main meal of the day or dinner

(D) Beli, Chameli, Bulkunj, Newar and Tekhari

৩৬৩. The uploaded Grierson volume supports which association for year?

(A) to secure that every word in the reading book was represented

(B) 1882

(C) a scarlet or crimson bed

(D) the main meal of the day or dinner

৩৬৪. In the source, Vocabulary is best identified as which of the following?

(A) lexical explanations

(B) dictionary section

(C) a creeper with which to bind him

(D) his songs are difficult despite being among the first collected and reduced to order

৩৬৫. Which option is correctly associated with beauty entry in Grierson's Maithili chrestomathy?

(A) Miscellaneous

(B) An Introduction to the Maithili Language of North Bihar

(C) to snatch

(D) beauty

৩৬৬. For a UPSC-style reading of the text, what does the source say about item after Young Love?

(A) Vocabulary

(B) six rupees and some Kabuli fruits

(C) The Commencement of Rādhā's love for Krishn

(D) adamantine arrows

৩৬৭. The uploaded Grierson volume supports which association for Song of the Famine? [Section function focus 6]

(A) abode or residence

(B) a bridal chamber of fresh bamboos

(C) famine-song section

(D) they became motionless

৩৬৮. Which of the following gives the correct fact for refrain of the opening portion?

(A) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(B) abode or residence

(C) O fair one, will he come?

(D) Musammat Champabati

৬৬৯. For a UPSC-style reading of the text, what does the source say about Grierson's description of the reading book?

(A) news, tidings or a message

(B) An Introduction to the Maithili Language of North Bihar

(C) a spot of silver leaf worn by women on the forehead

(D) it contains nearly all the Maithili literature he had been able to collect

৬৬০. Which of the following gives the correct fact for Vocabulary?

(A) The Bridal Night

(B) lexical explanations

(C) Harkh Nāth's Poems

(D) the act of putting or placing

৬৬১. The uploaded Grierson volume supports which association for section before Poems of Vidyāpati Ṭhākur?

(A) Song of the Famine

(B) a scarlet or crimson bed

(C) Excuses

(D) a mongoose

৬৬২. Choose the correct source-based statement about section before Harkh Nāth's Poems.

(A) the eighteenth consonant

(B) Poems of Vidyāpati Ṭhākur

(C) they desisted from contemplation

(D) An original letter

৬৬৩. In the source, Excuses is best identified as which of the following?

(A) Meetings

(B) Vidyāpati translation group

(C) parade of an army or regiment

(D) under the village pipal tree

৬৬৪. Which of the following gives the correct fact for image for the line of hair toward the navel?

(A) the main meal of the day or dinner

(B) a mountain

(C) accomplishment

(D) a line of bees

৬৬৫. For a UPSC-style reading of the text, what does the source say about section before Song of King Salhes?

(A) property that had been spoiled but would be recovered

(B) a raised mud platform with mounted clay figures

(C) An original letter

(D) under the village pipal tree

৬৬৬. For a UPSC-style reading of the text, what does the source say about thorn-apple entry?

(A) usually means spices, though contextually rendered as Kabuli fruits

(B) the thorn-apple

(C) soon

(D) the armpit

৬৬৬. Choose the correct source-based statement about main nature of Part II.

(A) seven palaces

(B) he-goats are sacrificed to Debi, who is therefore considered their enemy

(C) Introduction, text, and translations

(D) a reading book and vocabulary for Maithili

৬৬৮. Which of the following gives the correct fact for Grierson's stated hope for the vocabulary?

(A) clouds around the moon

(B) every word in the reading book would be found in the vocabulary

(C) a holy work

(D) he is called the worst sinner with respect to Hindi and Braj forms

৬৬৯. For a UPSC-style reading of the text, what does the source say about publisher?

(A) the Asiatic Society, 57 Park Street

(B) Beli, Chameli, Bulkunj, Newar and Tekhari

(C) speech, word, tale or news

(D) flowers

৬৭০. The uploaded Grierson volume supports which association for items prepared with betel?

(A) Rādhā's Beauty

(B) sāchī betel, medinī and gājā

(C) mourning/dirge section

(D) Lover's Quarrels

৬৭১. Which option is correctly associated with The Marsiā in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) King Lakshmisvar Sih

(B) mourning/dirge section

(C) Meetings

(D) Reunion

৬৭২. For a UPSC-style reading of the text, what does the source say about Jadu Nath's epithet in Harkh Nāth's prayer?

(A) refuge of the three worlds

(B) everywhere

(C) paddy

(D) his parrot

৬৭৩. The uploaded Grierson volume supports which association for Nāg Songs?

(A) Text and translation

(B) horses, elephants, chariots, gold, rubies, jewels and pearls

(C) speech, word, tale or news

(D) Morang

৬৭৪. In the source, object taken from Daunā Mālin's forehead is best identified as which of the following?

(A) paddy

(B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(C) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(D) a bedulī

৬৫৭. Choose the correct source-based statement about cucumber proverb entry.

(A) very virtuous

(B) an evening candle or taper

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) six rupees and some Kabuli fruits

৬৫৮. For a UPSC-style reading of the text, what does the source say about firm entry?

(A) a yawn or to yawn

(B) a letter of the alphabet

(C) dancers, warriors and astrologers

(D) firm or immovable

৬৫৯. Choose the correct source-based statement about abode entry.

(A) Introduction, text, and translations

(B) unhusked rice or paddy

(C) adamantine arrows

(D) abode or residence

৬৬০. Which of the following gives the correct fact for care requested for Lakshmi Debi's child?

(A) speech, word, tale or news

(B) to keep an eye on her and see that she gets everything necessary

(C) Song of the Famine

(D) Song of King Salhes

৬৬১. Choose the correct source-based statement about section after Harkh Nāth's Poems.

(A) a yawn or to yawn

(B) Vocabulary

(C) they are used in the procedure for making an irrevocable gift

(D) to bless King Lakshmisvar Sih with wealth and subjects

৬৬২. Which of the following gives the correct fact for section after Nāg Songs?

(A) a bridal chamber of fresh bamboos

(B) a raised mud platform with mounted clay figures

(C) Song of the Famine

(D) abode or residence

৬৬৩. In the source, Grierson's judgement on Vidyāpati's language is best identified as which of the following?

(A) seven palaces

(B) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(C) the shoulder

(D) The Marsiā

৬৬৪. For a UPSC-style reading of the text, what does the source say about item after Excuses?

(A) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(B) a raised mud platform with mounted clay figures

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) Lover's Quarrels

৬৭৩. Choose the correct source-based statement about effect of the birth-song on birds and beasts.

(A) the twenty-eighth consonant

(B) they became motionless

(C) a grammar, chrestomathy and vocabulary

(D) sāchī betel, medinī and gājā

৬৭৪. The uploaded Grierson volume supports which association for item after Lover's Quarrels?

(A) Introduction, text, and translations

(B) Separation

(C) a peg or spike

(D) Nāg Songs

৬৭৫. Which option is correctly associated with speech-word-news entry in Grierson's Maithili chrestomathy?

(A) speech, word, tale or news

(B) a serpent

(C) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(D) a scarlet or crimson bed

৬৭৬. Choose the correct source-based statement about āchhat-like whole grain entry.

(A) whole grain presented at religious ceremonies such as marriage

(B) verbatim et literatim

(C) Lakshmi Debi's little child

(D) lexical explanations

৬৭৬. Which of the following gives the correct fact for final person receiving good wishes?

(A) Part II: Chrestomathy & Vocabulary

(B) the eighteenth consonant

(C) Gobind Babu

(D) earnest desire or passion

৬৭৮. Which option is correctly associated with social popularity of the Song of King Salhes in Grierson's Maithili chrestomathy?

(A) it was described as most popular throughout the district among low-caste people

(B) a flag or banner

(C) Translation of a letter written by Purmil Jha to Musammat Champabati

(D) Harkh Nāth's Poems

৬৭৭. For a UPSC-style reading of the text, what does the source say about person from whose mouth news had been heard?

(A) to sink and fall, meaning to drown oneself

(B) to hold, grasp, catch, keep, put or place

(C) Lachhuman

(D) past-tense transitive verbs often take inflections proper to neuter verbs

৮০০. The uploaded Grierson volume supports which association for The Marsiā? [Section function focus 6]

(A) Translation of a letter written by Purmil Jha to Musammat Champabati

(B) Morang

(C) mourning/dirge section

(D) the father-in-law

৫০১. In the source, deity whose birth is celebrated in one Harkh Nāth poem is best identified as which of the following?

(A) Krishn

(B) a mountain

(C) a scarlet or crimson bed

(D) affection or love

৫০২. Which option is correctly associated with woman rewarded after cutting the navel cord in Grierson's Maithili chrestomathy?

(A) the midwife

(B) Separation

(C) all or every one

(D) six rupees and some Kabuli fruits

৫০৩. Choose the correct source-based statement about suddenly entry.

(A) sāchī betel, medinī and gājā̃

(B) dictionary section

(C) a river, stream, line, piece, block or portion

(D) suddenly

৫০৪. Which option is correctly associated with property mentioned in the letter in Grierson's Maithili chrestomathy?

(A) Reunion

(B) property that had been spoiled but would be recovered

(C) parade of an army or regiment

(D) George A. Grierson, B.C.S.

৫০৫. For a UPSC-style reading of the text, what does the source say about footnote meaning of bedulī?

(A) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(B) a spot of silver leaf worn by women on the forehead

(C) news, tidings or a message

(D) to tie, tie tightly or bind

৫০৬. Which option is correctly associated with river bank visited by the five friends in Grierson's Maithili chrestomathy?

(A) the Kamlā

(B) Lover's Quarrels

(C) his songs are difficult despite being among the first collected and reduced to order

(D) love

৫০৭. The uploaded Grierson volume supports which association for bed prepared for Salhes?

(A) a scarlet or crimson bed

(B) affection or love

(C) The Bridal Night

(D) he-goats are sacrificed to Debi, who is therefore considered their enemy

৫০৮. Which of the following gives the correct fact for what the gods rained in joy?

(A) flowers

(B) a letter filed in Grierson's court

(C) a spot of silver leaf worn by women on the forehead

(D) smoke

८०९. Which option is correctly associated with bed prepared for Salhes in Grierson's Maithili chrestomathy?

(A) to speak, say or tell

(B) Lakshmi Debi's little child

(C) a scarlet or crimson bed

(D) Salhes

८१०. For a UPSC-style reading of the text, what does the source say about affliction entry?

(A) suddenly

(B) affliction

(C) An Introduction to the Maithili Language of North Bihar

(D) a bridal chamber of fresh bamboos

८११. Which option is correctly associated with Miscellaneous in Grierson's Maithili chrestomathy?

(A) Bhola Sahu

(B) the various characters of the song

(C) Vidyāpati translation group

(D) dictionary section

८१२. Choose the correct source-based statement about number of palaces enclosing the parrot's cage.

(A) continually

(B) seven palaces

(C) affection or love

(D) the main meal of the day or dinner

८१३. Choose the correct source-based statement about footnote on til and kus.

(A) a miser

(B) everywhere

(C) they are used in the procedure for making an irrevocable gift

(D) a peg or spike

८१४. Which option is correctly associated with editorial handling of the first letter in Grierson's Maithili chrestomathy?

(A) abode or residence

(B) names of persons and places were changed and punctuation was added

(C) Lachhuman

(D) a veil or a woman's body-cloth

८१५. Which option is correctly associated with Harkh Nāth's Poems in Grierson's Maithili chrestomathy?

(A) Lover's Quarrels

(B) Text and translation

(C) popular narrative song section

(D) a bedulī

८१६. For a UPSC-style reading of the text, what does the source say about relative impurity of the poetry?

(A) poetic licence admitted many Hindi and Braj forms and words

(B) a reading book and vocabulary for Maithili

(C) Separation

(D) Salhes

৫১৭. In the source, literal explanation in the letter for necessities is best identified as which of the following?

(A) adamantine arrows

(B) oil and pots

(C) sāchī betel, medinī and gājā

(D) famine-song section

৫১৮. In the source, relative to whom compliments are sent is best identified as which of the following?

(A) unhusked rice or paddy

(B) two rupees and half the fruit

(C) Sapper, marked as English

(D) the father-in-law

৫১৯. For a UPSC-style reading of the text, what does the source say about Lover's Quarrels?

(A) Purmil Jha

(B) the main meal of the day or dinner

(C) Vidyāpati translation group

(D) a strumpet or harlot

৫২০. For a UPSC-style reading of the text, what does the source say about refrain of the opening portion?

(A) a holy work

(B) a bull

(C) a daughter

(D) O fair one, will he come?

৫২১. Choose the correct source-based statement about Song of King Salhes. [Section function focus 3]

(A) a river, stream, line, piece, block or portion

(B) earnest desire or passion

(C) a dream

(D) popular narrative song section

৫২২. For a UPSC-style reading of the text, what does the source say about eighteen in Vidyāpati LIX, 3?

(A) a raised mud platform with mounted clay figures

(B) the eighteenth consonant

(C) a holy work

(D) virtue, justice or chastity

৫২৩. Choose the correct source-based statement about section after The Marsiā.

(A) the twenty-seventh consonant in one Vidyāpati reference

(B) a parrot desiring a red bimba fruit

(C) Nāg Songs

(D) verbatim et literatim

৫২৪. In the source, deities invoked in the opening is best identified as which of the following?

(A) to secure that every word in the reading book was represented

(B) Harkh Nāth's Poems

(C) a spot of silver leaf worn by women on the forehead

(D) the fifty-six crores of gods and Indra

৫২৫. Choose the correct source-based statement about veil or woman's body-cloth entry.

(A) warm

(B) adamantine arrows

(C) a veil or a woman's body-cloth

(D) the armpit

৫২৬. For a UPSC-style reading of the text, what does the source say about run entry?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) adamantine arrows

(C) the various characters of the song

(D) to run or hasten

৫২৭. Choose the correct source-based statement about group said to obtain desires at Krishn's birth.

(A) Vocabulary

(B) a mountain

(C) dancers, warriors and astrologers

(D) a spot of silver leaf worn by women on the forehead

৫২৮. Choose the correct source-based statement about harlot entry.

(A) firm or immovable

(B) affliction

(C) a strumpet or harlot

(D) dictionary section

৫২৯. For a UPSC-style reading of the text, what does the source say about what the clay figures represent?

(A) a scarlet or crimson bed

(B) a bridal chamber of fresh bamboos

(C) Musammat Champabati

(D) the various characters of the song

৫৩০. In the source, beggar entry is best identified as which of the following?

(A) it was described as most popular throughout the district among low-caste people

(B) Indra

(C) written in prose and chanted rather than sung

(D) a beggar

৫৩১. For a UPSC-style reading of the text, what does the source say about sound-song entry?

(A) a sound, words or song

(B) Meetings

(C) the act of putting or placing

(D) a creeper with which to bind him

৫৩২. Which option is correctly associated with translation heading of the first prose text in Grierson's Maithili chrestomathy?

(A) Translation of a letter written by Purmil Jha to Musammat Champabati

(B) a river, stream, line, piece, block or portion

(C) Salhes

(D) a thorn or spine

৫৩৩. In the source, section before Song of King Salhes is best identified as which of the following?

(A) a good or virtuous man

(B) warm

(C) An original letter

(D) his songs are difficult despite being among the first collected and reduced to order

৫৩৪. The uploaded Grierson volume supports which association for relative purity of the prose?

(A) the prose was much the purest and followed the rules laid down in the grammar

(B) a flag or banner

(C) verbatim et literatim

(D) popular narrative song section

৫৩৫. Which of the following gives the correct fact for holy-work entry?

(A) smoke

(B) dancers, warriors and astrologers

(C) a holy work

(D) affliction

৫৩৬. Which option is correctly associated with debtor pressed for payment in Grierson's Maithili chrestomathy?

(A) the night has passed and dawn has come, and the lady is urged to give up pride

(B) Bhola Sahu

(C) speech, word, tale or news

(D) Song of King Salhes

৫৩৭. Choose the correct source-based statement about refrain of the opening portion.

(A) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(B) a dream

(C) O fair one, will he come?

(D) it contains nearly all the Maithili literature he had been able to collect

৫৩৮. In the source, number of palaces enclosing the parrot's cage is best identified as which of the following?

(A) Calcutta

(B) seven palaces

(C) suddenly

(D) a bridal chamber of fresh bamboos

৫৩৯. Choose the correct source-based statement about mountain entry.

(A) affliction

(B) a mountain

(C) Indra

(D) names of persons and places were changed and punctuation was added

৫৪০. Which of the following gives the correct fact for group said to obtain desires at Krishn's birth?

(A) Song of the Famine

(B) everywhere

(C) dancers, warriors and astrologers

(D) Sapper, marked as English

৫৪১. In the source, reason for placing Vidyāpati near the end is best identified as which of the following?

(A) his songs are difficult despite being among the first collected and reduced to order

(B) earnest desire or passion

(C) Nāg Songs

(D) refuge of the three worlds

৫৪২. The uploaded Grierson volume supports which association for publication context?

(A) oil and pots

(B) an offering of sweet oil

(C) Lover's Quarrels

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

৫৪৩. The uploaded Grierson volume supports which association for Song of the Famine?

(A) seven palaces

(B) Text and translation

(C) Calcutta

(D) his parrot

৫৪৪. The uploaded Grierson volume supports which association for location of Salhes asthāns in Tirhut?

(A) to sink and fall, meaning to drown oneself

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) under the village pipal tree

(D) to sink or be in disorder

৫৪৫. For a UPSC-style reading of the text, what does the source say about The Marsiā? [Section function focus 4]

(A) it puts lightning to shame

(B) every word in the reading book would be found in the vocabulary

(C) mourning/dirge section

(D) Calcutta

৫৪৬. Which option is correctly associated with Daunā Mālin's first action in Grierson's Maithili chrestomathy?

(A) Lakshmi Debi's little child

(B) standing at the doorway with clasped hands and praying

(C) The Commencement of Rādhā's love for Krishn

(D) bearing fruit or fruitful

৫৪৭. Choose the correct source-based statement about recurring Harkh Nāth refrain.

(A) it was described as most popular throughout the district among low-caste people

(B) to snatch

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) virtue, justice or chastity

৫৪৮. Choose the correct source-based statement about source of the first prose piece.

(A) close to or near

(B) a spot of silver leaf worn by women on the forehead

(C) a letter filed in Grierson's court

(D) Musammat Champabati

৫৪৯. Choose the correct source-based statement about section before Vocabulary.

(A) Salhes is described as the first Chaukidar

(B) Harkh Nāth's Poems

(C) six rupees and some Kabuli fruits

(D) to hold, grasp, catch, keep, put or place

৫৫০. Which option is correctly associated with dream-verb entry in Grierson's Maithili chrestomathy?

(A) Gobind Babu

(B) affliction

(C) Harkh Nāth's Poems

(D) to dream or dream about

৫৫১. For a UPSC-style reading of the text, what does the source say about section before The Marsiā?

(A) a bull

(B) a parrot desiring a red bimba fruit

(C) firm or immovable

(D) Song of King Salhes

৫৫২. For a UPSC-style reading of the text, what does the source say about evening-candle entry?

(A) Part II: Chrestomathy & Vocabulary

(B) an evening candle or taper

(C) Indra

(D) Bhola Sahu

৫৫৩. Which option is correctly associated with Poems of Vidyāpati Ṭhākur in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) Song of King Salhes

(B) Vidyāpati poetry section

(C) oil and pots

(D) affection or love

৫৫৪. For a UPSC-style reading of the text, what does the source say about destined spouse in the opening?

(A) to be

(B) a flag or banner

(C) Meetings

(D) Salhes

৫৫৫. In the source, Lover's Quarrels is best identified as which of the following?

(A) Vidyāpati translation group

(B) a creeper with which to bind him

(C) written in prose and chanted rather than sung

(D) Miscellaneous

৫৫৬. Choose the correct source-based statement about section after Nāg Songs.

(A) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(B) a miser

(C) the fifty-six crores of gods and Indra

(D) Song of the Famine

৫৫৭. Which option is correctly associated with relative purity of the prose in Grierson's Maithili chrestomathy?

(A) Dusadhs

(B) Indra

(C) written in prose and chanted rather than sung

(D) the prose was much the purest and followed the rules laid down in the grammar

৫৫৮. Choose the correct source-based statement about year.

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) virtue, justice or chastity

(C) Poems of Vidyāpati Ṭhākur

(D) 1882

৫৫৯. Which option is correctly associated with harlot entry in Grierson's Maithili chrestomathy?

(A) an evening candle or taper

(B) clouds around the moon

(C) earnest desire or passion

(D) a strumpet or harlot

৫৬০. In the source, mountain entry is best identified as which of the following?

(A) 1882

(B) charcoal or coal

(C) Song of King Salhes

(D) a mountain

৫৬১. For a UPSC-style reading of the text, what does the source say about Poems of Vidyāpati Ṭhākur? [Section function focus 4]

(A) An Introduction to the Maithili Language of North Bihar

(B) J. W. Thomas, Baptist Mission Press

(C) Vidyāpati poetry section

(D) immature, unripe, raw, fresh or green

৫৬২. Which of the following gives the correct fact for year?

(A) 1882

(B) Nāg Songs

(C) a beggar

(D) the twenty-eighth consonant

৫৬৩. In the source, flame entry is best identified as which of the following?

(A) unhusked rice or paddy

(B) Purmil Jha

(C) a mongoose

(D) flame, blaze or burning

৫৬৪. Which of the following gives the correct fact for Young Love?

(A) Salhes is described as the first Chaukidar

(B) Vidyāpati translation group

(C) a river, stream, line, piece, block or portion

(D) a sound, words or song

৫৬৫. Choose the correct source-based statement about every-day expression.

(A) a peg or spike

(B) abode or residence

(C) Salhes is described as the first Chaukidar

(D) every day

৫৬৬. In the source, āchhat-like whole grain entry is best identified as which of the following?

(A) the Kachahari

(B) whole grain presented at religious ceremonies such as marriage

(C) Krishn

(D) a raised mud platform with mounted clay figures

৫৬৭. In the source, harlot entry is best identified as which of the following?

(A) a strumpet or harlot

(B) Krishn

(C) a scarlet or crimson bed

(D) flowers

৫৬৮. In the source, phrase describing the copying of the letter is best identified as which of the following?

(A) oil and pots

(B) verbatim et literatim

(C) Lover's Quarrels

(D) the prose was much the purest and followed the rules laid down in the grammar

৫৬৯. Which of the following gives the correct fact for deities invoked in the opening?

(A) Part II: Chrestomathy & Vocabulary

(B) affection or love

(C) the father-in-law

(D) the fifty-six crores of gods and Indra

৫৭০. Choose the correct source-based statement about gifts named in Krishn birth congratulations.

(A) a line of bees

(B) Vidyāpati poetry section

(C) the father-in-law

(D) horses, elephants, chariots, gold, rubies, jewels and pearls

৫৭১. In the source, item after Reunion is best identified as which of the following?

(A) Meetings

(B) Miscellaneous

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) to hold, grasp, catch, keep, put or place

৫৭২. For a UPSC-style reading of the text, what does the source say about veil or woman's body-cloth entry?

(A) Dusadhs

(B) a veil or a woman's body-cloth

(C) Calcutta

(D) a reading book and vocabulary for Maithili

৫৬৩. For a UPSC-style reading of the text, what does the source say about Rādhā's Beauty?

(A) gold

(B) Vidyāpati translation group

(C) a river, stream, line, piece, block or portion

(D) a grammar, chrestomathy and vocabulary

৫৬৪. Which of the following gives the correct fact for source of the first prose piece?

(A) Harkh Nāth poetry section

(B) bearing fruit or fruitful

(C) a letter filed in Grierson's court

(D) contentment

৫৬৫. Which option is correctly associated with up-to entry in Grierson's Maithili chrestomathy?

(A) Meetings

(B) up to

(C) the song was printed word for word as taken down from the mouth of a Dom

(D) Vidyāpati translation group

৫৬৬. Choose the correct source-based statement about Harkh Nāth's Poems.

(A) refuge of the three worlds

(B) names of persons and places were changed and punctuation was added

(C) a daughter

(D) Text and translation

৫৬৭. Which of the following gives the correct fact for effect of the birth-song on birds and beasts?

(A) refuge of the three worlds

(B) they became motionless

(C) the act of putting or placing

(D) Vidyāpati translation group

৫৬৮. Which of the following gives the correct fact for form of address to Rādhā in one plea?

(A) firm or immovable

(B) every word in the reading book would be found in the vocabulary

(C) love

(D) Rādhā's Beauty

৫৬৯. Which option is correctly associated with twenty-eight in Vidyāpati LIX, 2 in Grierson's Maithili chrestomathy?

(A) Indra

(B) Meetings

(C) a good or virtuous man

(D) the twenty-eighth consonant

৫৫০. For a UPSC-style reading of the text, what does the source say about warm entry?

(A) to dream or dream about

(B) contentment

(C) warm

(D) Nāg Songs

৫৫১. Which option is correctly associated with Jadu Nath's epithet in Harkh Nāth's prayer in Grierson's Maithili chrestomathy?

(A) close to or near

(B) refuge of the three worlds

(C) a mongoose

(D) the various characters of the song

৫৫২. In the source, king praised in Harkh Nāth's poems is best identified as which of the following?

(A) the armpit

(B) contentment

(C) King Lakshmisvar Sih

(D) a parrot desiring a red bimba fruit

৫৫৩. For a UPSC-style reading of the text, what does the source say about sink entry?

(A) Text and translation

(B) flame, blaze or burning

(C) Indra

(D) to sink or be in disorder

৫৫৪. For a UPSC-style reading of the text, what does the source say about special precaution in compiling the vocabulary?

(A) to secure that every word in the reading book was represented

(B) unhusked rice or paddy

(C) a thorn or spine

(D) Meetings

৫৫৫. Which option is correctly associated with image used for curls around Rādhā's face in Grierson's Maithili chrestomathy?

(A) warm

(B) past-tense transitive verbs often take inflections proper to neuter verbs

(C) a yawn or to yawn

(D) clouds around the moon

৫৫৬. Which of the following gives the correct fact for private gift to Lakshmi Dai?

(A) two rupees and half the fruit

(B) standing at the doorway with clasped hands and praying

(C) Nāg Songs

(D) the mucus of the eye

৫৫৭. Which of the following gives the correct fact for author?

(A) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(B) it puts lightning to shame

(C) George A. Grierson, B.C.S.

(D) horses, elephants, chariots, gold, rubies, jewels and pearls

৫৫৫. For a UPSC-style reading of the text, what does the source say about section after An original letter?

(A) Song of King Salhes

(B) names of persons and places were changed and punctuation was added

(C) Vidyāpati poetry section

(D) Morang

৫৫৯. For a UPSC-style reading of the text, what does the source say about Song of King Salhes?

(A) King Lakshmisvar Sih

(B) to run or hasten

(C) he is called the worst sinner with respect to Hindi and Braj forms

(D) Text and translation

৫৯০. Choose the correct source-based statement about earnest-desire entry.

(A) prose letter section

(B) Part II: Chrestomathy & Vocabulary

(C) continually

(D) earnest desire or passion

৫৯১. In the source, section before Nāg Songs is best identified as which of the following?

(A) to sink and fall, meaning to drown oneself

(B) The Marsiā

(C) Lachhuman

(D) everywhere

৫৯২. The uploaded Grierson volume supports which association for final person receiving good wishes?

(A) a spot of silver leaf worn by women on the forehead

(B) one who has obtained all his desires

(C) every word in the reading book would be found in the vocabulary

(D) Gobind Babu

৫৯৩. Which of the following gives the correct fact for army-parade entry?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) earnest desire or passion

(C) parade of an army or regiment

(D) Harkh Nāth poetry section

৫৯৪. Choose the correct source-based statement about near entry.

(A) oil and pots

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) close to or near

(D) Indra

৫৯৫. The uploaded Grierson volume supports which association for An original letter? [Section function focus 6]

(A) the eighteenth consonant

(B) Introduction, text, and translations

(C) he-goats are sacrificed to Debi, who is therefore considered their enemy

(D) prose letter section

৫৯৬. Which of the following gives the correct fact for Nāg Songs? [Section function focus 5]

(A) they became motionless

(B) to be

(C) the book of fate written in the birth-chamber

(D) snake-song section

৮৯৬. For a UPSC-style reading of the text, what does the source say about section after Song of the Famine?

(A) a letter of the alphabet

(B) lexical explanations

(C) Poems of Vidyāpati Ṭhākur

(D) to bless King Lakshmisvar Sih with wealth and subjects

৮৯৮. Which of the following gives the correct fact for section before Song of the Famine?

(A) speech, word, tale or news

(B) charcoal or coal

(C) Nāg Songs

(D) Gobind Babu

৮৯৯. Which of the following gives the correct fact for yawn entry?

(A) a yawn or to yawn

(B) an old and poetical sign of the accusative

(C) one who has obtained all his desires

(D) a scarlet or crimson bed

৯০০. In the source, item after Excuses is best identified as which of the following?

(A) lexical explanations

(B) Meetings

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) Lover's Quarrels

৯০১. The uploaded Grierson volume supports which association for relative impurity of the poetry?

(A) everywhere

(B) the armpit

(C) a creeper with which to bind him

(D) poetic licence admitted many Hindi and Braj forms and words

৯০২. In the source, all-desires entry is best identified as which of the following?

(A) a letter filed in Grierson's court

(B) a flag or banner

(C) one who has obtained all his desires

(D) Miscellaneous

৯০৩. For a UPSC-style reading of the text, what does the source say about Miscellaneous?

(A) standing at the doorway with clasped hands and praying

(B) it puts lightning to shame

(C) Vidyāpati translation group

(D) charcoal or coal

৯০৪. Choose the correct source-based statement about good-man entry.

(A) the book of fate written in the birth-chamber

(B) up to

(C) immature, unripe, raw, fresh or green

(D) a good or virtuous man

१०५. Choose the correct source-based statement about beggar entry.

(A) dancers, warriors and astrologers

(B) whole grain presented at religious ceremonies such as marriage

(C) Text and translation

(D) a beggar

१०६. Which of the following gives the correct fact for phrase describing the copying of the letter?

(A) beauty

(B) an offering of sweet oil

(C) his parrot

(D) verbatim et literatim

१०७. The uploaded Grierson volume supports which association for The Commencement of Rādhā's love for Krishn?

(A) prose letter section

(B) an oath

(C) Vidyāpati translation group

(D) horses, elephants, chariots, gold, rubies, jewels and pearls

१०८. The uploaded Grierson volume supports which association for garden flowers named in the translation?

(A) O fair one, will he come?

(B) to hold, grasp, catch, keep, put or place

(C) Beli, Chameli, Bulkunj, Newar and Tekhari

(D) the twenty-seventh consonant in one Vidyāpati reference

१०९. Which of the following gives the correct fact for publisher?

(A) the Asiatic Society, 57 Park Street

(B) very virtuous

(C) Bhola Sahu

(D) Vidyāpati translation group

११०. Which of the following gives the correct fact for eighteen in Vidyāpati LIX, 3?

(A) the eighteenth consonant

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) everywhere

(D) parade of an army or regiment

१११. In the source, peg entry is best identified as which of the following?

(A) it puts lightning to shame

(B) a peg or spike

(C) flame, blaze or burning

(D) Beli, Chameli, Bulkunj, Newar and Tekhari

११२. Which option is correctly associated with flame entry in Grierson's Maithili chrestomathy?

(A) the prose was much the purest and followed the rules laid down in the grammar

(B) the mucus of the eye

(C) a holy work

(D) flame, blaze or burning

९१३. For a UPSC-style reading of the text, what does the source say about Meetings?

(A) a large house or palace

(B) Vidyāpati translation group

(C) Miscellaneous

(D) seven palaces

९१४. In the source, Vocabulary is best identified as which of the following? [Section function focus 2]

(A) dictionary section

(B) Reunion

(C) a bridal chamber of fresh bamboos

(D) the main meal of the day or dinner

९१५. Which option is correctly associated with author in Grierson's Maithili chrestomathy?

(A) a peg or spike

(B) George A. Grierson, B.C.S.

(C) all or every one

(D) to be

९१६. Which of the following gives the correct fact for literal explanation in the letter for necessities?

(A) accomplishment

(B) O fair one, will he come?

(C) oil and pots

(D) contentment

९१७. Which option is correctly associated with note on the word masālā in Grierson's Maithili chrestomathy?

(A) the book of fate written in the birth-chamber

(B) it usually means spices but is translated in context as Kabuli fruits

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) Part II: Chrestomathy & Vocabulary

९१८. Which of the following gives the correct fact for sixth-night motif in the opening?

(A) King Lakshmisvar Sih

(B) the book of fate written in the birth-chamber

(C) a large house or palace

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

९१९. The uploaded Grierson volume supports which association for relative to whom compliments are sent?

(A) the father-in-law

(B) paddy

(C) it puts lightning to shame

(D) the main meal of the day or dinner

९२०. Choose the correct source-based statement about shake entry.

(A) Krishn

(B) to shake or tremble

(C) a beggar

(D) the fifty-six crores of gods and Indra

९२१. For a UPSC-style reading of the text, what does the source say about immature entry?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) a thorn or spine

(C) immature, unripe, raw, fresh or green

(D) Song of King Salhes

९२२. Choose the correct source-based statement about messenger-object sent by Salhes.

(A) his parrot

(B) Dusadhs

(C) Beli, Chameli, Bulkunj, Newar and Tekhari

(D) immature, unripe, raw, fresh or green

९२३. Choose the correct source-based statement about grammatical observation on the Song of King Salhes.

(A) the twenty-eighth consonant

(B) two rupees and half the fruit

(C) the father-in-law

(D) past-tense transitive verbs often take inflections proper to neuter verbs

९२४. Choose the correct source-based statement about bull entry.

(A) his songs are difficult despite being among the first collected and reduced to order

(B) beauty

(C) a bull

(D) O fair one, will he come?

९२५. For a UPSC-style reading of the text, what does the source say about gold entry?

(A) gold

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) a spot of silver leaf worn by women on the forehead

(D) the act of putting or placing

९२६. Which of the following gives the correct fact for contents of the box?

(A) six rupees and some Kabuli fruits

(B) a dream

(C) a scarlet or crimson bed

(D) an oath

९२७. Which option is correctly associated with peg entry in Grierson's Maithili chrestomathy?

(A) a peg or spike

(B) earth or ground

(C) charcoal or coal

(D) An original letter

९२८. Which of the following gives the correct fact for section after Poems of Vidyāpati Ṭhākur?

(A) a mountain

(B) two rupees and half the fruit

(C) an evening candle or taper

(D) Harkh Nāth's Poems

९२९. Which option is correctly associated with hold-grasp entry in Grierson's Maithili chrestomathy?

(A) a veil or a woman's body-cloth

(B) to hold, grasp, catch, keep, put or place

(C) an evening candle or taper

(D) it puts lightning to shame

९३०. In the source, Daunā Mālin's first action is best identified as which of the following?

(A) standing at the doorway with clasped hands and praying

(B) Rādhā's Beauty

(C) a scarlet or crimson bed

(D) an offering of sweet oil

९३१. In the source, care requested for Lakshmi Debi's child is best identified as which of the following?

(A) property that had been spoiled but would be recovered

(B) to keep an eye on her and see that she gets everything necessary

(C) a peg or spike

(D) past-tense transitive verbs often take inflections proper to neuter verbs

९३२. Choose the correct source-based statement about soon entry.

(A) soon

(B) an evening candle or taper

(C) Nāg Songs

(D) warm

९३३. For a UPSC-style reading of the text, what does the source say about relative purity of the prose?

(A) Daunā Mālin

(B) the prose was much the purest and followed the rules laid down in the grammar

(C) six rupees and some Kabuli fruits

(D) the midwife

९३४. Which option is correctly associated with substantive verb entry in Grierson's Maithili chrestomathy?

(A) popular narrative song section

(B) Poems of Vidyāpati Ṭhākur

(C) The Marsiā

(D) to be

९३५. In the source, twenty-seven entry is best identified as which of the following?

(A) whole grain presented at religious ceremonies such as marriage

(B) the twenty-seventh consonant in one Vidyāpati reference

(C) everywhere

(D) to snatch

९३६. For a UPSC-style reading of the text, what does the source say about river entry?

(A) the act of staying

(B) a river, stream, line, piece, block or portion

(C) popular narrative song section

(D) the night has passed and dawn has come, and the lady is urged to give up pride

९३७. Which option is correctly associated with destined spouse in the opening in Grierson's Maithili chrestomathy?

(A) Krishn

(B) Salhes

(C) up to

(D) Musammat Champabati

९३८. Which of the following gives the correct fact for woman's bodice entry?

(A) a large house or palace

(B) a road

(C) a woman's bodice

(D) to keep an eye on her and see that she gets everything necessary

९३९. Choose the correct source-based statement about Harkh Nāth's Poems. [Section function focus 3]

(A) sāchī betel, medinī and gājā

(B) every word in the reading book would be found in the vocabulary

(C) Harkh Nāth poetry section

(D) under the village pipal tree

९४०. Choose the correct source-based statement about evening-candle entry.

(A) an evening candle or taper

(B) his parrot

(C) poetic licence admitted many Hindi and Braj forms and words

(D) love

९४१. In the source, form of address to Rādhā in one plea is best identified as which of the following?

(A) Daunā Mālin

(B) love

(C) one who has obtained all his desires

(D) smoke

९४२. Which option is correctly associated with omniscient expression in Grierson's Maithili chrestomathy?

(A) omniscient or know-all

(B) usually means spices, though contextually rendered as Kabuli fruits

(C) news, tidings or a message

(D) Salhes is described as the first Chaukidar

९४३. Choose the correct source-based statement about what the clay figures represent.

(A) everywhere

(B) the various characters of the song

(C) to shake or tremble

(D) Vidyāpati poetry section

९४४. Which option is correctly associated with child mentioned in the letter in Grierson's Maithili chrestomathy?

(A) Lakshmi Debi's little child

(B) parade of an army or regiment

(C) contentment

(D) very virtuous

९४५. For a UPSC-style reading of the text, what does the source say about affection-love entry?

(A) a miser

(B) refuge of the three worlds

(C) affection or love

(D) everywhere

९४६. Which of the following gives the correct fact for Jadu Nath's epithet in Harkh Nāth's prayer?

(A) a daughter

(B) refuge of the three worlds

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) they desisted from contemplation

९४७. Which option is correctly associated with serpent entry in Grierson's Maithili chrestomathy?

(A) Lakshmi Debi's little child

(B) Lover's Quarrels

(C) a serpent

(D) the thorn-apple

९४८. Which of the following gives the correct fact for virtue entry?

(A) adamantine arrows

(B) Vidyāpati poetry section

(C) the mucus of the eye

(D) virtue, justice or chastity

९४९. In the source, metaphor for Rādhā's eyes is best identified as which of the following?

(A) Salhes

(B) to be

(C) adamantine arrows

(D) close to or near

९५०. The uploaded Grierson volume supports which association for Grierson's judgement on Fatu Lāl in the Song of the Famine?

(A) Lakshmi Debi's little child

(B) the act of putting or placing

(C) he is called the worst sinner with respect to Hindi and Braj forms

(D) affection or love

९५१. Which of the following gives the correct fact for king praised in Harkh Nāth's poems?

(A) six rupees and some Kabuli fruits

(B) a good or virtuous man

(C) property that had been spoiled but would be recovered

(D) King Lakshmisvar Sih

९५२. In the source, sound-song entry is best identified as which of the following?

(A) a holy work

(B) a daughter

(C) Nāg Songs

(D) a sound, words or song

९५३. Which option is correctly associated with section before Nāg Songs in Grierson's Maithili chrestomathy?

(A) The Marsiā

(B) one who has obtained all his desires

(C) continually

(D) King Lakshmisvar Sih

९५४. In the source, contents of the box is best identified as which of the following?

(A) contentment

(B) six rupees and some Kabuli fruits

(C) to sink or be in disorder

(D) they became motionless

९५५. Choose the correct source-based statement about substantive verb entry.

(A) Purmil Jha

(B) to be

(C) Separation

(D) to tie, tie tightly or bind

९५६. In the source, ritual item floated on the Kamlā is best identified as which of the following?

(A) The Commencement of Rādhā's love for Krishn

(B) an offering of sweet oil

(C) a dream

(D) his songs are difficult despite being among the first collected and reduced to order

९५७. Which of the following gives the correct fact for harlot entry?

(A) a strumpet or harlot

(B) Text and translation

(C) they are used in the procedure for making an irrevocable gift

(D) the midwife

९५८. Which option is correctly associated with yawn entry in Grierson's Maithili chrestomathy?

(A) poetic licence admitted many Hindi and Braj forms and words

(B) dancers, warriors and astrologers

(C) a yawn or to yawn

(D) 1882

९५९. In the source, affection-love entry is best identified as which of the following?

(A) affection or love

(B) firm or immovable

(C) adamantine arrows

(D) a sound, words or song

९६०. Which option is correctly associated with affection-love entry in Grierson's Maithili chrestomathy?

(A) Dusadhs

(B) affection or love

(C) Song of King Salhes

(D) up to

९६१. Which option is correctly associated with tie entry in Grierson's Maithili chrestomathy?

(A) to tie, tie tightly or bind

(B) the act of putting or placing

(C) a mountain

(D) the twenty-eighth consonant

९६२. Which of the following gives the correct fact for Vocabulary? [Section function focus 5]

(A) to sink or be in disorder

(B) dictionary section

(C) the midwife

(D) Lachhuman

९६३. Choose the correct source-based statement about ritual item floated on the Kamlā.

(A) to bless King Lakshmisvar Sih with wealth and subjects

(B) all or every one

(C) an offering of sweet oil

(D) Lachhuman

९६४. For a UPSC-style reading of the text, what does the source say about footnote on til and kus?

(A) a veil or a woman's body-cloth

(B) they are used in the procedure for making an irrevocable gift

(C) affliction

(D) six rupees and some Kabuli fruits

९६५. Which of the following gives the correct fact for charcoal entry?

(A) charcoal or coal

(B) a creeper with which to bind him

(C) a daughter

(D) a peg or spike

९६६. For a UPSC-style reading of the text, what does the source say about author?

(A) it contains nearly all the Maithili literature he had been able to collect

(B) omniscient or know-all

(C) Gobind Babu

(D) George A. Grierson, B.C.S.

९६७. In the source, section after Poems of Vidyāpati Ṭhākur is best identified as which of the following?

(A) Harkh Nāth's Poems

(B) names of persons and places were changed and punctuation was added

(C) Excuses

(D) it puts lightning to shame

९६८. In the source, speech-word-news entry is best identified as which of the following?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) The Marsiā

(C) speech, word, tale or news

(D) famine-song section

१६९. For a UPSC-style reading of the text, what does the source say about bull entry?

(A) Indra

(B) Song of King Salhes

(C) a bull

(D) Martial

१७०. Which option is correctly associated with effect of the song on saints in Grierson's Maithili chrestomathy?

(A) a bedulī

(B) lexical explanations

(C) they desisted from contemplation

(D) a sound, words or song

१७१. Which of the following gives the correct fact for sapper entry?

(A) a good or virtuous man

(B) Sapper, marked as English

(C) Musammat Champabati

(D) continually

१७२. For a UPSC-style reading of the text, what does the source say about child mentioned in the letter?

(A) the book of fate written in the birth-chamber

(B) Lakshmi Debi's little child

(C) to stop, prevent or hinder

(D) suspicion or doubt

१७३. In the source, Grierson's judgement on Fatu Lāl in the Song of the Famine is best identified as which of the following?

(A) a daughter

(B) to hold, grasp, catch, keep, put or place

(C) he is called the worst sinner with respect to Hindi and Braj forms

(D) a line of bees

१७४. For a UPSC-style reading of the text, what does the source say about translation heading of the first prose text?

(A) Translation of a letter written by Purmil Jha to Musammat Champabati

(B) parade of an army or regiment

(C) a line of bees

(D) Gobind Babu

१७५. Choose the correct source-based statement about firm entry.

(A) Calcutta

(B) a line of bees

(C) firm or immovable

(D) Musammat Champabati

१७६. Which option is correctly associated with section after Poems of Vidyāpati Ṭhākur in Grierson's Maithili chrestomathy?

(A) Harkh Nāth's Poems

(B) Rādhā's Beauty

(C) Dusadhs

(D) Poems of Vidyāpati Ṭhākur

৭৬৬. For a UPSC-style reading of the text, what does the source say about group said to obtain desires at Krishn's birth?

(A) dancers, warriors and astrologers

(B) names of persons and places were changed and punctuation was added

(C) six rupees and some Kabuli fruits

(D) an offering of sweet oil

৭৬৭. Which option is correctly associated with item after Rādhā's Beauty in Grierson's Maithili chrestomathy?

(A) a holy work

(B) an evening candle or taper

(C) Meetings

(D) refuge of the three worlds

৭৬৭. For a UPSC-style reading of the text, what does the source say about substantive verb entry?

(A) an evening candle or taper

(B) soon

(C) to be

(D) Morang

৭৬০. Which option is correctly associated with The Commencement of Rādhā's love for Krishn in Grierson's Maithili chrestomathy?

(A) the main meal of the day or dinner

(B) the Asiatic Society, 57 Park Street

(C) Vidyāpati translation group

(D) the armpit

৭৬৭. Choose the correct source-based statement about suspicion entry.

(A) to shake or tremble

(B) suspicion or doubt

(C) to sink and fall, meaning to drown oneself

(D) refuge of the three worlds

৭৬২. Which option is correctly associated with sink entry in Grierson's Maithili chrestomathy?

(A) Lachhuman

(B) continually

(C) the father-in-law

(D) to sink or be in disorder

৭৬৩. For a UPSC-style reading of the text, what does the source say about care requested for Lakshmi Debi's child?

(A) the armpit

(B) snake-song section

(C) the Kachahari

(D) to keep an eye on her and see that she gets everything necessary

৭৬৪. Choose the correct source-based statement about speak-say-tell entry.

(A) all or every one

(B) Lakshmi Debi's little child

(C) it puts lightning to shame

(D) to speak, say or tell

৭৮৫. The uploaded Grierson volume supports which association for Grierson's identification of Salhes?

(A) it usually means spices but is translated in context as Kabuli fruits

(B) Salhes is described as the first Chaukidar

(C) a mongoose

(D) a river, stream, line, piece, block or portion

৭৮৬. The uploaded Grierson volume supports which association for writer of the translated letter?

(A) a yawn or to yawn

(B) Nāg Songs

(C) Purmil Jha

(D) to secure that every word in the reading book was represented

৭৮৭. Which of the following gives the correct fact for item after Reunion?

(A) his songs are difficult despite being among the first collected and reduced to order

(B) Miscellaneous

(C) refuge of the three worlds

(D) a scarlet or crimson bed

৭৮৮. In the source, suddenly entry is best identified as which of the following?

(A) suddenly

(B) Lakshmi Debi's little child

(C) to hold, grasp, catch, keep, put or place

(D) Translation of a letter written by Purmil Jha to Musammat Champabati

৭৮৯. Which of the following gives the correct fact for news-message entry?

(A) a spot of silver leaf worn by women on the forehead

(B) Calcutta

(C) the fifty-six crores of gods and Indra

(D) news, tidings or a message

৭৯০. Choose the correct source-based statement about note on the word masālā.

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) the act of putting or placing

(C) to snatch

(D) it usually means spices but is translated in context as Kabuli fruits

৭৯১. Which option is correctly associated with deities invoked in the opening in Grierson's Maithili chrestomathy?

(A) they became motionless

(B) a line of bees

(C) a scarlet or crimson bed

(D) the fifty-six crores of gods and Indra

৭৯২. In the source, section after The Marsiā is best identified as which of the following?

(A) smoke

(B) an evening candle or taper

(C) up to

(D) Nāg Songs

৯৯৩. Which of the following gives the correct fact for Nāg Songs?

(A) Text and translation

(B) names of persons and places were changed and punctuation was added

(C) a raised mud platform with mounted clay figures

(D) Lachhuman

৯৯৪. The uploaded Grierson volume supports which association for item after Excuses?

(A) flame, blaze or burning

(B) parade of an army or regiment

(C) Lover's Quarrels

(D) the book of fate written in the birth-chamber

৯৯৫. Which option is correctly associated with Song of the Famine in Grierson's Maithili chrestomathy? [Section function focus 1]

(A) famine-song section

(B) a mongoose

(C) dancers, warriors and astrologers

(D) Excuses

৯৯৬. Choose the correct source-based statement about Grierson's stated hope for the vocabulary.

(A) the main meal of the day or dinner

(B) a cucumber only one cubit long has an offspring nine cubits long

(C) close to or near

(D) every word in the reading book would be found in the vocabulary

৯৯৭. Which of the following gives the correct fact for all-desires entry?

(A) one who has obtained all his desires

(B) the fifty-six crores of gods and Indra

(C) adamantine arrows

(D) soon

৯৯৮. For a UPSC-style reading of the text, what does the source say about staying entry?

(A) to shake or tremble

(B) a letter filed in Grierson's court

(C) the act of staying

(D) contentment

৯৯৯. Which of the following gives the correct fact for item after The Commencement of Rādhā's love for Krishn?

(A) Meetings

(B) a reading book and vocabulary for Maithili

(C) everywhere

(D) Rādhā's Beauty

১০০০. Choose the correct source-based statement about palace entry.

(A) seven palaces

(B) a large house or palace

(C) oil and pots

(D) dictionary section

१००१. Choose the correct source-based statement about private gift to Lakshmi Dai.

(A) a dream

(B) two rupees and half the fruit

(C) An original letter

(D) smoke

१००२. Which of the following gives the correct fact for song sung by wives of cowherds?

(A) a daughter

(B) to tie, tie tightly or bind

(C) a veil or a woman's body-cloth

(D) sodar

१००३. For a UPSC-style reading of the text, what does the source say about gifts named in Krishn birth congratulations?

(A) it usually means spices but is translated in context as Kabuli fruits

(B) horses, elephants, chariots, gold, rubies, jewels and pearls

(C) poetic licence admitted many Hindi and Braj forms and words

(D) the thorn-apple

१००४. For a UPSC-style reading of the text, what does the source say about shoulder entry?

(A) the song was printed word for word as taken down from the mouth of a Dom

(B) Salhes

(C) Sapper, marked as English

(D) the shoulder

१००५. Which option is correctly associated with section before Song of King Salhes in Grierson's Maithili chrestomathy?

(A) dancers, warriors and astrologers

(B) An original letter

(C) a good or virtuous man

(D) clouds around the moon

१००६. For a UPSC-style reading of the text, what does the source say about image used for curls around Rādhā's face?

(A) clouds around the moon

(B) the eighteenth consonant

(C) usually means spices, though contextually rendered as Kabuli fruits

(D) six rupees and some Kabuli fruits

१००७. In the source, river entry is best identified as which of the following?

(A) news, tidings or a message

(B) a river, stream, line, piece, block or portion

(C) every day

(D) usually means spices, though contextually rendered as Kabuli fruits

१००८. Which option is correctly associated with earth-ground entry in Grierson's Maithili chrestomathy?

(A) suspicion or doubt

(B) a step-mother

(C) earth or ground

(D) accomplishment

१००९. Choose the correct source-based statement about charcoal entry.

(A) Song of King Salhes

(B) mourning/dirge section

(C) charcoal or coal

(D) Krishn

१०१०. For a UPSC-style reading of the text, what does the source say about accomplishment entry?

(A) a flag or banner

(B) the Kamlā

(C) O fair one, will he come?

(D) accomplishment

१०११. Choose the correct source-based statement about physical form of Salhes asthāns.

(A) to snatch

(B) flowers

(C) the armpit

(D) a raised mud platform with mounted clay figures

१०१२. For a UPSC-style reading of the text, what does the source say about opening figure in the translation?

(A) An Introduction to the Maithili Language of North Bihar

(B) Daunā Mālin

(C) the prose was much the purest and followed the rules laid down in the grammar

(D) a creeper with which to bind him

१०१३. Choose the correct source-based statement about armpit entry.

(A) Harkh Nāth's Poems

(B) a dream

(C) famine-song section

(D) the armpit

१०१४. Which of the following gives the correct fact for abode entry?

(A) abode or residence

(B) an oath

(C) Song of the Famine

(D) a scarlet or crimson bed

१०१५. Which option is correctly associated with gifts named in Krishn birth congratulations in Grierson's Maithili chrestomathy?

(A) horses, elephants, chariots, gold, rubies, jewels and pearls

(B) Rādhā's Beauty

(C) Gobind Babu

(D) affliction

१०१६. Which of the following gives the correct fact for cucumber proverb entry?

(A) Translation of a letter written by Purmil Jha to Musammat Champabati

(B) a cucumber only one cubit long has an offspring nine cubits long

(C) sāchī betel, medinī and gāj̃ā

(D) Poems of Vidyāpati Ṭhākur

१०१७. In the source, mongoose entry is best identified as which of the following?

(A) whole grain presented at religious ceremonies such as marriage

(B) a mongoose

(C) property that had been spoiled but would be recovered

(D) love

१०१८. Choose the correct source-based statement about item after Excuses.

(A) Lover's Quarrels

(B) Introduction, text, and translations

(C) Vidyāpati translation group

(D) an offering of sweet oil

१०१९. Choose the correct source-based statement about step-mother entry.

(A) a peg or spike

(B) property that had been spoiled but would be recovered

(C) accomplishment

(D) a step-mother

१०२०. Which of the following gives the correct fact for publication context?

(A) The Commencement of Rādhā's love for Krishn

(B) it puts lightning to shame

(C) names of persons and places were changed and punctuation was added

(D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

१०२१. Which of the following gives the correct fact for all entry?

(A) all or every one

(B) the Kamlā

(C) a bull

(D) oil and pots

१०२२. Which of the following gives the correct fact for The Commencement of Rādhā's love for Krishn?

(A) one who has obtained all his desires

(B) they became motionless

(C) Harkh Nāth poetry section

(D) Vidyāpati translation group

१०२३. Which option is correctly associated with private gift to Lakshmi Dai in Grierson's Maithili chrestomathy?

(A) Harkh Nāth poetry section

(B) two rupees and half the fruit

(C) love

(D) The Marsiā

१०२४. Which option is correctly associated with deity whose birth is celebrated in one Harkh Nāth poem in Grierson's Maithili chrestomathy?

(A) suddenly

(B) a dream

(C) a grammar, chrestomathy and vocabulary

(D) Krishn

१०२५. In the source, dream-verb entry is best identified as which of the following?

(A) a mongoose

(B) a serpent

(C) to dream or dream about

(D) the act of putting or placing

१०२६. Which of the following gives the correct fact for armpit entry?

(A) the armpit

(B) a letter of the alphabet

(C) seven palaces

(D) Separation

१०२७. Which of the following gives the correct fact for place where Salhes was sitting?

(A) the shoulder

(B) warm

(C) the Kachahari

(D) the mucus of the eye

१०२८. Which of the following gives the correct fact for sound-song entry?

(A) a dream

(B) a sound, words or song

(C) Salhes is described as the first Chaukidar

(D) Lover's Quarrels

१०२९. The uploaded Grierson volume supports which association for editorial handling of the first letter?

(A) Calcutta

(B) names of persons and places were changed and punctuation was added

(C) gold

(D) the prose was much the purest and followed the rules laid down in the grammar

१०३०. Which of the following gives the correct fact for beggar entry?

(A) a beggar

(B) a holy work

(C) whole grain presented at religious ceremonies such as marriage

(D) Lachhuman

१०३१. In the source, items prepared with betel is best identified as which of the following?

(A) Text and translation

(B) Salhes

(C) Harkh Nāth poetry section

(D) sāchī betel, medinī and gāj̃ā

१०३२. Which option is correctly associated with sixth-night motif in the opening in Grierson's Maithili chrestomathy?

(A) warm

(B) a bridal chamber of fresh bamboos

(C) the book of fate written in the birth-chamber

(D) paddy

१०३३. Choose the correct source-based statement about twenty-eight in Vidyāpati LIX, 2.

(A) the twenty-eighth consonant

(B) The Bridal Night

(C) past-tense transitive verbs often take inflections proper to neuter verbs

(D) Musammat Champabati

१०३४. For a UPSC-style reading of the text, what does the source say about suddenly entry?

(A) he is called the worst sinner with respect to Hindi and Braj forms

(B) beauty

(C) suddenly

(D) a road

१०३५. In the source, image used for curls around Rādhā's face is best identified as which of the following?

(A) six rupees and some Kabuli fruits

(B) a strumpet or harlot

(C) a road

(D) clouds around the moon

१०३६. The uploaded Grierson volume supports which association for source of the first prose piece?

(A) Part II: Chrestomathy & Vocabulary

(B) to keep an eye on her and see that she gets everything necessary

(C) a letter filed in Grierson's court

(D) a dream

१०३७. For a UPSC-style reading of the text, what does the source say about peg entry?

(A) Meetings

(B) to run or hasten

(C) a peg or spike

(D) Purmil Jha

१०३८. Choose the correct source-based statement about items prepared with betel.

(A) one who has obtained all his desires

(B) sāchī betel, medinī and gāj̃ā

(C) charcoal or coal

(D) a miser

१०३९. Which of the following gives the correct fact for Rādhā's Beauty?

(A) Excuses

(B) Vidyāpati translation group

(C) contentment

(D) poetic licence admitted many Hindi and Braj forms and words

१०४०. Choose the correct source-based statement about item after Lover's Quarrels.

(A) snake-song section

(B) An original letter

(C) Separation

(D) it usually means spices but is translated in context as Kabuli fruits

१०४१. Choose the correct source-based statement about omniscient expression.

(A) omniscient or know-all

(B) firm or immovable

(C) a road

(D) a peg or spike

१०४२. Choose the correct source-based statement about virtuous entry.

(A) very virtuous

(B) to sink or be in disorder

(C) immature, unripe, raw, fresh or green

(D) everywhere

१०४३. The uploaded Grierson volume supports which association for section after The Marsiā?

(A) The Commencement of Rādhā's love for Krishn

(B) a step-mother

(C) Nāg Songs

(D) unhusked rice or paddy

१०४४. In the source, The Bridal Night is best identified as which of the following?

(A) Vidyāpati translation group

(B) sodar

(C) it was described as most popular throughout the district among low-caste people

(D) a bridal chamber of fresh bamboos

१०४५. In the source, news-message entry is best identified as which of the following?

(A) the Asiatic Society, 57 Park Street

(B) The Commencement of Rādhā's love for Krishn

(C) news, tidings or a message

(D) Part II: Chrestomathy & Vocabulary

१०४६. In the source, source of the first prose piece is best identified as which of the following?

(A) beauty

(B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882

(C) paddy

(D) a letter filed in Grierson's court

१०४७. For a UPSC-style reading of the text, what does the source say about reason for placing Vidyāpati near the end?

(A) to run or hasten

(B) a step-mother

(C) his songs are difficult despite being among the first collected and reduced to order

(D) Lakshmi Debi's little child

१०४८. The uploaded Grierson volume supports which association for Grierson's description of the reading book?

(A) a letter filed in Grierson's court

(B) the main meal of the day or dinner

(C) it contains nearly all the Maithili literature he had been able to collect

(D) a line of bees

१०४९. In the source, performance character of the Song of King Salhes is best identified as which of the following?

(A) a mongoose

(B) usually means spices, though contextually rendered as Kabuli fruits

(C) Salhes

(D) written in prose and chanted rather than sung

१०५०. For a UPSC-style reading of the text, what does the source say about Harkh Nāth's prayer to Hari?

(A) to speak, say or tell

(B) to bless King Lakshmisvar Sih with wealth and subjects

(C) to stop, prevent or hinder

(D) Krishn

१०५१. In the source, daughter entry is best identified as which of the following?

(A) the Asiatic Society, 57 Park Street

(B) a veil or a woman's body-cloth

(C) a daughter

(D) he is called the worst sinner with respect to Hindi and Braj forms

१०५२. The uploaded Grierson volume supports which association for object built for Salhes?

(A) a bridal chamber of fresh bamboos

(B) a peg or spike

(C) the fifty-six crores of gods and Indra

(D) Text and translation

१०५३. Which option is correctly associated with Lover's Quarrels in Grierson's Maithili chrestomathy?

(A) sāchī betel, medinī and gājā

(B) refuge of the three worlds

(C) the Asiatic Society, 57 Park Street

(D) Vidyāpati translation group

१०५४. Which option is correctly associated with place where Salhes was sitting in Grierson's Maithili chrestomathy?

(A) the shoulder

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) 1882

(D) the Kachahari

१०५५. Choose the correct source-based statement about section after An original letter.

(A) Song of King Salhes

(B) to snatch

(C) under the village pipal tree

(D) names of persons and places were changed and punctuation was added

१०५६. In the source, immature entry is best identified as which of the following?

(A) an offering of sweet oil

(B) accomplishment

(C) immature, unripe, raw, fresh or green

(D) unhusked rice or paddy

१०५७. Which option is correctly associated with item after Separation in Grierson's Maithili chrestomathy?

(A) a peg or spike

(B) Reunion

(C) Gobind Babu

(D) contentment

१०५८. For a UPSC-style reading of the text, what does the source say about sixth-night motif in the opening?

(A) every day

(B) the twenty-eighth consonant

(C) usually means spices, though contextually rendered as Kabuli fruits

(D) the book of fate written in the birth-chamber

१०५९. For a UPSC-style reading of the text, what does the source say about army-parade entry?

(A) snake-song section

(B) usually means spices, though contextually rendered as Kabuli fruits

(C) parade of an army or regiment

(D) Vocabulary

१०६०. Which option is correctly associated with An original letter in Grierson's Maithili chrestomathy?

(A) it usually means spices but is translated in context as Kabuli fruits

(B) to run or hasten

(C) Text and translation

(D) to dream or dream about

१०६१. In the source, Rādhā's Beauty is best identified as which of the following?

(A) The Commencement of Rādhā's love for Krishn

(B) Nāg Songs

(C) Vidyāpati translation group

(D) a road

१०६२. Which option is correctly associated with Rādhā's Beauty in Grierson's Maithili chrestomathy?

(A) to hold, grasp, catch, keep, put or place

(B) Vidyāpati translation group

(C) omniscient or know-all

(D) George A. Grierson, B.C.S.

१०६३. For a UPSC-style reading of the text, what does the source say about full title of the work?

(A) An Introduction to the Maithili Language of North Bihar

(B) Text and translation

(C) a mountain

(D) the fifty-six crores of gods and Indra

१०६४. Which option is correctly associated with mucus-of-eye entry in Grierson's Maithili chrestomathy?

(A) suspicion or doubt

(B) the twenty-eighth consonant

(C) soon

(D) the mucus of the eye

१०६५. In the source, opening figure in the translation is best identified as which of the following?

(A) verbatim et literatim

(B) Beli, Chameli, Bulkunj, Newar and Tekhari

(C) Daunā Mālin

(D) a veil or a woman's body-cloth

१०६६. Which of the following gives the correct fact for accomplishment entry?

(A) clouds around the moon

(B) accomplishment

(C) gold

(D) Purmil Jha

१०६७. Which option is correctly associated with writer of the translated letter in Grierson's Maithili chrestomathy?

(A) a good or virtuous man

(B) Salhes

(C) flame, blaze or burning

(D) Purmil Jha

१०६८. Which option is correctly associated with section after Song of King Salhes in Grierson's Maithili chrestomathy?

(A) Vidyāpati translation group

(B) The Marsiā

(C) the night has passed and dawn has come, and the lady is urged to give up pride

(D) the various characters of the song

१०६९. In the source, effect of the birth-song on birds and beasts is best identified as which of the following?

(A) it usually means spices but is translated in context as Kabuli fruits

(B) Salhes is described as the first Chaukidar

(C) refuge of the three worlds

(D) they became motionless

१०७०. Which option is correctly associated with place of printing in Grierson's Maithili chrestomathy?

(A) immature, unripe, raw, fresh or green

(B) Rādhā's Beauty

(C) Calcutta

(D) Beli, Chameli, Bulkunj, Newar and Tekhari

१०७१. Which of the following gives the correct fact for items prepared with betel?

(A) a mongoose

(B) sāchī betel, medinī and gājā

(C) the act of putting or placing

(D) written in prose and chanted rather than sung

१०७२. Which of the following gives the correct fact for daughter entry?

(A) to dream or dream about

(B) a serpent

(C) Song of King Salhes

(D) a daughter

१०७३. Choose the correct source-based statement about Rādhā's Beauty.

(A) Purmil Jha

(B) love

(C) Vidyāpati translation group

(D) Lachhuman

१०७४. In the source, section before Harkh Nāth's Poems is best identified as which of the following?

(A) Harkh Nāth's Poems

(B) Poems of Vidyāpati Ṭhākur

(C) dancers, warriors and astrologers

(D) a sound, words or song

१०७५. In the source, Grierson's description of the reading book is best identified as which of the following?

(A) an offering of sweet oil

(B) it contains nearly all the Maithili literature he had been able to collect

(C) six rupees and some Kabuli fruits

(D) an evening candle or taper

१०७६. Which option is correctly associated with soon entry in Grierson's Maithili chrestomathy?

(A) soon

(B) accomplishment

(C) close to or near

(D) a reading book and vocabulary for Maithili

१०७७. Which option is correctly associated with source of the first prose piece in Grierson's Maithili chrestomathy?

(A) a letter filed in Grierson's court

(B) to shake or tremble

(C) the shoulder

(D) a mongoose

१०७८. Choose the correct source-based statement about item after The Bridal Night.

(A) Excuses

(B) famine-song section

(C) Part II: Chrestomathy & Vocabulary

(D) Vidyāpati poetry section

१०७९. The uploaded Grierson volume supports which association for property mentioned in the letter?

(A) a parrot desiring a red bimba fruit

(B) they desisted from contemplation

(C) sodar

(D) property that had been spoiled but would be recovered

१०८०. Choose the correct source-based statement about reason for placing Vidyāpati near the end.

(A) paddy

(B) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(C) his songs are difficult despite being among the first collected and reduced to order

(D) all or every one

१०८१. Which option is correctly associated with Grierson's description of the reading book in Grierson's Maithili chrestomathy?

(A) a strumpet or harlot

(B) oil and pots

(C) it contains nearly all the Maithili literature he had been able to collect

(D) his songs are difficult despite being among the first collected and reduced to order

१०८२. The uploaded Grierson volume supports which association for what the clay figures represent?

(A) the various characters of the song

(B) a veil or a woman's body-cloth

(C) the mucus of the eye

(D) the act of staying

१०८३. Choose the correct source-based statement about garden flowers named in the translation.

(A) Beli, Chameli, Bulkunj, Newar and Tekhari

(B) horses, elephants, chariots, gold, rubies, jewels and pearls

(C) a flag or banner

(D) Lachhuman

१०८४. Choose the correct source-based statement about virtue entry.

(A) virtue, justice or chastity

(B) a beggar

(C) bearing fruit or fruitful

(D) he is called the worst sinner with respect to Hindi and Braj forms

१०८५. Which option is correctly associated with opening figure in the translation in Grierson's Maithili chrestomathy?

(A) Daunā Mālin

(B) a grammar, chrestomathy and vocabulary

(C) the twenty-eighth consonant

(D) it contains nearly all the Maithili literature he had been able to collect

१०८६. Which option is correctly associated with metaphor for Rādhā's arms in Krishn's plea in Grierson's Maithili chrestomathy?

(A) a sound, words or song

(B) a creeper with which to bind him

(C) standing at the doorway with clasped hands and praying

(D) The Marsiā

१०८७. Which option is correctly associated with river entry in Grierson's Maithili chrestomathy?

(A) a step-mother

(B) a reading book and vocabulary for Maithili

(C) a river, stream, line, piece, block or portion

(D) to sink or be in disorder

१०८८. Which option is correctly associated with virtuous entry in Grierson's Maithili chrestomathy?

(A) the shoulder

(B) Daunā Mālin

(C) very virtuous

(D) the Kamlā

१०८९. In the source, smoke entry is best identified as which of the following?

(A) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(B) dictionary section

(C) a yawn or to yawn

(D) smoke

१०९०. In the source, earnest-desire entry is best identified as which of the following?

(A) paddy

(B) a strumpet or harlot

(C) suddenly

(D) earnest desire or passion

१०९१. Which option is correctly associated with miser entry in Grierson's Maithili chrestomathy?

(A) sodar

(B) under the village pipal tree

(C) a miser

(D) to sink and fall, meaning to drown oneself

१०९२. Choose the correct source-based statement about road entry.

(A) adamantine arrows

(B) Song of King Salhes

(C) a road

(D) Salhes is described as the first Chaukidar

१०९३. The uploaded Grierson volume supports which association for place of printing?

(A) The Commencement of Rādhā's love for Krishn

(B) the shoulder

(C) under the village pipal tree

(D) Calcutta

१०९४. Which option is correctly associated with immature entry in Grierson's Maithili chrestomathy?

(A) news, tidings or a message

(B) Reunion

(C) an oath

(D) immature, unripe, raw, fresh or green

१०९५. Which of the following gives the correct fact for affliction entry?

(A) a river, stream, line, piece, block or portion

(B) the Asiatic Society, 57 Park Street

(C) Poems of Vidyāpati Ṭhākur

(D) affliction

१०९६. Which of the following gives the correct fact for thorn-apple entry?

(A) to snatch

(B) up to

(C) the thorn-apple

(D) The Marsiā

१०९७. For a UPSC-style reading of the text, what does the source say about miser entry?

(A) dictionary section

(B) charcoal or coal

(C) a miser

(D) the armpit

१०९८. Choose the correct source-based statement about deity whose birth is celebrated in one Harkh Nāth poem.

(A) Krishn

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) a bridal chamber of fresh bamboos

(D) seven palaces

१०९९. Choose the correct source-based statement about literal explanation in the letter for necessities.

(A) famine-song section

(B) oil and pots

(C) usually means spices, though contextually rendered as Kabuli fruits

(D) to shake or tremble

११००. Choose the correct source-based statement about section before Song of the Famine.

(A) to dream or dream about

(B) a bull

(C) a parrot desiring a red bimba fruit

(D) Nāg Songs

११०१. In the source, every-day expression is best identified as which of the following?

(A) every day

(B) prose letter section

(C) beauty

(D) every word in the reading book would be found in the vocabulary

११०२. For a UPSC-style reading of the text, what does the source say about Excuses?

(A) Text and translation

(B) Meetings

(C) Vidyāpati translation group

(D) popular narrative song section

११०३. Which of the following gives the correct fact for hold-grasp entry?

(A) to hold, grasp, catch, keep, put or place

(B) soon

(C) to sink or be in disorder

(D) Gobind Babu

११०४. Which option is correctly associated with The Bridal Night in Grierson's Maithili chrestomathy?

(A) refuge of the three worlds

(B) the father-in-law

(C) Vidyāpati translation group

(D) to speak, say or tell

१११५. For a UPSC-style reading of the text, what does the source say about location of Salhes asthāns in Tirhut?

(A) O fair one, will he come?

(B) an oath

(C) Introduction, text, and translations

(D) under the village pipal tree

१११६. Choose the correct source-based statement about performance character of the Song of King Salhes.

(A) to stop, prevent or hinder

(B) it contains nearly all the Maithili literature he had been able to collect

(C) very virtuous

(D) written in prose and chanted rather than sung

१११७. In the source, everywhere expression is best identified as which of the following?

(A) everywhere

(B) an offering of sweet oil

(C) the song was printed word for word as taken down from the mouth of a Dom

(D) Calcutta

१११८. In the source, place of printing is best identified as which of the following?

(A) seven palaces

(B) virtue, justice or chastity

(C) Calcutta

(D) a scarlet or crimson bed

१११९. For a UPSC-style reading of the text, what does the source say about mucus-of-eye entry?

(A) the mucus of the eye

(B) a letter filed in Grierson's court

(C) Poems of Vidyāpati Ṭhākur

(D) a thorn or spine

१२१०. Which of the following gives the correct fact for tie entry?

(A) a woman's bodice

(B) accomplishment

(C) to tie, tie tightly or bind

(D) mourning/dirge section

१२११. Choose the correct source-based statement about image for the line of hair toward the navel.

(A) King Lakshmisvar Sih

(B) Indra

(C) a line of bees

(D) to be

१२१२. In the source, oath entry is best identified as which of the following?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) an oath

(C) abode or residence

(D) Musammat Champabati

१११३. For a UPSC-style reading of the text, what does the source say about hold-grasp entry?

(A) a strumpet or harlot

(B) names of persons and places were changed and punctuation was added

(C) to hold, grasp, catch, keep, put or place

(D) a flag or banner

१११४. Which of the following gives the correct fact for he-goat entry?

(A) a bedulī

(B) Translation of a letter written by Purmil Jha to Musammat Champabati

(C) earth or ground

(D) he-goats are sacrificed to Debi, who is therefore considered their enemy

१११५. For a UPSC-style reading of the text, what does the source say about form of address to Rādhā in one plea?

(A) to bless King Lakshmisvar Sih with wealth and subjects

(B) love

(C) every word in the reading book would be found in the vocabulary

(D) a veil or a woman's body-cloth

१११६. For a UPSC-style reading of the text, what does the source say about divine figure appearing with the gods?

(A) the various characters of the song

(B) a river, stream, line, piece, block or portion

(C) Lachhuman

(D) Indra

१११७. Which of the following gives the correct fact for person to whom the translated letter is addressed?

(A) Musammat Champabati

(B) Vidyāpati poetry section

(C) past-tense transitive verbs often take inflections proper to neuter verbs

(D) beauty

१११८. Which option is correctly associated with year in Grierson's Maithili chrestomathy?

(A) to secure that every word in the reading book was represented

(B) a large house or palace

(C) Vocabulary

(D) 1882

१११९. Choose the correct source-based statement about Nāg Songs.

(A) a river, stream, line, piece, block or portion

(B) Text and translation

(C) flowers

(D) a scarlet or crimson bed

१११२०. For a UPSC-style reading of the text, what does the source say about beauty entry?

(A) affection or love

(B) earnest desire or passion

(C) a dream

(D) beauty

१११२१. For a UPSC-style reading of the text, what does the source say about yawn entry?

(A) to sink and fall, meaning to drown oneself

(B) Bhola Sahu

(C) to bless King Lakshmisvar Sih with wealth and subjects

(D) a yawn or to yawn

१११२२. Choose the correct source-based statement about twenty-seven entry.

(A) a large house or palace

(B) Part II: Chrestomathy & Vocabulary

(C) the twenty-seventh consonant in one Vidyāpati reference

(D) the shoulder

१११२३. In the source, The Marsiā is best identified as which of the following?

(A) every word in the reading book would be found in the vocabulary

(B) it usually means spices but is translated in context as Kabuli fruits

(C) Musammat Champabati

(D) Text and translation

१११२४. Choose the correct source-based statement about metaphor for Rādhā's eyes.

(A) adamantine arrows

(B) Separation

(C) the armpit

(D) love

१११२५. Which option is correctly associated with Song of King Salhes in Grierson's Maithili chrestomathy?

(A) the midwife

(B) firm or immovable

(C) to shake or tremble

(D) Text and translation

१११२६. Which of the following gives the correct fact for debtor pressed for payment?

(A) Bhola Sahu

(B) affliction

(C) smoke

(D) O fair one, will he come?

१११२७. Which of the following gives the correct fact for comparison for Rādhā's nose and lower lip?

(A) every word in the reading book would be found in the vocabulary

(B) suspicion or doubt

(C) a parrot desiring a red bimba fruit

(D) virtue, justice or chastity

१११२८. In the source, flag entry is best identified as which of the following?

(A) seven palaces

(B) a flag or banner

(C) a miser

(D) it usually means spices but is translated in context as Kabuli fruits

११२९. Which option is correctly associated with Vocabulary in Grierson's Maithili chrestomathy?

(A) Song of the Famine

(B) the book of fate written in the birth-chamber

(C) Text and translation

(D) lexical explanations

११३०. Which of the following gives the correct fact for note on the word masālā?

(A) written in prose and chanted rather than sung

(B) up to

(C) it usually means spices but is translated in context as Kabuli fruits

(D) smoke

११३१. In the source, source status of the Song of King Salhes is best identified as which of the following?

(A) flowers

(B) Morang

(C) names of persons and places were changed and punctuation was added

(D) the song was printed word for word as taken down from the mouth of a Dom

११३२. For a UPSC-style reading of the text, what does the source say about thorn entry?

(A) Reunion

(B) an evening candle or taper

(C) to secure that every word in the reading book was represented

(D) a thorn or spine

११३३. In the source, The Commencement of Rādhā's love for Krishn is best identified as which of the following?

(A) Salhes is described as the first Chaukidar

(B) Vidyāpati translation group

(C) Martial

(D) to tie, tie tightly or bind

११३४. For a UPSC-style reading of the text, what does the source say about deity whose birth is celebrated in one Harkh Nāth poem?

(A) standing at the doorway with clasped hands and praying

(B) speech, word, tale or news

(C) Krishn

(D) a veil or a woman's body-cloth

११३५. Which of the following gives the correct fact for relative impurity of the poetry?

(A) poetic licence admitted many Hindi and Braj forms and words

(B) the night has passed and dawn has come, and the lady is urged to give up pride

(C) the midwife

(D) a holy work

११३६. Which of the following gives the correct fact for near entry?

(A) close to or near

(B) they desisted from contemplation

(C) An original letter

(D) his parrot

११३७. Choose the correct source-based statement about footnote meaning of bedulī.

(A) lexical explanations

(B) Vidyāpati translation group

(C) a spot of silver leaf worn by women on the forehead

(D) Miscellaneous

११३८. Which of the following gives the correct fact for gold entry?

(A) parade of an army or regiment

(B) an old and poetical sign of the accusative

(C) seven palaces

(D) gold

११३९. Choose the correct source-based statement about smoke entry.

(A) a grammar, chrestomathy and vocabulary

(B) smoke

(C) a bridal chamber of fresh bamboos

(D) Musammat Champabati

११४०. Which option is correctly associated with smoke entry in Grierson's Maithili chrestomathy?

(A) a letter of the alphabet

(B) clouds around the moon

(C) soon

(D) smoke

११४१. Which option is correctly associated with woman's bodice entry in Grierson's Maithili chrestomathy?

(A) a woman's bodice

(B) a mountain

(C) An Introduction to the Maithili Language of North Bihar

(D) Excuses

११४२. The uploaded Grierson volume supports which association for person to whom the translated letter is addressed?

(A) to keep an eye on her and see that she gets everything necessary

(B) smoke

(C) Musammat Champabati

(D) Harkh Nāth poetry section

११४३. In the source, relative purity of the prose is best identified as which of the following?

(A) contentment

(B) the twenty-eighth consonant

(C) the prose was much the purest and followed the rules laid down in the grammar

(D) Salhes

११४४. Which of the following gives the correct fact for item after Lover's Quarrels?

(A) a daughter

(B) the Asiatic Society, 57 Park Street

(C) Separation

(D) to sink or be in disorder

११४५. In the source, social popularity of the Song of King Salhes is best identified as which of the following?

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) the song was printed word for word as taken down from the mouth of a Dom

(C) virtue, justice or chastity

(D) it was described as most popular throughout the district among low-caste people

११४६. In the source, stop-prevent entry is best identified as which of the following?

(A) to stop, prevent or hinder

(B) Miscellaneous

(C) to secure that every word in the reading book was represented

(D) to dream or dream about

११४७. For a UPSC-style reading of the text, what does the source say about dream-verb entry?

(A) up to

(B) to dream or dream about

(C) Salhes is described as the first Chaukidar

(D) a parrot desiring a red bimba fruit

११४८. Which option is correctly associated with location of Salhes asthāns in Tirhut in Grierson's Maithili chrestomathy?

(A) a creeper with which to bind him

(B) under the village pipal tree

(C) Calcutta

(D) Nāg Songs

११४९. Which option is correctly associated with section before The Marsiā in Grierson's Maithili chrestomathy?

(A) the eighteenth consonant

(B) Song of King Salhes

(C) to dream or dream about

(D) Martial

११५०. Which of the following gives the correct fact for soon entry?

(A) soon

(B) Meetings

(C) horses, elephants, chariots, gold, rubies, jewels and pearls

(D) a bedulī

११५१. For a UPSC-style reading of the text, what does the source say about meal entry?

(A) Poems of Vidyāpati Ṭhākur

(B) the main meal of the day or dinner

(C) to shake or tremble

(D) a yawn or to yawn

११५२. In the source, river bank visited by the five friends is best identified as which of the following?

(A) the Kamlā

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) earnest desire or passion

(D) the eighteenth consonant

११५३. Which of the following gives the correct fact for road entry?

(A) to sink and fall, meaning to drown oneself

(B) a road

(C) charcoal or coal

(D) the fifty-six crores of gods and Indra

११५४. Which option is correctly associated with putting entry in Grierson's Maithili chrestomathy?

(A) Beli, Chameli, Bulkunj, Newar and Tekhari

(B) the act of putting or placing

(C) a line of bees

(D) to shake or tremble

११५५. Which of the following gives the correct fact for property mentioned in the letter?

(A) usually means spices, though contextually rendered as Kabuli fruits

(B) Reunion

(C) a serpent

(D) property that had been spoiled but would be recovered

११५६. The uploaded Grierson volume supports which association for community said to worship Salhes?

(A) Calcutta

(B) an offering of sweet oil

(C) up to

(D) Dusadhs

११५७. Which of the following gives the correct fact for location of Salhes asthāns in Tirhut?

(A) to hold, grasp, catch, keep, put or place

(B) King Lakshmisvar Sih

(C) they are used in the procedure for making an irrevocable gift

(D) under the village pipal tree

११५८. Which option is correctly associated with section after Song of the Famine in Grierson's Maithili chrestomathy?

(A) Lachhuman

(B) the act of staying

(C) An original letter

(D) Poems of Vidyāpati Ṭhākur

११५९. Choose the correct source-based statement about putting entry.

(A) a beggar

(B) names of persons and places were changed and punctuation was added

(C) a mountain

(D) the act of putting or placing

११६०. Choose the correct source-based statement about section before Song of King Salhes.

(A) Sapper, marked as English

(B) An original letter

(C) Harkh Nāth poetry section

(D) An Introduction to the Maithili Language of North Bihar

११६१. In the source, cucumber proverb entry is best identified as which of the following?

(A) a cucumber only one cubit long has an offspring nine cubits long

(B) Sapper, marked as English

(C) Song of King Salhes

(D) a bull

११६२. Choose the correct source-based statement about item after The Commencement of Rādhā's love for Krishn.

(A) the book of fate written in the birth-chamber

(B) Lachhuman

(C) Rādhā's Beauty

(D) smoke

११६३. The uploaded Grierson volume supports which association for reason for placing Vidyāpati near the end?

(A) news, tidings or a message

(B) up to

(C) his songs are difficult despite being among the first collected and reduced to order

(D) Song of King Salhes

११६४. Choose the correct source-based statement about Daunā Mālin's first action.

(A) continually

(B) standing at the doorway with clasped hands and praying

(C) to speak, say or tell

(D) one who has obtained all his desires

११६५. Which option is correctly associated with suddenly entry in Grierson's Maithili chrestomathy?

(A) suddenly

(B) Calcutta

(C) verbatim et literatim

(D) Morang

११६६. Which option is correctly associated with firm entry in Grierson's Maithili chrestomathy?

(A) firm or immovable

(B) an evening candle or taper

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) he is called the worst sinner with respect to Hindi and Braj forms

११६७. Which option is correctly associated with Grierson's judgement on Vidyāpati's language in Grierson's Maithili chrestomathy?

(A) mourning/dirge section

(B) a miser

(C) Vidyāpati is comparatively pure but often archaic, obscure and difficult

(D) paddy

११६८. Choose the correct source-based statement about river bank visited by the five friends.

(A) a daughter

(B) firm or immovable

(C) a dream

(D) the Kamlā

११६९. For a UPSC-style reading of the text, what does the source say about flame entry?

(A) flame, blaze or burning

(B) a mongoose

(C) the fifty-six crores of gods and Indra

(D) the twenty-seventh consonant in one Vidyāpati reference

११७०. In the source, shoulder entry is best identified as which of the following?

(A) unhusked rice or paddy

(B) The Commencement of Rādhā's love for Krishn

(C) the shoulder

(D) to tie, tie tightly or bind

११७१. Choose the correct source-based statement about object taken from Daunā Mālin's forehead.

(A) Beli, Chameli, Bulkunj, Newar and Tekhari

(B) a strumpet or harlot

(C) a bedulī

(D) abode or residence

११७२. For a UPSC-style reading of the text, what does the source say about woman's bodice entry?

(A) a woman's bodice

(B) a bull

(C) Morang

(D) Krishn

११७३. In the source, he-goat entry is best identified as which of the following?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) a bedulī

(C) The Commencement of Rādhā's love for Krishn

(D) clouds around the moon

११७४. In the source, part represented by the uploaded PDF is best identified as which of the following?

(A) Part II: Chrestomathy & Vocabulary

(B) a good or virtuous man

(C) a beggar

(D) the twenty-eighth consonant

११७५. For a UPSC-style reading of the text, what does the source say about Grierson's judgement on Fatu Lāl in the Song of the Famine?

(A) Martial

(B) the midwife

(C) he is called the worst sinner with respect to Hindi and Braj forms

(D) to run or hasten

११७६. Which of the following gives the correct fact for up-to entry?

(A) Vidyāpati translation group

(B) poetic licence admitted many Hindi and Braj forms and words

(C) up to

(D) Daunā Mālin

१११७७. Which of the following gives the correct fact for footnote on til and kus?

(A) An original letter

(B) omniscient or know-all

(C) they are used in the procedure for making an irrevocable gift

(D) a veil or a woman's body-cloth

१११७८. Which of the following gives the correct fact for oath entry?

(A) an oath

(B) the twenty-seventh consonant in one Vidyāpati reference

(C) beauty

(D) a letter filed in Grierson's court

१११७९. Which option is correctly associated with speak-say-tell entry in Grierson's Maithili chrestomathy?

(A) the Kachahari

(B) to speak, say or tell

(C) an old and poetical sign of the accusative

(D) to stop, prevent or hinder

१११८०. In the source, contents promised on the title page is best identified as which of the following?

(A) suddenly

(B) a parrot desiring a red bimba fruit

(C) a grammar, chrestomathy and vocabulary

(D) bearing fruit or fruitful

१११८१. For a UPSC-style reading of the text, what does the source say about holy-work entry?

(A) a holy work

(B) he is called the worst sinner with respect to Hindi and Braj forms

(C) The Marsiā

(D) a large house or palace

१११८२. Choose the correct source-based statement about comparison used for Vidyāpati's concise expression.

(A) Separation

(B) Martial

(C) Poems of Vidyāpati Ṭhākur

(D) suspicion or doubt

१११८३. Which of the following gives the correct fact for thorn entry?

(A) a strumpet or harlot

(B) a thorn or spine

(C) an evening candle or taper

(D) contentment

१११८४. In the source, property mentioned in the letter is best identified as which of the following?

(A) the midwife

(B) The Bridal Night

(C) J. W. Thomas, Baptist Mission Press

(D) property that had been spoiled but would be recovered

१९८५. The uploaded Grierson volume supports which association for Nāg Songs? [Section function focus 6]

(A) a grammar, chrestomathy and vocabulary

(B) verbatim et literatim

(C) snake-song section

(D) a holy work

१९८६. Which option is correctly associated with The Marsiā in Grierson's Maithili chrestomathy?

(A) past-tense transitive verbs often take inflections proper to neuter verbs

(B) Text and translation

(C) Nāg Songs

(D) the armpit

१९८७. Choose the correct source-based statement about he-goat entry.

(A) they became motionless

(B) a dream

(C) he-goats are sacrificed to Debi, who is therefore considered their enemy

(D) a strumpet or harlot

१९८८. Which option is correctly associated with continually entry in Grierson's Maithili chrestomathy?

(A) continually

(B) firm or immovable

(C) to keep an eye on her and see that she gets everything necessary

(D) Morang

१९८९. Which option is correctly associated with care requested for Lakshmi Debi's child in Grierson's Maithili chrestomathy?

(A) Bhola Sahu

(B) written in prose and chanted rather than sung

(C) to keep an eye on her and see that she gets everything necessary

(D) a serpent

१९९०. Which of the following gives the correct fact for serpent entry?

(A) to snatch

(B) a serpent

(C) unhusked rice or paddy

(D) Bhola Sahu

१९९१. Choose the correct source-based statement about mucus-of-eye entry.

(A) beauty

(B) the mucus of the eye

(C) a bridal chamber of fresh bamboos

(D) Harkh Nāth poetry section

१९९२. In the source, beauty entry is best identified as which of the following?

(A) a parrot desiring a red bimba fruit

(B) it was described as most popular throughout the district among low-caste people

(C) abode or residence

(D) beauty

१११३. In the source, destined spouse in the opening is best identified as which of the following?

(A) he-goats are sacrificed to Debi, who is therefore considered their enemy

(B) firm or immovable

(C) a mongoose

(D) Salhes

१११४. For a UPSC-style reading of the text, what does the source say about smoke entry?

(A) a letter of the alphabet

(B) smoke

(C) earth or ground

(D) a spot of silver leaf worn by women on the forehead

१११५. Which option is correctly associated with agricultural item sold in the granary in Grierson's Maithili chrestomathy?

(A) under the village pipal tree

(B) The Bridal Night

(C) a letter filed in Grierson's court

(D) paddy

१११६. Which option is correctly associated with evening-candle entry in Grierson's Maithili chrestomathy?

(A) Introduction, text, and translations

(B) bearing fruit or fruitful

(C) the Kachahari

(D) an evening candle or taper

१११७. Which of the following gives the correct fact for putting entry?

(A) the act of staying

(B) his parrot

(C) a cucumber only one cubit long has an offspring nine cubits long

(D) the act of putting or placing

१११८. In the source, staying entry is best identified as which of the following?

(A) all or every one

(B) a peg or spike

(C) the act of staying

(D) Song of King Salhes

१११९. Which of the following gives the correct fact for main nature of Part II?

(A) Introduction, text, and translations

(B) past-tense transitive verbs often take inflections proper to neuter verbs

(C) the father-in-law

(D) a reading book and vocabulary for Maithili

१२००. Which option is correctly associated with step-mother entry in Grierson's Maithili chrestomathy?

(A) J. W. Thomas, Baptist Mission Press

(B) the book of fate written in the birth-chamber

(C) a step-mother

(D) a miser

उत्तरमाला — अध्याय १ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (C) a veil or a woman's body-cloth — The vocabulary explains veil or woman's body-cloth entry as a veil or a woman's body-cloth.

२. (B) very virtuous — The vocabulary explains virtuous entry as very virtuous.

३. (D) Vidyāpati translation group — The translations under the Vidyāpati section include The Commencement of Rādhā's love for Krishn.

४. (D) Lachhuman — In the translated original letter, person from whose mouth news had been heard is Lachhuman.

५. (D) a peg or spike — The vocabulary explains peg entry as a peg or spike.

६. (B) his songs are difficult despite being among the first collected and reduced to order — The introductory note to the chrestomathy states that reason for placing Vidyāpati near the end is his songs are difficult despite being among the first collected and reduced to order.

७. (B) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately after Poems of Vidyāpati Ṭhākur.

८. (A) an evening candle or taper — The vocabulary explains evening-candle entry as an evening candle or taper.

९. (D) names of persons and places were changed and punctuation was added — The introductory note to the chrestomathy states that editorial handling of the first letter is names of persons and places were changed and punctuation was added.

१०. (A) George A. Grierson, B.C.S. — The title page names George A. Grierson, B.C.S. as the author.

११. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Separation.

१२. (C) Text and translation — The contents list Song of King Salhes with text and translation.

१३. (D) it usually means spices but is translated in context as Kabuli fruits — In the translated original letter, note on the word masālā is it usually means spices but is translated in context as Kabuli fruits.

१४. (D) the father-in-law — In the translated original letter, relative to whom compliments are sent is the father-in-law.

१५. (A) a daughter — The vocabulary explains daughter entry as a daughter.

१६. (A) Rādhā's Beauty — Within the Vidyāpati translations, Rādhā's Beauty follows The Commencement of Rādhā's love for Krishn.

१७. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Miscellaneous.

१८. (C) to tie, tie tightly or bind — The vocabulary explains tie entry as to tie, tie tightly or bind.

१९. (B) the mucus of the eye — The vocabulary explains mucus-of-eye entry as the mucus of the eye.

२०. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Separation.

२१. (B) the thorn-apple — The vocabulary explains thorn-apple entry as the thorn-apple.

२२. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Excuses.

२३. (B) Sapper, marked as English — The vocabulary explains sapper entry as Sapper, marked as English.

२४. (B) The Bridal Night — Within the Vidyāpati translations, The Bridal Night follows Meetings.

२५. (B) earth or ground — The vocabulary explains earth-ground entry as earth or ground.

२६. (D) Introduction, text, and translations — The contents list Poems of Vidyāpati Ṭhākur with introduction, text, and translations.

२७. (A) Song of King Salhes — The contents place Song of King Salhes immediately before The Marsiā.

२८. (B) they desisted from contemplation — The Harkh Nāth translations support that effect of the song on saints is they desisted from contemplation.

२९. (D) flowers — The Harkh Nāth translations support that what the gods rained in joy is flowers.

३०. (C) the main meal of the day or dinner — The vocabulary explains meal entry as the main meal of the day or dinner.

३१. (B) parade of an army or regiment — The vocabulary explains army-parade entry as parade of an army or regiment.

३२. (A) Song of the Famine — The contents place Song of the Famine immediately after Nāg Songs.

३३. (A) Lachhuman — In the translated original letter, person from whose mouth news had been heard is Lachhuman.

३४. (B) Miscellaneous — Within the Vidyāpati translations, Miscellaneous follows Reunion.

३५. (A) written in prose and chanted rather than sung — The introductory or translated material on the Song of King Salhes supports that performance character of the Song of King Salhes is written in prose and chanted rather than sung.

३६. (B) an offering of sweet oil — The introductory or translated material on the Song of King Salhes supports that ritual item floated on the Kamlā is an offering of sweet oil.

३७. (A) a letter of the alphabet — The vocabulary explains letter-of-the-alphabet entry as a letter of the alphabet.

३८. (C) everywhere — The vocabulary explains everywhere expression as everywhere.

३९. (B) An Introduction to the Maithili Language of North Bihar — The title page identifies the larger work as an introduction to the Maithili language of North Bihar.

४०. (B) Morang — The introductory or translated material on the Song of King Salhes supports that kingdom Daunā Mālin threatens to leave is Morang.

४१. (D) abode or residence — The vocabulary explains abode entry as abode or residence.

४२. (A) the father-in-law — In the translated original letter, relative to whom compliments are sent is the father-in-law.

४३. (A) Salhes — The introductory or translated material on the Song of King Salhes supports that destined spouse in the opening is Salhes.

४४. (B) to run or hasten — The vocabulary explains run entry as to run or hasten.

४५. (B) names of persons and places were changed and punctuation was added — The introductory note to the chrestomathy states that editorial handling of the first letter is names of persons and places were changed and punctuation was added.

४६. (A) Text and translation — The contents list Song of King Salhes with text and translation.

४७. (A) sodar — The Harkh Nāth translations support that song sung by wives of cowherds is sodar.

४८. (C) to keep an eye on her and see that she gets everything necessary — In the translated original letter, care requested for Lakshmi Debi’s child is to keep an eye on her and see that she gets everything necessary.

४९. (C) a dream — The vocabulary explains dream entry as a dream.

५०. (C) lexical explanations — The contents list Vocabulary with lexical explanations.

५१. (B) the night has passed and dawn has come, and the lady is urged to give up pride — The Harkh Nāth translations support that recurring Harkh Nāth refrain is the night has passed and dawn has come, and the lady is urged to give up pride.

५२. (C) Lakshmi Debi’s little child — In the translated original letter, child mentioned in the letter is Lakshmi Debi’s little child.

५३. (B) speech, word, tale or news — The vocabulary explains speech-word-news entry as speech, word, tale or news.

५४. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Reunion.

५५. (D) it contains nearly all the Maithili literature he had been able to collect — The introductory note to the chrestomathy states that Grierson's description of the reading book is it contains nearly all the Maithili literature he had been able to collect.

५६. (D) a serpent — The vocabulary explains serpent entry as a serpent.

५७. (A) paddy — In the translated original letter, agricultural item sold in the granary is paddy.

५८. (D) the book of fate written in the birth-chamber — The introductory or translated material on the Song of King Salhes supports that sixth-night motif in the opening is the book of fate written in the birth-chamber.

५९. (B) Vidyāpati poetry section — In the table of contents, Poems of Vidyāpati Ṭhākur functions as the Vidyāpati poetry section.

६०. (B) snake-song section — In the table of contents, Nāg Songs functions as the snake-song section.

६१. (A) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately after Song of the Famine.

६२. (C) bearing fruit or fruitful — The vocabulary explains fruitful entry as bearing fruit or fruitful.

६३. (C) verbatim et literatim — The introductory note to the chrestomathy states that phrase describing the copying of the letter is verbatim et literatim.

६४. (B) to tie, tie tightly or bind — The vocabulary explains tie entry as to tie, tie tightly or bind.

६५. (D) sodar — The Harkh Nāth translations support that song sung by wives of cowherds is sodar.

६६. (B) written in prose and chanted rather than sung — The introductory or translated material on the Song of King Salhes supports that performance character of the Song of King Salhes is written in prose and chanted rather than sung.

६७. (A) to snatch — The vocabulary explains snatch entry as to snatch.

६८. (D) Purmil Jha — In the translated original letter, writer of the translated letter is Purmil Jha.

६९. (A) all or every one — The vocabulary explains all entry as all or every one.

७०. (B) Song of King Salhes — The contents place Song of King Salhes immediately before The Marsiā.

७१. (A) the twenty-seventh consonant in one Vidyāpati reference — The vocabulary explains twenty-seven entry as the twenty-seventh consonant in one Vidyāpati reference.

७२. (C) up to — The vocabulary explains up-to entry as up to.

७३. (C) dictionary section — In the table of contents, Vocabulary functions as the dictionary section.

७४. (A) speech, word, tale or news — The vocabulary explains speech-word-news entry as speech, word, tale or news.

७५. (B) Martial — The introductory note to the chrestomathy states that comparison used for Vidyāpati's concise expression is Martial.

७६. (D) a scarlet or crimson bed — The introductory or translated material on the Song of King Salhes supports that bed prepared for Salhes is a scarlet or crimson bed.

७७. (B) usually means spices, though contextually rendered as Kabuli fruits — The vocabulary explains masālā in the note to the letter as usually means spices, though contextually rendered as Kabuli fruits.

७८. (A) a parrot desiring a red bimba fruit — The Harkh Nāth translations support that comparison for Rādhā's nose and lower lip is a parrot desiring a red bimba fruit.

७९. (B) a bull — The vocabulary explains bull entry as a bull.

८०. (C) to speak, say or tell — The vocabulary explains speak-say-tell entry as to speak, say or tell.

८१. (D) it puts lightning to shame — The Harkh Nāth translations support that image used for Rādhā's brightness is it puts lightning to shame.

৮২. (D) paddy — In the translated original letter, agricultural item sold in the granary is paddy.

৮৩. (C) affliction — The vocabulary explains affliction entry as affliction.

৮৪. (C) all or every one — The vocabulary explains all entry as all or every one.

৮৫. (C) the father-in-law — In the translated original letter, relative to whom compliments are sent is the father-in-law.

৮৬. (B) verbatim et literatim — The introductory note to the chrestomathy states that phrase describing the copying of the letter is verbatim et literatim.

৮৭. (B) Text and translation — The contents list Nāg Songs with text and translation.

৮৮. (A) Bhola Sahu — In the translated original letter, debtor pressed for payment is Bhola Sahu.

৮৯. (D) past-tense transitive verbs often take inflections proper to neuter verbs — The introductory or translated material on the Song of King Salhes supports that grammatical observation on the Song of King Salhes is past-tense transitive verbs often take inflections proper to neuter verbs.

৯০. (D) suspicion or doubt — The vocabulary explains suspicion entry as suspicion or doubt.

৯১. (D) all or every one — The vocabulary explains all entry as all or every one.

৯২. (D) famine-song section — In the table of contents, Song of the Famine functions as the famine-song section.

৯৩. (C) sodar — The Harkh Nāth translations support that song sung by wives of cowherds is sodar.

৯৪. (D) a good or virtuous man — The vocabulary explains good-man entry as a good or virtuous man.

৯৫. (B) paddy — In the translated original letter, agricultural item sold in the granary is paddy.

৯৬. (A) a flag or banner — The vocabulary explains flag entry as a flag or banner.

৯৭. (D) Harkh Nāth poetry section — In the table of contents, Harkh Nāth's Poems functions as the Harkh Nāth poetry section.

৯৮. (B) to sink or be in disorder — The vocabulary explains sink entry as to sink or be in disorder.

৯৯. (D) virtue, justice or chastity — The vocabulary explains virtue entry as virtue, justice or chastity.

১০০. (C) two rupees and half the fruit — In the translated original letter, private gift to Lakshmi Dai is two rupees and half the fruit.

১০১. (A) Martial — The introductory note to the chrestomathy states that comparison used for Vidyāpati's concise expression is Martial.

১০২. (B) six rupees and some Kabuli fruits — In the translated original letter, contents of the box is six rupees and some Kabuli fruits.

১০৩. (C) every word in the reading book would be found in the vocabulary — The introductory note to the chrestomathy states that Grierson's stated hope for the vocabulary is every word in the reading book would be found in the vocabulary.

১০৪. (A) Part II: Chrestomathy & Vocabulary — The uploaded part is explicitly titled Part II: Chrestomathy & Vocabulary.

১০৫. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Lover's Quarrels.

১০৬. (D) one who has obtained all his desires — The vocabulary explains all-desires entry as one who has obtained all his desires.

১০৭. (C) it puts lightning to shame — The Harkh Nāth translations support that image used for Rādhā's brightness is it puts lightning to shame.

১০৮. (D) Song of the Famine — The contents place Song of the Famine immediately before Poems of Vidyāpati Ṭhākur.

১০৯. (B) a line of bees — The Harkh Nāth translations support that image for the line of hair toward the navel is a line of bees.

११०. (B) Text and translation — The contents list Song of King Salhes with text and translation.

१११. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Miscellaneous.

११२. (D) Vidyāpati poetry section — In the table of contents, Poems of Vidyāpati Ṭhākur functions as the Vidyāpati poetry section.

११३. (D) Excuses — Within the Vidyāpati translations, Excuses follows The Bridal Night.

११४. (C) Text and translation — The contents list The Marsiā with text and translation.

११५. (D) flame, blaze or burning — The vocabulary explains flame entry as flame, blaze or burning.

११६. (A) a scarlet or crimson bed — The introductory or translated material on the Song of King Salhes supports that bed prepared for Salhes is a scarlet or crimson bed.

११७. (C) Sapper, marked as English — The vocabulary explains sapper entry as Sapper, marked as English.

११८. (C) a flag or banner — The vocabulary explains flag entry as a flag or banner.

११९. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Young Love.

१२०. (A) unhusked rice or paddy — The vocabulary explains paddy entry as unhusked rice or paddy.

१२१. (C) accomplishment — The vocabulary explains accomplishment entry as accomplishment.

१२२. (C) Salhes is described as the first Chaukidar — The introductory or translated material on the Song of King Salhes supports that Grierson's identification of Salhes is Salhes is described as the first Chaukidar.

१२३. (B) lexical explanations — The contents list Vocabulary with lexical explanations.

१२४. (C) soon — The vocabulary explains soon entry as soon.

१२५. (D) Miscellaneous — Within the Vidyāpati translations, Miscellaneous follows Reunion.

१२६. (D) Excuses — Within the Vidyāpati translations, Excuses follows The Bridal Night.

१२७. (D) Gobind Babu — In the translated original letter, final person receiving good wishes is Gobind Babu.

१२८. (A) popular narrative song section — In the table of contents, Song of King Salhes functions as the popular narrative song section.

१२९. (D) Text and translation — The contents list An original letter with text and translation.

१३०. (D) past-tense transitive verbs often take inflections proper to neuter verbs — The introductory or translated material on the Song of King Salhes supports that grammatical observation on the Song of King Salhes is past-tense transitive verbs often take inflections proper to neuter verbs.

१३१. (B) Salhes is described as the first Chaukidar — The introductory or translated material on the Song of King Salhes supports that Grierson's identification of Salhes is Salhes is described as the first Chaukidar.

१३२. (D) Text and translation — The contents list The Marsiā with text and translation.

१३३. (C) the eighteenth consonant — The vocabulary explains eighteen in Vidyāpati LIX, 3 as the eighteenth consonant.

१३४. (D) sāchī betel, medinī and gāj̃ā — The introductory or translated material on the Song of King Salhes supports that items prepared with betel is sāchī betel, medinī and gāj̃ā.

१३५. (B) love — The Harkh Nāth translations support that form of address to Rādhā in one plea is love.

१३६. (C) Musammat Champabati — In the translated original letter, person to whom the translated letter is addressed is Musammat Champabati.

१३७. (B) Harkh Nāth poetry section — In the table of contents, Harkh Nāth's Poems functions as the Harkh Nāth poetry section.

१३८. (D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882 — The title page places the work as an extra number to the Journal of the Asiatic Society, Bengal, Part I for 1882.

१३९. (C) the various characters of the song — The introductory or translated material on the Song of King Salhes supports that what the clay figures represent is the various characters of the song.

१४०. (C) George A. Grierson, B.C.S. — The title page names George A. Grierson, B.C.S. as the author.

१४१. (C) Text and translation — The contents list Song of the Famine with text and translation.

१४२. (A) the act of putting or placing — The vocabulary explains putting entry as the act of putting or placing.

१४३. (A) the twenty-eighth consonant — The vocabulary explains twenty-eight in Vidyāpati LIX, 2 as the twenty-eighth consonant.

१४४. (C) An Introduction to the Maithili Language of North Bihar — The title page identifies the larger work as an introduction to the Maithili language of North Bihar.

१४५. (B) an evening candle or taper — The vocabulary explains evening-candle entry as an evening candle or taper.

१४६. (B) Musammat Champabati — In the translated original letter, person to whom the translated letter is addressed is Musammat Champabati.

१४७. (B) The Marsiā — The contents place The Marsiā immediately before Nāg Songs.

१४८. (A) famine-song section — In the table of contents, Song of the Famine functions as the famine-song section.

१४९. (B) Text and translation — The contents list Song of the Famine with text and translation.

१५०. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Reunion.

१५१. (C) a mountain — The vocabulary explains mountain entry as a mountain.

१५२. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Lover’s Quarrels.

१५३. (C) Vidyāpati translation group — The translations under the Vidyāpati section include The Bridal Night.

१५४. (B) standing at the doorway with clasped hands and praying — The introductory or translated material on the Song of King Salhes supports that Daunā Mālin’s first action is standing at the doorway with clasped hands and praying.

१५५. (A) Reunion — Within the Vidyāpati translations, Reunion follows Separation.

१५६. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Young Love.

१५७. (B) the song was printed word for word as taken down from the mouth of a Dom — The introductory or translated material on the Song of King Salhes supports that source status of the Song of King Salhes is the song was printed word for word as taken down from the mouth of a Dom.

१५८. (C) J. W. Thomas, Baptist Mission Press — The title page says it was printed by J. W. Thomas at the Baptist Mission Press.

१५९. (A) Separation — Within the Vidyāpati translations, Separation follows Lover’s Quarrels.

१६०. (A) Lover’s Quarrels — Within the Vidyāpati translations, Lover’s Quarrels follows Excuses.

१६१. (D) a miser — The vocabulary explains miser entry as a miser.

१६२. (C) King Lakshmisvar Sih — The Harkh Nāth translations support that king praised in Harkh Nāth’s poems is King Lakshmisvar Sih.

१६३. (B) accomplishment — The vocabulary explains accomplishment entry as accomplishment.

१६४. (C) he is called the worst sinner with respect to Hindi and Braj forms — The introductory note to the chrestomathy states that Grierson’s judgement on Fatu Lāl in the Song of the Famine is he is called the worst sinner with respect to Hindi and Braj forms.

१६५. (D) a sound, words or song — The vocabulary explains sound-song entry as a sound, words or song.

१६६. (B) to be — The vocabulary explains substantive verb entry as to be.

१६७. (A) The Marsiā — The contents place The Marsiā immediately before Nāg Songs.

१६८. (A) Gobind Babu — In the translated original letter, final person receiving good wishes is Gobind Babu.

१६९. (D) Vidyāpati translation group — The translations under the Vidyāpati section include The Bridal Night.

१७०. (A) beauty — The vocabulary explains beauty entry as beauty.

१७१. (C) all or every one — The vocabulary explains all entry as all or every one.

१७२. (A) Text and translation — The contents list Song of King Salhes with text and translation.

१७३. (C) close to or near — The vocabulary explains near entry as close to or near.

१७४. (A) the main meal of the day or dinner — The vocabulary explains meal entry as the main meal of the day or dinner.

१७५. (A) Lakshmi Debi's little child — In the translated original letter, child mentioned in the letter is Lakshmi Debi's little child.

१७६. (D) the act of staying — The vocabulary explains staying entry as the act of staying.

१७७. (A) Dusadhs — The introductory or translated material on the Song of King Salhes supports that community said to worship Salhes is Dusadhs.

१७८. (A) to stop, prevent or hinder — The vocabulary explains stop-prevent entry as to stop, prevent or hinder.

१७९. (A) he-goats are sacrificed to Debi, who is therefore considered their enemy — The vocabulary explains he-goat entry as he-goats are sacrificed to Debi, who is therefore considered their enemy.

१८०. (C) Rādhā's Beauty — Within the Vidyāpati translations, Rādhā's Beauty follows The Commencement of Rādhā's love for Krishn.

१८१. (D) the Kachahari — The introductory or translated material on the Song of King Salhes supports that place where Salhes was sitting is the Kachahari.

१८२. (B) a grammar, chrestomathy and vocabulary — The title page states that the work contains a grammar, chrestomathy and vocabulary.

१८३. (A) the Asiatic Society, 57 Park Street — The title page gives the Asiatic Society, 57 Park Street, as publisher.

१८४. (B) suspicion or doubt — The vocabulary explains suspicion entry as suspicion or doubt.

१८५. (D) poetic licence admitted many Hindi and Braj forms and words — The introductory note to the chrestomathy states that relative impurity of the poetry is poetic licence admitted many Hindi and Braj forms and words.

१८६. (B) warm — The vocabulary explains warm entry as warm.

१८७. (A) the act of putting or placing — The vocabulary explains putting entry as the act of putting or placing.

१८८. (D) to dream or dream about — The vocabulary explains dream-verb entry as to dream or dream about.

१८९. (A) An original letter — The contents place An original letter immediately before Song of King Salhes.

१९०. (C) The Commencement of Rādhā's love for Krishn — Within the Vidyāpati translations, The Commencement of Rādhā's love for Krishn follows Young Love.

१९१. (B) Bhola Sahu — In the translated original letter, debtor pressed for payment is Bhola Sahu.

१९२. (B) a letter of the alphabet — The vocabulary explains letter-of-the-alphabet entry as a letter of the alphabet.

१९३. (B) Calcutta — The title page gives Calcutta as the place of printing/publication.

१९४. **(B) to bless King Lakshmisvar Sih with wealth and subjects** — The Harkh Nāth translations support that Harkh Nāth's prayer to Hari is to bless King Lakshmisvar Sih with wealth and subjects.

१९५. **(B) The Commencement of Rādhā's love for Krishn** — Within the Vidyāpati translations, The Commencement of Rādhā's love for Krishn follows Young Love.

१९६. **(D) Vidyāpati translation group** — The translations under the Vidyāpati section include Miscellaneous.

१९७. **(B) six rupees and some Kabuli fruits** — In the translated original letter, contents of the box is six rupees and some Kabuli fruits.

१९८. **(B) dancers, warriors and astrologers** — The Harkh Nāth translations support that group said to obtain desires at Krishn's birth is dancers, warriors and astrologers.

१९९. **(A) a thorn or spine** — The vocabulary explains thorn entry as a thorn or spine.

२००. **(C) a reading book and vocabulary for Maithili** — Part II combines a chrestomathy, that is a reading selection, with a vocabulary.

२०१. **(D) Vidyāpati translation group** — The translations under the Vidyāpati section include Meetings.

२०२. **(D) Beli, Chameli, Bulkunj, Newar and Tekhari** — The introductory or translated material on the Song of King Salhes supports that garden flowers named in the translation is Beli, Chameli, Bulkunj, Newar and Tekhari.

२०३. **(C) news, tidings or a message** — The vocabulary explains news-message entry as news, tidings or a message.

२०४. **(D) O fair one, will he come?** — The introductory or translated material on the Song of King Salhes supports that refrain of the opening portion is O fair one, will he come?.

२०५. **(D) The Commencement of Rādhā's love for Krishn** — Within the Vidyāpati translations, The Commencement of Rādhā's love for Krishn follows Young Love.

२०६. **(D) written in prose and chanted rather than sung** — The introductory or translated material on the Song of King Salhes supports that performance character of the Song of King Salhes is written in prose and chanted rather than sung.

२०७. **(A) adamantine arrows** — The Harkh Nāth translations support that metaphor for Rādhā's eyes is adamantine arrows.

२०८. **(A) property that had been spoiled but would be recovered** — In the translated original letter, property mentioned in the letter is property that had been spoiled but would be recovered.

२०९. **(A) Introduction, text, and translations** — The contents list Poems of Vidyāpati Ṭhākur with introduction, text, and translations.

२१०. **(C) the shoulder** — The vocabulary explains shoulder entry as the shoulder.

२११. **(C) Vidyāpati translation group** — The translations under the Vidyāpati section include Separation.

२१२. **(C) suspicion or doubt** — The vocabulary explains suspicion entry as suspicion or doubt.

२१३. **(C) he-goats are sacrificed to Debi, who is therefore considered their enemy** — The vocabulary explains he-goat entry as he-goats are sacrificed to Debi, who is therefore considered their enemy.

२१४. **(A) Purmil Jha** — In the translated original letter, writer of the translated letter is Purmil Jha.

२१५. **(B) Lachhuman** — In the translated original letter, person from whose mouth news had been heard is Lachhuman.

२१६. **(B) to sink or be in disorder** — The vocabulary explains sink entry as to sink or be in disorder.

२१७. **(D) they became motionless** — The Harkh Nāth translations support that effect of the birth-song on birds and beasts is they became motionless.

२१८. **(B) dancers, warriors and astrologers** — The Harkh Nāth translations support that group said to obtain desires at Krishn's birth is dancers, warriors and astrologers.

२१९. (A) a mountain — The vocabulary explains mountain entry as a mountain.

२२०. (A) refuge of the three worlds — The Harkh Nāth translations support that Jadu Nath's epithet in Harkh Nāth's prayer is refuge of the three worlds.

२२१. (B) Salhes is described as the first Chaukidar — The introductory or translated material on the Song of King Salhes supports that Grierson's identification of Salhes is Salhes is described as the first Chaukidar.

२२२. (A) omniscient or know-all — The vocabulary explains omniscient expression as omniscient or know-all.

२२३. (B) Vidyāpati is comparatively pure but often archaic, obscure and difficult — The introductory note to the chrestomathy states that Grierson's judgement on Vidyāpati's language is Vidyāpati is comparatively pure but often archaic, obscure and difficult.

२२४. (C) to stop, prevent or hinder — The vocabulary explains stop-prevent entry as to stop, prevent or hinder.

२२५. (C) Purmil Jha — In the translated original letter, writer of the translated letter is Purmil Jha.

२२६. (B) Meetings — Within the Vidyāpati translations, Meetings follows Rādhā's Beauty.

२२७. (D) a large house or palace — The vocabulary explains palace entry as a large house or palace.

२२८. (C) earth or ground — The vocabulary explains earth-ground entry as earth or ground.

२२९. (B) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately before Harkh Nāth's Poems.

२३०. (A) sodar — The Harkh Nāth translations support that song sung by wives of cowherds is sodar.

२३१. (C) The Commencement of Rādhā's love for Krishn — Within the Vidyāpati translations, The Commencement of Rādhā's love for Krishn follows Young Love.

२३२. (D) a mongoose — The vocabulary explains mongoose entry as a mongoose.

२३३. (A) the armpit — The vocabulary explains armpit entry as the armpit.

२३४. (D) to bless King Lakshmisvar Sih with wealth and subjects — The Harkh Nāth translations support that Harkh Nāth's prayer to Hari is to bless King Lakshmisvar Sih with wealth and subjects.

२३५. (A) flowers — The Harkh Nāth translations support that what the gods rained in joy is flowers.

२३६. (A) the fifty-six crores of gods and Indra — The introductory or translated material on the Song of King Salhes supports that deities invoked in the opening is the fifty-six crores of gods and Indra.

२३७. (C) Martial — The introductory note to the chrestomathy states that comparison used for Vidyāpati's concise expression is Martial.

२३८. (D) Dusadhs — The introductory or translated material on the Song of King Salhes supports that community said to worship Salhes is Dusadhs.

२३९. (A) it was described as most popular throughout the district among low-caste people — The introductory or translated material on the Song of King Salhes supports that social popularity of the Song of King Salhes is it was described as most popular throughout the district among low-caste people.

२४०. (D) Gobind Babu — In the translated original letter, final person receiving good wishes is Gobind Babu.

२४१. (C) Part II: Chrestomathy & Vocabulary — The uploaded part is explicitly titled Part II: Chrestomathy & Vocabulary.

२४२. (C) earth or ground — The vocabulary explains earth-ground entry as earth or ground.

२४३. (D) Salhes is described as the first Chaukidar — The introductory or translated material on the Song of King Salhes supports that Grierson's identification of Salhes is Salhes is described as the first Chaukidar.

२४४. (C) news, tidings or a message — The vocabulary explains news-message entry as news, tidings or a message.

২৪৫. (C) a beggar — The vocabulary explains beggar entry as a beggar.

২৪৬. (A) charcoal or coal — The vocabulary explains charcoal entry as charcoal or coal.

২৪৭. (A) whole grain presented at religious ceremonies such as marriage — The vocabulary explains āchhat-like whole grain entry as whole grain presented at religious ceremonies such as marriage.

২৪৮. (A) it was described as most popular throughout the district among low-caste people — The introductory or translated material on the Song of King Salhes supports that social popularity of the Song of King Salhes is it was described as most popular throughout the district among low-caste people.

২৪৯. (C) 1882 — The date on the title page is 1882.

২৫০. (C) O fair one, will he come? — The introductory or translated material on the Song of King Salhes supports that refrain of the opening portion is O fair one, will he come?.

২৫১. (B) J. W. Thomas, Baptist Mission Press — The title page says it was printed by J. W. Thomas at the Baptist Mission Press.

২৫২. (A) a sound, words or song — The vocabulary explains sound-song entry as a sound, words or song.

২৫৩. (B) virtue, justice or chastity — The vocabulary explains virtue entry as virtue, justice or chastity.

২৫৪. (B) a flag or banner — The vocabulary explains flag entry as a flag or banner.

২৫৫. (A) the act of staying — The vocabulary explains staying entry as the act of staying.

২৫৬. (A) a spot of silver leaf worn by women on the forehead — The introductory or translated material on the Song of King Salhes supports that footnote meaning of bedulī is a spot of silver leaf worn by women on the forehead.

২৫৭. (C) the armpit — The vocabulary explains armpit entry as the armpit.

২৫৮. (B) the night has passed and dawn has come, and the lady is urged to give up pride — The Harkh Nāth translations support that recurring Harkh Nāth refrain is the night has passed and dawn has come, and the lady is urged to give up pride.

২৫৯. (D) The Marsiā — The contents place The Marsiā immediately before Nāg Songs.

২৬০. (A) a bedulī — The introductory or translated material on the Song of King Salhes supports that object taken from Daunā Mālin’s forehead is a bedulī.

২৬১. (D) popular narrative song section — In the table of contents, Song of King Salhes functions as the popular narrative song section.

২৬২. (A) an old and poetical sign of the accusative — The vocabulary explains old accusative sign entry as an old and poetical sign of the accusative.

২৬৩. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Excuses.

২৬৪. (C) The Bridal Night — Within the Vidyāpati translations, The Bridal Night follows Meetings.

২৬৫. (D) dictionary section — In the table of contents, Vocabulary functions as the dictionary section.

২৬৬. (B) popular narrative song section — In the table of contents, Song of King Salhes functions as the popular narrative song section.

২৬৭. (A) Song of the Famine — The contents place Song of the Famine immediately before Poems of Vidyāpati Ṭhākur.

২৬৮. (D) a peg or spike — The vocabulary explains peg entry as a peg or spike.

২৬৯. (A) a step-mother — The vocabulary explains step-mother entry as a step-mother.

২৭০. (B) snake-song section — In the table of contents, Nāg Songs functions as the snake-song section.

২৭১. (A) Translation of a letter written by Purmil Jha to Musammat Champabati — In the translated original letter, translation heading of the first prose text is Translation of a letter written by Purmil Jha to Musammat Champabati.

२७२. (A) affection or love — The vocabulary explains affection-love entry as affection or love.

२७३. (D) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately after Poems of Vidyāpati Ṭhākur.

२७४. (A) a yawn or to yawn — The vocabulary explains yawn entry as a yawn or to yawn.

२७५. (B) bearing fruit or fruitful — The vocabulary explains fruitful entry as bearing fruit or fruitful.

२७६. (D) Translation of a letter written by Purmil Jha to Musammat Champabati — In the translated original letter, translation heading of the first prose text is Translation of a letter written by Purmil Jha to Musammat Champabati.

२७७. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Meetings.

२७८. (C) Text and translation — The contents list Song of the Famine with text and translation.

२७९. (A) a mountain — The vocabulary explains mountain entry as a mountain.

२८०. (D) a letter of the alphabet — The vocabulary explains letter-of-the-alphabet entry as a letter of the alphabet.

२८१. (D) Vidyāpati poetry section — In the table of contents, Poems of Vidyāpati Ṭhākur functions as the Vidyāpati poetry section.

२८२. (D) The Marsiā — The contents place The Marsiā immediately after Song of King Salhes.

२८३. (A) Bhola Sahu — In the translated original letter, debtor pressed for payment is Bhola Sahu.

२८४. (A) The Commencement of Rādhā's love for Krishn — Within the Vidyāpati translations, The Commencement of Rādhā's love for Krishn follows Young Love.

२८५. (C) property that had been spoiled but would be recovered — In the translated original letter, property mentioned in the letter is property that had been spoiled but would be recovered.

२८६. (C) Martial — The introductory note to the chrestomathy states that comparison used for Vidyāpati's concise expression is Martial.

२८७. (A) a raised mud platform with mounted clay figures — The introductory or translated material on the Song of King Salhes supports that physical form of Salhes asthāns is a raised mud platform with mounted clay figures.

२८८. (B) to snatch — The vocabulary explains snatch entry as to snatch.

२८९. (D) the song was printed word for word as taken down from the mouth of a Dom — The introductory or translated material on the Song of King Salhes supports that source status of the Song of King Salhes is the song was printed word for word as taken down from the mouth of a Dom.

२९०. (A) Harkh Nāth poetry section — In the table of contents, Harkh Nāth's Poems functions as the Harkh Nāth poetry section.

२९१. (B) to dream or dream about — The vocabulary explains dream-verb entry as to dream or dream about.

२९२. (B) seven palaces — The introductory or translated material on the Song of King Salhes supports that number of palaces enclosing the parrot's cage is seven palaces.

२९३. (B) to be — The vocabulary explains substantive verb entry as to be.

२९४. (C) Beli, Chameli, Bulkunj, Newar and Tekhari — The introductory or translated material on the Song of King Salhes supports that garden flowers named in the translation is Beli, Chameli, Bulkunj, Newar and Tekhari.

२९५. (C) Reunion — Within the Vidyāpati translations, Reunion follows Separation.

२९६. (C) unhusked rice or paddy — The vocabulary explains paddy entry as unhusked rice or paddy.

२९७. (A) an oath — The vocabulary explains oath entry as an oath.

२९८. (B) his parrot — The introductory or translated material on the Song of King Salhes supports that messenger-object sent by Salhes is his parrot.

২৯৯. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Young Love.

৩০০. (B) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882 — The title page places the work as an extra number to the Journal of the Asiatic Society, Bengal, Part I for 1882.

৩০১. (D) Sapper, marked as English — The vocabulary explains sapper entry as Sapper, marked as English.

৩০২. (A) an old and poetical sign of the accusative — The vocabulary explains old accusative sign entry as an old and poetical sign of the accusative.

৩০৩. (B) a holy work — The vocabulary explains holy-work entry as a holy work.

৩০৪. (B) the midwife — The Harkh Nāth translations support that woman rewarded after cutting the navel cord is the midwife.

৩০৫. (C) warm — The vocabulary explains warm entry as warm.

৩০৬. (A) Nāg Songs — The contents place Nāg Songs immediately after The Marsiā.

৩০৭. (D) the main meal of the day or dinner — The vocabulary explains meal entry as the main meal of the day or dinner.

৩০৮. (C) they desisted from contemplation — The Harkh Nāth translations support that effect of the song on saints is they desisted from contemplation.

৩০৯. (D) it was described as most popular throughout the district among low-caste people — The introductory or translated material on the Song of King Salhes supports that social popularity of the Song of King Salhes is it was described as most popular throughout the district among low-caste people.

৩১০. (C) Miscellaneous — Within the Vidyāpati translations, Miscellaneous follows Reunion.

৩১১. (C) to keep an eye on her and see that she gets everything necessary — In the translated original letter, care requested for Lakshmi Debi’s child is to keep an eye on her and see that she gets everything necessary.

৩১২. (B) the Asiatic Society, 57 Park Street — The title page gives the Asiatic Society, 57 Park Street, as publisher.

৩১৩. (A) earnest desire or passion — The vocabulary explains earnest-desire entry as earnest desire or passion.

৩১৪. (B) Text and translation — The contents list The Marsiā with text and translation.

৩১৫. (D) prose letter section — In the table of contents, An original letter functions as the prose letter section.

৩১৬. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Young Love.

৩১৭. (D) Harkh Nāth poetry section — In the table of contents, Harkh Nāth’s Poems functions as the Harkh Nāth poetry section.

৩১৮. (C) a daughter — The vocabulary explains daughter entry as a daughter.

৩১৯. (D) affliction — The vocabulary explains affliction entry as affliction.

৩২০. (A) Introduction, text, and translations — The contents list Poems of Vidyāpati Ṭhākur with introduction, text, and translations.

৩২১. (A) to snatch — The vocabulary explains snatch entry as to snatch.

৩২২. (B) the various characters of the song — The introductory or translated material on the Song of King Salhes supports that what the clay figures represent is the various characters of the song.

৩২৩. (C) Text and translation — The contents list Song of the Famine with text and translation.

৩২৪. (A) a thorn or spine — The vocabulary explains thorn entry as a thorn or spine.

৩২৫. (C) poetic licence admitted many Hindi and Braj forms and words — The introductory note to the chrestomathy states that relative impurity of the poetry is poetic licence admitted many Hindi and Braj forms and words.

৩২৬. (C) a mongoose — The vocabulary explains mongoose entry as a mongoose.

३२७. (C) a mongoose — The vocabulary explains mongoose entry as a mongoose.

३२८. (B) an oath — The vocabulary explains oath entry as an oath.

३२९. (C) Vidyāpati poetry section — In the table of contents, Poems of Vidyāpati Ṭhākur functions as the Vidyāpati poetry section.

३३०. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Separation.

३३१. (B) an offering of sweet oil — The introductory or translated material on the Song of King Salhes supports that ritual item floated on the Kamlā is an offering of sweet oil.

३३२. (B) Morang — The introductory or translated material on the Song of King Salhes supports that kingdom Daunā Mālin threatens to leave is Morang.

३३३. (D) Indra — The Harkh Nāth translations support that divine figure appearing with the gods is Indra.

३३४. (B) seven palaces — The introductory or translated material on the Song of King Salhes supports that number of palaces enclosing the parrot's cage is seven palaces.

३३५. (C) paddy — In the translated original letter, agricultural item sold in the granary is paddy.

३३६. (D) Text and translation — The contents list Harkh Nāth's Poems with text and translation.

३३७. (B) Salhes — The introductory or translated material on the Song of King Salhes supports that destined spouse in the opening is Salhes.

३३८. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Miscellaneous.

३३९. (B) the twenty-eighth consonant — The vocabulary explains twenty-eight in Vidyāpati LIX, 2 as the twenty-eighth consonant.

३४०. (B) a large house or palace — The vocabulary explains palace entry as a large house or palace.

३४१. (D) Beli, Chameli, Bulkunj, Newar and Tekhari — The introductory or translated material on the Song of King Salhes supports that garden flowers named in the translation is Beli, Chameli, Bulkunj, Newar and Tekhari.

३४२. (D) Salhes — The introductory or translated material on the Song of King Salhes supports that destined spouse in the opening is Salhes.

३४३. (A) Meetings — Within the Vidyāpati translations, Meetings follows Rādhā's Beauty.

३४४. (C) written in prose and chanted rather than sung — The introductory or translated material on the Song of King Salhes supports that performance character of the Song of King Salhes is written in prose and chanted rather than sung.

३४५. (D) a reading book and vocabulary for Maithili — Part II combines a chrestomathy, that is a reading selection, with a vocabulary.

३४६. (C) it contains nearly all the Maithili literature he had been able to collect — The introductory note to the chrestomathy states that Grierson's description of the reading book is it contains nearly all the Maithili literature he had been able to collect.

३४७. (B) flowers — The Harkh Nāth translations support that what the gods rained in joy is flowers.

३४८. (A) past-tense transitive verbs often take inflections proper to neuter verbs — The introductory or translated material on the Song of King Salhes supports that grammatical observation on the Song of King Salhes is past-tense transitive verbs often take inflections proper to neuter verbs.

३४९. (A) the thorn-apple — The vocabulary explains thorn-apple entry as the thorn-apple.

३५०. (B) Text and translation — The contents list Harkh Nāth's Poems with text and translation.

३५१. (D) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately after Song of the Famine.

३५२. (D) every word in the reading book would be found in the vocabulary — The introductory note to the chrestomathy states that Grierson's stated hope for the vocabulary is every word in the reading book would be found in the vocabulary.

३५३. (A) a creeper with which to bind him — The Harkh Nāth translations support that metaphor for Rādhā's arms in Krishn's plea is a creeper with which to bind him.

३५४. (A) The Bridal Night — Within the Vidyāpati translations, The Bridal Night follows Meetings.

३५५. (C) earnest desire or passion — The vocabulary explains earnest-desire entry as earnest desire or passion.

३५६. (A) Song of King Salhes — The contents place Song of King Salhes immediately before The Marsiā.

३५७. (A) prose letter section — In the table of contents, An original letter functions as the prose letter section.

३५८. (C) J. W. Thomas, Baptist Mission Press — The title page says it was printed by J. W. Thomas at the Baptist Mission Press.

३५९. (A) to secure that every word in the reading book was represented — The introductory note to the chrestomathy states that special precaution in compiling the vocabulary is to secure that every word in the reading book was represented.

३६०. (A) his parrot — The introductory or translated material on the Song of King Salhes supports that messenger-object sent by Salhes is his parrot.

३६१. (C) The Bridal Night — Within the Vidyāpati translations, The Bridal Night follows Meetings.

३६२. (B) very virtuous — The vocabulary explains virtuous entry as very virtuous.

३६३. (A) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately before Vocabulary.

३६४. (A) an old and poetical sign of the accusative — The vocabulary explains old accusative sign entry as an old and poetical sign of the accusative.

३६५. (A) accomplishment — The vocabulary explains accomplishment entry as accomplishment.

३६६. (D) adamantine arrows — The Harkh Nāth translations support that metaphor for Rādhā's eyes is adamantine arrows.

३६७. (B) a mongoose — The vocabulary explains mongoose entry as a mongoose.

३६८. (A) abode or residence — The vocabulary explains abode entry as abode or residence.

३६९. (B) popular narrative song section — In the table of contents, Song of King Salhes functions as the popular narrative song section.

३७०. (B) the midwife — The Harkh Nāth translations support that woman rewarded after cutting the navel cord is the midwife.

३७१. (B) Miscellaneous — Within the Vidyāpati translations, Miscellaneous follows Reunion.

३७२. (B) Text and translation — The contents list An original letter with text and translation.

३७३. (B) Harkh Nāth poetry section — In the table of contents, Harkh Nāth's Poems functions as the Harkh Nāth poetry section.

३७४. (D) a serpent — The vocabulary explains serpent entry as a serpent.

३७५. (B) Translation of a letter written by Purmil Jha to Musammat Champabati — In the translated original letter, translation heading of the first prose text is Translation of a letter written by Purmil Jha to Musammat Champabati.

३७६. (C) a daughter — The vocabulary explains daughter entry as a daughter.

३७७. (B) a grammar, chrestomathy and vocabulary — The title page states that the work contains a grammar, chrestomathy and vocabulary.

३७८. (B) under the village pipal tree — The introductory or translated material on the Song of King Salhes supports that location of Salhes asthāns in Tirhut is under the village pipal tree.

३७९. (A) poetic licence admitted many Hindi and Braj forms and words — The introductory note to the chrestomathy states that relative impurity of the poetry is poetic licence admitted many Hindi and Braj forms and words.

३८०. (A) Morang — The introductory or translated material on the Song of King Salhes supports that kingdom Daunā Mālin threatens to leave is Morang.

३८१. (B) it puts lightning to shame — The Harkh Nāth translations support that image used for Rādhā's brightness is it puts lightning to shame.

३८२. (A) Krishn — The Harkh Nāth translations support that deity whose birth is celebrated in one Harkh Nāth poem is Krishn.

३८३. (B) under the village pipal tree — The introductory or translated material on the Song of King Salhes supports that location of Salhes asthāns in Tirhut is under the village pipal tree.

३८४. (B) a serpent — The vocabulary explains serpent entry as a serpent.

३८५. (A) six rupees and some Kabuli fruits — In the translated original letter, contents of the box is six rupees and some Kabuli fruits.

३८६. (A) Salhes is described as the first Chaukidar — The introductory or translated material on the Song of King Salhes supports that Grierson's identification of Salhes is Salhes is described as the first Chaukidar.

३८७. (D) Nāg Songs — The contents place Nāg Songs immediately before Song of the Famine.

३८८. (A) the midwife — The Harkh Nāth translations support that woman rewarded after cutting the navel cord is the midwife.

३८९. (A) paddy — In the translated original letter, agricultural item sold in the granary is paddy.

३९०. (D) Song of King Salhes — The contents place Song of King Salhes immediately after An original letter.

३९१. (B) J. W. Thomas, Baptist Mission Press — The title page says it was printed by J. W. Thomas at the Baptist Mission Press.

३९२. (B) it puts lightning to shame — The Harkh Nāth translations support that image used for Rādhā's brightness is it puts lightning to shame.

३९३. (B) to snatch — The vocabulary explains snatch entry as to snatch.

३९४. (C) Rādhā's Beauty — Within the Vidyāpati translations, Rādhā's Beauty follows The Commencement of Rādhā's love for Krishn.

३९५. (C) Vidyāpati translation group — The translations under the Vidyāpati section include The Bridal Night.

३९६. (B) a dream — The vocabulary explains dream entry as a dream.

३९७. (B) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately before Harkh Nāth's Poems.

३९८. (C) dictionary section — In the table of contents, Vocabulary functions as the dictionary section.

३९९. (A) Text and translation — The contents list An original letter with text and translation.

४००. (C) Text and translation — The contents list The Marsiā with text and translation.

४०१. (A) J. W. Thomas, Baptist Mission Press — The title page says it was printed by J. W. Thomas at the Baptist Mission Press.

४०२. (B) it usually means spices but is translated in context as Kabuli fruits — In the translated original letter, note on the word masālā is it usually means spices but is translated in context as Kabuli fruits.

४०३. (A) clouds around the moon — The Harkh Nāth translations support that image used for curls around Rādhā's face is clouds around the moon.

४०४. (A) horses, elephants, chariots, gold, rubies, jewels and pearls — The Harkh Nāth translations support that gifts named in Krishn birth congratulations is horses, elephants, chariots, gold, rubies, jewels and pearls.

४०५. (D) Part II: Chrestomathy & Vocabulary — The uploaded part is explicitly titled Part II: Chrestomathy & Vocabulary.

४०६. (B) Purmil Jha — In the translated original letter, writer of the translated letter is Purmil Jha.

४०७. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Excuses.

४०८. (A) a beggar — The vocabulary explains beggar entry as a beggar.

४०९. (A) to secure that every word in the reading book was represented — The introductory note to the chrestomathy states that special precaution in compiling the vocabulary is to secure that every word in the reading book was represented.

४१०. (A) usually means spices, though contextually rendered as Kabuli fruits — The vocabulary explains masālā in the note to the letter as usually means spices, though contextually rendered as Kabuli fruits.

४११. (C) Song of King Salhes — The contents place Song of King Salhes immediately after An original letter.

४१२. (B) Meetings — Within the Vidyāpati translations, Meetings follows Rādhā's Beauty.

४१३. (D) a letter of the alphabet — The vocabulary explains letter-of-the-alphabet entry as a letter of the alphabet.

४१४. (D) snake-song section — In the table of contents, Nāg Songs functions as the snake-song section.

४१५. (C) Beli, Chameli, Bulkunj, Newar and Tekhari — The introductory or translated material on the Song of King Salhes supports that garden flowers named in the translation is Beli, Chameli, Bulkunj, Newar and Tekhari.

४१६. (C) flame, blaze or burning — The vocabulary explains flame entry as flame, blaze or burning.

४१७. (C) Rādhā's Beauty — Within the Vidyāpati translations, Rādhā's Beauty follows The Commencement of Rādhā's love for Krishn.

४१८. (D) it was described as most popular throughout the district among low-caste people — The introductory or translated material on the Song of King Salhes supports that social popularity of the Song of King Salhes is it was described as most popular throughout the district among low-caste people.

४१९. (D) soon — The vocabulary explains soon entry as soon.

४२०. (D) unhusked rice or paddy — The vocabulary explains paddy entry as unhusked rice or paddy.

४२१. (B) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately before Vocabulary.

४२२. (A) a miser — The vocabulary explains miser entry as a miser.

४२३. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Separation.

४२४. (D) usually means spices, though contextually rendered as Kabuli fruits — The vocabulary explains masālā in the note to the letter as usually means spices, though contextually rendered as Kabuli fruits.

४२५. (B) Dusadhs — The introductory or translated material on the Song of King Salhes supports that community said to worship Salhes is Dusadhs.

४२६. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Young Love.

४२७. (B) a dream — The vocabulary explains dream entry as a dream.

४२८. (D) a bedulī — The introductory or translated material on the Song of King Salhes supports that object taken from Daunā Mālin's forehead is a bedulī.

४२९. (C) Nāg Songs — The contents place Nāg Songs immediately after The Marsiā.

४३०. (C) Vocabulary — The contents place Vocabulary immediately after Harkh Nāth's Poems.

४३१. (D) Daunā Mālin — The introductory or translated material on the Song of King Salhes supports that opening figure in the translation is Daunā Mālin.

४३२. (A) every day — The vocabulary explains every-day expression as every day.

४३३. (D) Song of the Famine — The contents place Song of the Famine immediately before Poems of Vidyāpati Ṭhākur.

४३४. (C) they are used in the procedure for making an irrevocable gift — The introductory or translated material on the Song of King Salhes supports that footnote on til and kus is they are used in the procedure for making an irrevocable gift.

४३५. (A) the Kamlā — The introductory or translated material on the Song of King Salhes supports that river bank visited by the five friends is the Kamlā.

४३६. (B) the armpit — The vocabulary explains armpit entry as the armpit.

४३७. (D) continually — The vocabulary explains continually entry as continually.

४३८. (D) a strumpet or harlot — The vocabulary explains harlot entry as a strumpet or harlot.

४३९. (B) the prose was much the purest and followed the rules laid down in the grammar — The introductory note to the chrestomathy states that relative purity of the prose is the prose was much the purest and followed the rules laid down in the grammar.

४४०. (A) warm — The vocabulary explains warm entry as warm.

४४१. (D) Text and translation — The contents list Song of the Famine with text and translation.

४४२. (A) gold — The vocabulary explains gold entry as gold.

४४३. (D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882 — The title page places the work as an extra number to the Journal of the Asiatic Society, Bengal, Part I for 1882.

४४४. (C) two rupees and half the fruit — In the translated original letter, private gift to Lakshmi Dai is two rupees and half the fruit.

४४५. (D) standing at the doorway with clasped hands and praying — The introductory or translated material on the Song of King Salhes supports that Daunā Mālin’s first action is standing at the doorway with clasped hands and praying.

४४६. (D) Meetings — Within the Vidyāpati translations, Meetings follows Rādhā’s Beauty.

४४७. (D) up to — The vocabulary explains up-to entry as up to.

४४८. (B) bearing fruit or fruitful — The vocabulary explains fruitful entry as bearing fruit or fruitful.

४४९. (A) Gobind Babu — In the translated original letter, final person receiving good wishes is Gobind Babu.

४५०. (B) to run or hasten — The vocabulary explains run entry as to run or hasten.

४५१. (C) a creeper with which to bind him — The Harkh Nāth translations support that metaphor for Rādhā’s arms in Krishn’s plea is a creeper with which to bind him.

४५२. (C) unhusked rice or paddy — The vocabulary explains paddy entry as unhusked rice or paddy.

४५३. (D) to bless King Lakshmisvar Sih with wealth and subjects — The Harkh Nāth translations support that Harkh Nāth’s prayer to Hari is to bless King Lakshmisvar Sih with wealth and subjects.

४५४. (B) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately after Song of the Famine.

४५५. (A) past-tense transitive verbs often take inflections proper to neuter verbs — The introductory or translated material on the Song of King Salhes supports that grammatical observation on the Song of King Salhes is past-tense transitive verbs often take inflections proper to neuter verbs.

४५६. (B) the prose was much the purest and followed the rules laid down in the grammar — The introductory note to the chrestomathy states that relative purity of the prose is the prose was much the purest and followed the rules laid down in the

grammar.

४५७. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Lover’s Quarrels.

४५८. (D) the Asiatic Society, 57 Park Street — The title page gives the Asiatic Society, 57 Park Street, as publisher.

४५९. (C) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately before Harkh Nāth’s Poems.

४६०. (C) Martial — The introductory note to the chrestomathy states that comparison used for Vidyāpati’s concise expression is Martial.

४६१. (A) it usually means spices but is translated in context as Kabuli fruits — In the translated original letter, note on the word masālā is it usually means spices but is translated in context as Kabuli fruits.

४६२. (B) a bedulī — The introductory or translated material on the Song of King Salhes supports that object taken from Daunā Mālin’s forehead is a bedulī.

४६३. (C) to shake or tremble — The vocabulary explains shake entry as to shake or tremble.

४६४. (B) the Kachahari — The introductory or translated material on the Song of King Salhes supports that place where Salhes was sitting is the Kachahari.

४६५. (B) one who has obtained all his desires — The vocabulary explains all-desires entry as one who has obtained all his desires.

४६६. (C) a dream — The vocabulary explains dream entry as a dream.

४६७. (A) the book of fate written in the birth-chamber — The introductory or translated material on the Song of King Salhes supports that sixth-night motif in the opening is the book of fate written in the birth-chamber.

४६८. (C) a scarlet or crimson bed — The introductory or translated material on the Song of King Salhes supports that bed prepared for Salhes is a scarlet or crimson bed.

४६९. (C) famine-song section — In the table of contents, Song of the Famine functions as the famine-song section.

४७०. (B) a parrot desiring a red bimba fruit — The Harkh Nāth translations support that comparison for Rādhā’s nose and lower lip is a parrot desiring a red bimba fruit.

४७१. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Reunion.

४७२. (D) Text and translation — The contents list Nāg Songs with text and translation.

४७३. (B) a cucumber only one cubit long has an offspring nine cubits long — The vocabulary explains cucumber proverb entry as a cucumber only one cubit long has an offspring nine cubits long.

४७४. (B) Song of the Famine — The contents place Song of the Famine immediately after Nāg Songs.

४७५. (B) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately after Song of the Famine.

४७६. (A) the twenty-seventh consonant in one Vidyāpati reference — The vocabulary explains twenty-seven entry as the twenty-seventh consonant in one Vidyāpati reference.

४७७. (A) every word in the reading book would be found in the vocabulary — The introductory note to the chrestomathy states that Grierson’s stated hope for the vocabulary is every word in the reading book would be found in the vocabulary.

४७८. (D) a river, stream, line, piece, block or portion — The vocabulary explains river entry as a river, stream, line, piece, block or portion.

४७९. (B) to sink or be in disorder — The vocabulary explains sink entry as to sink or be in disorder.

४८०. (B) seven palaces — The introductory or translated material on the Song of King Salhes supports that number of palaces enclosing the parrot's cage is seven palaces.

४८१. (B) Bhola Sahu — In the translated original letter, debtor pressed for payment is Bhola Sahu.

४८२. (D) the Kamlā — The introductory or translated material on the Song of King Salhes supports that river bank visited by the five friends is the Kamlā.

४८३. (C) a raised mud platform with mounted clay figures — The introductory or translated material on the Song of King Salhes supports that physical form of Salhes asthāns is a raised mud platform with mounted clay figures.

४८४. (B) they desisted from contemplation — The Harkh Nāth translations support that effect of the song on saints is they desisted from contemplation.

४८५. (C) contentment — The vocabulary explains contentment entry as contentment.

४८६. (D) Nāg Songs — The contents place Nāg Songs immediately before Song of the Famine.

४८७. (B) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately before Vocabulary.

४८८. (D) An Introduction to the Maithili Language of North Bihar — The title page identifies the larger work as an introduction to the Maithili language of North Bihar.

४८९. (B) prose letter section — In the table of contents, An original letter functions as the prose letter section.

४९०. (C) to sink and fall, meaning to drown oneself — The vocabulary explains drown oneself phrase as to sink and fall, meaning to drown oneself.

४९१. (B) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately after Poems of Vidyāpati Ṭhākur.

४९२. (C) The Bridal Night — Within the Vidyāpati translations, The Bridal Night follows Meetings.

४९३. (D) Morang — The introductory or translated material on the Song of King Salhes supports that kingdom Daunā Mālin threatens to leave is Morang.

४९४. (D) Nāg Songs — The contents place Nāg Songs immediately after The Marsiā.

४९५. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Meetings.

४९६. (D) Vocabulary — The contents place Vocabulary immediately after Harkh Nāth's Poems.

४९७. (C) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882 — The title page places the work as an extra number to the Journal of the Asiatic Society, Bengal, Part I for 1882.

४९८. (A) to shake or tremble — The vocabulary explains shake entry as to shake or tremble.

४९९. (B) lexical explanations — The contents list Vocabulary with lexical explanations.

५००. (B) Indra — The Harkh Nāth translations support that divine figure appearing with the gods is Indra.

५०१. (B) Introduction, text, and translations — The contents list Poems of Vidyāpati Ṭhākur with introduction, text, and translations.

५०२. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Reunion.

५०३. (B) immature, unripe, raw, fresh or green — The vocabulary explains immature entry as immature, unripe, raw, fresh or green.

५०४. (B) speech, word, tale or news — The vocabulary explains speech-word-news entry as speech, word, tale or news.

५०५. (D) the various characters of the song — The introductory or translated material on the Song of King Salhes supports that what the clay figures represent is the various characters of the song.

५०६. (B) every word in the reading book would be found in the vocabulary — The introductory note to the chrestomathy states that Grierson's stated hope for the vocabulary is every word in the reading book would be found in the vocabulary.

५०७. (A) Song of the Famine — The contents place Song of the Famine immediately before Poems of Vidyāpati Ṭhākur.

५०८. (B) refuge of the three worlds — The Harkh Nāth translations support that Jadu Nath's epithet in Harkh Nāth's prayer is refuge of the three worlds.

५०९. (B) Musammat Champabati — In the translated original letter, person to whom the translated letter is addressed is Musammat Champabati.

५१०. (B) abode or residence — The vocabulary explains abode entry as abode or residence.

५११. (C) a dream — The vocabulary explains dream entry as a dream.

५१२. (A) Introduction, text, and translations — The contents list Poems of Vidyāpati Ṭhākur with introduction, text, and translations.

५१३. (A) the fifty-six crores of gods and Indra — The introductory or translated material on the Song of King Salhes supports that deities invoked in the opening is the fifty-six crores of gods and Indra.

५१४. (B) Song of the Famine — The contents place Song of the Famine immediately before Poems of Vidyāpati Ṭhākur.

५१५. (D) names of persons and places were changed and punctuation was added — The introductory note to the chrestomathy states that editorial handling of the first letter is names of persons and places were changed and punctuation was added.

५१६. (A) prose letter section — In the table of contents, An original letter functions as the prose letter section.

५१७. (D) the father-in-law — In the translated original letter, relative to whom compliments are sent is the father-in-law.

५१८. (D) close to or near — The vocabulary explains near entry as close to or near.

५१९. (B) An original letter — The contents place An original letter immediately before Song of King Salhes.

५२०. (C) usually means spices, though contextually rendered as Kabuli fruits — The vocabulary explains masālā in the note to the letter as usually means spices, though contextually rendered as Kabuli fruits.

५२१. (C) Vidyāpati is comparatively pure but often archaic, obscure and difficult — The introductory note to the chrestomathy states that Grierson's judgement on Vidyāpati's language is Vidyāpati is comparatively pure but often archaic, obscure and difficult.

५२२. (C) the twenty-seventh consonant in one Vidyāpati reference — The vocabulary explains twenty-seven entry as the twenty-seventh consonant in one Vidyāpati reference.

५२३. (A) a step-mother — The vocabulary explains step-mother entry as a step-mother.

५२४. (A) a veil or a woman's body-cloth — The vocabulary explains veil or woman's body-cloth entry as a veil or a woman's body-cloth.

५२५. (C) an old and poetical sign of the accusative — The vocabulary explains old accusative sign entry as an old and poetical sign of the accusative.

५२६. (A) a veil or a woman's body-cloth — The vocabulary explains veil or woman's body-cloth entry as a veil or a woman's body-cloth.

५२७. (B) a bridal chamber of fresh bamboos — The introductory or translated material on the Song of King Salhes supports that object built for Salhes is a bridal chamber of fresh bamboos.

५२८. (B) Sapper, marked as English — The vocabulary explains sapper entry as Sapper, marked as English.

५२९. (C) horses, elephants, chariots, gold, rubies, jewels and pearls — The Harkh Nāth translations support that gifts named in Krishn birth congratulations is horses, elephants, chariots, gold, rubies, jewels and pearls.

५३०. (B) he is called the worst sinner with respect to Hindi and Braj forms — The introductory note to the chrestomathy states that Grierson's judgement on Fatu Lāl in the Song of the Famine is he is called the worst sinner with respect to Hindi and

Braj forms.

৫৩১. (C) a bridal chamber of fresh bamboos — The introductory or translated material on the Song of King Salhes supports that object built for Salhes is a bridal chamber of fresh bamboos.

৫৩২. (D) Vocabulary — The contents place Vocabulary immediately after Harkh Nāth's Poems.

৫৩৩. (D) a reading book and vocabulary for Maithili — Part II combines a chrestomathy, that is a reading selection, with a vocabulary.

৫৩৪. (B) the night has passed and dawn has come, and the lady is urged to give up pride — The Harkh Nāth translations support that recurring Harkh Nāth refrain is the night has passed and dawn has come, and the lady is urged to give up pride.

৫৩৫. (B) parade of an army or regiment — The vocabulary explains army-parade entry as parade of an army or regiment.

৫৩৬. (C) unhusked rice or paddy — The vocabulary explains paddy entry as unhusked rice or paddy.

৫৩৭. (B) Nāg Songs — The contents place Nāg Songs immediately before Song of the Famine.

৫৩৮. (A) a cucumber only one cubit long has an offspring nine cubits long — The vocabulary explains cucumber proverb entry as a cucumber only one cubit long has an offspring nine cubits long.

৫৩৯. (D) snake-song section — In the table of contents, Nāg Songs functions as the snake-song section.

৫৪০. (C) a river, stream, line, piece, block or portion — The vocabulary explains river entry as a river, stream, line, piece, block or portion.

৫৪১. (D) oil and pots — In the translated original letter, literal explanation in the letter for necessities is oil and pots.

৫৪২. (C) to tie, tie tightly or bind — The vocabulary explains tie entry as to tie, tie tightly or bind.

৫৪৩. (A) an oath — The vocabulary explains oath entry as an oath.

৫৪৪. (A) everywhere — The vocabulary explains everywhere expression as everywhere.

৫৪৫. (B) whole grain presented at religious ceremonies such as marriage — The vocabulary explains āchhat-like whole grain entry as whole grain presented at religious ceremonies such as marriage.

৫৪৬. (C) the song was printed word for word as taken down from the mouth of a Dom — The introductory or translated material on the Song of King Salhes supports that source status of the Song of King Salhes is the song was printed word for word as taken down from the mouth of a Dom.

৫৪৭. (D) the shoulder — The vocabulary explains shoulder entry as the shoulder.

৫৪৮. (D) clouds around the moon — The Harkh Nāth translations support that image used for curls around Rādhā's face is clouds around the moon.

৫৪৯. (C) the night has passed and dawn has come, and the lady is urged to give up pride — The Harkh Nāth translations support that recurring Harkh Nāth refrain is the night has passed and dawn has come, and the lady is urged to give up pride.

৫৫০. (B) to hold, grasp, catch, keep, put or place — The vocabulary explains hold-grasp entry as to hold, grasp, catch, keep, put or place.

৫৫১. (A) gold — The vocabulary explains gold entry as gold.

৫৫২. (D) Reunion — Within the Vidyāpati translations, Reunion follows Separation.

৫৫৩. (D) the song was printed word for word as taken down from the mouth of a Dom — The introductory or translated material on the Song of King Salhes supports that source status of the Song of King Salhes is the song was printed word for word as taken down from the mouth of a Dom.

৫৫৪. (D) The Marsiā — The contents place The Marsiā immediately after Song of King Salhes.

५५५. (D) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately before Harkh Nāth's Poems.

५५६. (A) Text and translation — The contents list Harkh Nāth's Poems with text and translation.

५५७. (A) the eighteenth consonant — The vocabulary explains eighteen in Vidyāpati LIX, 3 as the eighteenth consonant.

५५८. (D) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately before Vocabulary.

५५९. (A) to speak, say or tell — The vocabulary explains speak-say-tell entry as to speak, say or tell.

५६०. (C) a woman's bodice — The vocabulary explains woman's bodice entry as a woman's bodice.

५६१. (D) to run or hasten — The vocabulary explains run entry as to run or hasten.

५६२. (B) The Marsiā — The contents place The Marsiā immediately before Nāg Songs.

५६३. (A) continually — The vocabulary explains continually entry as continually.

५६४. (A) Separation — Within the Vidyāpati translations, Separation follows Lover's Quarrels.

५६५. (D) to hold, grasp, catch, keep, put or place — The vocabulary explains hold-grasp entry as to hold, grasp, catch, keep, put or place.

५६६. (C) continually — The vocabulary explains continually entry as continually.

५६७. (D) he is called the worst sinner with respect to Hindi and Braj forms — The introductory note to the chrestomathy states that Grierson's judgement on Fatu Lāl in the Song of the Famine is he is called the worst sinner with respect to Hindi and Braj forms.

५६८. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Excuses.

५६९. (D) dictionary section — In the table of contents, Vocabulary functions as the dictionary section.

५७०. (C) Lachhuman — In the translated original letter, person from whose mouth news had been heard is Lachhuman.

५७१. (B) a bull — The vocabulary explains bull entry as a bull.

५७२. (A) a yawn or to yawn — The vocabulary explains yawn entry as a yawn or to yawn.

५७३. (D) earth or ground — The vocabulary explains earth-ground entry as earth or ground.

५७४. (A) it puts lightning to shame — The Harkh Nāth translations support that image used for Rādhā's brightness is it puts lightning to shame.

५७५. (A) everywhere — The vocabulary explains everywhere expression as everywhere.

५७६. (D) every day — The vocabulary explains every-day expression as every day.

५७७. (C) a road — The vocabulary explains road entry as a road.

५७८. (A) The Bridal Night — Within the Vidyāpati translations, The Bridal Night follows Meetings.

५७९. (B) a letter filed in Grierson's court — The introductory note to the chrestomathy states that source of the first prose piece is a letter filed in Grierson's court.

५८०. (B) contentment — The vocabulary explains contentment entry as contentment.

५८१. (B) King Lakshmisvar Sih — The Harkh Nāth translations support that king praised in Harkh Nāth's poems is King Lakshmisvar Sih.

५८२. (B) Morang — The introductory or translated material on the Song of King Salhes supports that kingdom Daunā Mālin threatens to leave is Morang.

५८३. (D) the thorn-apple — The vocabulary explains thorn-apple entry as the thorn-apple.

५८४. (A) a letter of the alphabet — The vocabulary explains letter-of-the-alphabet entry as a letter of the alphabet.

৫৮৫. (C) Reunion — Within the Vidyāpati translations, Reunion follows Separation.

৫৮৬. (A) charcoal or coal — The vocabulary explains charcoal entry as charcoal or coal.

৫৮৭. (C) verbatim et literatim — The introductory note to the chrestomathy states that phrase describing the copying of the letter is verbatim et literatim.

৫৮৮. (D) the twenty-eighth consonant — The vocabulary explains twenty-eight in Vidyāpati LIX, 2 as the twenty-eighth consonant.

৫৮৯. (B) Introduction, text, and translations — The contents list Poems of Vidyāpati Ṭhākur with introduction, text, and translations.

৫৯০. (D) Song of the Famine — The contents place Song of the Famine immediately after Nāg Songs.

৫৯১. (D) an offering of sweet oil — The introductory or translated material on the Song of King Salhes supports that ritual item floated on the Kamlā is an offering of sweet oil.

৫৯২. (B) six rupees and some Kabuli fruits — In the translated original letter, contents of the box is six rupees and some Kabuli fruits.

৫৯৩. (C) virtue, justice or chastity — The vocabulary explains virtue entry as virtue, justice or chastity.

৫৯৪. (A) gold — The vocabulary explains gold entry as gold.

৫৯৫. (C) up to — The vocabulary explains up-to entry as up to.

৫৯৬. (D) a grammar, chrestomathy and vocabulary — The title page states that the work contains a grammar, chrestomathy and vocabulary.

৫৯৭. (C) a spot of silver leaf worn by women on the forehead — The introductory or translated material on the Song of King Salhes supports that footnote meaning of bedulī is a spot of silver leaf worn by women on the forehead.

৫৯৮. (A) a large house or palace — The vocabulary explains palace entry as a large house or palace.

৫৯৯. (C) An Introduction to the Maithili Language of North Bihar — The title page identifies the larger work as an introduction to the Maithili language of North Bihar.

৬০০. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Rādhā’s Beauty.

৬০১. (C) Excuses — Within the Vidyāpati translations, Excuses follows The Bridal Night.

৬০২. (B) the book of fate written in the birth-chamber — The introductory or translated material on the Song of King Salhes supports that sixth-night motif in the opening is the book of fate written in the birth-chamber.

৬০৩. (C) a parrot desiring a red bimba fruit — The Harkh Nāth translations support that comparison for Rādhā’s nose and lower lip is a parrot desiring a red bimba fruit.

৬০৪. (B) Lakshmi Debi’s little child — In the translated original letter, child mentioned in the letter is Lakshmi Debi’s little child.

৬০৫. (A) contentment — The vocabulary explains contentment entry as contentment.

৬০৬. (B) mourning/dirge section — In the table of contents, The Marsiā functions as the mourning/dirge section.

৬০৭. (B) a large house or palace — The vocabulary explains palace entry as a large house or palace.

৬০৮. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Meetings.

৬০৯. (D) Harkh Nāth’s Poems — The contents place Harkh Nāth’s Poems immediately before Vocabulary.

৬১০. (D) to shake or tremble — The vocabulary explains shake entry as to shake or tremble.

৬১১. (B) An Introduction to the Maithili Language of North Bihar — The title page identifies the larger work as an introduction to the Maithili language of North Bihar.

६१२. (A) Song of King Salhes — The contents place Song of King Salhes immediately after An original letter.

६१३. (A) popular narrative song section — In the table of contents, Song of King Salhes functions as the popular narrative song section.

६१४. (B) Text and translation — The contents list An original letter with text and translation.

६१५. (B) his parrot — The introductory or translated material on the Song of King Salhes supports that messenger-object sent by Salhes is his parrot.

६१६. (C) the mucus of the eye — The vocabulary explains mucus-of-eye entry as the mucus of the eye.

६१७. (A) contentment — The vocabulary explains contentment entry as contentment.

६१८. (D) to speak, say or tell — The vocabulary explains speak-say-tell entry as to speak, say or tell.

६१९. (A) suspicion or doubt — The vocabulary explains suspicion entry as suspicion or doubt.

६२०. (B) his songs are difficult despite being among the first collected and reduced to order — The introductory note to the chrestomathy states that reason for placing Vidyāpati near the end is his songs are difficult despite being among the first collected and reduced to order.

६२१. (D) a bridal chamber of fresh bamboos — The introductory or translated material on the Song of King Salhes supports that object built for Salhes is a bridal chamber of fresh bamboos.

६२२. (A) firm or immovable — The vocabulary explains firm entry as firm or immovable.

६२३. (C) Text and translation — The contents list Nāg Songs with text and translation.

६२४. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Meetings.

६२५. (B) his parrot — The introductory or translated material on the Song of King Salhes supports that messenger-object sent by Salhes is his parrot.

६२६. (D) the Asiatic Society, 57 Park Street — The title page gives the Asiatic Society, 57 Park Street, as publisher.

६२७. (B) a grammar, chrestomathy and vocabulary — The title page states that the work contains a grammar, chrestomathy and vocabulary.

६२८. (D) The Marsiā — The contents place The Marsiā immediately after Song of King Salhes.

६२९. (D) sāchī betel, medinī and gājā — The introductory or translated material on the Song of King Salhes supports that items prepared with betel is sāchī betel, medinī and gājā.

६३०. (D) a raised mud platform with mounted clay figures — The introductory or translated material on the Song of King Salhes supports that physical form of Salhes asthāns is a raised mud platform with mounted clay figures.

६३१. (B) every day — The vocabulary explains every-day expression as every day.

६३२. (C) a line of bees — The Harkh Nāth translations support that image for the line of hair toward the navel is a line of bees.

६३३. (A) Song of King Salhes — The contents place Song of King Salhes immediately after An original letter.

६३४. (C) a good or virtuous man — The vocabulary explains good-man entry as a good or virtuous man.

६३५. (B) parade of an army or regiment — The vocabulary explains army-parade entry as parade of an army or regiment.

६३६. (B) immature, unripe, raw, fresh or green — The vocabulary explains immature entry as immature, unripe, raw, fresh or green.

६३७. (B) standing at the doorway with clasped hands and praying — The introductory or translated material on the Song of King Salhes supports that Daunā Mālin's first action is standing at the doorway with clasped hands and praying.

६३८. (A) Text and translation — The contents list Harkh Nāth's Poems with text and translation.

६३९. **(D) a road** — The vocabulary explains road entry as a road.

६४०. **(B) a spot of silver leaf worn by women on the forehead** — The introductory or translated material on the Song of King Salhes supports that footnote meaning of bedulī is a spot of silver leaf worn by women on the forehead.

६४१. **(D) 1882** — The date on the title page is 1882.

६४२. **(B) to stop, prevent or hinder** — The vocabulary explains stop-prevent entry as to stop, prevent or hinder.

६४३. **(A) everywhere** — The vocabulary explains everywhere expression as everywhere.

६४४. **(B) to sink and fall, meaning to drown oneself** — The vocabulary explains drown oneself phrase as to sink and fall, meaning to drown oneself.

६४५. **(C) to sink and fall, meaning to drown oneself** — The vocabulary explains drown oneself phrase as to sink and fall, meaning to drown oneself.

६४६. **(D) past-tense transitive verbs often take inflections proper to neuter verbs** — The introductory or translated material on the Song of King Salhes supports that grammatical observation on the Song of King Salhes is past-tense transitive verbs often take inflections proper to neuter verbs.

६४७. **(D) charcoal or coal** — The vocabulary explains charcoal entry as charcoal or coal.

६४८. **(A) Dusadhs** — The introductory or translated material on the Song of King Salhes supports that community said to worship Salhes is Dusadhs.

६४९. **(D) to bless King Lakshmisvar Sih with wealth and subjects** — The Harkh Nāth translations support that Harkh Nāth's prayer to Hari is to bless King Lakshmisvar Sih with wealth and subjects.

६५०. **(A) to sink and fall, meaning to drown oneself** — The vocabulary explains drown oneself phrase as to sink and fall, meaning to drown oneself.

६५१. **(C) Song of King Salhes** — The contents place Song of King Salhes immediately before The Marsiā.

६५२. **(A) oil and pots** — In the translated original letter, literal explanation in the letter for necessities is oil and pots.

६५३. **(D) beauty** — The vocabulary explains beauty entry as beauty.

६५४. **(D) Excuses** — Within the Vidyāpati translations, Excuses follows The Bridal Night.

६५५. **(A) a raised mud platform with mounted clay figures** — The introductory or translated material on the Song of King Salhes supports that physical form of Salhes asthāns is a raised mud platform with mounted clay figures.

६५६. **(B) smoke** — The vocabulary explains smoke entry as smoke.

६५७. **(D) suddenly** — The vocabulary explains suddenly entry as suddenly.

६५८. **(A) Nāg Songs** — The contents place Nāg Songs immediately before Song of the Famine.

६५९. **(B) Part II: Chrestomathy & Vocabulary** — The uploaded part is explicitly titled Part II: Chrestomathy & Vocabulary.

६६०. **(B) earnest desire or passion** — The vocabulary explains earnest-desire entry as earnest desire or passion.

६६१. **(D) to sink and fall, meaning to drown oneself** — The vocabulary explains drown oneself phrase as to sink and fall, meaning to drown oneself.

६६२. **(D) contentment** — The vocabulary explains contentment entry as contentment.

६६३. **(A) Song of the Famine** — The contents place Song of the Famine immediately after Nāg Songs.

६६४. **(C) Indra** — The Harkh Nāth translations support that divine figure appearing with the gods is Indra.

६६५. **(D) Text and translation** — The contents list An original letter with text and translation.

६६६. (B) Daunā Mālin — The introductory or translated material on the Song of King Salhes supports that opening figure in the translation is Daunā Mālin.

६६७. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Reunion.

६६८. (D) a good or virtuous man — The vocabulary explains good-man entry as a good or virtuous man.

६६९. (B) famine-song section — In the table of contents, Song of the Famine functions as the famine-song section.

६७०. (C) names of persons and places were changed and punctuation was added — The introductory note to the chrestomathy states that editorial handling of the first letter is names of persons and places were changed and punctuation was added.

६७१. (A) The Marsiā — The contents place The Marsiā immediately after Song of King Salhes.

६७२. (A) a holy work — The vocabulary explains holy-work entry as a holy work.

६७३. (B) a bridal chamber of fresh bamboos — The introductory or translated material on the Song of King Salhes supports that object built for Salhes is a bridal chamber of fresh bamboos.

६७४. (B) George A. Grierson, B.C.S. — The title page names George A. Grierson, B.C.S. as the author.

६७५. (A) a raised mud platform with mounted clay figures — The introductory or translated material on the Song of King Salhes supports that physical form of Salhes asthāns is a raised mud platform with mounted clay figures.

६७६. (A) a miser — The vocabulary explains miser entry as a miser.

६७७. (D) a holy work — The vocabulary explains holy-work entry as a holy work.

६७८. (D) one who has obtained all his desires — The vocabulary explains all-desires entry as one who has obtained all his desires.

६७९. (D) a creeper with which to bind him — The Harkh Nāth translations support that metaphor for Rādhā's arms in Krishn's plea is a creeper with which to bind him.

६८०. (C) the eighteenth consonant — The vocabulary explains eighteen in Vidyāpati LIX, 3 as the eighteenth consonant.

६८१. (D) to secure that every word in the reading book was represented — The introductory note to the chrestomathy states that special precaution in compiling the vocabulary is to secure that every word in the reading book was represented.

६८२. (B) they are used in the procedure for making an irrevocable gift — The introductory or translated material on the Song of King Salhes supports that footnote on til and kus is they are used in the procedure for making an irrevocable gift.

६८३. (D) a parrot desiring a red bimba fruit — The Harkh Nāth translations support that comparison for Rādhā's nose and lower lip is a parrot desiring a red bimba fruit.

६८४. (B) to secure that every word in the reading book was represented — The introductory note to the chrestomathy states that special precaution in compiling the vocabulary is to secure that every word in the reading book was represented.

६८५. (D) a bridal chamber of fresh bamboos — The introductory or translated material on the Song of King Salhes supports that object built for Salhes is a bridal chamber of fresh bamboos.

६८६. (C) a road — The vocabulary explains road entry as a road.

६८७. (D) bearing fruit or fruitful — The vocabulary explains fruitful entry as bearing fruit or fruitful.

६८८. (D) adamantine arrows — The Harkh Nāth translations support that metaphor for Rādhā's eyes is adamantine arrows.

६८९. (D) oil and pots — In the translated original letter, literal explanation in the letter for necessities is oil and pots.

६९०. (C) a scarlet or crimson bed — The introductory or translated material on the Song of King Salhes supports that bed prepared for Salhes is a scarlet or crimson bed.

६९१. (C) very virtuous — The vocabulary explains virtuous entry as very virtuous.

६९२. (B) continually — The vocabulary explains continually entry as continually.

६९३. (B) O fair one, will he come? — The introductory or translated material on the Song of King Salhes supports that refrain of the opening portion is O fair one, will he come?.

६९४. (A) usually means spices, though contextually rendered as Kabuli fruits — The vocabulary explains masālā in the note to the letter as usually means spices, though contextually rendered as Kabuli fruits.

६९५. (C) two rupees and half the fruit — In the translated original letter, private gift to Lakshmi Dai is two rupees and half the fruit.

६९६. (A) to shake or tremble — The vocabulary explains shake entry as to shake or tremble.

६९७. (C) a reading book and vocabulary for Maithili — Part II combines a chrestomathy, that is a reading selection, with a vocabulary.

६९८. (D) the fifty-six crores of gods and Indra — The introductory or translated material on the Song of King Salhes supports that deities invoked in the opening is the fifty-six crores of gods and Indra.

६९९. (C) Part II: Chrestomathy & Vocabulary — The uploaded part is explicitly titled Part II: Chrestomathy & Vocabulary.

७००. (D) Meetings — Within the Vidyāpati translations, Meetings follows Rādhā's Beauty.

७०१. (B) a bull — The vocabulary explains bull entry as a bull.

७०२. (A) Calcutta — The title page gives Calcutta as the place of printing/publication.

७०३. (D) flowers — The Harkh Nāth translations support that what the gods rained in joy is flowers.

७०४. (D) to stop, prevent or hinder — The vocabulary explains stop-prevent entry as to stop, prevent or hinder.

७०५. (D) Vidyāpati is comparatively pure but often archaic, obscure and difficult — The introductory note to the chrestomathy states that Grierson's judgement on Vidyāpati's language is Vidyāpati is comparatively pure but often archaic, obscure and difficult.

७०६. (C) Reunion — Within the Vidyāpati translations, Reunion follows Separation.

७०७. (D) Vidyāpati is comparatively pure but often archaic, obscure and difficult — The introductory note to the chrestomathy states that Grierson's judgement on Vidyāpati's language is Vidyāpati is comparatively pure but often archaic, obscure and difficult.

७०८. (B) the song was printed word for word as taken down from the mouth of a Dom — The introductory or translated material on the Song of King Salhes supports that source status of the Song of King Salhes is the song was printed word for word as taken down from the mouth of a Dom.

७०९. (D) a creeper with which to bind him — The Harkh Nāth translations support that metaphor for Rādhā's arms in Krishn's plea is a creeper with which to bind him.

७१०. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Separation.

७११. (D) Separation — Within the Vidyāpati translations, Separation follows Lover's Quarrels.

७१२. (B) firm or immovable — The vocabulary explains firm entry as firm or immovable.

७१३. (B) to secure that every word in the reading book was represented — The introductory note to the chrestomathy states that special precaution in compiling the vocabulary is to secure that every word in the reading book was represented.

७१४. (D) a woman's bodice — The vocabulary explains woman's bodice entry as a woman's bodice.

७१५. (B) to run or hasten — The vocabulary explains run entry as to run or hasten.

७१६. (C) Indra — The Harkh Nāth translations support that divine figure appearing with the gods is Indra.

৬১৬. (C) whole grain presented at religious ceremonies such as marriage — The vocabulary explains āchhat-like whole grain entry as whole grain presented at religious ceremonies such as marriage.

৬১৮. (C) verbatim et literatim — The introductory note to the chrestomathy states that phrase describing the copying of the letter is verbatim et literatim.

৬১৯. (C) a flag or banner — The vocabulary explains flag entry as a flag or banner.

৬২০. (D) a line of bees — The Harkh Nāth translations support that image for the line of hair toward the navel is a line of bees.

৬২১. (D) Excuses — Within the Vidyāpati translations, Excuses follows The Bridal Night.

৬২২. (A) affection or love — The vocabulary explains affection-love entry as affection or love.

৬২৩. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Reunion.

৬২৪. (D) a thorn or spine — The vocabulary explains thorn entry as a thorn or spine.

৬২৫. (A) Lover's Quarrels — Within the Vidyāpati translations, Lover's Quarrels follows Excuses.

৬২৬. (D) an old and poetical sign of the accusative — The vocabulary explains old accusative sign entry as an old and poetical sign of the accusative.

৬২৭. (B) the Kachahari — The introductory or translated material on the Song of King Salhes supports that place where Salhes was sitting is the Kachahari.

৬২৮. (B) Daunā Mālin — The introductory or translated material on the Song of King Salhes supports that opening figure in the translation is Daunā Mālin.

৬২৯. (D) warm — The vocabulary explains warm entry as warm.

৬৩০. (D) mourning/dirge section — In the table of contents, The Marsiā functions as the mourning/dirge section.

৬৩১. (C) they became motionless — The Harkh Nāth translations support that effect of the birth-song on birds and beasts is they became motionless.

৬৩২. (B) love — The Harkh Nāth translations support that form of address to Rādhā in one plea is love.

৬৩৩. (A) affliction — The vocabulary explains affliction entry as affliction.

৬৩৪. (D) Vocabulary — The contents place Vocabulary immediately after Harkh Nāth's Poems.

৬৩৫. (C) a grammar, chrestomathy and vocabulary — The title page states that the work contains a grammar, chrestomathy and vocabulary.

৬৩৬. (A) the midwife — The Harkh Nāth translations support that woman rewarded after cutting the navel cord is the midwife.

৬৩৭. (C) The Marsiā — The contents place The Marsiā immediately after Song of King Salhes.

৬৩৮. (B) Dusadhs — The introductory or translated material on the Song of King Salhes supports that community said to worship Salhes is Dusadhs.

৬৩৯. (C) to snatch — The vocabulary explains snatch entry as to snatch.

৬৪০. (D) Vidyāpati translation group — The translations under the Vidyāpati section include The Commencement of Rādhā's love for Krishn.

৬৪১. (A) omniscient or know-all — The vocabulary explains omniscient expression as omniscient or know-all.

৬৪২. (B) close to or near — The vocabulary explains near entry as close to or near.

৬৪৩. (B) Vocabulary — The contents place Vocabulary immediately after Harkh Nāth's Poems.

৬৪৪. (A) mourning/dirge section — In the table of contents, The Marsiā functions as the mourning/dirge section.

৭৪৫. (C) they desisted from contemplation — The Harkh Nāth translations support that effect of the song on saints is they desisted from contemplation.

৭৪৬. (C) Calcutta — The title page gives Calcutta as the place of printing/publication.

৭৪৭. (A) bearing fruit or fruitful — The vocabulary explains fruitful entry as bearing fruit or fruitful.

৭৪৮. (C) a good or virtuous man — The vocabulary explains good-man entry as a good or virtuous man.

৭৪৯. (C) J. W. Thomas, Baptist Mission Press — The title page says it was printed by J. W. Thomas at the Baptist Mission Press.

৭৫০. (A) the shoulder — The vocabulary explains shoulder entry as the shoulder.

৭৫১. (C) Lakshmi Debi's little child — In the translated original letter, child mentioned in the letter is Lakshmi Debi's little child.

৭৫২. (A) Musammat Champabati — In the translated original letter, person to whom the translated letter is addressed is Musammat Champabati.

৭৫৩. (D) omniscient or know-all — The vocabulary explains omniscient expression as omniscient or know-all.

৭৫৪. (C) the act of staying — The vocabulary explains staying entry as the act of staying.

৭৫৫. (A) prose letter section — In the table of contents, An original letter functions as the prose letter section.

৭৫৬. (D) Translation of a letter written by Purmil Jha to Musammat Champabati — In the translated original letter, translation heading of the first prose text is Translation of a letter written by Purmil Jha to Musammat Champabati.

৭৫৭. (A) Lachhuman — In the translated original letter, person from whose mouth news had been heard is Lachhuman.

৭৫৮. (B) a step-mother — The vocabulary explains step-mother entry as a step-mother.

৭৫৯. (A) King Lakshmisvar Sih — The Harkh Nāth translations support that king praised in Harkh Nāth's poems is King Lakshmisvar Sih.

৭৬০. (C) Vidyāpati translation group — The translations under the Vidyāpati section include The Bridal Night.

৭৬১. (A) news, tidings or a message — The vocabulary explains news-message entry as news, tidings or a message.

৭৬২. (C) the main meal of the day or dinner — The vocabulary explains meal entry as the main meal of the day or dinner.

৭৬৩. (B) 1882 — The date on the title page is 1882.

৭৬৪. (A) lexical explanations — The contents list Vocabulary with lexical explanations.

৭৬৫. (D) beauty — The vocabulary explains beauty entry as beauty.

৭৬৬. (C) The Commencement of Rādhā's love for Krishn — Within the Vidyāpati translations, The Commencement of Rādhā's love for Krishn follows Young Love.

৭৬৭. (C) famine-song section — In the table of contents, Song of the Famine functions as the famine-song section.

৭৬৮. (C) O fair one, will he come? — The introductory or translated material on the Song of King Salhes supports that refrain of the opening portion is O fair one, will he come?.

৭৬৯. (D) it contains nearly all the Maithili literature he had been able to collect — The introductory note to the chrestomathy states that Grierson's description of the reading book is it contains nearly all the Maithili literature he had been able to collect.

৭৭০. (B) lexical explanations — The contents list Vocabulary with lexical explanations.

৭৭১. (A) Song of the Famine — The contents place Song of the Famine immediately before Poems of Vidyāpati Ṭhākur.

৬৬২. (B) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately before Harkh Nāth's Poems.

৬৬৩. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Excuses.

৬৬৪. (D) a line of bees — The Harkh Nāth translations support that image for the line of hair toward the navel is a line of bees.

৬৬৫. (C) An original letter — The contents place An original letter immediately before Song of King Salhes.

৬৬৬. (B) the thorn-apple — The vocabulary explains thorn-apple entry as the thorn-apple.

৬৬৬. (D) a reading book and vocabulary for Maithili — Part II combines a chrestomathy, that is a reading selection, with a vocabulary.

৬৬৮. (B) every word in the reading book would be found in the vocabulary — The introductory note to the chrestomathy states that Grierson's stated hope for the vocabulary is every word in the reading book would be found in the vocabulary.

৬৬৯. (A) the Asiatic Society, 57 Park Street — The title page gives the Asiatic Society, 57 Park Street, as publisher.

৬৭০. (B) sāchī betel, medinī and gāj̃ā — The introductory or translated material on the Song of King Salhes supports that items prepared with betel is sāchī betel, medinī and gāj̃ā.

৬৭১. (B) mourning/dirge section — In the table of contents, The Marsiā functions as the mourning/dirge section.

৬৭২. (A) refuge of the three worlds — The Harkh Nāth translations support that Jadu Nath's epithet in Harkh Nāth's prayer is refuge of the three worlds.

৬৭৩. (A) Text and translation — The contents list Nāg Songs with text and translation.

৬৭৪. (D) a bedulī — The introductory or translated material on the Song of King Salhes supports that object taken from Daunā Mālin's forehead is a bedulī.

৬৭৫. (C) a cucumber only one cubit long has an offspring nine cubits long — The vocabulary explains cucumber proverb entry as a cucumber only one cubit long has an offspring nine cubits long.

৬৭৬. (D) firm or immovable — The vocabulary explains firm entry as firm or immovable.

৬৭৬. (D) abode or residence — The vocabulary explains abode entry as abode or residence.

৬৭৭. (B) to keep an eye on her and see that she gets everything necessary — In the translated original letter, care requested for Lakshmi Debi's child is to keep an eye on her and see that she gets everything necessary.

৬৭৯. (B) Vocabulary — The contents place Vocabulary immediately after Harkh Nāth's Poems.

৬৯০. (C) Song of the Famine — The contents place Song of the Famine immediately after Nāg Songs.

৬৯১. (B) Vidyāpati is comparatively pure but often archaic, obscure and difficult — The introductory note to the chrestomathy states that Grierson's judgement on Vidyāpati's language is Vidyāpati is comparatively pure but often archaic, obscure and difficult.

৬৯২. (D) Lover's Quarrels — Within the Vidyāpati translations, Lover's Quarrels follows Excuses.

৬৯৩. (B) they became motionless — The Harkh Nāth translations support that effect of the birth-song on birds and beasts is they became motionless.

৬৯৪. (B) Separation — Within the Vidyāpati translations, Separation follows Lover's Quarrels.

৬৯৫. (A) speech, word, tale or news — The vocabulary explains speech-word-news entry as speech, word, tale or news.

৬৯৬. (A) whole grain presented at religious ceremonies such as marriage — The vocabulary explains āchhat-like whole grain entry as whole grain presented at religious ceremonies such as marriage.

৬৯৬. (C) Gobind Babu — In the translated original letter, final person receiving good wishes is Gobind Babu.

৭৯৮. **(A) it was described as most popular throughout the district among low-caste people** — The introductory or translated material on the Song of King Salhes supports that social popularity of the Song of King Salhes is it was described as most popular throughout the district among low-caste people.

৭৯৯. **(C) Lachhuman** — In the translated original letter, person from whose mouth news had been heard is Lachhuman.

৮০০. **(C) mourning/dirge section** — In the table of contents, The Marsiā functions as the mourning/dirge section.

৮০১. **(A) Krishn** — The Harkh Nāth translations support that deity whose birth is celebrated in one Harkh Nāth poem is Krishn.

৮০২. **(A) the midwife** — The Harkh Nāth translations support that woman rewarded after cutting the navel cord is the midwife.

৮০৩. **(D) suddenly** — The vocabulary explains suddenly entry as suddenly.

৮০৪. **(B) property that had been spoiled but would be recovered** — In the translated original letter, property mentioned in the letter is property that had been spoiled but would be recovered.

৮০৫. **(B) a spot of silver leaf worn by women on the forehead** — The introductory or translated material on the Song of King Salhes supports that footnote meaning of bedulī is a spot of silver leaf worn by women on the forehead.

৮০৬. **(A) the Kamlā** — The introductory or translated material on the Song of King Salhes supports that river bank visited by the five friends is the Kamlā.

৮০৭. **(A) a scarlet or crimson bed** — The introductory or translated material on the Song of King Salhes supports that bed prepared for Salhes is a scarlet or crimson bed.

৮০৮. **(A) flowers** — The Harkh Nāth translations support that what the gods rained in joy is flowers.

৮০৯. **(C) a scarlet or crimson bed** — The introductory or translated material on the Song of King Salhes supports that bed prepared for Salhes is a scarlet or crimson bed.

৮১০. **(B) affliction** — The vocabulary explains affliction entry as affliction.

৮১১. **(C) Vidyāpati translation group** — The translations under the Vidyāpati section include Miscellaneous.

৮১২. **(B) seven palaces** — The introductory or translated material on the Song of King Salhes supports that number of palaces enclosing the parrot's cage is seven palaces.

৮১৩. **(C) they are used in the procedure for making an irrevocable gift** — The introductory or translated material on the Song of King Salhes supports that footnote on til and kus is they are used in the procedure for making an irrevocable gift.

৮১৪. **(B) names of persons and places were changed and punctuation was added** — The introductory note to the chrestomathy states that editorial handling of the first letter is names of persons and places were changed and punctuation was added.

৮১৫. **(B) Text and translation** — The contents list Harkh Nāth's Poems with text and translation.

৮১৬. **(A) poetic licence admitted many Hindi and Braj forms and words** — The introductory note to the chrestomathy states that relative impurity of the poetry is poetic licence admitted many Hindi and Braj forms and words.

৮১৭. **(B) oil and pots** — In the translated original letter, literal explanation in the letter for necessities is oil and pots.

৮১৮. **(D) the father-in-law** — In the translated original letter, relative to whom compliments are sent is the father-in-law.

৮১৯. **(C) Vidyāpati translation group** — The translations under the Vidyāpati section include Lover's Quarrels.

৮২০. **(D) O fair one, will he come?** — The introductory or translated material on the Song of King Salhes supports that refrain of the opening portion is O fair one, will he come?.

৮২১. **(D) popular narrative song section** — In the table of contents, Song of King Salhes functions as the popular narrative song section.

৮২২. **(B) the eighteenth consonant** — The vocabulary explains eighteen in Vidyāpati LIX, 3 as the eighteenth consonant.

৫২৩. (C) Nāg Songs — The contents place Nāg Songs immediately after The Marsiā.

৫২৪. (D) the fifty-six crores of gods and Indra — The introductory or translated material on the Song of King Salhes supports that deities invoked in the opening is the fifty-six crores of gods and Indra.

৫২৫. (C) a veil or a woman's body-cloth — The vocabulary explains veil or woman's body-cloth entry as a veil or a woman's body-cloth.

৫২৬. (D) to run or hasten — The vocabulary explains run entry as to run or hasten.

৫২৭. (C) dancers, warriors and astrologers — The Harkh Nāth translations support that group said to obtain desires at Krishn's birth is dancers, warriors and astrologers.

৫২৮. (C) a strumpet or harlot — The vocabulary explains harlot entry as a strumpet or harlot.

৫২৯. (D) the various characters of the song — The introductory or translated material on the Song of King Salhes supports that what the clay figures represent is the various characters of the song.

৫৩০. (D) a beggar — The vocabulary explains beggar entry as a beggar.

৫৩১. (A) a sound, words or song — The vocabulary explains sound-song entry as a sound, words or song.

৫৩২. (A) Translation of a letter written by Purmil Jha to Musammat Champabati — In the translated original letter, translation heading of the first prose text is Translation of a letter written by Purmil Jha to Musammat Champabati.

৫৩৩. (C) An original letter — The contents place An original letter immediately before Song of King Salhes.

৫৩৪. (A) the prose was much the purest and followed the rules laid down in the grammar — The introductory note to the chrestomathy states that relative purity of the prose is the prose was much the purest and followed the rules laid down in the grammar.

৫৩৫. (C) a holy work — The vocabulary explains holy-work entry as a holy work.

৫৩৬. (B) Bhola Sahu — In the translated original letter, debtor pressed for payment is Bhola Sahu.

৫৩৭. (C) O fair one, will he come? — The introductory or translated material on the Song of King Salhes supports that refrain of the opening portion is O fair one, will he come?.

৫৩৮. (B) seven palaces — The introductory or translated material on the Song of King Salhes supports that number of palaces enclosing the parrot's cage is seven palaces.

৫৩৯. (B) a mountain — The vocabulary explains mountain entry as a mountain.

৫৪০. (C) dancers, warriors and astrologers — The Harkh Nāth translations support that group said to obtain desires at Krishn's birth is dancers, warriors and astrologers.

৫৪১. (A) his songs are difficult despite being among the first collected and reduced to order — The introductory note to the chrestomathy states that reason for placing Vidyāpati near the end is his songs are difficult despite being among the first collected and reduced to order.

৫৪২. (D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882 — The title page places the work as an extra number to the Journal of the Asiatic Society, Bengal, Part I for 1882.

৫৪৩. (B) Text and translation — The contents list Song of the Famine with text and translation.

৫৪৪. (C) under the village pipal tree — The introductory or translated material on the Song of King Salhes supports that location of Salhes asthāns in Tirhut is under the village pipal tree.

৫৪৫. (C) mourning/dirge section — In the table of contents, The Marsiā functions as the mourning/dirge section.

৫৪৬. (B) standing at the doorway with clasped hands and praying — The introductory or translated material on the Song of King Salhes supports that Daunā Mālin's first action is standing at the doorway with clasped hands and praying.

৫৪৭. (C) the night has passed and dawn has come, and the lady is urged to give up pride — The Harkh Nāth translations support that recurring Harkh Nāth refrain is the night has passed and dawn has come, and the lady is urged to give up pride.

৫৪৮. (C) a letter filed in Grierson's court — The introductory note to the chrestomathy states that source of the first prose piece is a letter filed in Grierson's court.

৫৪৯. (B) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately before Vocabulary.

৫৫০. (D) to dream or dream about — The vocabulary explains dream-verb entry as to dream or dream about.

৫৫১. (D) Song of King Salhes — The contents place Song of King Salhes immediately before The Marsiā.

৫৫২. (B) an evening candle or taper — The vocabulary explains evening-candle entry as an evening candle or taper.

৫৫৩. (B) Vidyāpati poetry section — In the table of contents, Poems of Vidyāpati Ṭhākur functions as the Vidyāpati poetry section.

৫৫৪. (D) Salhes — The introductory or translated material on the Song of King Salhes supports that destined spouse in the opening is Salhes.

৫৫৫. (A) Vidyāpati translation group — The translations under the Vidyāpati section include Lover's Quarrels.

৫৫৬. (D) Song of the Famine — The contents place Song of the Famine immediately after Nāg Songs.

৫৫৭. (D) the prose was much the purest and followed the rules laid down in the grammar — The introductory note to the chrestomathy states that relative purity of the prose is the prose was much the purest and followed the rules laid down in the grammar.

৫৫৮. (D) 1882 — The date on the title page is 1882.

৫৫৯. (D) a strumpet or harlot — The vocabulary explains harlot entry as a strumpet or harlot.

৫৬০. (D) a mountain — The vocabulary explains mountain entry as a mountain.

৫৬১. (C) Vidyāpati poetry section — In the table of contents, Poems of Vidyāpati Ṭhākur functions as the Vidyāpati poetry section.

৫৬২. (A) 1882 — The date on the title page is 1882.

৫৬৩. (D) flame, blaze or burning — The vocabulary explains flame entry as flame, blaze or burning.

৫৬৪. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Young Love.

৫৬৫. (D) every day — The vocabulary explains every-day expression as every day.

৫৬৬. (B) whole grain presented at religious ceremonies such as marriage — The vocabulary explains āchhat-like whole grain entry as whole grain presented at religious ceremonies such as marriage.

৫৬৭. (A) a strumpet or harlot — The vocabulary explains harlot entry as a strumpet or harlot.

৫৬৮. (B) verbatim et literatim — The introductory note to the chrestomathy states that phrase describing the copying of the letter is verbatim et literatim.

৫৬৯. (D) the fifty-six crores of gods and Indra — The introductory or translated material on the Song of King Salhes supports that deities invoked in the opening is the fifty-six crores of gods and Indra.

৫৭০. (D) horses, elephants, chariots, gold, rubies, jewels and pearls — The Harkh Nāth translations support that gifts named in Krishn birth congratulations is horses, elephants, chariots, gold, rubies, jewels and pearls.

৫৭১. (B) Miscellaneous — Within the Vidyāpati translations, Miscellaneous follows Reunion.

৫৭২. (B) a veil or a woman's body-cloth — The vocabulary explains veil or woman's body-cloth entry as a veil or a woman's body-cloth.

৫৭৩. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Rādhā's Beauty.

৮৬৪. (C) **a letter filed in Grierson's court** — The introductory note to the chrestomathy states that source of the first prose piece is a letter filed in Grierson's court.

৮৬৫. (B) **up to** — The vocabulary explains up-to entry as up to.

৮৬৬. (D) **Text and translation** — The contents list Harkh Nāth's Poems with text and translation.

৮৬৭. (B) **they became motionless** — The Harkh Nāth translations support that effect of the birth-song on birds and beasts is they became motionless.

৮৬৮. (C) **love** — The Harkh Nāth translations support that form of address to Rādhā in one plea is love.

৮৬৯. (D) **the twenty-eighth consonant** — The vocabulary explains twenty-eight in Vidyāpati LIX, 2 as the twenty-eighth consonant.

৮৭০. (C) **warm** — The vocabulary explains warm entry as warm.

৮৭১. (B) **refuge of the three worlds** — The Harkh Nāth translations support that Jadu Nath's epithet in Harkh Nāth's prayer is refuge of the three worlds.

৮৭২. (C) **King Lakshmisvar Sih** — The Harkh Nāth translations support that king praised in Harkh Nāth's poems is King Lakshmisvar Sih.

৮৭৩. (D) **to sink or be in disorder** — The vocabulary explains sink entry as to sink or be in disorder.

৮৭৪. (A) **to secure that every word in the reading book was represented** — The introductory note to the chrestomathy states that special precaution in compiling the vocabulary is to secure that every word in the reading book was represented.

৮৭৫. (D) **clouds around the moon** — The Harkh Nāth translations support that image used for curls around Rādhā's face is clouds around the moon.

৮৭৬. (A) **two rupees and half the fruit** — In the translated original letter, private gift to Lakshmi Dai is two rupees and half the fruit.

৮৭৭. (C) **George A. Grierson, B.C.S.** — The title page names George A. Grierson, B.C.S. as the author.

৮৭৮. (A) **Song of King Salhes** — The contents place Song of King Salhes immediately after An original letter.

৮৭৯. (D) **Text and translation** — The contents list Song of King Salhes with text and translation.

৮৮০. (D) **earnest desire or passion** — The vocabulary explains earnest-desire entry as earnest desire or passion.

৮৮১. (B) **The Marsiā** — The contents place The Marsiā immediately before Nāg Songs.

৮৮২. (D) **Gobind Babu** — In the translated original letter, final person receiving good wishes is Gobind Babu.

৮৮৩. (C) **parade of an army or regiment** — The vocabulary explains army-parade entry as parade of an army or regiment.

৮৮৪. (C) **close to or near** — The vocabulary explains near entry as close to or near.

৮৮৫. (D) **prose letter section** — In the table of contents, An original letter functions as the prose letter section.

৮৮৬. (D) **snake-song section** — In the table of contents, Nāg Songs functions as the snake-song section.

৮৮৭. (C) **Poems of Vidyāpati Ṭhākur** — The contents place Poems of Vidyāpati Ṭhākur immediately after Song of the Famine.

৮৮৮. (C) **Nāg Songs** — The contents place Nāg Songs immediately before Song of the Famine.

৮৮৯. (A) **a yawn or to yawn** — The vocabulary explains yawn entry as a yawn or to yawn.

৮৯০. (D) **Lover's Quarrels** — Within the Vidyāpati translations, Lover's Quarrels follows Excuses.

৮৯১. (D) **poetic licence admitted many Hindi and Braj forms and words** — The introductory note to the chrestomathy states that relative impurity of the poetry is poetic licence admitted many Hindi and Braj forms and words.

৯০২. (C) one who has obtained all his desires — The vocabulary explains all-desires entry as one who has obtained all his desires.

৯০৩. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Miscellaneous.

৯০৪. (D) a good or virtuous man — The vocabulary explains good-man entry as a good or virtuous man.

৯০৫. (D) a beggar — The vocabulary explains beggar entry as a beggar.

৯০৬. (D) verbatim et literatim — The introductory note to the chrestomathy states that phrase describing the copying of the letter is verbatim et literatim.

৯০৭. (C) Vidyāpati translation group — The translations under the Vidyāpati section include The Commencement of Rādhā's love for Krishn.

৯০৮. (C) Beli, Chameli, Bulkunj, Newar and Tekhari — The introductory or translated material on the Song of King Salhes supports that garden flowers named in the translation is Beli, Chameli, Bulkunj, Newar and Tekhari.

৯০৯. (A) the Asiatic Society, 57 Park Street — The title page gives the Asiatic Society, 57 Park Street, as publisher.

৯১০. (A) the eighteenth consonant — The vocabulary explains eighteen in Vidyāpati LIX, 3 as the eighteenth consonant.

৯১১. (B) a peg or spike — The vocabulary explains peg entry as a peg or spike.

৯১২. (D) flame, blaze or burning — The vocabulary explains flame entry as flame, blaze or burning.

৯১৩. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Meetings.

৯১৪. (A) dictionary section — In the table of contents, Vocabulary functions as the dictionary section.

৯১৫. (B) George A. Grierson, B.C.S. — The title page names George A. Grierson, B.C.S. as the author.

৯১৬. (C) oil and pots — In the translated original letter, literal explanation in the letter for necessities is oil and pots.

৯১৭. (B) it usually means spices but is translated in context as Kabuli fruits — In the translated original letter, note on the word masālā is it usually means spices but is translated in context as Kabuli fruits.

৯১৮. (B) the book of fate written in the birth-chamber — The introductory or translated material on the Song of King Salhes supports that sixth-night motif in the opening is the book of fate written in the birth-chamber.

৯১৯. (A) the father-in-law — In the translated original letter, relative to whom compliments are sent is the father-in-law.

৯২০. (B) to shake or tremble — The vocabulary explains shake entry as to shake or tremble.

৯২১. (C) immature, unripe, raw, fresh or green — The vocabulary explains immature entry as immature, unripe, raw, fresh or green.

৯২২. (A) his parrot — The introductory or translated material on the Song of King Salhes supports that messenger-object sent by Salhes is his parrot.

৯২৩. (D) past-tense transitive verbs often take inflections proper to neuter verbs — The introductory or translated material on the Song of King Salhes supports that grammatical observation on the Song of King Salhes is past-tense transitive verbs often take inflections proper to neuter verbs.

৯২৪. (C) a bull — The vocabulary explains bull entry as a bull.

৯২৫. (A) gold — The vocabulary explains gold entry as gold.

৯২৬. (A) six rupees and some Kabuli fruits — In the translated original letter, contents of the box is six rupees and some Kabuli fruits.

৯২৭. (A) a peg or spike — The vocabulary explains peg entry as a peg or spike.

৯২৮. (D) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately after Poems of Vidyāpati Ṭhākur.

९२९. (B) to hold, grasp, catch, keep, put or place — The vocabulary explains hold-grasp entry as to hold, grasp, catch, keep, put or place.

९३०. (A) standing at the doorway with clasped hands and praying — The introductory or translated material on the Song of King Salhes supports that Daunā Mālin's first action is standing at the doorway with clasped hands and praying.

९३१. (B) to keep an eye on her and see that she gets everything necessary — In the translated original letter, care requested for Lakshmi Debi's child is to keep an eye on her and see that she gets everything necessary.

९३२. (A) soon — The vocabulary explains soon entry as soon.

९३३. (B) the prose was much the purest and followed the rules laid down in the grammar — The introductory note to the chrestomathy states that relative purity of the prose is the prose was much the purest and followed the rules laid down in the grammar.

९३४. (D) to be — The vocabulary explains substantive verb entry as to be.

९३५. (B) the twenty-seventh consonant in one Vidyāpati reference — The vocabulary explains twenty-seven entry as the twenty-seventh consonant in one Vidyāpati reference.

९३६. (B) a river, stream, line, piece, block or portion — The vocabulary explains river entry as a river, stream, line, piece, block or portion.

९३७. (B) Salhes — The introductory or translated material on the Song of King Salhes supports that destined spouse in the opening is Salhes.

९३८. (C) a woman's bodice — The vocabulary explains woman's bodice entry as a woman's bodice.

९३९. (C) Harkh Nāth poetry section — In the table of contents, Harkh Nāth's Poems functions as the Harkh Nāth poetry section.

९४०. (A) an evening candle or taper — The vocabulary explains evening-candle entry as an evening candle or taper.

९४१. (B) love — The Harkh Nāth translations support that form of address to Rādhā in one plea is love.

९४२. (A) omniscient or know-all — The vocabulary explains omniscient expression as omniscient or know-all.

९४३. (B) the various characters of the song — The introductory or translated material on the Song of King Salhes supports that what the clay figures represent is the various characters of the song.

९४४. (A) Lakshmi Debi's little child — In the translated original letter, child mentioned in the letter is Lakshmi Debi's little child.

९४५. (C) affection or love — The vocabulary explains affection-love entry as affection or love.

९४६. (B) refuge of the three worlds — The Harkh Nāth translations support that Jadu Nath's epithet in Harkh Nāth's prayer is refuge of the three worlds.

९४७. (C) a serpent — The vocabulary explains serpent entry as a serpent.

९४८. (D) virtue, justice or chastity — The vocabulary explains virtue entry as virtue, justice or chastity.

९४९. (C) adamantine arrows — The Harkh Nāth translations support that metaphor for Rādhā's eyes is adamantine arrows.

९५०. (C) he is called the worst sinner with respect to Hindi and Braj forms — The introductory note to the chrestomathy states that Grierson's judgement on Fatu Lāl in the Song of the Famine is he is called the worst sinner with respect to Hindi and Braj forms.

९५१. (D) King Lakshmisvar Sih — The Harkh Nāth translations support that king praised in Harkh Nāth's poems is King Lakshmisvar Sih.

९५२. (D) a sound, words or song — The vocabulary explains sound-song entry as a sound, words or song.

१५३. (A) The Marsiā — The contents place The Marsiā immediately before Nāg Songs.

१५४. (B) six rupees and some Kabuli fruits — In the translated original letter, contents of the box is six rupees and some Kabuli fruits.

१५५. (B) to be — The vocabulary explains substantive verb entry as to be.

१५६. (B) an offering of sweet oil — The introductory or translated material on the Song of King Salhes supports that ritual item floated on the Kamlā is an offering of sweet oil.

१५७. (A) a strumpet or harlot — The vocabulary explains harlot entry as a strumpet or harlot.

१५८. (C) a yawn or to yawn — The vocabulary explains yawn entry as a yawn or to yawn.

१५९. (A) affection or love — The vocabulary explains affection-love entry as affection or love.

१६०. (B) affection or love — The vocabulary explains affection-love entry as affection or love.

१६१. (A) to tie, tie tightly or bind — The vocabulary explains tie entry as to tie, tie tightly or bind.

१६२. (B) dictionary section — In the table of contents, Vocabulary functions as the dictionary section.

१६३. (C) an offering of sweet oil — The introductory or translated material on the Song of King Salhes supports that ritual item floated on the Kamlā is an offering of sweet oil.

१६४. (B) they are used in the procedure for making an irrevocable gift — The introductory or translated material on the Song of King Salhes supports that footnote on til and kus is they are used in the procedure for making an irrevocable gift.

१६५. (A) charcoal or coal — The vocabulary explains charcoal entry as charcoal or coal.

१६६. (D) George A. Grierson, B.C.S. — The title page names George A. Grierson, B.C.S. as the author.

१६७. (A) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately after Poems of Vidyāpati Ṭhākur.

१६८. (C) speech, word, tale or news — The vocabulary explains speech-word-news entry as speech, word, tale or news.

१६९. (C) a bull — The vocabulary explains bull entry as a bull.

१७०. (C) they desisted from contemplation — The Harkh Nāth translations support that effect of the song on saints is they desisted from contemplation.

१७१. (B) Sapper, marked as English — The vocabulary explains sapper entry as Sapper, marked as English.

१७२. (B) Lakshmi Debi's little child — In the translated original letter, child mentioned in the letter is Lakshmi Debi's little child.

१७३. (C) he is called the worst sinner with respect to Hindi and Braj forms — The introductory note to the chrestomathy states that Grierson's judgement on Fatu Lāl in the Song of the Famine is he is called the worst sinner with respect to Hindi and Braj forms.

१७४. (A) Translation of a letter written by Purmil Jha to Musammat Champabati — In the translated original letter, translation heading of the first prose text is Translation of a letter written by Purmil Jha to Musammat Champabati.

१७५. (C) firm or immovable — The vocabulary explains firm entry as firm or immovable.

१७६. (A) Harkh Nāth's Poems — The contents place Harkh Nāth's Poems immediately after Poems of Vidyāpati Ṭhākur.

१७७. (A) dancers, warriors and astrologers — The Harkh Nāth translations support that group said to obtain desires at Krishn's birth is dancers, warriors and astrologers.

१७८. (C) Meetings — Within the Vidyāpati translations, Meetings follows Rādhā's Beauty.

१७९. (C) to be — The vocabulary explains substantive verb entry as to be.

৯৮০. (C) Vidyāpati translation group — The translations under the Vidyāpati section include The Commencement of Rādhā’s love for Krishn.

৯৮১. (B) suspicion or doubt — The vocabulary explains suspicion entry as suspicion or doubt.

৯৮২. (D) to sink or be in disorder — The vocabulary explains sink entry as to sink or be in disorder.

৯৮৩. (D) to keep an eye on her and see that she gets everything necessary — In the translated original letter, care requested for Lakshmi Debi’s child is to keep an eye on her and see that she gets everything necessary.

৯৮৪. (D) to speak, say or tell — The vocabulary explains speak-say-tell entry as to speak, say or tell.

৯৮৫. (B) Salhes is described as the first Chaukidar — The introductory or translated material on the Song of King Salhes supports that Grierson’s identification of Salhes is Salhes is described as the first Chaukidar.

৯৮৬. (C) Purmil Jha — In the translated original letter, writer of the translated letter is Purmil Jha.

৯৮৭. (B) Miscellaneous — Within the Vidyāpati translations, Miscellaneous follows Reunion.

৯৮৮. (A) suddenly — The vocabulary explains suddenly entry as suddenly.

৯৮৯. (D) news, tidings or a message — The vocabulary explains news-message entry as news, tidings or a message.

৯৯০. (D) it usually means spices but is translated in context as Kabuli fruits — In the translated original letter, note on the word masālā is it usually means spices but is translated in context as Kabuli fruits.

৯৯১. (D) the fifty-six crores of gods and Indra — The introductory or translated material on the Song of King Salhes supports that deities invoked in the opening is the fifty-six crores of gods and Indra.

৯৯২. (D) Nāg Songs — The contents place Nāg Songs immediately after The Marsiā.

৯৯৩. (A) Text and translation — The contents list Nāg Songs with text and translation.

৯৯৪. (C) Lover’s Quarrels — Within the Vidyāpati translations, Lover’s Quarrels follows Excuses.

৯৯৫. (A) famine-song section — In the table of contents, Song of the Famine functions as the famine-song section.

৯৯৬. (D) every word in the reading book would be found in the vocabulary — The introductory note to the chrestomathy states that Grierson’s stated hope for the vocabulary is every word in the reading book would be found in the vocabulary.

৯৯৭. (A) one who has obtained all his desires — The vocabulary explains all-desires entry as one who has obtained all his desires.

৯৯৮. (C) the act of staying — The vocabulary explains staying entry as the act of staying.

৯৯৯. (D) Rādhā’s Beauty — Within the Vidyāpati translations, Rādhā’s Beauty follows The Commencement of Rādhā’s love for Krishn.

১০০০. (B) a large house or palace — The vocabulary explains palace entry as a large house or palace.

১০০১. (B) two rupees and half the fruit — In the translated original letter, private gift to Lakshmi Dai is two rupees and half the fruit.

১০০২. (D) sodar — The Harkh Nāth translations support that song sung by wives of cowherds is sodar.

১০০৩. (B) horses, elephants, chariots, gold, rubies, jewels and pearls — The Harkh Nāth translations support that gifts named in Krishn birth congratulations is horses, elephants, chariots, gold, rubies, jewels and pearls.

১০০৪. (D) the shoulder — The vocabulary explains shoulder entry as the shoulder.

১০০৫. (B) An original letter — The contents place An original letter immediately before Song of King Salhes.

১০০৬. (A) clouds around the moon — The Harkh Nāth translations support that image used for curls around Rādhā’s face is clouds around the moon.

१००७. (B) a river, stream, line, piece, block or portion — The vocabulary explains river entry as a river, stream, line, piece, block or portion.

१००८. (C) earth or ground — The vocabulary explains earth-ground entry as earth or ground.

१००९. (C) charcoal or coal — The vocabulary explains charcoal entry as charcoal or coal.

१०१०. (D) accomplishment — The vocabulary explains accomplishment entry as accomplishment.

१०११. (D) a raised mud platform with mounted clay figures — The introductory or translated material on the Song of King Salhes supports that physical form of Salhes asthāns is a raised mud platform with mounted clay figures.

१०१२. (B) Daunā Mālin — The introductory or translated material on the Song of King Salhes supports that opening figure in the translation is Daunā Mālin.

१०१३. (D) the armpit — The vocabulary explains armpit entry as the armpit.

१०१४. (A) abode or residence — The vocabulary explains abode entry as abode or residence.

१०१५. (A) horses, elephants, chariots, gold, rubies, jewels and pearls — The Harkh Nāth translations support that gifts named in Krishn birth congratulations is horses, elephants, chariots, gold, rubies, jewels and pearls.

१०१६. (B) a cucumber only one cubit long has an offspring nine cubits long — The vocabulary explains cucumber proverb entry as a cucumber only one cubit long has an offspring nine cubits long.

१०१७. (B) a mongoose — The vocabulary explains mongoose entry as a mongoose.

१०१८. (A) Lover’s Quarrels — Within the Vidyāpati translations, Lover’s Quarrels follows Excuses.

१०१९. (D) a step-mother — The vocabulary explains step-mother entry as a step-mother.

१०२०. (D) Extra Number to the Journal of the Asiatic Society, Bengal, Part I for 1882 — The title page places the work as an extra number to the Journal of the Asiatic Society, Bengal, Part I for 1882.

१०२१. (A) all or every one — The vocabulary explains all entry as all or every one.

१०२२. (D) Vidyāpati translation group — The translations under the Vidyāpati section include The Commencement of Rādhā’s love for Krishn.

१०२३. (B) two rupees and half the fruit — In the translated original letter, private gift to Lakshmi Dai is two rupees and half the fruit.

१०२४. (D) Krishn — The Harkh Nāth translations support that deity whose birth is celebrated in one Harkh Nāth poem is Krishn.

१०२५. (C) to dream or dream about — The vocabulary explains dream-verb entry as to dream or dream about.

१०२६. (A) the armpit — The vocabulary explains armpit entry as the armpit.

१०२७. (C) the Kachahari — The introductory or translated material on the Song of King Salhes supports that place where Salhes was sitting is the Kachahari.

१०२८. (B) a sound, words or song — The vocabulary explains sound-song entry as a sound, words or song.

१०२९. (B) names of persons and places were changed and punctuation was added — The introductory note to the chrestomathy states that editorial handling of the first letter is names of persons and places were changed and punctuation was added.

१०३०. (A) a beggar — The vocabulary explains beggar entry as a beggar.

१०३१. (D) sāchī betel, medinī and gājā — The introductory or translated material on the Song of King Salhes supports that items prepared with betel is sāchī betel, medinī and gājā.

१०३२. (C) the book of fate written in the birth-chamber — The introductory or translated material on the Song of King Salhes supports that sixth-night motif in the opening is the book of fate written in the birth-chamber.

१०३३. (A) the twenty-eighth consonant — The vocabulary explains twenty-eight in Vidyāpati LIX, 2 as the twenty-eighth consonant.

१०३४. (C) suddenly — The vocabulary explains suddenly entry as suddenly.

१०३५. (D) clouds around the moon — The Harkh Nāth translations support that image used for curls around Rādhā's face is clouds around the moon.

१०३६. (C) a letter filed in Grierson's court — The introductory note to the chrestomathy states that source of the first prose piece is a letter filed in Grierson's court.

१०३७. (C) a peg or spike — The vocabulary explains peg entry as a peg or spike.

१०३८. (B) sāchī betel, medinī and gāj̃ā — The introductory or translated material on the Song of King Salhes supports that items prepared with betel is sāchī betel, medinī and gāj̃ā.

१०३९. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Rādhā's Beauty.

१०४०. (C) Separation — Within the Vidyāpati translations, Separation follows Lover's Quarrels.

१०४१. (A) omniscient or know-all — The vocabulary explains omniscient expression as omniscient or know-all.

१०४२. (A) very virtuous — The vocabulary explains virtuous entry as very virtuous.

१०४३. (C) Nāg Songs — The contents place Nāg Songs immediately after The Marsiā.

१०४४. (A) Vidyāpati translation group — The translations under the Vidyāpati section include The Bridal Night.

१०४५. (C) news, tidings or a message — The vocabulary explains news-message entry as news, tidings or a message.

१०४६. (D) a letter filed in Grierson's court — The introductory note to the chrestomathy states that source of the first prose piece is a letter filed in Grierson's court.

१०४७. (C) his songs are difficult despite being among the first collected and reduced to order — The introductory note to the chrestomathy states that reason for placing Vidyāpati near the end is his songs are difficult despite being among the first collected and reduced to order.

१०४८. (C) it contains nearly all the Maithili literature he had been able to collect — The introductory note to the chrestomathy states that Grierson's description of the reading book is it contains nearly all the Maithili literature he had been able to collect.

१०४९. (D) written in prose and chanted rather than sung — The introductory or translated material on the Song of King Salhes supports that performance character of the Song of King Salhes is written in prose and chanted rather than sung.

१०५०. (B) to bless King Lakshmisvar Sih with wealth and subjects — The Harkh Nāth translations support that Harkh Nāth's prayer to Hari is to bless King Lakshmisvar Sih with wealth and subjects.

१०५१. (C) a daughter — The vocabulary explains daughter entry as a daughter.

१०५२. (A) a bridal chamber of fresh bamboos — The introductory or translated material on the Song of King Salhes supports that object built for Salhes is a bridal chamber of fresh bamboos.

१०५३. (D) Vidyāpati translation group — The translations under the Vidyāpati section include Lover's Quarrels.

१०५४. (D) the Kachahari — The introductory or translated material on the Song of King Salhes supports that place where Salhes was sitting is the Kachahari.

१०५५. (A) Song of King Salhes — The contents place Song of King Salhes immediately after An original letter.

१०५६. (C) immature, unripe, raw, fresh or green — The vocabulary explains immature entry as immature, unripe, raw, fresh or green.

१०५७. (B) Reunion — Within the Vidyāpati translations, Reunion follows Separation.

१०५८. (D) the book of fate written in the birth-chamber — The introductory or translated material on the Song of King Salhes supports that sixth-night motif in the opening is the book of fate written in the birth-chamber.

१०५९. (C) parade of an army or regiment — The vocabulary explains army-parade entry as parade of an army or regiment.

१०६०. (C) Text and translation — The contents list An original letter with text and translation.

१०६१. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Rādhā's Beauty.

१०६२. (B) Vidyāpati translation group — The translations under the Vidyāpati section include Rādhā's Beauty.

१०६३. (A) An Introduction to the Maithili Language of North Bihar — The title page identifies the larger work as an introduction to the Maithili language of North Bihar.

१०६४. (D) the mucus of the eye — The vocabulary explains mucus-of-eye entry as the mucus of the eye.

१०६५. (C) Daunā Mālin — The introductory or translated material on the Song of King Salhes supports that opening figure in the translation is Daunā Mālin.

१०६६. (B) accomplishment — The vocabulary explains accomplishment entry as accomplishment.

१०६७. (D) Purmil Jha — In the translated original letter, writer of the translated letter is Purmil Jha.

१०६८. (B) The Marsiā — The contents place The Marsiā immediately after Song of King Salhes.

१०६९. (D) they became motionless — The Harkh Nāth translations support that effect of the birth-song on birds and beasts is they became motionless.

१०७०. (C) Calcutta — The title page gives Calcutta as the place of printing/publication.

१०७१. (B) sāchī betel, medinī and gāj̃ā — The introductory or translated material on the Song of King Salhes supports that items prepared with betel is sāchī betel, medinī and gāj̃ā.

१०७२. (D) a daughter — The vocabulary explains daughter entry as a daughter.

१०७३. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Rādhā's Beauty.

१०७४. (B) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately before Harkh Nāth's Poems.

१०७५. (B) it contains nearly all the Maithili literature he had been able to collect — The introductory note to the chrestomathy states that Grierson's description of the reading book is it contains nearly all the Maithili literature he had been able to collect.

१०७६. (A) soon — The vocabulary explains soon entry as soon.

१०७७. (A) a letter filed in Grierson's court — The introductory note to the chrestomathy states that source of the first prose piece is a letter filed in Grierson's court.

१०७८. (A) Excuses — Within the Vidyāpati translations, Excuses follows The Bridal Night.

१०७९. (D) property that had been spoiled but would be recovered — In the translated original letter, property mentioned in the letter is property that had been spoiled but would be recovered.

१०८०. (C) his songs are difficult despite being among the first collected and reduced to order — The introductory note to the chrestomathy states that reason for placing Vidyāpati near the end is his songs are difficult despite being among the first collected and reduced to order.

१०८१. (C) it contains nearly all the Maithili literature he had been able to collect — The introductory note to the chrestomathy states that Grierson's description of the reading book is it contains nearly all the Maithili literature he had been able to collect.

१०८२. (A) the various characters of the song — The introductory or translated material on the Song of King Salhes supports that what the clay figures represent is the various characters of the song.

१०८३. (A) Beli, Chameli, Bulkunj, Newar and Tekhari — The introductory or translated material on the Song of King Salhes supports that garden flowers named in the translation is Beli, Chameli, Bulkunj, Newar and Tekhari.

१०८४. (A) virtue, justice or chastity — The vocabulary explains virtue entry as virtue, justice or chastity.

१०८५. (A) Daunā Mālin — The introductory or translated material on the Song of King Salhes supports that opening figure in the translation is Daunā Mālin.

१०८६. (B) a creeper with which to bind him — The Harkh Nāth translations support that metaphor for Rādhā's arms in Krishn's plea is a creeper with which to bind him.

१०८७. (C) a river, stream, line, piece, block or portion — The vocabulary explains river entry as a river, stream, line, piece, block or portion.

१०८८. (C) very virtuous — The vocabulary explains virtuous entry as very virtuous.

१०८९. (D) smoke — The vocabulary explains smoke entry as smoke.

१०९०. (D) earnest desire or passion — The vocabulary explains earnest-desire entry as earnest desire or passion.

१०९१. (C) a miser — The vocabulary explains miser entry as a miser.

१०९२. (C) a road — The vocabulary explains road entry as a road.

१०९३. (D) Calcutta — The title page gives Calcutta as the place of printing/publication.

१०९४. (D) immature, unripe, raw, fresh or green — The vocabulary explains immature entry as immature, unripe, raw, fresh or green.

१०९५. (D) affliction — The vocabulary explains affliction entry as affliction.

१०९६. (C) the thorn-apple — The vocabulary explains thorn-apple entry as the thorn-apple.

१०९७. (C) a miser — The vocabulary explains miser entry as a miser.

१०९८. (A) Krishn — The Harkh Nāth translations support that deity whose birth is celebrated in one Harkh Nāth poem is Krishn.

१०९९. (B) oil and pots — In the translated original letter, literal explanation in the letter for necessities is oil and pots.

११००. (D) Nāg Songs — The contents place Nāg Songs immediately before Song of the Famine.

११०१. (A) every day — The vocabulary explains every-day expression as every day.

११०२. (C) Vidyāpati translation group — The translations under the Vidyāpati section include Excuses.

११०३. (A) to hold, grasp, catch, keep, put or place — The vocabulary explains hold-grasp entry as to hold, grasp, catch, keep, put or place.

११०४. (C) Vidyāpati translation group — The translations under the Vidyāpati section include The Bridal Night.

११०५. (D) under the village pipal tree — The introductory or translated material on the Song of King Salhes supports that location of Salhes asthāns in Tirhut is under the village pipal tree.

११०६. (D) written in prose and chanted rather than sung — The introductory or translated material on the Song of King Salhes supports that performance character of the Song of King Salhes is written in prose and chanted rather than sung.

११०७. (A) everywhere — The vocabulary explains everywhere expression as everywhere.

१११०८. (C) Calcutta — The title page gives Calcutta as the place of printing/publication.

१११०९. (A) the mucus of the eye — The vocabulary explains mucus-of-eye entry as the mucus of the eye.

१११११०. (C) to tie, tie tightly or bind — The vocabulary explains tie entry as to tie, tie tightly or bind.

१११११. (C) a line of bees — The Harkh Nāth translations support that image for the line of hair toward the navel is a line of bees.

१११११२. (B) an oath — The vocabulary explains oath entry as an oath.

१११११३. (C) to hold, grasp, catch, keep, put or place — The vocabulary explains hold-grasp entry as to hold, grasp, catch, keep, put or place.

१११११४. (D) he-goats are sacrificed to Debi, who is therefore considered their enemy — The vocabulary explains he-goat entry as he-goats are sacrificed to Debi, who is therefore considered their enemy.

१११११५. (B) love — The Harkh Nāth translations support that form of address to Rādhā in one plea is love.

१११११६. (D) Indra — The Harkh Nāth translations support that divine figure appearing with the gods is Indra.

१११११७. (A) Musammat Champabati — In the translated original letter, person to whom the translated letter is addressed is Musammat Champabati.

१११११८. (D) 1882 — The date on the title page is 1882.

१११११९. (B) Text and translation — The contents list Nāg Songs with text and translation.

१११२०. (D) beauty — The vocabulary explains beauty entry as beauty.

१११२१. (D) a yawn or to yawn — The vocabulary explains yawn entry as a yawn or to yawn.

१११२२. (C) the twenty-seventh consonant in one Vidyāpati reference — The vocabulary explains twenty-seven entry as the twenty-seventh consonant in one Vidyāpati reference.

१११२३. (D) Text and translation — The contents list The Marsiā with text and translation.

१११२४. (A) adamantine arrows — The Harkh Nāth translations support that metaphor for Rādhā's eyes is adamantine arrows.

१११२५. (D) Text and translation — The contents list Song of King Salhes with text and translation.

१११२६. (A) Bhola Sahu — In the translated original letter, debtor pressed for payment is Bhola Sahu.

१११२७. (C) a parrot desiring a red bimba fruit — The Harkh Nāth translations support that comparison for Rādhā's nose and lower lip is a parrot desiring a red bimba fruit.

१११२८. (B) a flag or banner — The vocabulary explains flag entry as a flag or banner.

१११२९. (D) lexical explanations — The contents list Vocabulary with lexical explanations.

१११३०. (C) it usually means spices but is translated in context as Kabuli fruits — In the translated original letter, note on the word masālā is it usually means spices but is translated in context as Kabuli fruits.

१११३१. (D) the song was printed word for word as taken down from the mouth of a Dom — The introductory or translated material on the Song of King Salhes supports that source status of the Song of King Salhes is the song was printed word for word as taken down from the mouth of a Dom.

१११३२. (D) a thorn or spine — The vocabulary explains thorn entry as a thorn or spine.

१११३३. (B) Vidyāpati translation group — The translations under the Vidyāpati section include The Commencement of Rādhā's love for Krishn.

१११३४. (C) Krishn — The Harkh Nāth translations support that deity whose birth is celebrated in one Harkh Nāth poem is Krishn.

११३५. (A) poetic licence admitted many Hindi and Braj forms and words — The introductory note to the chrestomathy states that relative impurity of the poetry is poetic licence admitted many Hindi and Braj forms and words.

११३६. (A) close to or near — The vocabulary explains near entry as close to or near.

११३७. (C) a spot of silver leaf worn by women on the forehead — The introductory or translated material on the Song of King Salhes supports that footnote meaning of bedulī is a spot of silver leaf worn by women on the forehead.

११३८. (D) gold — The vocabulary explains gold entry as gold.

११३९. (B) smoke — The vocabulary explains smoke entry as smoke.

११४०. (D) smoke — The vocabulary explains smoke entry as smoke.

११४१. (A) a woman's bodice — The vocabulary explains woman's bodice entry as a woman's bodice.

११४२. (C) Musammat Champabati — In the translated original letter, person to whom the translated letter is addressed is Musammat Champabati.

११४३. (C) the prose was much the purest and followed the rules laid down in the grammar — The introductory note to the chrestomathy states that relative purity of the prose is the prose was much the purest and followed the rules laid down in the grammar.

११४४. (C) Separation — Within the Vidyāpati translations, Separation follows Lover's Quarrels.

११४५. (D) it was described as most popular throughout the district among low-caste people — The introductory or translated material on the Song of King Salhes supports that social popularity of the Song of King Salhes is it was described as most popular throughout the district among low-caste people.

११४६. (A) to stop, prevent or hinder — The vocabulary explains stop-prevent entry as to stop, prevent or hinder.

११४७. (B) to dream or dream about — The vocabulary explains dream-verb entry as to dream or dream about.

११४८. (B) under the village pipal tree — The introductory or translated material on the Song of King Salhes supports that location of Salhes asthāns in Tirhut is under the village pipal tree.

११४९. (B) Song of King Salhes — The contents place Song of King Salhes immediately before The Marsiā.

११५०. (A) soon — The vocabulary explains soon entry as soon.

११५१. (B) the main meal of the day or dinner — The vocabulary explains meal entry as the main meal of the day or dinner.

११५२. (A) the Kamlā — The introductory or translated material on the Song of King Salhes supports that river bank visited by the five friends is the Kamlā.

११५३. (B) a road — The vocabulary explains road entry as a road.

११५४. (B) the act of putting or placing — The vocabulary explains putting entry as the act of putting or placing.

११५५. (D) property that had been spoiled but would be recovered — In the translated original letter, property mentioned in the letter is property that had been spoiled but would be recovered.

११५६. (D) Dusadhs — The introductory or translated material on the Song of King Salhes supports that community said to worship Salhes is Dusadhs.

११५७. (D) under the village pipal tree — The introductory or translated material on the Song of King Salhes supports that location of Salhes asthāns in Tirhut is under the village pipal tree.

११५८. (D) Poems of Vidyāpati Ṭhākur — The contents place Poems of Vidyāpati Ṭhākur immediately after Song of the Famine.

११५९. (D) the act of putting or placing — The vocabulary explains putting entry as the act of putting or placing.

११६०. (B) An original letter — The contents place An original letter immediately before Song of King Salhes.

११६१. (A) a cucumber only one cubit long has an offspring nine cubits long — The vocabulary explains cucumber proverb entry as a cucumber only one cubit long has an offspring nine cubits long.

११६२. (C) Rādhā’s Beauty — Within the Vidyāpati translations, Rādhā’s Beauty follows The Commencement of Rādhā’s love for Krishn.

११६३. (C) his songs are difficult despite being among the first collected and reduced to order — The introductory note to the chrestomathy states that reason for placing Vidyāpati near the end is his songs are difficult despite being among the first collected and reduced to order.

११६४. (B) standing at the doorway with clasped hands and praying — The introductory or translated material on the Song of King Salhes supports that Daunā Mālin’s first action is standing at the doorway with clasped hands and praying.

११६५. (A) suddenly — The vocabulary explains suddenly entry as suddenly.

११६६. (A) firm or immovable — The vocabulary explains firm entry as firm or immovable.

११६७. (C) Vidyāpati is comparatively pure but often archaic, obscure and difficult — The introductory note to the chrestomathy states that Grierson’s judgement on Vidyāpati’s language is Vidyāpati is comparatively pure but often archaic, obscure and difficult.

११६८. (D) the Kamlā — The introductory or translated material on the Song of King Salhes supports that river bank visited by the five friends is the Kamlā.

११६९. (A) flame, blaze or burning — The vocabulary explains flame entry as flame, blaze or burning.

११७०. (C) the shoulder — The vocabulary explains shoulder entry as the shoulder.

११७१. (C) a bedulī — The introductory or translated material on the Song of King Salhes supports that object taken from Daunā Mālin’s forehead is a bedulī.

११७२. (A) a woman’s bodice — The vocabulary explains woman’s bodice entry as a woman’s bodice.

११७३. (A) he-goats are sacrificed to Debi, who is therefore considered their enemy — The vocabulary explains he-goat entry as he-goats are sacrificed to Debi, who is therefore considered their enemy.

११७४. (A) Part II: Chrestomathy & Vocabulary — The uploaded part is explicitly titled Part II: Chrestomathy & Vocabulary.

११७५. (C) he is called the worst sinner with respect to Hindi and Braj forms — The introductory note to the chrestomathy states that Grierson’s judgement on Fatu Lāl in the Song of the Famine is he is called the worst sinner with respect to Hindi and Braj forms.

११७६. (C) up to — The vocabulary explains up-to entry as up to.

११७७. (C) they are used in the procedure for making an irrevocable gift — The introductory or translated material on the Song of King Salhes supports that footnote on til and kus is they are used in the procedure for making an irrevocable gift.

११७८. (A) an oath — The vocabulary explains oath entry as an oath.

११७९. (B) to speak, say or tell — The vocabulary explains speak-say-tell entry as to speak, say or tell.

११८०. (C) a grammar, chrestomathy and vocabulary — The title page states that the work contains a grammar, chrestomathy and vocabulary.

११८१. (A) a holy work — The vocabulary explains holy-work entry as a holy work.

११८२. (B) Martial — The introductory note to the chrestomathy states that comparison used for Vidyāpati’s concise expression is Martial.

११८३. (B) a thorn or spine — The vocabulary explains thorn entry as a thorn or spine.

११८४. (D) property that had been spoiled but would be recovered — In the translated original letter, property mentioned in the letter is property that had been spoiled but would be recovered.

१९८५. (C) snake-song section — In the table of contents, Nāg Songs functions as the snake-song section.

१९८६. (B) Text and translation — The contents list The Marsiā with text and translation.

१९८७. (C) he-goats are sacrificed to Debi, who is therefore considered their enemy — The vocabulary explains he-goat entry as he-goats are sacrificed to Debi, who is therefore considered their enemy.

१९८८. (A) continually — The vocabulary explains continually entry as continually.

१९८९. (C) to keep an eye on her and see that she gets everything necessary — In the translated original letter, care requested for Lakshmi Debi's child is to keep an eye on her and see that she gets everything necessary.

१९९०. (B) a serpent — The vocabulary explains serpent entry as a serpent.

१९९१. (B) the mucus of the eye — The vocabulary explains mucus-of-eye entry as the mucus of the eye.

१९९२. (D) beauty — The vocabulary explains beauty entry as beauty.

१९९३. (D) Salhes — The introductory or translated material on the Song of King Salhes supports that destined spouse in the opening is Salhes.

१९९४. (B) smoke — The vocabulary explains smoke entry as smoke.

१९९५. (D) paddy — In the translated original letter, agricultural item sold in the granary is paddy.

१९९६. (D) an evening candle or taper — The vocabulary explains evening-candle entry as an evening candle or taper.

१९९७. (D) the act of putting or placing — The vocabulary explains putting entry as the act of putting or placing.

१९९८. (C) the act of staying — The vocabulary explains staying entry as the act of staying.

१९९९. (D) a reading book and vocabulary for Maithili — Part II combines a chrestomathy, that is a reading selection, with a vocabulary.

२००० (C) a step-mother — The vocabulary explains step-mother entry as a step-mother.

अध्याय २ : Videha QUIZ | Grierson's Maithili Grammar

Introduction and language identity

१. Which interpretation of the geographical frame of Maithili speech in the book would be the clearest misreading?

(A) It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak

(B) It is placed only within Calcutta and Nadia

(C) It is confined to the old city of Patna

(D) It is defined as speech south of the Son only

२. Which pair involving the separate issue of Part I is correctly matched?

(A) the separate issue of Part I — the Chrestomathy was cancelled as unnecessary

(B) the separate issue of Part I — the Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing

(C) the separate issue of Part I — the Grammar was a later appendix to the Vocabulary

(D) the separate issue of Part I — the Vocabulary had already replaced the Grammar

३. Consider the following statements about Grierson's introduction to Maithili: 1. He uses the Madhubani subdivision dialect as a practical standard 2. He argues that Maithili differs from Hindi and Bengali in vocabulary and grammar 3. He confines Maithili to Calcutta city 4. He rejects Vidyapati as having any relation to Maithili Which of the statements is/are correct?

(A) Only 2, 3 and 4

(B) Only 2 and 4

(C) Only 1 and 3

(D) Only 1 and 2

४. Which pair involving Grierson's central claim about Maithili is correctly matched?

(A) Grierson's central claim about Maithili — maithili is described as a language used only by pandits in written Sanskrit

(B) Grierson's central claim about Maithili — maithili is treated as a temporary mixture of Hindi and Bengali

(C) Grierson's central claim about Maithili — maithili is presented as only a local pronunciation of Urdu

(D) Grierson's central claim about Maithili — maithili must be treated as a language, not as a crude dialect of untaught villagers

५. Which answer would best support a careful reading of the difference between Maithili and Hindi/Bengali in the introduction?

(A) He treats it as merely the village pronunciation of High Hindi

(B) Grierson grounds the distinction in both vocabulary and grammar

(C) He says it is grammatically identical with Bengali

(D) He grounds it only in script, not grammar

६. Which statement best explains the separate issue of Part I?

(A) The Chrestomathy was cancelled as unnecessary

(B) The Vocabulary had already replaced the Grammar

(C) The Grammar was a later appendix to the Vocabulary

(D) The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing

৬. Which choice best avoids an error about the relationship of the grammar to Etherington's Hindi grammar?

(A) Grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms

(B) He claims no previous grammar influenced his arrangement

(C) He rejects the use of comparative grammatical models

(D) He copies Bengali paradigms without change

৮. Which statement best explains the literary status of Maithili as described by Grierson?

(A) He says Maithili had no spoken life and only a classical literature

(B) He rejects Vidyapati as irrelevant to Maithili

(C) He calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow

(D) He argues that no grammar can be written for a spoken language

৯. Which statement best explains the Nepal Tarai reference?

(A) The Nepal Tarai is cited only as a Sanskrit manuscript area

(B) The Nepal Tarai is excluded as a Bengali-speaking zone

(C) The Nepal Tarai is treated as irrelevant to Maithili

(D) The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur

১০. Which answer would best support a careful reading of the western and eastern dialectal extremes named in the introduction?

(A) Madhubani is the western extreme and Darbhanga the eastern extreme

(B) Champaran is the western extreme and Bhagalpur the eastern extreme

(C) Nepal is the western extreme and Calcutta the eastern extreme

(D) Tirhut is the western extreme and Patna the eastern extreme

১১. Which choice best avoids an error about the literary status of Maithili as described by Grierson?

(A) He argues that no grammar can be written for a spoken language

(B) He calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow

(C) He rejects Vidyapati as irrelevant to Maithili

(D) He says Maithili had no spoken life and only a classical literature

১২. Which interpretation of the western and eastern dialectal extremes named in the introduction would be the clearest misreading?

(A) Champaran is the western extreme and Bhagalpur the eastern extreme

(B) Madhubani is the western extreme and Darbhanga the eastern extreme

(C) Nepal is the western extreme and Calcutta the eastern extreme

(D) Tirhut is the western extreme and Patna the eastern extreme

১৩. Which topic is best explained by the following grammatical fact: "Maithili must be treated as a language, not as a crude dialect of untaught villagers"?

(A) the pronunciation of ai

(B) the vocative case

(C) how Maithili genitive differs from Hindi genitive

(D) Grierson's central claim about Maithili

१४. Which interpretation of the relationship of the grammar to Etherington's Hindi grammar would be the clearest misreading?

(A) He claims no previous grammar influenced his arrangement

(B) He rejects the use of comparative grammatical models

(C) Grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms

(D) He copies Bengali paradigms without change

१५. Which answer would best support a careful reading of the practical audience of the grammar?

(A) It is written solely for printers in Calcutta

(B) Officials in everyday contact with North Bihar are expected to benefit from learning Maithili

(C) The grammar is meant only for Sanskrit poets

(D) It is designed to replace every local speech with Urdu

१६. Which pair involving the difference between Maithili and Hindi/Bengali in the introduction is correctly matched?

(A) the difference between Maithili and Hindi/Bengali in the introduction — he says it is grammatically identical with Bengali

(B) the difference between Maithili and Hindi/Bengali in the introduction — he treats it as merely the village pronunciation of High Hindi

(C) the difference between Maithili and Hindi/Bengali in the introduction — grierson grounds the distinction in both vocabulary and grammar

(D) the difference between Maithili and Hindi/Bengali in the introduction — he grounds it only in script, not grammar

१७. Which answer would best support a careful reading of the geographical frame of Maithili speech in the book?

(A) It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak

(B) It is defined as speech south of the Son only

(C) It is placed only within Calcutta and Nadia

(D) It is confined to the old city of Patna

१८. Which statement best explains the western and eastern dialectal extremes named in the introduction?

(A) Tirhut is the western extreme and Patna the eastern extreme

(B) Nepal is the western extreme and Calcutta the eastern extreme

(C) Madhubani is the western extreme and Darbhanga the eastern extreme

(D) Champaran is the western extreme and Bhagalpur the eastern extreme

१९. Which topic is best explained by the following grammatical fact: "Officials in everyday contact with North Bihar are expected to benefit from learning Maithili"?

(A) adverbs of manner

(B) Grierson's warning about gender in adjectives

(C) the example noun phal

(D) the practical audience of the grammar

२०. Which pair involving the relationship of the grammar to Etherington's Hindi grammar is correctly matched?

(A) the relationship of the grammar to Etherington's Hindi grammar — he claims no previous grammar influenced his arrangement

(B) the relationship of the grammar to Etherington's Hindi grammar — he rejects the use of comparative grammatical models

(C) the relationship of the grammar to Etherington's Hindi grammar — grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms

(D) the relationship of the grammar to Etherington's Hindi grammar — he copies Bengali paradigms without change

२१. Which answer would best support a careful reading of the separate issue of Part I?

(A) The Vocabulary had already replaced the Grammar

(B) The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing

(C) The Grammar was a later appendix to the Vocabulary

(D) The Chrestomathy was cancelled as unnecessary

२२. Which topic is best explained by the following grammatical fact: "The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing"?

(A) aggregate numbers

(B) the separate issue of Part I

(C) the example noun nena

(D) inceptives

२३. Which statement best explains the practical audience of the grammar?

(A) Officials in everyday contact with North Bihar are expected to benefit from learning Maithili

(B) It is written solely for printers in Calcutta

(C) The grammar is meant only for Sanskrit poets

(D) It is designed to replace every local speech with Urdu

२४. Which choice best avoids an error about the separate issue of Part I?

(A) The Chrestomathy was cancelled as unnecessary

(B) The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing

(C) The Grammar was a later appendix to the Vocabulary

(D) The Vocabulary had already replaced the Grammar

२५. Which interpretation of the literary status of Maithili as described by Grierson would be the clearest misreading?

(A) He rejects Vidyapati as irrelevant to Maithili

(B) He calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow

(C) He argues that no grammar can be written for a spoken language

(D) He says Maithili had no spoken life and only a classical literature

२६. Which pair involving the geographical frame of Maithili speech in the book is correctly matched?

(A) the geographical frame of Maithili speech in the book — it is confined to the old city of Patna

(B) the geographical frame of Maithili speech in the book — it is placed only within Calcutta and Nadia

(C) the geographical frame of Maithili speech in the book — it is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak

(D) the geographical frame of Maithili speech in the book — it is defined as speech south of the Son only

२७. Which choice best avoids an error about the western and eastern dialectal extremes named in the introduction?

(A) Nepal is the western extreme and Calcutta the eastern extreme

(B) Madhubani is the western extreme and Darbhanga the eastern extreme

(C) Tirhut is the western extreme and Patna the eastern extreme

(D) Champaran is the western extreme and Bhagalpur the eastern extreme

२८. Which interpretation of the separate issue of Part I would be the clearest misreading?

(A) The Vocabulary had already replaced the Grammar

(B) The Chrestomathy was cancelled as unnecessary

(C) The Grammar was a later appendix to the Vocabulary

(D) The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing

२९. Which statement best explains Grierson's choice of Madhubani speech as standard?

(A) He chooses Champaran because it is closest to Chapra

(B) He chooses Bhagalpur because it tends most toward Bengali

(C) He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters

(D) He chooses Urdu because officials already knew it

३०. Consider the following statements about Grierson's introduction to Maithili: 1. He treats Maithili as only a printing style of Bengali 2. He argues that Maithili differs from Hindi and Bengali in vocabulary and grammar 3. He confines Maithili to Calcutta city 4. He uses the Madhubani subdivision dialect as a practical standard Which of the statements is/are correct?

(A) Only 1 and 3

(B) Only 1 and 2

(C) Only 2 and 4

(D) Only 1, 2 and 3

३१. Which answer would best support a careful reading of the Nepal Tarai reference?

(A) The Nepal Tarai is treated as irrelevant to Maithili

(B) The Nepal Tarai is excluded as a Bengali-speaking zone

(C) The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur

(D) The Nepal Tarai is cited only as a Sanskrit manuscript area

३२. Which statement best explains the geographical frame of Maithili speech in the book?

(A) It is defined as speech south of the Son only

(B) It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak

(C) It is placed only within Calcutta and Nadia

(D) It is confined to the old city of Patna

३३. Which topic is best explained by the following grammatical fact: "Grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms"?

(A) the three kinds of verbs

(B) indefinite pronouns

(C) the relationship of the grammar to Etherington's Hindi grammar

(D) past-tense ai and au distribution

३४. Which interpretation of the practical audience of the grammar would be the clearest misreading?

(A) It is designed to replace every local speech with Urdu

(B) Officials in everyday contact with North Bihar are expected to benefit from learning Maithili

(C) It is written solely for printers in Calcutta

(D) The grammar is meant only for Sanskrit poets

३५. Which interpretation of the Nepal Tarai reference would be the clearest misreading?

(A) The Nepal Tarai is cited only as a Sanskrit manuscript area

(B) The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur

(C) The Nepal Tarai is excluded as a Bengali-speaking zone

(D) The Nepal Tarai is treated as irrelevant to Maithili

३६. Which topic is best explained by the following grammatical fact: “It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak”?

(A) the geographical frame of Maithili speech in the book

(B) the Prodigal Son appendix

(C) the gender system of Maithili nouns

(D) masculine inferior vocative address

३७. Which answer would best support a careful reading of Grierson’s central claim about Maithili?

(A) Maithili is treated as a temporary mixture of Hindi and Bengali

(B) Maithili is described as a language used only by pandits in written Sanskrit

(C) Maithili is presented as only a local pronunciation of Urdu

(D) Maithili must be treated as a language, not as a crude dialect of untaught villagers

३८. Which statement best explains the difference between Maithili and Hindi/Bengali in the introduction?

(A) He treats it as merely the village pronunciation of High Hindi

(B) He says it is grammatically identical with Bengali

(C) He grounds it only in script, not grammar

(D) Grierson grounds the distinction in both vocabulary and grammar

३९. Which topic is best explained by the following grammatical fact: “He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila’s headquarters”?

(A) plural formation of nouns

(B) the oblique verbal noun of deb and leb

(C) Grierson’s choice of Madhubani speech as standard

(D) the geographical frame of Maithili speech in the book

४०. Which statement best explains the relationship of the grammar to Etherington’s Hindi grammar?

(A) He rejects the use of comparative grammatical models

(B) He claims no previous grammar influenced his arrangement

(C) Grierson acknowledges Etherington’s Hindi grammar as an arrangement skeleton, adapted with Maithili forms

(D) He copies Bengali paradigms without change

४१. Which statement best explains Grierson’s central claim about Maithili?

(A) Maithili is described as a language used only by pandits in written Sanskrit

(B) Maithili must be treated as a language, not as a crude dialect of untaught villagers

(C) Maithili is treated as a temporary mixture of Hindi and Bengali

(D) Maithili is presented as only a local pronunciation of Urdu

४२. Which choice best avoids an error about the practical audience of the grammar?

(A) It is written solely for printers in Calcutta

(B) The grammar is meant only for Sanskrit poets

(C) It is designed to replace every local speech with Urdu

(D) Officials in everyday contact with North Bihar are expected to benefit from learning Maithili

४३. Which topic is best explained by the following grammatical fact: “Grierson grounds the distinction in both vocabulary and grammar”?

(A) the pronunciation of ai

(B) the difference between Maithili and Hindi/Bengali in the introduction

(C) indefinite pronouns

(D) the separate issue of Part I

४४. Which pair involving the Nepal Tarai reference is correctly matched?

(A) the Nepal Tarai reference — the Nepal Tarai is cited only as a Sanskrit manuscript area

(B) the Nepal Tarai reference — the Nepal Tarai is excluded as a Bengali-speaking zone

(C) the Nepal Tarai reference — the Nepal Tarai is treated as irrelevant to Maithili

(D) the Nepal Tarai reference — the language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur

४५. Which answer would best support a careful reading of the relationship of the grammar to Etherington's Hindi grammar?

(A) He claims no previous grammar influenced his arrangement

(B) He copies Bengali paradigms without change

(C) Grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms

(D) He rejects the use of comparative grammatical models

४६. Which choice best avoids an error about the difference between Maithili and Hindi/Bengali in the introduction?

(A) Grierson grounds the distinction in both vocabulary and grammar

(B) He grounds it only in script, not grammar

(C) He says it is grammatically identical with Bengali

(D) He treats it as merely the village pronunciation of High Hindi

४७. Which pair involving the literary status of Maithili as described by Grierson is correctly matched?

(A) the literary status of Maithili as described by Grierson — he rejects Vidyapati as irrelevant to Maithili

(B) the literary status of Maithili as described by Grierson — he argues that no grammar can be written for a spoken language

(C) the literary status of Maithili as described by Grierson — he calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow

(D) the literary status of Maithili as described by Grierson — he says Maithili had no spoken life and only a classical literature

४८. Which topic is best explained by the following grammatical fact: "The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur"?

(A) Grierson's central claim about Maithili

(B) the peculiarity of pronoun declension

(C) the Nepal Tarai reference

(D) Appendix II

४९. Which interpretation of the difference between Maithili and Hindi/Bengali in the introduction would be the clearest misreading?

(A) He grounds it only in script, not grammar

(B) He treats it as merely the village pronunciation of High Hindi

(C) Grierson grounds the distinction in both vocabulary and grammar

(D) He says it is grammatically identical with Bengali

५०. Which interpretation of Grierson's choice of Madhubani speech as standard would be the clearest misreading?

(A) He chooses Urdu because officials already knew it

(B) He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters

(C) He chooses Bhagalpur because it tends most toward Bengali

(D) He chooses Champaran because it is closest to Chapra

५१. Which choice best avoids an error about the Nepal Tarai reference?

(A) The Nepal Tarai is excluded as a Bengali-speaking zone

(B) The Nepal Tarai is treated as irrelevant to Maithili

(C) The Nepal Tarai is cited only as a Sanskrit manuscript area

(D) The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur

५२. Which pair involving the western and eastern dialectal extremes named in the introduction is correctly matched?

(A) the western and eastern dialectal extremes named in the introduction — tirhut is the western extreme and Patna the eastern extreme

(B) the western and eastern dialectal extremes named in the introduction — nepal is the western extreme and Calcutta the eastern extreme

(C) the western and eastern dialectal extremes named in the introduction — champaran is the western extreme and Bhagalpur the eastern extreme

(D) the western and eastern dialectal extremes named in the introduction — madhubani is the western extreme and Darbhanga the eastern extreme

५३. Which choice best avoids an error about Grierson's central claim about Maithili?

(A) Maithili is treated as a temporary mixture of Hindi and Bengali

(B) Maithili is presented as only a local pronunciation of Urdu

(C) Maithili is described as a language used only by pandits in written Sanskrit

(D) Maithili must be treated as a language, not as a crude dialect of untaught villagers

५४. Which answer would best support a careful reading of Grierson's choice of Madhubani speech as standard?

(A) He chooses Champaran because it is closest to Chapra

(B) He chooses Bhagalpur because it tends most toward Bengali

(C) He chooses Urdu because officials already knew it

(D) He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters

५५. Which choice best avoids an error about Grierson's choice of Madhubani speech as standard?

(A) He chooses Bhagalpur because it tends most toward Bengali

(B) He chooses Urdu because officials already knew it

(C) He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters

(D) He chooses Champaran because it is closest to Chapra

५६. Which topic is best explained by the following grammatical fact: "He calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow"?

(A) the compound rsh in Grierson's account

(B) compound adverbs

(C) the literary status of Maithili as described by Grierson

(D) Sanskrit-derived words ending in a

५७. Which choice best avoids an error about the geographical frame of Maithili speech in the book?

(A) It is placed only within Calcutta and Nadia

(B) It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak

(C) It is defined as speech south of the Son only

(D) It is confined to the old city of Patna

५८. Which topic is best explained by the following grammatical fact: “Champaran is the western extreme and Bhagalpur the eastern extreme”?

(A) the auxiliary verb

(B) the example noun katha

(C) paeb

(D) the western and eastern dialectal extremes named in the introduction

५९. Which interpretation of Grierson’s central claim about Maithili would be the clearest misreading?

(A) Maithili is described as a language used only by pandits in written Sanskrit

(B) Maithili is treated as a temporary mixture of Hindi and Bengali

(C) Maithili is presented as only a local pronunciation of Urdu

(D) Maithili must be treated as a language, not as a crude dialect of untaught villagers

६०. Which pair involving the practical audience of the grammar is correctly matched?

(A) the practical audience of the grammar — officials in everyday contact with North Bihar are expected to benefit from learning Maithili

(B) the practical audience of the grammar — it is written solely for printers in Calcutta

(C) the practical audience of the grammar — it is designed to replace every local speech with Urdu

(D) the practical audience of the grammar — the grammar is meant only for Sanskrit poets

६१. Which pair involving Grierson’s choice of Madhubani speech as standard is correctly matched?

(A) Grierson’s choice of Madhubani speech as standard — he chooses Champaran because it is closest to Chapra

(B) Grierson’s choice of Madhubani speech as standard — he chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila’s headquarters

(C) Grierson’s choice of Madhubani speech as standard — he chooses Urdu because officials already knew it

(D) Grierson’s choice of Madhubani speech as standard — he chooses Bhagalpur because it tends most toward Bengali

६२. Which answer would best support a careful reading of the literary status of Maithili as described by Grierson?

(A) He calls it emphatically a spoken language but acknowledges Vidyapati’s songs and hopes grammar may help a literature grow

(B) He argues that no grammar can be written for a spoken language

(C) He rejects Vidyapati as irrelevant to Maithili

(D) He says Maithili had no spoken life and only a classical literature

Alphabet, scripts, and sound system

६३. Which interpretation of the pronunciation of standalone sha would be the clearest misreading?

(A) Standalone sha is always pronounced like English z

(B) Standalone sha is always silent

(C) Standalone sha is pronounced like kha, a pronunciation Grierson calls universal

(D) Standalone sha is always pronounced as Bengali ś without change

६४. Which description best fits Devanagari in Chapter I?

(A) the auxiliary used in the passive voice

(B) the case sign of possession

(C) the plural word used only with animate nouns

(D) familiar to readers but not much used in common life or even manuscripts

६५. Which pair involving the Kayathi character is correctly matched?

(A) the Kayathi character — it is generally used by educated non-Brahmans and valued for speed and legibility

(B) the Kayathi character — it is slower than Devanagari and forbidden in offices

(C) the Kayathi character — it is identical with the Maithili Brahman script

(D) the Kayathi character — it is used only in Vedic ritual manuscripts

६६. Which statement best explains the pronunciation of ai?

(A) It is pronounced like the English word “I,” not like oi

(B) It is pronounced like the English word “oil”

(C) It is identical with Sanskrit long ī

(D) It is always silent after consonants

६७. Which choice best avoids an error about the Maithili character?

(A) It is described as a corruption of Roman script

(B) It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali

(C) It is unrelated to any eastern script tradition

(D) It is used only by Persian officials

६८. Which statement best explains the Kayathi character?

(A) It is slower than Devanagari and forbidden in offices

(B) It is used only in Vedic ritual manuscripts

(C) It is identical with the Maithili Brahman script

(D) It is generally used by educated non-Brahmans and valued for speed and legibility

६९. Consider the following statements about the three alphabets: 1. The Maithili character is described as Roman in origin 2. Devanagari is said to be the commonest script of daily life in Mithila 3. Kayathi is valued for speed and legibility 4. The Maithili character is associated with Maithil Brahmans Which of the statements is/are correct?

(A) Only 1 and 3

(B) Only 1 and 2

(C) Only 1, 2 and 3

(D) Only 3 and 4

७०. Which answer would best support a careful reading of anunāsika in the grammar?

(A) It is used only to mark plural number

(B) It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases

(C) It is treated as the same as anusvāra in all contexts

(D) It is ignored because Maithili has no nasal vowels

७१. Which interpretation of anunāsika in the grammar would be the clearest misreading?

(A) It is treated as the same as anusvāra in all contexts

(B) It is ignored because Maithili has no nasal vowels

(C) It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases

(D) It is used only to mark plural number

७२. Which answer would best support a careful reading of the Maithili character?

(A) It is described as a corruption of Roman script

(B) It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali

(C) It is unrelated to any eastern script tradition

(D) It is used only by Persian officials

৬৩. Which answer would best support a careful reading of the pronunciation of ai?

(A) It is pronounced like the English word “oil”

(B) It is always silent after consonants

(C) It is identical with Sanskrit long ī

(D) It is pronounced like the English word “I,” not like oi

৬৪. Which choice best avoids an error about anusvāra in the grammar?

(A) It is used as a compendium for a homorganic nasal before a consonant of the same class

(B) It replaces every final a

(C) It is used to mark a French-type nasal vowel in every case

(D) It marks honorific pronouns

৬৫. Which answer would best support a careful reading of the compound h with y?

(A) It is always silent before y

(B) It is treated as the plural marker

(C) It becomes a simple long vowel

(D) h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya

৬৬. Which statement best explains the apostrophe in transliteration?

(A) It is used only for plural nouns

(B) It can represent omitted medial a or faint final i/u, with different vowel coloring

(C) It always marks a glottal stop borrowed from Arabic

(D) It marks the accusative case sign

৬৭. Which interpretation of the Maithili character would be the clearest misreading?

(A) It is described as a corruption of Roman script

(B) It is used only by Persian officials

(C) It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali

(D) It is unrelated to any eastern script tradition

৬৮. Which script-related pair involving Devanagari is correctly matched?

(A) Devanagari — genitive suffix

(B) Devanagari — passive auxiliary

(C) Devanagari — familiar to readers but not much used in common life or even manuscripts

(D) Devanagari — infinitive verb to see

৬৯. Which pair involving the comparative alphabet table is correctly matched?

(A) the comparative alphabet table — it compares Maithili with Greek and Latin only

(B) the comparative alphabet table — it lists only Persian legal phrases

(C) the comparative alphabet table — it is a table of verb endings

(D) the comparative alphabet table — it gives specimens of Devanagari, Maithili, and Kayathi alphabets

৫০. Which pair involving the vowel a in Grierson’s phonetic description is correctly matched?

(A) the vowel a in Grierson’s phonetic description — it is always pronounced exactly like Bengali broad o

(B) the vowel a in Grierson’s phonetic description — it is always silent in every position

(C) the vowel a in Grierson’s phonetic description — it is described as between the o in “not” and the u in “nut” under specific articulatory conditions

(D) the vowel a in Grierson’s phonetic description — it is identical with the Sanskrit long ā

৫১. Which topic is best explained by the following grammatical fact: “It is pronounced like the English word “I,” not like oi”?

(A) the pronunciation of ai

(B) the example noun katha

(C) the compound h with y

(D) honorific verbal forms

৫২. Consider the following statements about the three alphabets: 1. The Maithili character is associated with Maithil Brahmans 2. The Maithili character is described as Roman in origin 3. The comparative table gives specimens of the scripts 4. Devanagari is said to be the commonest script of daily life in Mithila Which of the statements is/are correct?

(A) Only 2, 3 and 4

(B) Only 1 and 3

(C) Only 2 and 4

(D) Only 3 and 4

৫৩. Which pair involving the pronunciation of lingual na is correctly matched?

(A) the pronunciation of lingual na — it is always replaced by Bengali m

(B) the pronunciation of lingual na — it is said to disappear in all words

(C) the pronunciation of lingual na — it is described as strongly lingual, almost like muffled r plus lingual n

(D) the pronunciation of lingual na — it is identical with the dental n in every context

৫৪. Which script-related pair involving Kayathi is correctly matched?

(A) Kayathi — used generally by educated non-Brahmans and valued for speed and legibility

(B) Kayathi — infinitive verb to see

(C) Kayathi — genitive suffix

(D) Kayathi — passive auxiliary

৫৫. Which choice best avoids an error about anunāsika in the grammar?

(A) It is ignored because Maithili has no nasal vowels

(B) It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases

(C) It is used only to mark plural number

(D) It is treated as the same as anusvāra in all contexts

৫৬. Which statement best explains the ordinary use of Devanagari in Mithila as described by Grierson?

(A) It is said to be unknown to every reader

(B) It is familiar but not much used in common life and seldom even in manuscripts

(C) It is identified as the script of all official non-Brahman clerks

(D) It is said to be the only common village script

৫৭. Which answer would best support a careful reading of final short a in words of more than one syllable?

(A) It is not pronounced in prose and conversation when final and preceded by consonants

(B) It becomes a full diphthong ai

(C) It is replaced by a nasal consonant in all words

(D) It is always strongly pronounced as ā

৫৮. Which interpretation of the vowel a in Grierson’s phonetic description would be the clearest misreading?

(A) It is identical with the Sanskrit long ā

(B) It is described as between the o in “not” and the u in “nut” under specific articulatory conditions

(C) It is always silent in every position

(D) It is always pronounced exactly like Bengali broad o

৮৯. Which topic is best explained by the following grammatical fact: “They leave a faint colored aspirate represented by an apostrophe in transliteration”?

(A) final short i and u when quiescent

(B) the order of tense formation for paradigms

(C) moods in Grierson’s account

(D) conjunctions

৯০. Which answer would best support a careful reading of the comparative alphabet table?

(A) It lists only Persian legal phrases

(B) It compares Maithili with Greek and Latin only

(C) It is a table of verb endings

(D) It gives specimens of Devanagari, Maithili, and Kayathi alphabets

৯১. Which answer would best support a careful reading of the Kayathi character?

(A) It is identical with the Maithili Brahman script

(B) It is slower than Devanagari and forbidden in offices

(C) It is used only in Vedic ritual manuscripts

(D) It is generally used by educated non-Brahmans and valued for speed and legibility

৯২. Which answer would best support a careful reading of the pronunciation of standalone sha?

(A) Standalone sha is always pronounced like English z

(B) Standalone sha is pronounced like kha, a pronunciation Grierson calls universal

(C) Standalone sha is always pronounced as Bengali ś without change

(D) Standalone sha is always silent

৯৩. Which statement best explains the pronunciation of lingual na?

(A) It is described as strongly lingual, almost like muffled r plus lingual n

(B) It is always replaced by Bengali m

(C) It is identical with the dental n in every context

(D) It is said to disappear in all words

৯৪. Which statement best explains the three alphabets in use in Mithila according to Chapter I?

(A) Devanagari, Persian, and Roman are the three scripts discussed

(B) Only Devanagari is recognized as a script in Mithila

(C) Bengali, Tamil, and Urdu are the three scripts discussed

(D) Devanagari, Maithili, and Kayathi are the three scripts discussed

৯৫. Which topic is best explained by the following grammatical fact: “Standalone sha is pronounced like kha, a pronunciation Grierson calls universal”?

(A) the pronunciation of standalone sha

(B) permissives

(C) the perfect in the neuter verb

(D) honorific verbal forms

৯৬. Which interpretation of anusvāra in the grammar would be the clearest misreading?

(A) It is used as a compendium for a homorganic nasal before a consonant of the same class

(B) It replaces every final a

(C) It is used to mark a French-type nasal vowel in every case

(D) It marks honorific pronouns

९७. Which topic is best explained by the following grammatical fact: “It is described as strongly lingual, almost like muffled r plus lingual n”?

(A) past tense in the neuter verb

(B) the genitive marker and gender agreement

(C) the peculiarity of pronoun declension

(D) the pronunciation of lingual na

९८. Which topic is best explained by the following grammatical fact: “It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases”?

(A) anunāsika in the grammar

(B) personal pronouns in the table of contents

(C) the compound h with y

(D) adverbs of affirmation and negation

९९. Which statement best explains anunāsika in the grammar?

(A) It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases

(B) It is ignored because Maithili has no nasal vowels

(C) It is treated as the same as anusvāra in all contexts

(D) It is used only to mark plural number

१००. Which choice best avoids an error about the three alphabets in use in Mithila according to Chapter I?

(A) Devanagari, Persian, and Roman are the three scripts discussed

(B) Only Devanagari is recognized as a script in Mithila

(C) Bengali, Tamil, and Urdu are the three scripts discussed

(D) Devanagari, Maithili, and Kayathi are the three scripts discussed

१०१. Which pair involving the compound h with y is correctly matched?

(A) the compound h with y — it is treated as the plural marker

(B) the compound h with y — it becomes a simple long vowel

(C) the compound h with y — h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya

(D) the compound h with y — it is always silent before y

१०२. Which statement best explains the compound h with y?

(A) It is always silent before y

(B) It is treated as the plural marker

(C) h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya

(D) It becomes a simple long vowel

१०३. Which choice best avoids an error about the apostrophe in transliteration?

(A) It marks the accusative case sign

(B) It is used only for plural nouns

(C) It always marks a glottal stop borrowed from Arabic

(D) It can represent omitted medial a or faint final i/u, with different vowel coloring

१०४. Which topic is best explained by the following grammatical fact: “It is described as between the o in “not” and the u in “nut” under specific articulatory conditions”?

(A) the perfect in the neuter verb

(B) jaeb

(C) personal pronouns in the table of contents

(D) the vowel a in Grierson’s phonetic description

१०५. Which topic is best explained by the following grammatical fact: “It can represent omitted medial a or faint final i/u, with different vowel coloring”?

(A) fractional numbers

(B) the errata pages

(C) the transitive paradigm chosen by Grierson

(D) the apostrophe in transliteration

१०६. Which choice best avoids an error about the pronunciation of ai?

(A) It is always silent after consonants

(B) It is pronounced like the English word “I,” not like oi

(C) It is identical with Sanskrit long ī

(D) It is pronounced like the English word “oil”

१०७. Which topic is best explained by the following grammatical fact: “It is generally used by educated non-Brahmans and valued for speed and legibility”?

(A) gerundials and past passive participles

(B) double active and causal forms

(C) the Kayathi character

(D) the ablative case

१०८. Which topic is best explained by the following grammatical fact: “h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya”?

(A) the compound rsh in Grierson’s account

(B) the compound h with y

(C) why Appendix II matters for language comparison

(D) the difference between case signs and plural words

१०९. Which choice best avoids an error about the vowel a in Grierson’s phonetic description?

(A) It is described as between the o in “not” and the u in “nut” under specific articulatory conditions

(B) It is identical with the Sanskrit long ā

(C) It is always silent in every position

(D) It is always pronounced exactly like Bengali broad o

११०. Which answer would best support a careful reading of final short i and u when quiescent?

(A) They become Bengali oi and ou

(B) They leave a faint colored aspirate represented by an apostrophe in transliteration

(C) They are written as full long vowels in all transliteration

(D) They are replaced by the genitive sign

१११. Which topic is best explained by the following grammatical fact: “It is used as a compendium for a homorganic nasal before a consonant of the same class”?

(A) Addenda et Corrigenda

(B) compound adverbs

(C) Grierson’s central claim about Maithili

(D) anusvāra in the grammar

११२. Which interpretation of the compound h with y would be the clearest misreading?

(A) It is always silent before y

(B) h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya

(C) It is treated as the plural marker

(D) It becomes a simple long vowel

११३. Which choice best avoids an error about the comparative alphabet table?

(A) It lists only Persian legal phrases

(B) It is a table of verb endings

(C) It compares Maithili with Greek and Latin only

(D) It gives specimens of Devanagari, Maithili, and Kayathi alphabets

११४. Which choice best avoids an error about final short i and u when quiescent?

(A) They are replaced by the genitive sign

(B) They become Bengali oi and ou

(C) They leave a faint colored aspirate represented by an apostrophe in transliteration

(D) They are written as full long vowels in all transliteration

११५. Which statement best explains the vowel a in Grierson's phonetic description?

(A) It is always pronounced exactly like Bengali broad o

(B) It is described as between the o in "not" and the u in "nut" under specific articulatory conditions

(C) It is identical with the Sanskrit long ā

(D) It is always silent in every position

११६. Which choice best avoids an error about the pronunciation of lingual na?

(A) It is described as strongly lingual, almost like muffled r plus lingual n

(B) It is said to disappear in all words

(C) It is always replaced by Bengali m

(D) It is identical with the dental n in every context

११७. Which interpretation of final short a in words of more than one syllable would be the clearest misreading?

(A) It becomes a full diphthong ai

(B) It is not pronounced in prose and conversation when final and preceded by consonants

(C) It is replaced by a nasal consonant in all words

(D) It is always strongly pronounced as ā

११८. Which pair involving anusvāra in the grammar is correctly matched?

(A) anusvāra in the grammar — it replaces every final a

(B) anusvāra in the grammar — it is used to mark a French-type nasal vowel in every case

(C) anusvāra in the grammar — it is used as a compendium for a homorganic nasal before a consonant of the same class

(D) anusvāra in the grammar — it marks honorific pronouns

११९. Which answer would best support a careful reading of the vowel a in Grierson's phonetic description?

(A) It is described as between the o in "not" and the u in "nut" under specific articulatory conditions

(B) It is always pronounced exactly like Bengali broad o

(C) It is always silent in every position

(D) It is identical with the Sanskrit long ā

१२०. Which pair involving anunāsika in the grammar is correctly matched?

(A) anunāsika in the grammar — it is ignored because Maithili has no nasal vowels

(B) anunāsika in the grammar — it is treated as a nasal sound like French bon and marked by a circumflex except in special final cases

(C) anunāsika in the grammar — it is treated as the same as anusvāra in all contexts

(D) anunāsika in the grammar — it is used only to mark plural number

१२१. Which topic is best explained by the following grammatical fact: “It is familiar but not much used in common life and seldom even in manuscripts”?

(A) the compound rsh in Grierson’s account

(B) the ordinary use of Devanagari in Mithila as described by Grierson

(C) the example noun pāni

(D) Sanskrit-derived words ending in a

१२२. Which choice best avoids an error about final short a in words of more than one syllable?

(A) It becomes a full diphthong ai

(B) It is replaced by a nasal consonant in all words

(C) It is always strongly pronounced as ā

(D) It is not pronounced in prose and conversation when final and preceded by consonants

१२३. Which answer would best support a careful reading of the ordinary use of Devanagari in Mithila as described by Grierson?

(A) It is identified as the script of all official non-Brahman clerks

(B) It is said to be the only common village script

(C) It is familiar but not much used in common life and seldom even in manuscripts

(D) It is said to be unknown to every reader

१२४. Which answer would best support a careful reading of anusvāra in the grammar?

(A) It replaces every final a

(B) It is used as a compendium for a homorganic nasal before a consonant of the same class

(C) It is used to mark a French-type nasal vowel in every case

(D) It marks honorific pronouns

१२५. Which interpretation of the compound rsh in Grierson’s account would be the clearest misreading?

(A) The whole compound becomes a nasal vowel

(B) The compound is always read as Sanskrit ś

(C) The r in rsh is dropped and sh becomes y

(D) The sh in rsh is also pronounced as kh

१२६. Which choice best avoids an error about the pronunciation of standalone sha?

(A) Standalone sha is always silent

(B) Standalone sha is pronounced like kha, a pronunciation Grierson calls universal

(C) Standalone sha is always pronounced like English z

(D) Standalone sha is always pronounced as Bengali ś without change

१२७. Which topic is best explained by the following grammatical fact: “It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali”?

(A) the example noun phal

(B) the nominative case

(C) compound adverbs

(D) the Maithili character

१२८. Which pair involving final short i and u when quiescent is correctly matched?

(A) final short i and u when quiescent — they are written as full long vowels in all transliteration

(B) final short i and u when quiescent — they are replaced by the genitive sign

(C) final short i and u when quiescent — they become Bengali oi and ou

(D) final short i and u when quiescent — they leave a faint colored aspirate represented by an apostrophe in transliteration

१२९. Which answer would best support a careful reading of the compound rsh in Grierson's account?

(A) The whole compound becomes a nasal vowel

(B) The r in rsh is dropped and sh becomes y

(C) The compound is always read as Sanskrit ś

(D) The sh in rsh is also pronounced as kh

१३०. Which script-related pair involving Maithili character is correctly matched?

(A) Maithili character — genitive suffix

(B) Maithili character — infinitive verb to see

(C) Maithili character — passive auxiliary

(D) Maithili character — used by Maithil Brahmans in common affairs and sacred books

१३१. Which interpretation of the pronunciation of lingual na would be the clearest misreading?

(A) It is identical with the dental n in every context

(B) It is always replaced by Bengali m

(C) It is said to disappear in all words

(D) It is described as strongly lingual, almost like muffled r plus lingual n

१३२. Which choice best avoids an error about the ordinary use of Devanagari in Mithila as described by Grierson?

(A) It is said to be the only common village script

(B) It is identified as the script of all official non-Brahman clerks

(C) It is said to be unknown to every reader

(D) It is familiar but not much used in common life and seldom even in manuscripts

१३३. Which interpretation of the comparative alphabet table would be the clearest misreading?

(A) It lists only Persian legal phrases

(B) It gives specimens of Devanagari, Maithili, and Kayathi alphabets

(C) It is a table of verb endings

(D) It compares Maithili with Greek and Latin only

१३४. Which choice best avoids an error about the compound h with y?

(A) It is always silent before y

(B) h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya

(C) It is treated as the plural marker

(D) It becomes a simple long vowel

१३५. Which statement best explains the comparative alphabet table?

(A) It gives specimens of Devanagari, Maithili, and Kayathi alphabets

(B) It lists only Persian legal phrases

(C) It compares Maithili with Greek and Latin only

(D) It is a table of verb endings

१३६. Which statement best explains the Maithili character?

(A) It is used only by Persian officials

(B) It is unrelated to any eastern script tradition

(C) It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali

(D) It is described as a corruption of Roman script

१३७. Which interpretation of the apostrophe in transliteration would be the clearest misreading?

(A) It can represent omitted medial a or faint final i/u, with different vowel coloring

(B) It marks the accusative case sign

(C) It always marks a glottal stop borrowed from Arabic

(D) It is used only for plural nouns

१३८. Which statement best explains final short a in words of more than one syllable?

(A) It becomes a full diphthong ai

(B) It is always strongly pronounced as ā

(C) It is not pronounced in prose and conversation when final and preceded by consonants

(D) It is replaced by a nasal consonant in all words

१३९. Which pair involving the three alphabets in use in Mithila according to Chapter I is correctly matched?

(A) the three alphabets in use in Mithila according to Chapter I — bengali, Tamil, and Urdu are the three scripts discussed

(B) the three alphabets in use in Mithila according to Chapter I — devanagari, Maithili, and Kayathi are the three scripts discussed

(C) the three alphabets in use in Mithila according to Chapter I — devanagari, Persian, and Roman are the three scripts discussed

(D) the three alphabets in use in Mithila according to Chapter I — only Devanagari is recognized as a script in Mithila

१४०. Which interpretation of the ordinary use of Devanagari in Mithila as described by Grierson would be the clearest misreading?

(A) It is identified as the script of all official non-Brahman clerks

(B) It is familiar but not much used in common life and seldom even in manuscripts

(C) It is said to be the only common village script

(D) It is said to be unknown to every reader

१४१. Consider the following statements about Grierson's treatment of vowels: 1. Final short a is always fully pronounced in prose 2. Final short a is normally quiescent in ordinary speech 3. The apostrophe represents quiescent vowels in transliteration 4. Anusvāra and anunāsika are treated as identical in every context Which of the statements is/are correct?

(A) Only 2 and 3

(B) Only 1 and 2

(C) Only 2, 3 and 4

(D) Only 1 and 3

१४२. Which topic is best explained by the following grammatical fact: "It gives specimens of Devanagari, Maithili, and Kayathi alphabets"?

(A) the order of tense formation for paradigms

(B) the pronunciation of standalone sha

(C) the comparative alphabet table

(D) the ablative case

१४३. Which answer would best support a careful reading of the three alphabets in use in Mithila according to Chapter I?

(A) Bengali, Tamil, and Urdu are the three scripts discussed

(B) Devanagari, Persian, and Roman are the three scripts discussed

(C) Devanagari, Maithili, and Kayathi are the three scripts discussed

(D) Only Devanagari is recognized as a script in Mithila

१४४. Which pair involving the pronunciation of ai is correctly matched?

(A) the pronunciation of ai — it is always silent after consonants

(B) the pronunciation of ai — it is identical with Sanskrit long ī

(C) the pronunciation of ai — it is pronounced like the English word “oil”

(D) the pronunciation of ai — it is pronounced like the English word “I,” not like oi

१४५. Which answer would best support a careful reading of the pronunciation of lingual na?

(A) It is said to disappear in all words

(B) It is identical with the dental n in every context

(C) It is always replaced by Bengali m

(D) It is described as strongly lingual, almost like muffled r plus lingual n

१४६. Which description best fits Kayathi in Chapter I?

(A) the auxiliary used in the passive voice

(B) the plural word used only with animate nouns

(C) used generally by educated non-Brahmans and valued for speed and legibility

(D) the case sign of possession

१४७. Which description best fits Maithili character in Chapter I?

(A) used by Maithil Brahmans in common affairs and sacred books

(B) the auxiliary used in the passive voice

(C) the case sign of possession

(D) the plural word used only with animate nouns

१४८. Which statement best explains the pronunciation of standalone sha?

(A) Standalone sha is always silent

(B) Standalone sha is always pronounced like English z

(C) Standalone sha is always pronounced as Bengali ś without change

(D) Standalone sha is pronounced like kha, a pronunciation Grierson calls universal

१४९. Which interpretation of the three alphabets in use in Mithila according to Chapter I would be the clearest misreading?

(A) Devanagari, Persian, and Roman are the three scripts discussed

(B) Only Devanagari is recognized as a script in Mithila

(C) Bengali, Tamil, and Urdu are the three scripts discussed

(D) Devanagari, Maithili, and Kayathi are the three scripts discussed

१५०. Which topic is best explained by the following grammatical fact: “Devanagari, Maithili, and Kayathi are the three scripts discussed”?

(A) personal pronouns in the table of contents

(B) permissives

(C) the three alphabets in use in Mithila according to Chapter I

(D) the pronunciation of lingual na

१५१. Which pair involving the Maithili character is correctly matched?

(A) the Maithili character — it is used only by Persian officials

(B) the Maithili character — it is unrelated to any eastern script tradition

(C) the Maithili character — it is described as a corruption of Roman script

(D) the Maithili character — it is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali

१५२. Which choice best avoids an error about the compound rsh in Grierson's account?

(A) The whole compound becomes a nasal vowel

(B) The sh in rsh is also pronounced as kh

(C) The compound is always read as Sanskrit ś

(D) The r in rsh is dropped and sh becomes y

१५३. Which interpretation of the pronunciation of ai would be the clearest misreading?

(A) It is identical with Sanskrit long ī

(B) It is pronounced like the English word "oil"

(C) It is always silent after consonants

(D) It is pronounced like the English word "I," not like oi

१५४. Consider the following statements about Grierson's treatment of vowels: 1. ai is pronounced like English "oil" 2. Final short a is normally quiescent in ordinary speech 3. ai is pronounced like English "I" 4. Anusvāra and anunāsika are treated as identical in every context Which of the statements is/are correct?

(A) Only 2 and 4

(B) Only 2 and 3

(C) Only 2, 3 and 4

(D) Only 1 and 3

१५५. Which statement best explains final short i and u when quiescent?

(A) They leave a faint colored aspirate represented by an apostrophe in transliteration

(B) They become Bengali oi and ou

(C) They are written as full long vowels in all transliteration

(D) They are replaced by the genitive sign

१५६. Which pair involving the pronunciation of standalone sha is correctly matched?

(A) the pronunciation of standalone sha — standalone sha is always silent

(B) the pronunciation of standalone sha — standalone sha is always pronounced as Bengali ś without change

(C) the pronunciation of standalone sha — standalone sha is always pronounced like English z

(D) the pronunciation of standalone sha — standalone sha is pronounced like kha, a pronunciation Grierson calls universal

१५७. Which pair involving the ordinary use of Devanagari in Mithila as described by Grierson is correctly matched?

(A) the ordinary use of Devanagari in Mithila as described by Grierson — it is familiar but not much used in common life and seldom even in manuscripts

(B) the ordinary use of Devanagari in Mithila as described by Grierson — it is said to be the only common village script

(C) the ordinary use of Devanagari in Mithila as described by Grierson — it is identified as the script of all official non-Brahman clerks

(D) the ordinary use of Devanagari in Mithila as described by Grierson — it is said to be unknown to every reader

१५८. Which pair involving the compound rsh in Grierson's account is correctly matched?

(A) the compound rsh in Grierson's account — the r in rsh is dropped and sh becomes y

(B) the compound rsh in Grierson's account — the whole compound becomes a nasal vowel

(C) the compound rsh in Grierson's account — the compound is always read as Sanskrit ś

(D) the compound rsh in Grierson's account — the sh in rsh is also pronounced as kh

१५९. Which pair involving final short a in words of more than one syllable is correctly matched?

(A) final short a in words of more than one syllable — it is always strongly pronounced as ā

(B) final short a in words of more than one syllable — it is not pronounced in prose and conversation when final and preceded by consonants

(C) final short a in words of more than one syllable — it is replaced by a nasal consonant in all words

(D) final short a in words of more than one syllable — it becomes a full diphthong ai

१६०. Which statement best explains anusvāra in the grammar?

(A) It is used as a compendium for a homorganic nasal before a consonant of the same class

(B) It marks honorific pronouns

(C) It replaces every final a

(D) It is used to mark a French-type nasal vowel in every case

१६१. Which interpretation of final short i and u when quiescent would be the clearest misreading?

(A) They become Bengali oi and ou

(B) They are replaced by the genitive sign

(C) They leave a faint colored aspirate represented by an apostrophe in transliteration

(D) They are written as full long vowels in all transliteration

१६२. Which choice best avoids an error about the Kayathi character?

(A) It is generally used by educated non-Brahmans and valued for speed and legibility

(B) It is identical with the Maithili Brahman script

(C) It is used only in Vedic ritual manuscripts

(D) It is slower than Devanagari and forbidden in offices

१६३. Which answer would best support a careful reading of the apostrophe in transliteration?

(A) It always marks a glottal stop borrowed from Arabic

(B) It can represent omitted medial a or faint final i/u, with different vowel coloring

(C) It is used only for plural nouns

(D) It marks the accusative case sign

१६४. Which topic is best explained by the following grammatical fact: “The sh in rsh is also pronounced as kh”?

(A) plural formation of nouns

(B) the genitive case

(C) the compound rsh in Grierson’s account

(D) the intransitive paradigm chosen by Grierson

१६५. Which interpretation of the Kayathi character would be the clearest misreading?

(A) It is identical with the Maithili Brahman script

(B) It is slower than Devanagari and forbidden in offices

(C) It is used only in Vedic ritual manuscripts

(D) It is generally used by educated non-Brahmans and valued for speed and legibility

१६६. Which topic is best explained by the following grammatical fact: “It is not pronounced in prose and conversation when final and preceded by consonants”?

(A) Grierson’s warning about gender in adjectives

(B) final short a in words of more than one syllable

(C) number in Maithili tenses

(D) the ordinary use of Devanagari in Mithila as described by Grierson

१६७. Which pair involving the apostrophe in transliteration is correctly matched?

(A) the apostrophe in transliteration — it always marks a glottal stop borrowed from Arabic

(B) the apostrophe in transliteration — it marks the accusative case sign

(C) the apostrophe in transliteration — it is used only for plural nouns

(D) the apostrophe in transliteration — it can represent omitted medial a or faint final i/u, with different vowel coloring

१६८. Which statement best explains the compound rsh in Grierson's account?

(A) The compound is always read as Sanskrit ś

(B) The sh in rsh is also pronounced as kh

(C) The whole compound becomes a nasal vowel

(D) The r in rsh is dropped and sh becomes y

Nouns, gender, number, and cases

१६९. Which answer would best support a careful reading of the three classes of noun declension?

(A) Class I contains only pronouns, Class II only verbs, and Class III only particles

(B) Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest

(C) The classes are based on social rank, not phonology

(D) There is a separate declension for every noun in Maithili

१७०. Which topic is best explained by the following grammatical fact: "It marks place or time and is usually formed with me, with ma and mo as optional forms"?

(A) plural formation of nouns

(B) the separate issue of Part I

(C) Grierson's choice of Madhubani speech as standard

(D) the locative case

१७१. Which interpretation of the example noun pāni would be the clearest misreading?

(A) pāni is used as a Class III masculine noun ending in ī

(B) pāni is the future tense of dekhab

(C) pāni is an honorific pronoun

(D) pāni is the comparative suffix

१७२. Which statement best explains the nominative case?

(A) It is marked by the locative postposition me

(B) It is always formed with the postposition ke

(C) It is the only case that agrees with Hindi kā/ke/kī

(D) It has one invariable form, though vulgar speech may add -ua/-a especially to proper names

१७३. Which choice best avoids an error about the instrumental case?

(A) It marks vocative address to inferiors

(B) It is identical to Hindi ne before past transitive verbs

(C) It denotes only possession and is formed with k

(D) It denotes instrument, means, cause, or agent, and is usually formed with sa

१७४. Which pair involving feminine inferior vocative address is correctly matched?

(A) feminine inferior vocative address — ke is the feminine vocative particle

(B) feminine inferior vocative address — lokani is the feminine vocative form

(C) feminine inferior vocative address — gai is used for feminine inferiors or familiar address

(D) feminine inferior vocative address — rau is the feminine inferior form

१७५. Which pair involving the genitive case is correctly matched?

(A) the genitive case — it is formed with me and marks place

(B) the genitive case — it is formed by adding sabh before every noun

(C) the genitive case — it denotes connection, origin, or possession and uses k, older ker, or r in pronouns

(D) the genitive case — it agrees in gender like Hindi kā/ke/kī

१७६. Which interpretation of feminine inferior vocative address would be the clearest misreading?

(A) ke is the feminine vocative particle

(B) rau is the feminine inferior form

(C) gai is used for feminine inferiors or familiar address

(D) lokani is the feminine vocative form

१७७. What is the main grammatical function of the Ablative case in Grierson's account?

(A) plural formation only

(B) separation or removal from

(C) a transitive verb tense

(D) script comparison only

१७८. Which interpretation of the older locative in e would be the clearest misreading?

(A) It is the regular dative ending in all nouns

(B) It is the standard form of every modern locative

(C) It is used only for the plural of pronouns

(D) It survives in a few adverbial expressions such as ghare ghare

१७९. Which choice best avoids an error about the position of case postpositions in plural phrases?

(A) Plural words themselves replace all case marking

(B) The case postposition must always come before the plural word

(C) Whatever the order of noun and plural word, the case postposition comes last

(D) The postposition disappears in every plural

१८०. Which statement best explains the genitive case?

(A) It denotes connection, origin, or possession and uses k, older ker, or r in pronouns

(B) It is formed with me and marks place

(C) It is formed by adding sabh before every noun

(D) It agrees in gender like Hindi kā/ke/kī

१८१. Which answer would best support a careful reading of the older locative in e?

(A) It is the regular dative ending in all nouns

(B) It is used only for the plural of pronouns

(C) It survives in a few adverbial expressions such as ghare ghare

(D) It is the standard form of every modern locative

१८२. Which case-marker pair involving the Dative is correctly matched?

(A) Dative — jaeb

(B) Dative — ke

(C) Dative — dekhab

(D) Dative — sabh

१८३. Which pair involving plural formation of nouns is correctly matched?

(A) plural formation of nouns — plural is formed by adding a noun of multitude such as sabh, sabah, or lokani

(B) plural formation of nouns — plural is formed by adding the genitive k to every noun

(C) plural formation of nouns — plural is identical with the Sanskrit dual

(D) plural formation of nouns — plural is formed only by changing the final vowel

१८४. Which topic is best explained by the following grammatical fact: "Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki"?

(A) the genitive marker and gender agreement

(B) the apostrophe in transliteration

(C) inceptives

(D) the compound rsh in Grierson's account

१८५. Which answer would best support a careful reading of the genitive case?

(A) It is formed with me and marks place

(B) It is formed by adding sabh before every noun

(C) It denotes connection, origin, or possession and uses k, older ker, or r in pronouns

(D) It agrees in gender like Hindi kā/ke/kī

१८६. Which pair involving the accusative case is correctly matched?

(A) the accusative case — it is always formed with sa and never dropped

(B) the accusative case — it cannot be used with animate nouns

(C) the accusative case — it is identical with the genitive k

(D) the accusative case — it is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns

१८७. Which choice best avoids an error about the dative case?

(A) It has the same form as the accusative but the ke-type postposition is not liable to be dropped

(B) It is always identical with the locative

(C) It exists only in pronouns and never in nouns

(D) It is marked only by sabh

१८८. Which interpretation of the use of lokani would be the clearest misreading?

(A) lokani marks the locative case

(B) lokani must always come before the noun

(C) lokani is the normal pluralizer for water and fruit

(D) lokani is used only with animate objects and follows the noun it qualifies

१८९. Which pair involving the position of case postpositions in plural phrases is correctly matched?

(A) the position of case postpositions in plural phrases — plural words themselves replace all case marking

(B) the position of case postpositions in plural phrases — the case postposition must always come before the plural word

(C) the position of case postpositions in plural phrases — the postposition disappears in every plural

(D) the position of case postpositions in plural phrases — whatever the order of noun and plural word, the case postposition comes last

१९०. In Grierson's Maithili grammar, which marker belongs most directly with the Instrumental case?

(A) jaeb

(B) sa

(C) sabh/lokani

(D) ai/au

१९१. Which statement best explains the ablative case?

(A) It indicates possession and is formed with k

(B) It marks direct object and is formed with ke

(C) It indicates separation or removal from and is formed with sa/so

(D) It is a feminine adjective ending

१९२. Which statement best explains the three classes of noun declension?

(A) Class I contains only pronouns, Class II only verbs, and Class III only particles

(B) The classes are based on social rank, not phonology

(C) Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest

(D) There is a separate declension for every noun in Maithili

१९३. Which topic is best explained by the following grammatical fact: "so is identified as the older and poetical form beside sa"?

(A) the locative case

(B) the older poetic instrumental form

(C) plural formation of nouns

(D) cardinal numerals

१९४. Which interpretation of plural formation of nouns would be the clearest misreading?

(A) Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani

(B) Plural is identical with the Sanskrit dual

(C) Plural is formed only by changing the final vowel

(D) Plural is formed by adding the genitive k to every noun

१९५. Which statement best explains the instrumental case?

(A) It denotes instrument, means, cause, or agent, and is usually formed with sa

(B) It is identical to Hindi ne before past transitive verbs

(C) It marks vocative address to inferiors

(D) It denotes only possession and is formed with k

१९६. Which answer would best support a careful reading of the older poetic instrumental form?

(A) so is identified as the older and poetical form beside sa

(B) me is the poetic instrumental form

(C) ker is the older instrumental form

(D) lokani is the older instrumental ending

१९७. Which answer would best support a careful reading of the example noun katha?

(A) katha is the genitive marker

(B) katha is used as a feminine noun ending in long ā meaning story

(C) katha is the paradigm for fruit

(D) katha is an intransitive verb to sleep

१९८. In Grierson's Maithili grammar, which marker belongs most directly with the Locative case?

(A) sabh/lokani

(B) jaeb

(C) me/ma/mo

(D) ai/au

१९९. Which topic is best explained by the following grammatical fact: “There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili”?

(A) past-tense ai and au distribution

(B) general formation of the active verb from a neuter verb

(C) the instrumental case

(D) the gender system of Maithili nouns

२००. Which topic is best explained by the following grammatical fact: “rau and re are used for masculine inferiors or familiar address”?

(A) the difference between Maithili and Hindi/Bengali in the introduction

(B) masculine inferior vocative address

(C) the gender system of Maithili nouns

(D) the interrogative pronouns

२०१. Which topic is best explained by the following grammatical fact: “Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest”?

(A) why the passive construction is structurally transparent

(B) the three classes of noun declension

(C) feminine inferior vocative address

(D) how the errata should influence the quiz

२०२. Which statement best explains the example noun neni?

(A) neni is the passive auxiliary

(B) neni is the older form of the genitive

(C) neni is the name of the Kayathi alphabet

(D) neni is used as a feminine Class III noun meaning girl

२०३. Which pair involving the vocative case is correctly matched?

(A) the vocative case — it usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva

(B) the vocative case — it is always formed with the genitive k

(C) the vocative case — it is never used with interjections

(D) the vocative case — it marks possession rather than address

२०४. Which choice best avoids an error about the older locative in e?

(A) It is the standard form of every modern locative

(B) It is the regular dative ending in all nouns

(C) It survives in a few adverbial expressions such as ghare ghare

(D) It is used only for the plural of pronouns

२०५. Which case-marker pair involving the Genitive is correctly matched?

(A) Genitive — sabh

(B) Genitive — k/ker/r

(C) Genitive — dekhab

(D) Genitive — jaeb

२०६. Which statement best explains the example noun phal?

(A) phal is a pronoun paradigm

(B) phal is used for a Class II noun ending in silent inherent a

(C) phal is a compound verb marker

(D) phal is the Kayathi script name

२०७. Which choice best avoids an error about the genitive marker and gender agreement?

(A) They are used only before verbs

(B) They change obligatorily according to masculine and feminine objects

(C) Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki

(D) They are always omitted in prose

२०८. Which interpretation of the example noun phal would be the clearest misreading?

(A) phal is a pronoun paradigm

(B) phal is a compound verb marker

(C) phal is the Kayathi script name

(D) phal is used for a Class II noun ending in silent inherent a

२०९. Which answer would best support a careful reading of the case system counted with vocative?

(A) There are only three cases and no vocative

(B) There are eight cases including the vocative

(C) There are twelve cases borrowed from Latin

(D) There are no postpositional cases

२१०. Which topic is best explained by the following grammatical fact: “katha is used as a feminine noun ending in long ā meaning story”?

(A) intransitive verb personal forms

(B) the example noun katha

(C) compound verbs in Maithili

(D) the discrepancy between noun and pronoun declension

२११. Which statement best explains the position of case postpositions in plural phrases?

(A) Whatever the order of noun and plural word, the case postposition comes last

(B) The case postposition must always come before the plural word

(C) The postposition disappears in every plural

(D) Plural words themselves replace all case marking

२१२. Which topic is best explained by the following grammatical fact: “There are eight cases including the vocative”?

(A) honorific verbal forms

(B) plural formation of nouns

(C) continuatives

(D) the case system counted with vocative

२१३. Which interpretation of the example noun katha would be the clearest misreading?

(A) katha is the paradigm for fruit

(B) katha is used as a feminine noun ending in long ā meaning story

(C) katha is an intransitive verb to sleep

(D) katha is the genitive marker

२१४. What is the main grammatical function of the Instrumental case in Grierson’s account?

(A) instrument, means, cause, or agent

(B) script comparison only

(C) a transitive verb tense

(D) plural formation only

२१५. Which pair involving the oldest accusative form noted by Grierson is correctly matched?

(A) the oldest accusative form noted by Grierson — lokani is the old poetic accusative

(B) the oldest accusative form noted by Grierson — me is the older accusative form

(C) the oldest accusative form noted by Grierson — sabh is the oldest accusative form

(D) the oldest accusative form noted by Grierson — kai is noted as an older form found frequently in poetry

२१६. Which statement best explains the genitive marker and gender agreement?

(A) Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki

(B) They change obligatorily according to masculine and feminine objects

(C) They are used only before verbs

(D) They are always omitted in prose

२१७. Which case-marker pair involving the Instrumental is correctly matched?

(A) Instrumental — sabh

(B) Instrumental — jaeb

(C) Instrumental — sa

(D) Instrumental — dekhab

२१८. Which topic is best explained by the following grammatical fact: "It has one invariable form, though vulgar speech may add -ua/-a especially to proper names"?

(A) the western and eastern dialectal extremes named in the introduction

(B) the nominative case

(C) gerundials and past passive participles

(D) aggregate numbers

२१९. Which answer would best support a careful reading of masculine inferior vocative address?

(A) gai is the masculine superior form

(B) ker is used as an interjection

(C) rau and re are used for masculine inferiors or familiar address

(D) hai is the masculine inferior form

२२०. Which topic is best explained by the following grammatical fact: "nena is used as a masculine noun ending in long ā meaning boy"?

(A) the example noun nena

(B) the three kinds of verbs

(C) the genitive marker and gender agreement

(D) jaeb

२२१. Which interpretation of the oldest accusative form noted by Grierson would be the clearest misreading?

(A) me is the older accusative form

(B) lokani is the old poetic accusative

(C) kai is noted as an older form found frequently in poetry

(D) sabh is the oldest accusative form

२२२. Which interpretation of the genitive marker and gender agreement would be the clearest misreading?

(A) Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki

(B) They change obligatorily according to masculine and feminine objects

(C) They are always omitted in prose

(D) They are used only before verbs

२२३. Which choice best avoids an error about the example noun nena?

(A) nena is the paradigm for water

(B) nena is the passive verb to be seen

(C) nena is an indeclinable particle of emphasis

(D) nena is used as a masculine noun ending in long ā meaning boy

२२४. Which topic is best explained by the following grammatical fact: “gai is used for feminine inferiors or familiar address”?

(A) the relationship of the grammar to Etherington’s Hindi grammar

(B) fractional numbers

(C) number in Maithili tenses

(D) feminine inferior vocative address

२२५. Consider the following statements about Maithili cases: 1. The locative commonly uses me 2. The vocative is always k 3. The instrumental commonly uses sa 4. The genitive is always me Which of the statements is/are correct?

(A) Only 2 and 4

(B) Only 2, 3 and 4

(C) Only 1 and 3

(D) Only 1, 2 and 3

२२६. Which topic is best explained by the following grammatical fact: “kai is noted as an older form found frequently in poetry”?

(A) the transitive paradigm chosen by Grierson

(B) the pronunciation of standalone sha

(C) the geographical frame of Maithili speech in the book

(D) the oldest accusative form noted by Grierson

२२७. Which answer would best support a careful reading of the example noun phal?

(A) phal is a compound verb marker

(B) phal is the Kayathi script name

(C) phal is used for a Class II noun ending in silent inherent a

(D) phal is a pronoun paradigm

२२८. What is the main grammatical function of the Accusative case in Grierson’s account?

(A) script comparison only

(B) a transitive verb tense

(C) plural formation only

(D) direct object marking, optionally dropped outside first and second person pronouns when unambiguous

२२९. Which interpretation of the vocative case would be the clearest misreading?

(A) It marks possession rather than address

(B) It is always formed with the genitive k

(C) It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva

(D) It is never used with interjections

२३०. Which topic is best explained by the following grammatical fact: “It survives in a few adverbial expressions such as ghare ghare”?

(A) the locative case

(B) the older locative in e

(C) the genitive case

(D) gender and number of pronouns

२३१. Which pair involving the three classes of noun declension is correctly matched?

(A) the three classes of noun declension — there is a separate declension for every noun in Maithili

(B) the three classes of noun declension — class I ends in long ā, Class II in silent inherent a, and Class III includes the rest

(C) the three classes of noun declension — class I contains only pronouns, Class II only verbs, and Class III only particles

(D) the three classes of noun declension — the classes are based on social rank, not phonology

२३२. Which answer would best support a careful reading of the gender system of Maithili nouns?

(A) Every Sanskrit neuter becomes feminine

(B) There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili

(C) Gender is absent from nouns and verbs alike

(D) There are three genders exactly as in Sanskrit

२३३. Which answer would best support a careful reading of the locative case?

(A) It is never used for time

(B) It is formed by the object marker ke

(C) It marks place or time and is usually formed with me, with ma and mo as optional forms

(D) It is identical with the plural marker sabh

२३४. Which pair involving the use of lokani is correctly matched?

(A) the use of lokani — lokani is the normal pluralizer for water and fruit

(B) the use of lokani — lokani is used only with animate objects and follows the noun it qualifies

(C) the use of lokani — lokani marks the locative case

(D) the use of lokani — lokani must always come before the noun

२३५. In Grierson's Maithili grammar, which marker belongs most directly with the Ablative case?

(A) ai/au

(B) jaeb

(C) sa

(D) sabh/lokani

२३६. Which pair involving the nominative case is correctly matched?

(A) the nominative case — it is the only case that agrees with Hindi kā/ke/kī

(B) the nominative case — it is always formed with the postposition ke

(C) the nominative case — it is marked by the locative postposition me

(D) the nominative case — it has one invariable form, though vulgar speech may add -ua/-a especially to proper names

२३७. Which statement best explains feminine inferior vocative address?

(A) lokani is the feminine vocative form

(B) rau is the feminine inferior form

(C) ke is the feminine vocative particle

(D) gai is used for feminine inferiors or familiar address

२३८. Which choice best avoids an error about the older poetic instrumental form?

(A) so is identified as the older and poetical form beside sa

(B) ker is the older instrumental form

(C) me is the poetic instrumental form

(D) lokani is the older instrumental ending

२३९. Which statement best explains the example noun nena?

(A) nena is the paradigm for water

(B) nena is an indeclinable particle of emphasis

(C) nena is used as a masculine noun ending in long ā meaning boy

(D) nena is the passive verb to be seen

२४०. Which topic is best explained by the following grammatical fact: “It denotes instrument, means, cause, or agent, and is usually formed with sa”?

(A) the errata pages

(B) the instrumental case

(C) the example noun neni

(D) desideratives

२४१. Which interpretation of the position of case postpositions in plural phrases would be the clearest misreading?

(A) The postposition disappears in every plural

(B) Whatever the order of noun and plural word, the case postposition comes last

(C) The case postposition must always come before the plural word

(D) Plural words themselves replace all case marking

२४२. Which pair involving the ablative case is correctly matched?

(A) the ablative case — it indicates separation or removal from and is formed with sa/so

(B) the ablative case — it is a feminine adjective ending

(C) the ablative case — it indicates possession and is formed with k

(D) the ablative case — it marks direct object and is formed with ke

२४३. Which answer would best support a careful reading of the example noun neni?

(A) neni is used as a feminine Class III noun meaning girl

(B) neni is the passive auxiliary

(C) neni is the older form of the genitive

(D) neni is the name of the Kayathi alphabet

२४४. Which answer would best support a careful reading of the ablative case?

(A) It marks direct object and is formed with ke

(B) It is a feminine adjective ending

(C) It indicates possession and is formed with k

(D) It indicates separation or removal from and is formed with sa/so

२४५. Which answer would best support a careful reading of the position of case postpositions in plural phrases?

(A) The postposition disappears in every plural

(B) Plural words themselves replace all case marking

(C) The case postposition must always come before the plural word

(D) Whatever the order of noun and plural word, the case postposition comes last

२४६. Which case-marker pair involving the Ablative is correctly matched?

(A) Ablative — jaeb

(B) Ablative — sa

(C) Ablative — sabh

(D) Ablative — dekhab

२४७. Which choice best avoids an error about the oldest accusative form noted by Grierson?

(A) me is the older accusative form

(B) lokani is the old poetic accusative

(C) kai is noted as an older form found frequently in poetry

(D) sabh is the oldest accusative form

२४८. Which statement best explains the older locative in e?

(A) It survives in a few adverbial expressions such as ghare ghare

(B) It is used only for the plural of pronouns

(C) It is the regular dative ending in all nouns

(D) It is the standard form of every modern locative

२४९. Which topic is best explained by the following grammatical fact: “phal is used for a Class II noun ending in silent inherent a”?

(A) adverbs taking case signs

(B) the example noun phal

(C) the gender system of Maithili nouns

(D) how to read a Grierson paradigm responsibly

२५०. Which topic is best explained by the following grammatical fact: “There are two numbers: singular and plural”?

(A) irregular verbs named in Chapter XIV

(B) hoeb or haib

(C) the transitive verb chapter

(D) the number system of nouns

२५१. Which answer would best support a careful reading of the example noun nena?

(A) nena is the paradigm for water

(B) nena is the passive verb to be seen

(C) nena is used as a masculine noun ending in long ā meaning boy

(D) nena is an indeclinable particle of emphasis

२५२. In Grierson’s Maithili grammar, which marker belongs most directly with the Genitive case?

(A) sabh/lokani

(B) jaeb

(C) k/ker/r

(D) ai/au

२५३. Which answer would best support a careful reading of the example noun pāni?

(A) pāni is the comparative suffix

(B) pāni is an honorific pronoun

(C) pāni is used as a Class III masculine noun ending in ī

(D) pāni is the future tense of dekhab

२५४. Which case-marker pair involving the Locative is correctly matched?

(A) Locative — sabh

(B) Locative — jaeb

(C) Locative — dekhab

(D) Locative — me/ma/mo

২৫৫. Which answer would best support a careful reading of the use of lokani?

(A) lokani is the normal pluralizer for water and fruit

(B) lokani marks the locative case

(C) lokani must always come before the noun

(D) lokani is used only with animate objects and follows the noun it qualifies

২৫৬. Which interpretation of the ablative case would be the clearest misreading?

(A) It is a feminine adjective ending

(B) It marks direct object and is formed with ke

(C) It indicates possession and is formed with k

(D) It indicates separation or removal from and is formed with sa/so

২৫৭. Which case-marker pair involving the Accusative is correctly matched?

(A) Accusative — ke

(B) Accusative — dekhab

(C) Accusative — sabh

(D) Accusative — jaeb

২৫৮. Which answer would best support a careful reading of plural formation of nouns?

(A) Plural is formed only by changing the final vowel

(B) Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani

(C) Plural is identical with the Sanskrit dual

(D) Plural is formed by adding the genitive k to every noun

২৫৯. Which pair involving the older locative in e is correctly matched?

(A) the older locative in e — it is the regular dative ending in all nouns

(B) the older locative in e — it is used only for the plural of pronouns

(C) the older locative in e — it is the standard form of every modern locative

(D) the older locative in e — it survives in a few adverbial expressions such as ghare ghare

২৬০. Which choice best avoids an error about the locative case?

(A) It marks place or time and is usually formed with me, with ma and mo as optional forms

(B) It is identical with the plural marker sabh

(C) It is formed by the object marker ke

(D) It is never used for time

২৬১. Which topic is best explained by the following grammatical fact: “It has the same form as the accusative but the ke-type postposition is not liable to be dropped”?

(A) the peculiarity of pronoun declension

(B) the use of lokani

(C) the dative case

(D) the example noun nena

২৬২. Which pair involving the locative case is correctly matched?

(A) the locative case — it is formed by the object marker ke

(B) the locative case — it marks place or time and is usually formed with me, with ma and mo as optional forms

(C) the locative case — it is never used for time

(D) the locative case — it is identical with the plural marker sabh

२६३. Which choice best avoids an error about the gender system of Maithili nouns?

(A) There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili

(B) Gender is absent from nouns and verbs alike

(C) Every Sanskrit neuter becomes feminine

(D) There are three genders exactly as in Sanskrit

२६४. Which statement best explains masculine inferior vocative address?

(A) rau and re are used for masculine inferiors or familiar address

(B) hai is the masculine inferior form

(C) ker is used as an interjection

(D) gai is the masculine superior form

२६५. Which choice best avoids an error about the accusative case?

(A) It is always formed with sa and never dropped

(B) It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns

(C) It is identical with the genitive k

(D) It cannot be used with animate nouns

२६६. Which interpretation of the example noun nena would be the clearest misreading?

(A) nena is used as a masculine noun ending in long ā meaning boy

(B) nena is the paradigm for water

(C) nena is an indeclinable particle of emphasis

(D) nena is the passive verb to be seen

२६७. Which choice best avoids an error about the ablative case?

(A) It indicates separation or removal from and is formed with sa/so

(B) It marks direct object and is formed with ke

(C) It indicates possession and is formed with k

(D) It is a feminine adjective ending

२६८. Which answer would best support a careful reading of the nominative case?

(A) It is the only case that agrees with Hindi kā/ke/kī

(B) It is marked by the locative postposition me

(C) It has one invariable form, though vulgar speech may add -ua/-a especially to proper names

(D) It is always formed with the postposition ke

२६९. Which answer would best support a careful reading of the instrumental case?

(A) It denotes instrument, means, cause, or agent, and is usually formed with sa

(B) It denotes only possession and is formed with k

(C) It marks vocative address to inferiors

(D) It is identical to Hindi ne before past transitive verbs

२७०. Which statement best explains the vocative case?

(A) It marks possession rather than address

(B) It is always formed with the genitive k

(C) It is never used with interjections

(D) It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva

২৭১. Which topic is best explained by the following grammatical fact: “It denotes connection, origin, or possession and uses k, older ker, or r in pronouns”?

(A) the formation of feminine adjectives and substantives

(B) the ablative case

(C) the first conjugational form of the perfect

(D) the genitive case

২৭২. Which answer would best support a careful reading of the dative case?

(A) It is marked only by sabh

(B) It is always identical with the locative

(C) It has the same form as the accusative but the ke-type postposition is not liable to be dropped

(D) It exists only in pronouns and never in nouns

২৭৩. Which pair involving the example noun pāni is correctly matched?

(A) the example noun pāni — pāni is the comparative suffix

(B) the example noun pāni — pāni is an honorific pronoun

(C) the example noun pāni — pāni is the future tense of dekhab

(D) the example noun pāni — pāni is used as a Class III masculine noun ending in ī

২৭৪. Which interpretation of the nominative case would be the clearest misreading?

(A) It is the only case that agrees with Hindi kā/ke/kī

(B) It is marked by the locative postposition me

(C) It has one invariable form, though vulgar speech may add -ua/-a especially to proper names

(D) It is always formed with the postposition ke

২৭৫. Which pair involving the number system of nouns is correctly matched?

(A) the number system of nouns — there is only plural number

(B) the number system of nouns — there are four numbers including dual and trial

(C) the number system of nouns — number is marked only on verbs and never on nouns

(D) the number system of nouns — there are two numbers: singular and plural

২৭৬. Which interpretation of the case system counted with vocative would be the clearest misreading?

(A) There are no postpositional cases

(B) There are eight cases including the vocative

(C) There are twelve cases borrowed from Latin

(D) There are only three cases and no vocative

২৭৭. Which pair involving the example noun phal is correctly matched?

(A) the example noun phal — phal is the Kayathi script name

(B) the example noun phal — phal is used for a Class II noun ending in silent inherent a

(C) the example noun phal — phal is a pronoun paradigm

(D) the example noun phal — phal is a compound verb marker

২৭৮. What is the main grammatical function of the Locative case in Grierson’s account?

(A) place or time

(B) a transitive verb tense

(C) plural formation only

(D) script comparison only

২৭৯. Which pair involving the genitive marker and gender agreement is correctly matched?

(A) the genitive marker and gender agreement — maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki

(B) the genitive marker and gender agreement — they are used only before verbs

(C) the genitive marker and gender agreement — they change obligatorily according to masculine and feminine objects

(D) the genitive marker and gender agreement — they are always omitted in prose

২৮০. Which answer would best support a careful reading of the accusative case?

(A) It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns

(B) It is always formed with sa and never dropped

(C) It is identical with the genitive k

(D) It cannot be used with animate nouns

২৮১. Which choice best avoids an error about the three classes of noun declension?

(A) Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest

(B) There is a separate declension for every noun in Maithili

(C) Class I contains only pronouns, Class II only verbs, and Class III only particles

(D) The classes are based on social rank, not phonology

২৮২. Which interpretation of the gender system of Maithili nouns would be the clearest misreading?

(A) Gender is absent from nouns and verbs alike

(B) There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili

(C) Every Sanskrit neuter becomes feminine

(D) There are three genders exactly as in Sanskrit

২৮৩. Which interpretation of the locative case would be the clearest misreading?

(A) It marks place or time and is usually formed with me, with ma and mo as optional forms

(B) It is never used for time

(C) It is identical with the plural marker sabh

(D) It is formed by the object marker ke

২৮৪. Which interpretation of the three classes of noun declension would be the clearest misreading?

(A) There is a separate declension for every noun in Maithili

(B) The classes are based on social rank, not phonology

(C) Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest

(D) Class I contains only pronouns, Class II only verbs, and Class III only particles

২৮৫. Which choice best avoids an error about the example noun neni?

(A) neni is the older form of the genitive

(B) neni is the name of the Kayathi alphabet

(C) neni is the passive auxiliary

(D) neni is used as a feminine Class III noun meaning girl

২৮৬. Which choice best avoids an error about plural formation of nouns?

(A) Plural is formed by adding the genitive k to every noun

(B) Plural is identical with the Sanskrit dual

(C) Plural is formed only by changing the final vowel

(D) Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani

২৮৬. Which topic is best explained by the following grammatical fact: “lokani is used only with animate objects and follows the noun it qualifies”?

(A) the pronunciation of standalone sha

(B) the use of lokani

(C) past-tense ai and au distribution

(D) adjectival pronouns

২৮৮. Which topic is best explained by the following grammatical fact: “It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva”?

(A) the geographical frame of Maithili speech in the book

(B) adverbs of manner

(C) karab

(D) the vocative case

২৮৯. Which pair involving the example noun nena is correctly matched?

(A) the example noun nena — nena is an indeclinable particle of emphasis

(B) the example noun nena — nena is the passive verb to be seen

(C) the example noun nena — nena is used as a masculine noun ending in long ā meaning boy

(D) the example noun nena — nena is the paradigm for water

২৯০. Which topic is best explained by the following grammatical fact: “neni is used as a feminine Class III noun meaning girl”?

(A) the example noun neni

(B) the order of tense formation for paradigms

(C) karab

(D) the neuter or intransitive verb in theory

২৯১. Which topic is best explained by the following grammatical fact: “Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani”?

(A) the ordinary use of Devanagari in Mithila as described by Grierson

(B) the three classes of noun declension

(C) plural formation of nouns

(D) why Grierson’s grammar is valuable for language identity

২৯২. Which interpretation of the dative case would be the clearest misreading?

(A) It exists only in pronouns and never in nouns

(B) It is always identical with the locative

(C) It has the same form as the accusative but the ke-type postposition is not liable to be dropped

(D) It is marked only by sabh

২৯৩. Which statement best explains the case system counted with vocative?

(A) There are eight cases including the vocative

(B) There are only three cases and no vocative

(C) There are no postpositional cases

(D) There are twelve cases borrowed from Latin

२९४. Consider the following statements about plural formation: 1. lokani is used only with inanimate objects 2. plural is formed only by changing the final vowel 3. lokani is used with animate objects 4. the case postposition comes last Which of the statements is/are correct?

(A) Only 1, 2 and 3

(B) Only 1 and 2

(C) Only 3 and 4

(D) Only 2 and 4

२९५. Which interpretation of the instrumental case would be the clearest misreading?

(A) It denotes only possession and is formed with k

(B) It denotes instrument, means, cause, or agent, and is usually formed with sa

(C) It marks vocative address to inferiors

(D) It is identical to Hindi ne before past transitive verbs

२९६. In Grierson's Maithili grammar, which marker belongs most directly with the Dative case?

(A) ai/au

(B) jaeb

(C) ke

(D) sabh/lokani

२९७. Which choice best avoids an error about the vocative case?

(A) It is always formed with the genitive k

(B) It is never used with interjections

(C) It marks possession rather than address

(D) It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva

२९८. Which answer would best support a careful reading of the number system of nouns?

(A) There are four numbers including dual and trial

(B) There are two numbers: singular and plural

(C) There is only plural number

(D) Number is marked only on verbs and never on nouns

२९९. Which interpretation of the accusative case would be the clearest misreading?

(A) It cannot be used with animate nouns

(B) It is always formed with sa and never dropped

(C) It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns

(D) It is identical with the genitive k

३००. Which interpretation of masculine inferior vocative address would be the clearest misreading?

(A) hai is the masculine inferior form

(B) gai is the masculine superior form

(C) rau and re are used for masculine inferiors or familiar address

(D) ker is used as an interjection

३०१. Which pair involving the older poetic instrumental form is correctly matched?

(A) the older poetic instrumental form — ker is the older instrumental form

(B) the older poetic instrumental form — lokani is the older instrumental ending

(C) the older poetic instrumental form — so is identified as the older and poetical form beside sa

(D) the older poetic instrumental form — me is the poetic instrumental form

३०२. Which interpretation of the example noun neni would be the clearest misreading?

(A) neni is used as a feminine Class III noun meaning girl

(B) neni is the passive auxiliary

(C) neni is the name of the Kayathi alphabet

(D) neni is the older form of the genitive

३०३. Which choice best avoids an error about masculine inferior vocative address?

(A) hai is the masculine inferior form

(B) rau and re are used for masculine inferiors or familiar address

(C) ker is used as an interjection

(D) gai is the masculine superior form

३०४. Which choice best avoids an error about the example noun phal?

(A) phal is a pronoun paradigm

(B) phal is the Kayathi script name

(C) phal is a compound verb marker

(D) phal is used for a Class II noun ending in silent inherent a

३०५. Which interpretation of the older poetic instrumental form would be the clearest misreading?

(A) me is the poetic instrumental form

(B) ker is the older instrumental form

(C) lokani is the older instrumental ending

(D) so is identified as the older and poetical form beside sa

३०६. Which answer would best support a careful reading of the genitive marker and gender agreement?

(A) They change obligatorily according to masculine and feminine objects

(B) They are used only before verbs

(C) Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki

(D) They are always omitted in prose

३०७. Which statement best explains the use of lokani?

(A) lokani is the normal pluralizer for water and fruit

(B) lokani is used only with animate objects and follows the noun it qualifies

(C) lokani marks the locative case

(D) lokani must always come before the noun

३०८. What is the main grammatical function of the Genitive case in Grierson's account?

(A) connection, origin, or possession without Hindi-like gender agreement

(B) plural formation only

(C) script comparison only

(D) a transitive verb tense

३०९. Which pair involving the case system counted with vocative is correctly matched?

(A) the case system counted with vocative — there are no postpositional cases

(B) the case system counted with vocative — there are only three cases and no vocative

(C) the case system counted with vocative — there are eight cases including the vocative

(D) the case system counted with vocative — there are twelve cases borrowed from Latin

३१०. Which statement best explains the example noun katha?

(A) katha is used as a feminine noun ending in long ā meaning story

(B) katha is the paradigm for fruit

(C) katha is the genitive marker

(D) katha is an intransitive verb to sleep

३११. Which statement best explains the number system of nouns?

(A) There are two numbers: singular and plural

(B) Number is marked only on verbs and never on nouns

(C) There are four numbers including dual and trial

(D) There is only plural number

३१२. Which pair involving the example noun katha is correctly matched?

(A) the example noun katha — katha is used as a feminine noun ending in long ā meaning story

(B) the example noun katha — katha is the paradigm for fruit

(C) the example noun katha — katha is the genitive marker

(D) the example noun katha — katha is an intransitive verb to sleep

३१३. Which statement best explains the older poetic instrumental form?

(A) lokani is the older instrumental ending

(B) ker is the older instrumental form

(C) me is the poetic instrumental form

(D) so is identified as the older and poetical form beside sa

३१४. Which answer would best support a careful reading of the oldest accusative form noted by Grierson?

(A) lokani is the old poetic accusative

(B) sabh is the oldest accusative form

(C) kai is noted as an older form found frequently in poetry

(D) me is the older accusative form

३१५. Which topic is best explained by the following grammatical fact: “Whatever the order of noun and plural word, the case postposition comes last”?

(A) the position of case postpositions in plural phrases

(B) the three alphabets in use in Mithila according to Chapter I

(C) the genitive case

(D) compound verbs in Maithili

३१६. Which topic is best explained by the following grammatical fact: “pāni is used as a Class III masculine noun ending in ī”?

(A) the example noun pāni

(B) potentials

(C) double active and causal forms

(D) the example noun katha

३१७. Which statement best explains the dative case?

(A) It is always identical with the locative

(B) It is marked only by sabh

(C) It has the same form as the accusative but the ke-type postposition is not liable to be dropped

(D) It exists only in pronouns and never in nouns

३१८. Which statement best explains plural formation of nouns?

(A) Plural is formed by adding the genitive k to every noun

(B) Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani

(C) Plural is identical with the Sanskrit dual

(D) Plural is formed only by changing the final vowel

३१९. Which statement best explains the accusative case?

(A) It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns

(B) It is identical with the genitive k

(C) It cannot be used with animate nouns

(D) It is always formed with sa and never dropped

३२०. Which choice best avoids an error about the example noun katha?

(A) katha is an intransitive verb to sleep

(B) katha is the genitive marker

(C) katha is the paradigm for fruit

(D) katha is used as a feminine noun ending in long ā meaning story

३२१. Which topic is best explained by the following grammatical fact: "It indicates separation or removal from and is formed with sa/so"?

(A) feminine inferior vocative address

(B) Part IV of the grammar

(C) moods in Grierson's account

(D) the ablative case

३२२. Which answer would best support a careful reading of the vocative case?

(A) It is never used with interjections

(B) It marks possession rather than address

(C) It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva

(D) It is always formed with the genitive k

३२३. Which interpretation of the genitive case would be the clearest misreading?

(A) It agrees in gender like Hindi kā/ke/kī

(B) It denotes connection, origin, or possession and uses k, older ker, or r in pronouns

(C) It is formed with me and marks place

(D) It is formed by adding sabh before every noun

३२४. Which choice best avoids an error about the example noun pāni?

(A) pāni is used as a Class III masculine noun ending in ī

(B) pāni is the future tense of dekhab

(C) pāni is the comparative suffix

(D) pāni is an honorific pronoun

३२५. Which pair involving the gender system of Maithili nouns is correctly matched?

(A) the gender system of Maithili nouns — gender is absent from nouns and verbs alike

(B) the gender system of Maithili nouns — there are three genders exactly as in Sanskrit

(C) the gender system of Maithili nouns — there are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili

(D) the gender system of Maithili nouns — every Sanskrit neuter becomes feminine

३२६. In Grierson's Maithili grammar, which marker belongs most directly with the Accusative case?

(A) jaeb

(B) sabh/lokani

(C) ai/au

(D) ke

३२७. Which pair involving the dative case is correctly matched?

(A) the dative case — it has the same form as the accusative but the ke-type postposition is not liable to be dropped

(B) the dative case — it is always identical with the locative

(C) the dative case — it is marked only by sabh

(D) the dative case — it exists only in pronouns and never in nouns

३२८. What is the main grammatical function of the Dative case in Grierson's account?

(A) recipient marking, not normally dropped like the accusative

(B) plural formation only

(C) a transitive verb tense

(D) script comparison only

३२९. Which statement best explains the gender system of Maithili nouns?

(A) There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili

(B) Every Sanskrit neuter becomes feminine

(C) There are three genders exactly as in Sanskrit

(D) Gender is absent from nouns and verbs alike

३३०. Which topic is best explained by the following grammatical fact: "It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns"?

(A) the accusative case

(B) karab

(C) honorific forms in pronouns

(D) why first and second person pronouns are important in the accusative discussion

३३१. Which choice best avoids an error about the use of lokani?

(A) lokani must always come before the noun

(B) lokani is the normal pluralizer for water and fruit

(C) lokani marks the locative case

(D) lokani is used only with animate objects and follows the noun it qualifies

३३२. Which statement best explains the example noun pāni?

(A) pāni is used as a Class III masculine noun ending in ī

(B) pāni is the future tense of dekhab

(C) pāni is an honorific pronoun

(D) pāni is the comparative suffix

३३३. Consider the following statements about plural formation: 1. case postpositions must come before the plural word 2. lokani is used only with inanimate objects 3. lokani is used with animate objects 4. sabh and sabah can be used as plural words Which of the statements is/are correct?

(A) Only 3 and 4

(B) Only 1 and 2

(C) Only 2 and 4

(D) Only 2, 3 and 4

३३४. Which choice best avoids an error about the case system counted with vocative?

(A) There are eight cases including the vocative

(B) There are only three cases and no vocative

(C) There are twelve cases borrowed from Latin

(D) There are no postpositional cases

३३५. Which choice best avoids an error about feminine inferior vocative address?

(A) lokani is the feminine vocative form

(B) gai is used for feminine inferiors or familiar address

(C) rau is the feminine inferior form

(D) ke is the feminine vocative particle

३३६. Consider the following statements about Maithili cases: 1. The genitive is always me 2. The instrumental commonly uses sa 3. The accusative commonly uses ke 4. The ablative is always lokani Which of the statements is/are correct?

(A) Only 1 and 3

(B) Only 2 and 4

(C) Only 3 and 4

(D) Only 2 and 3

३३७. Which answer would best support a careful reading of feminine inferior vocative address?

(A) gai is used for feminine inferiors or familiar address

(B) lokani is the feminine vocative form

(C) ke is the feminine vocative particle

(D) rau is the feminine inferior form

३३८. Which statement best explains the oldest accusative form noted by Grierson?

(A) kai is noted as an older form found frequently in poetry

(B) me is the older accusative form

(C) sabh is the oldest accusative form

(D) lokani is the old poetic accusative

३३९. Which choice best avoids an error about the number system of nouns?

(A) There are two numbers: singular and plural

(B) There are four numbers including dual and trial

(C) Number is marked only on verbs and never on nouns

(D) There is only plural number

३४०. Which interpretation of the number system of nouns would be the clearest misreading?

(A) Number is marked only on verbs and never on nouns

(B) There are four numbers including dual and trial

(C) There are two numbers: singular and plural

(D) There is only plural number

३४१. Which pair involving the example noun neni is correctly matched?

(A) the example noun neni — neni is used as a feminine Class III noun meaning girl

(B) the example noun neni — neni is the older form of the genitive

(C) the example noun neni — neni is the name of the Kayathi alphabet

(D) the example noun neni — neni is the passive auxiliary

३४२. Which statement best explains the locative case?

(A) It is formed by the object marker ke

(B) It marks place or time and is usually formed with me, with ma and mo as optional forms

(C) It is identical with the plural marker sabh

(D) It is never used for time

३४३. Which pair involving masculine inferior vocative address is correctly matched?

(A) masculine inferior vocative address — rau and re are used for masculine inferiors or familiar address

(B) masculine inferior vocative address — hai is the masculine inferior form

(C) masculine inferior vocative address — ker is used as an interjection

(D) masculine inferior vocative address — gai is the masculine superior form

३४४. Which pair involving the instrumental case is correctly matched?

(A) the instrumental case — it denotes only possession and is formed with k

(B) the instrumental case — it is identical to Hindi ne before past transitive verbs

(C) the instrumental case — it marks vocative address to inferiors

(D) the instrumental case — it denotes instrument, means, cause, or agent, and is usually formed with sa

३४५. Which choice best avoids an error about the genitive case?

(A) It is formed with me and marks place

(B) It agrees in gender like Hindi kā/ke/kī

(C) It is formed by adding sabh before every noun

(D) It denotes connection, origin, or possession and uses k, older ker, or r in pronouns

३४६. Which choice best avoids an error about the nominative case?

(A) It is always formed with the postposition ke

(B) It is marked by the locative postposition me

(C) It has one invariable form, though vulgar speech may add -ua/-a especially to proper names

(D) It is the only case that agrees with Hindi kā/ke/kī

Adjectives and comparison

३४७. Which statement best explains the final short vowel relation with High Hindi?

(A) Maithili final vowels are always longer than High Hindi

(B) Final short vowels in Maithili always correspond to Persian consonants

(C) High Hindi has no relevance to comparative adjective forms

(D) Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi

३४८. Which topic is best explained by the following grammatical fact: “They are compared between Maithili and High Hindi and used in feminine formation rules”?

(A) adjectival pronouns

(B) Grierson’s central claim about Maithili

(C) Prakrit-derived terminations

(D) Appendix II

३४९. Which statement best explains the formation of feminine adjectives and substantives?

(A) Feminine forms are part of verbal conjugation only

(B) Feminine forms are formed only by adding sabh

(C) They are separated because noun gender and adjective gender are unrelated

(D) The same rules are treated together for adjectives and nouns

३५०. Which answer would best support a careful reading of Sanskrit-derived words ending in a?

(A) They are treated as identical to every Prakrit form

(B) They are excluded from Maithili vocabulary

(C) They receive separate treatment from Prakrit-derived words ending in a

(D) They are used only as verb roots

३५१. Which choice best avoids an error about Prakrit-derived colour words?

(A) They are omitted because colour words never inflect

(B) They are treated under passive voice

(C) They are specifically included among gender-sensitive adjective discussions

(D) They are classed as indeclinable adverbs only

३५२. Which statement best explains Prakrit-derived terminations?

(A) They belong only to case postpositions

(B) They are treated as Persian loan endings

(C) They are dismissed as irrelevant to Maithili

(D) They are compared between Maithili and High Hindi and used in feminine formation rules

३५३. Which pair involving comparison of adjectives is correctly matched?

(A) comparison of adjectives — comparatives are treated as cases of nouns

(B) comparison of adjectives — comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules

(C) comparison of adjectives — comparison is not possible in Maithili

(D) comparison of adjectives — only Bengali comparative forms are admitted

३५४. Which statement best explains Prakrit-derived colour words?

(A) They are treated under passive voice

(B) They are omitted because colour words never inflect

(C) They are specifically included among gender-sensitive adjective discussions

(D) They are classed as indeclinable adverbs only

३५५. Which answer would best support a careful reading of the general behavior of adjectives?

(A) Adjectives are conjugated like verbs

(B) The Maithili adjective is not declined, though it may change for gender

(C) Adjectives never show any gender relation

(D) Every adjective has eight case endings

३५६. Which choice best avoids an error about Grierson's warning about gender in adjectives?

(A) Gender distinction is observed loosely except among pandits

(B) Gender is always stricter than in Sanskrit

(C) Every adjective changes obligatorily with every noun

(D) Natural gender is impossible in Maithili

३५७. Which interpretation of the general behavior of adjectives would be the clearest misreading?

(A) Adjectives are conjugated like verbs

(B) Every adjective has eight case endings

(C) Adjectives never show any gender relation

(D) The Maithili adjective is not declined, though it may change for gender

३५८. Which pair involving Prakrit-derived terminations is correctly matched?

(A) Prakrit-derived terminations — they are dismissed as irrelevant to Maithili

(B) Prakrit-derived terminations — they are treated as Persian loan endings

(C) Prakrit-derived terminations — they are compared between Maithili and High Hindi and used in feminine formation rules

(D) Prakrit-derived terminations — they belong only to case postpositions

३५९. Which answer would best support a careful reading of Grierson's warning about gender in adjectives?

(A) Gender distinction is observed loosely except among pandits

(B) Every adjective changes obligatorily with every noun

(C) Natural gender is impossible in Maithili

(D) Gender is always stricter than in Sanskrit

३६०. Which topic is best explained by the following grammatical fact: "The same rules are treated together for adjectives and nouns"?

(A) the peculiarity of pronoun declension

(B) the Kayathi character

(C) the formation of feminine adjectives and substantives

(D) intensives

३६१. Which interpretation of Prakrit-derived colour words would be the clearest misreading?

(A) They are omitted because colour words never inflect

(B) They are treated under passive voice

(C) They are specifically included among gender-sensitive adjective discussions

(D) They are classed as indeclinable adverbs only

३६२. Which choice best avoids an error about the general behavior of adjectives?

(A) Adjectives never show any gender relation

(B) The Maithili adjective is not declined, though it may change for gender

(C) Adjectives are conjugated like verbs

(D) Every adjective has eight case endings

३६३. Which topic is best explained by the following grammatical fact: "Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules"?

(A) comparison of adjectives

(B) number in Maithili tenses

(C) adverbs of place

(D) anusvāra in the grammar

३६४. Which interpretation of comparison of adjectives would be the clearest misreading?

(A) Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules

(B) Comparison is not possible in Maithili

(C) Comparatives are treated as cases of nouns

(D) Only Bengali comparative forms are admitted

३६५. Which topic is best explained by the following grammatical fact: "The Maithili adjective is not declined, though it may change for gender"?

(A) the Kayathi character

(B) karab

(C) the general behavior of adjectives

(D) potentials

३६६. Which answer would best support a careful reading of gerundials and past passive participles?

(A) They are listed only as numerals

(B) They are treated among gender-related adjective-like forms

(C) They are said never to act adjectivally

(D) They are treated only as script names

३६७. Consider the following statements about adjectives: 1. Adjectives are not declined 2. Gender is stricter than Sanskrit in all usage 3. Adjectives may change for gender 4. Every adjective has eight case endings Which of the statements is/are correct?

(A) Only 2, 3 and 4

(B) Only 1 and 2

(C) Only 1 and 3

(D) Only 2 and 4

३६८. Which choice best avoids an error about the formation of feminine adjectives and substantives?

(A) They are separated because noun gender and adjective gender are unrelated

(B) The same rules are treated together for adjectives and nouns

(C) Feminine forms are formed only by adding sabh

(D) Feminine forms are part of verbal conjugation only

३६९. Which answer would best support a careful reading of agent nouns ending in -ak?

(A) They are a locative case marker

(B) They are a type of auxiliary verb

(C) They are used only in Bengali

(D) They are included among adjective/noun gender discussions

३७०. Which statement best explains Grierson's warning about gender in adjectives?

(A) Gender is always stricter than in Sanskrit

(B) Natural gender is impossible in Maithili

(C) Gender distinction is observed loosely except among pandits

(D) Every adjective changes obligatorily with every noun

३७१. Which interpretation of Sanskrit-derived words ending in a would be the clearest misreading?

(A) They are excluded from Maithili vocabulary

(B) They are treated as identical to every Prakrit form

(C) They receive separate treatment from Prakrit-derived words ending in a

(D) They are used only as verb roots

३७२. Which interpretation of agent nouns ending in -ak would be the clearest misreading?

(A) They are a type of auxiliary verb

(B) They are a locative case marker

(C) They are used only in Bengali

(D) They are included among adjective/noun gender discussions

३७३. Which answer would best support a careful reading of Prakrit-derived colour words?

(A) They are treated under passive voice

(B) They are specifically included among gender-sensitive adjective discussions

(C) They are omitted because colour words never inflect

(D) They are classed as indeclinable adverbs only

३७४. Which topic is best explained by the following grammatical fact: “They receive separate treatment from Prakrit-derived words ending in a”?

(A) intensives

(B) honorific forms in pronouns

(C) Sanskrit-derived words ending in a

(D) the genitive marker and gender agreement

३७५. Which answer would best support a careful reading of comparison of adjectives?

(A) Comparatives are treated as cases of nouns

(B) Only Bengali comparative forms are admitted

(C) Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules

(D) Comparison is not possible in Maithili

३७६. Which answer would best support a careful reading of Prakrit-derived terminations?

(A) They are dismissed as irrelevant to Maithili

(B) They are treated as Persian loan endings

(C) They belong only to case postpositions

(D) They are compared between Maithili and High Hindi and used in feminine formation rules

३७७. Which pair involving the final short vowel relation with High Hindi is correctly matched?

(A) the final short vowel relation with High Hindi — final short vowels in Maithili always correspond to Persian consonants

(B) the final short vowel relation with High Hindi — grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi

(C) the final short vowel relation with High Hindi — maithili final vowels are always longer than High Hindi

(D) the final short vowel relation with High Hindi — high Hindi has no relevance to comparative adjective forms

३७८. Which choice best avoids an error about agent nouns ending in -ak?

(A) They are a type of auxiliary verb

(B) They are a locative case marker

(C) They are used only in Bengali

(D) They are included among adjective/noun gender discussions

३७९. Which choice best avoids an error about comparison of adjectives?

(A) Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules

(B) Comparison is not possible in Maithili

(C) Comparatives are treated as cases of nouns

(D) Only Bengali comparative forms are admitted

३८०. Which topic is best explained by the following grammatical fact: “Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi”?

(A) optional verbal forms

(B) past-tense ai and au distribution

(C) the final short vowel relation with High Hindi

(D) indefinite pronouns

३८१. Which choice best avoids an error about gerundials and past passive participles?

(A) They are treated only as script names

(B) They are listed only as numerals

(C) They are treated among gender-related adjective-like forms

(D) They are said never to act adjectivally

३८२. Which pair involving Sanskrit-derived words ending in a is correctly matched?

(A) Sanskrit-derived words ending in a — they receive separate treatment from Prakrit-derived words ending in a

(B) Sanskrit-derived words ending in a — they are used only as verb roots

(C) Sanskrit-derived words ending in a — they are excluded from Maithili vocabulary

(D) Sanskrit-derived words ending in a — they are treated as identical to every Prakrit form

३८३. Which statement best explains gerundials and past passive participles?

(A) They are treated among gender-related adjective-like forms

(B) They are said never to act adjectivally

(C) They are listed only as numerals

(D) They are treated only as script names

३८४. Which interpretation of the formation of feminine adjectives and substantives would be the clearest misreading?

(A) They are separated because noun gender and adjective gender are unrelated

(B) Feminine forms are part of verbal conjugation only

(C) The same rules are treated together for adjectives and nouns

(D) Feminine forms are formed only by adding sabh

३८५. Which statement best explains Sanskrit-derived words ending in a?

(A) They are treated as identical to every Prakrit form

(B) They are used only as verb roots

(C) They are excluded from Maithili vocabulary

(D) They receive separate treatment from Prakrit-derived words ending in a

३८६. Which pair involving agent nouns ending in -ak is correctly matched?

(A) agent nouns ending in -ak — they are included among adjective/noun gender discussions

(B) agent nouns ending in -ak — they are a type of auxiliary verb

(C) agent nouns ending in -ak — they are used only in Bengali

(D) agent nouns ending in -ak — they are a locative case marker

३८७. Which pair involving the formation of feminine adjectives and substantives is correctly matched?

(A) the formation of feminine adjectives and substantives — feminine forms are part of verbal conjugation only

(B) the formation of feminine adjectives and substantives — feminine forms are formed only by adding sabh

(C) the formation of feminine adjectives and substantives — the same rules are treated together for adjectives and nouns

(D) the formation of feminine adjectives and substantives — they are separated because noun gender and adjective gender are unrelated

३८८. Which interpretation of the final short vowel relation with High Hindi would be the clearest misreading?

(A) High Hindi has no relevance to comparative adjective forms

(B) Final short vowels in Maithili always correspond to Persian consonants

(C) Maithili final vowels are always longer than High Hindi

(D) Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi

३८९. Which pair involving Grierson's warning about gender in adjectives is correctly matched?

(A) Grierson's warning about gender in adjectives — gender is always stricter than in Sanskrit

(B) Grierson's warning about gender in adjectives — gender distinction is observed loosely except among pandits

(C) Grierson's warning about gender in adjectives — every adjective changes obligatorily with every noun

(D) Grierson's warning about gender in adjectives — natural gender is impossible in Maithili

३९०. Which pair involving gerundials and past passive participles is correctly matched?

(A) gerundials and past passive participles — they are listed only as numerals

(B) gerundials and past passive participles — they are said never to act adjectivally

(C) gerundials and past passive participles — they are treated among gender-related adjective-like forms

(D) gerundials and past passive participles — they are treated only as script names

३९१. Which interpretation of Grierson's warning about gender in adjectives would be the clearest misreading?

(A) Every adjective changes obligatorily with every noun

(B) Gender distinction is observed loosely except among pandits

(C) Natural gender is impossible in Maithili

(D) Gender is always stricter than in Sanskrit

३९२. Which pair involving Prakrit-derived colour words is correctly matched?

(A) Prakrit-derived colour words — they are classed as indeclinable adverbs only

(B) Prakrit-derived colour words — they are omitted because colour words never inflect

(C) Prakrit-derived colour words — they are treated under passive voice

(D) Prakrit-derived colour words — they are specifically included among gender-sensitive adjective discussions

३९३. Which interpretation of gerundials and past passive participles would be the clearest misreading?

(A) They are treated only as script names

(B) They are said never to act adjectivally

(C) They are listed only as numerals

(D) They are treated among gender-related adjective-like forms

३९४. Which topic is best explained by the following grammatical fact: "Gender distinction is observed loosely except among pandits"?

(A) the difference between case signs and plural words

(B) permissives

(C) Grierson's warning about gender in adjectives

(D) intransitive verb personal forms

३९५. Consider the following statements about adjectives: 1. Gender distinction is loosely observed outside pandit usage 2. Gender is stricter than Sanskrit in all usage 3. Adjectives are not declined 4. Every adjective has eight case endings Which of the statements is/are correct?

(A) Only 2, 3 and 4

(B) Only 3 and 4

(C) Only 1 and 3

(D) Only 1 and 2

३९६. Which interpretation of Prakrit-derived terminations would be the clearest misreading?

(A) They are treated as Persian loan endings

(B) They are compared between Maithili and High Hindi and used in feminine formation rules

(C) They belong only to case postpositions

(D) They are dismissed as irrelevant to Maithili

३९७. Which answer would best support a careful reading of the final short vowel relation with High Hindi?

(A) Maithili final vowels are always longer than High Hindi

(B) Final short vowels in Maithili always correspond to Persian consonants

(C) High Hindi has no relevance to comparative adjective forms

(D) Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi

३९८. Which pair involving the general behavior of adjectives is correctly matched?

(A) the general behavior of adjectives — adjectives are conjugated like verbs

(B) the general behavior of adjectives — every adjective has eight case endings

(C) the general behavior of adjectives — adjectives never show any gender relation

(D) the general behavior of adjectives — the Maithili adjective is not declined, though it may change for gender

३९९. Which statement best explains agent nouns ending in -ak?

(A) They are a type of auxiliary verb

(B) They are used only in Bengali

(C) They are included among adjective/noun gender discussions

(D) They are a locative case marker

४००. Which statement best explains comparison of adjectives?

(A) Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules

(B) Only Bengali comparative forms are admitted

(C) Comparatives are treated as cases of nouns

(D) Comparison is not possible in Maithili

४०१. Which choice best avoids an error about Prakrit-derived terminations?

(A) They are compared between Maithili and High Hindi and used in feminine formation rules

(B) They are dismissed as irrelevant to Maithili

(C) They belong only to case postpositions

(D) They are treated as Persian loan endings

४०२. Which answer would best support a careful reading of the formation of feminine adjectives and substantives?

(A) The same rules are treated together for adjectives and nouns

(B) Feminine forms are part of verbal conjugation only

(C) They are separated because noun gender and adjective gender are unrelated

(D) Feminine forms are formed only by adding sabh

४०३. Which statement best explains the general behavior of adjectives?

(A) The Maithili adjective is not declined, though it may change for gender

(B) Adjectives never show any gender relation

(C) Adjectives are conjugated like verbs

(D) Every adjective has eight case endings

४०४. Which topic is best explained by the following grammatical fact: “They are treated among gender-related adjective-like forms”?

(A) agent nouns ending in -ak

(B) the perfect in the neuter verb

(C) particles of emphasis

(D) gerundials and past passive participles

४०५. Which topic is best explained by the following grammatical fact: “They are included among adjective/noun gender discussions”?

(A) the separate issue of Part I

(B) the three alphabets in use in Mithila according to Chapter I

(C) agent nouns ending in -ak

(D) the auxiliary verb

४०६. Which topic is best explained by the following grammatical fact: “They are specifically included among gender-sensitive adjective discussions”?

(A) Prakrit-derived colour words

(B) final short a in words of more than one syllable

(C) leb

(D) moods in Grierson’s account

४०७. Which choice best avoids an error about the final short vowel relation with High Hindi?

(A) Final short vowels in Maithili always correspond to Persian consonants

(B) Maithili final vowels are always longer than High Hindi

(C) Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi

(D) High Hindi has no relevance to comparative adjective forms

४०८. Which choice best avoids an error about Sanskrit-derived words ending in a?

(A) They receive separate treatment from Prakrit-derived words ending in a

(B) They are excluded from Maithili vocabulary

(C) They are used only as verb roots

(D) They are treated as identical to every Prakrit form

Pronouns and numerals

४०९. Which pair involving personal pronouns in the table of contents is correctly matched?

(A) personal pronouns in the table of contents — je and Se are the six personal-pronoun paradigms only

(B) personal pronouns in the table of contents — ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms

(C) personal pronouns in the table of contents — sabh and lokani are listed as the only personal pronouns

(D) personal pronouns in the table of contents — karab and Dekhab are personal pronouns

४१०. Which topic is best explained by the following grammatical fact: “They are included in the numeral chapter along with cardinals and ordinals”?

(A) the genitive case

(B) fractional numbers

(C) frequentatives

(D) compound verbs in Maithili

४११. Which statement best explains adjectival pronouns?

(A) Adjectival pronouns are listed under passive voice

(B) I and O are treated adjectivally, with other pronominal forms also used adjectivally

(C) No pronominal forms can be used adjectivally

(D) Only verbs can be adjectival pronouns

४१२. Which topic is best explained by the following grammatical fact: “They are treated separately from the gender and number of nouns”?

(A) gender and number of pronouns

(B) the example noun neni

(C) Part IV of the grammar

(D) the example noun phal

४१३. Which interpretation of the discrepancy between noun and pronoun declension would be the clearest misreading?

(A) He treats pronouns only under indeclinables

(B) He says there is no difference in any case

(C) Grierson gives a separate discussion of differences between noun and pronoun declensions

(D) He lists pronouns as numerals

४१४. Which topic is best explained by the following grammatical fact: “Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms”?

(A) adjectival pronouns

(B) Appendix I

(C) why Appendix I matters for script history

(D) personal pronouns in the table of contents

४१५. Which choice best avoids an error about indefinite pronouns?

(A) Keo and Kichh are treated as indefinite pronouns

(B) Katha and Phal are indefinite pronouns

(C) Je and Se are treated as the only indefinite pronouns

(D) The infinitive verb is the indefinite pronoun

४१६. Which topic is best explained by the following grammatical fact: “Grierson distinguishes honorific and non-honorific pronoun paradigms”?

(A) the nominative case

(B) honorific forms in pronouns

(C) deb

(D) indefinite pronouns

४१७. Which topic is best explained by the following grammatical fact: “They are treated separately from cardinal numerals”?

(A) the case system counted with vocative

(B) ordinal numerals

(C) past tense in the neuter verb

(D) the nominative case

४१८. Which answer would best support a careful reading of adjectival pronouns?

(A) Adjectival pronouns are listed under passive voice

(B) No pronominal forms can be used adjectivally

(C) I and O are treated adjectivally, with other pronominal forms also used adjectivally

(D) Only verbs can be adjectival pronouns

४१९. Which answer would best support a careful reading of the peculiarity of pronoun declension?

(A) Pronoun declension has its own peculiarities and an inflected base

(B) Pronouns have no cases at all

(C) Pronouns decline exactly like Class I nouns in every respect

(D) Pronouns are only verbal suffixes

४२०. Which answer would best support a careful reading of the correlative pronouns?

(A) Je and Se are treated as correlative pronouns with honorific and non-honorific forms

(B) Dekhab and Sutab are correlative pronouns

(C) Ke and Kon alone are treated as correlatives

(D) Sabh and lokani are the only correlatives

४२१. Which answer would best support a careful reading of ordinal numerals?

(A) They occur only in the Prodigal Son appendix

(B) They are treated separately from cardinal numerals

(C) They are not part of the grammar

(D) They are the same as locative case endings

४२२. Which interpretation of adjectival pronouns would be the clearest misreading?

(A) No pronominal forms can be used adjectivally

(B) Adjectival pronouns are listed under passive voice

(C) Only verbs can be adjectival pronouns

(D) I and O are treated adjectivally, with other pronominal forms also used adjectivally

४२३. Which pair involving honorific forms in pronouns is correctly matched?

(A) honorific forms in pronouns — grierson distinguishes honorific and non-honorific pronoun paradigms

(B) honorific forms in pronouns — he says honorific pronouns are borrowed only from English

(C) honorific forms in pronouns — he treats honorifics only as plural nouns

(D) honorific forms in pronouns — he denies honorific distinction in Maithili pronouns

४२४. Which statement best explains honorific forms in pronouns?

(A) He treats honorifics only as plural nouns

(B) Grierson distinguishes honorific and non-honorific pronoun paradigms

(C) He denies honorific distinction in Maithili pronouns

(D) He says honorific pronouns are borrowed only from English

४२५. In the pronoun chapter, what is Je treated as?

(A) relative/correlative pronoun

(B) transitive verb paradigm

(C) script name

(D) case marker for instrument

४२६. Which answer would best support a careful reading of the interrogative pronouns?

(A) Ke, Ki, and Kon are listed among interrogative pronouns

(B) Ham, Me, and Toh are interrogatives

(C) Sabh and lokani are interrogatives

(D) Jaeb and Hoeb are interrogatives

४२७. Which topic is best explained by the following grammatical fact: “Keo and Kichh are treated as indefinite pronouns”?

(A) the oblique verbal noun of deb and leb

(B) indefinite pronouns

(C) Prakrit-derived colour words

(D) the apostrophe in transliteration

४२८. In the pronoun chapter, what is To treated as?

(A) transitive verb paradigm

(B) script name

(C) personal pronoun paradigm

(D) case marker for instrument

४२९. Which answer would best support a careful reading of derivative pronominal forms?

(A) They are a type of causal verb

(B) They are part of the comparative alphabet table only

(C) They are treated before the alphabet

(D) They are treated after examples of adjectival pronouns

४३०. In the pronoun chapter, what is Kichh treated as?

(A) script name

(B) transitive verb paradigm

(C) case marker for instrument

(D) indefinite pronoun

४३१. In the pronoun chapter, what is Se treated as?

(A) case marker for instrument

(B) script name

(C) transitive verb paradigm

(D) correlative pronoun

४३२. In the pronoun chapter, what is Me treated as?

(A) personal pronoun paradigm

(B) script name

(C) case marker for instrument

(D) transitive verb paradigm

४३३. Which topic is best explained by the following grammatical fact: “Ke, Ki, and Kon are listed among interrogative pronouns”?

(A) intensives

(B) the genitive marker and gender agreement

(C) the interrogative pronouns

(D) the vowel a in Grierson’s phonetic description

४३४. Which pair involving ordinal numerals is correctly matched?

(A) ordinal numerals — they are not part of the grammar

(B) ordinal numerals — they are the same as locative case endings

(C) ordinal numerals — they occur only in the Prodigal Son appendix

(D) ordinal numerals — they are treated separately from cardinal numerals

४३५. Which choice best avoids an error about the interrogative pronouns?

(A) Ham, Me, and Toh are interrogatives

(B) Sabh and lokani are interrogatives

(C) Jaeb and Hoeb are interrogatives

(D) Ke, Ki, and Kon are listed among interrogative pronouns

४३६. Which interpretation of personal pronouns in the table of contents would be the clearest misreading?

(A) Sabh and lokani are listed as the only personal pronouns

(B) Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms

(C) Karab and Dekhab are personal pronouns

(D) Je and Se are the six personal-pronoun paradigms only

४३७. Which topic is best explained by the following grammatical fact: “They are treated after examples of adjectival pronouns”?

(A) Appendix I

(B) the three alphabets in use in Mithila according to Chapter I

(C) derivative pronominal forms

(D) Grierson’s central claim about Maithili

४३८. Which statement best explains cardinal numerals?

(A) They are treated only as errata

(B) They are the same as genitive postpositions

(C) They belong to the passive-voice chapter

(D) They are one of the four numeral topics listed in Chapter VII

४३९. Which pair involving the interrogative pronouns is correctly matched?

(A) the interrogative pronouns — ke, Ki, and Kon are listed among interrogative pronouns

(B) the interrogative pronouns — jaeb and Hoeb are interrogatives

(C) the interrogative pronouns — sabh and lokani are interrogatives

(D) the interrogative pronouns — ham, Me, and Toh are interrogatives

४४०. Which interpretation of the correlative pronouns would be the clearest misreading?

(A) Dekhab and Sutab are correlative pronouns

(B) Je and Se are treated as correlative pronouns with honorific and non-honorific forms

(C) Ke and Kon alone are treated as correlatives

(D) Sabh and lokani are the only correlatives

४४१. Which topic is best explained by the following grammatical fact: “They are one of the four numeral topics listed in Chapter VII”?

(A) Grierson’s choice of Madhubani speech as standard

(B) the older locative in e

(C) completives

(D) cardinal numerals

४४२. In the pronoun chapter, what is Ke treated as?

(A) transitive verb paradigm

(B) case marker for instrument

(C) script name

(D) interrogative pronoun

४४३. Which choice best avoids an error about adjectival pronouns?

(A) Only verbs can be adjectival pronouns

(B) Adjectival pronouns are listed under passive voice

(C) I and O are treated adjectivally, with other pronominal forms also used adjectivally

(D) No pronominal forms can be used adjectivally

४४४. Which choice best avoids an error about honorific forms in pronouns?

(A) He says honorific pronouns are borrowed only from English

(B) Grierson distinguishes honorific and non-honorific pronoun paradigms

(C) He denies honorific distinction in Maithili pronouns

(D) He treats honorifics only as plural nouns

४४५. Which answer would best support a careful reading of indefinite pronouns?

(A) Katha and Phal are indefinite pronouns

(B) The infinitive verb is the indefinite pronoun

(C) Je and Se are treated as the only indefinite pronouns

(D) Keo and Kichh are treated as indefinite pronouns

४४६. Which interpretation of aggregate numbers would be the clearest misreading?

(A) They are treated as a separate numeral category

(B) They are prepositions

(C) They are identical to honorific pronouns

(D) They are passive auxiliaries

४४७. In the pronoun chapter, what is Ham treated as?

(A) personal pronoun paradigm

(B) transitive verb paradigm

(C) case marker for instrument

(D) script name

४४८. Which pair involving fractional numbers is correctly matched?

(A) fractional numbers — they are verb participles

(B) fractional numbers — they are included in the numeral chapter along with cardinals and ordinals

(C) fractional numbers — they are listed under the Maithili alphabet

(D) fractional numbers — they are excluded as commercial vocabulary only

४४९. Which statement best explains derivative pronominal forms?

(A) They are treated before the alphabet

(B) They are treated after examples of adjectival pronouns

(C) They are part of the comparative alphabet table only

(D) They are a type of causal verb

४५०. Which pair involving indefinite pronouns is correctly matched?

(A) indefinite pronouns — keo and Kichh are treated as indefinite pronouns

(B) indefinite pronouns — the infinitive verb is the indefinite pronoun

(C) indefinite pronouns — katha and Phal are indefinite pronouns

(D) indefinite pronouns — je and Se are treated as the only indefinite pronouns

४५१. Which choice best avoids an error about derivative pronominal forms?

(A) They are part of the comparative alphabet table only

(B) They are a type of causal verb

(C) They are treated after examples of adjectival pronouns

(D) They are treated before the alphabet

४५२. Which answer would best support a careful reading of gender and number of pronouns?

(A) They belong only to Sanskrit and not Maithili

(B) They are impossible because pronouns are invariant

(C) They are treated separately from the gender and number of nouns

(D) They are dealt with only in appendices

४५३. Which pair involving gender and number of pronouns is correctly matched?

(A) gender and number of pronouns — they are treated separately from the gender and number of nouns

(B) gender and number of pronouns — they are impossible because pronouns are invariant

(C) gender and number of pronouns — they belong only to Sanskrit and not Maithili

(D) gender and number of pronouns — they are dealt with only in appendices

४५४. Consider the following statements about pronouns: 1. Honorific and non-honorific forms are distinguished 2. Je and Se are correlative pronouns 3. Ham and Me are numerals 4. Ke and Kon are passive auxiliaries Which of the statements is/are correct?

(A) Only 3 and 4

(B) Only 2 and 4

(C) Only 1 and 2

(D) Only 1 and 3

४५५. Which statement best explains personal pronouns in the table of contents?

(A) Sabh and lokani are listed as the only personal pronouns

(B) Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms

(C) Karab and Dekhab are personal pronouns

(D) Je and Se are the six personal-pronoun paradigms only

४५६. Which topic is best explained by the following grammatical fact: “Grierson gives a separate discussion of differences between noun and pronoun declensions”?

(A) the genitive case

(B) gerundials and past passive participles

(C) ordinal numerals

(D) the discrepancy between noun and pronoun declension

४५७. Which topic is best explained by the following grammatical fact: “I and O are treated adjectivally, with other pronominal forms also used adjectivally”?

(A) khaeb as an exception

(B) the vowel a in Grierson’s phonetic description

(C) adjectival pronouns

(D) gender in the verb

४५८. Consider the following statements about pronouns: 1. Ke and Kon are passive auxiliaries 2. Ham and Me are numerals 3. Honorific and non-honorific forms are distinguished 4. Je and Se are correlative pronouns Which of the statements is/are correct?

(A) Only 1 and 2

(B) Only 3 and 4

(C) Only 2 and 4

(D) Only 1, 2 and 3

४५९. Which answer would best support a careful reading of aggregate numbers?

(A) They are passive auxiliaries

(B) They are identical to honorific pronouns

(C) They are treated as a separate numeral category

(D) They are prepositions

४६०. Which choice best avoids an error about the discrepancy between noun and pronoun declension?

(A) Grierson gives a separate discussion of differences between noun and pronoun declensions

(B) He says there is no difference in any case

(C) He treats pronouns only under indeclinables

(D) He lists pronouns as numerals

४६१. Which interpretation of the interrogative pronouns would be the clearest misreading?

(A) Ke, Ki, and Kon are listed among interrogative pronouns

(B) Ham, Me, and Toh are interrogatives

(C) Sabh and lokani are interrogatives

(D) Jaeb and Hoeb are interrogatives

४६२. Which statement best explains the correlative pronouns?

(A) Ke and Kon alone are treated as correlatives

(B) Sabh and lokani are the only correlatives

(C) Dekhab and Sutab are correlative pronouns

(D) Je and Se are treated as correlative pronouns with honorific and non-honorific forms

४६३. Which topic is best explained by the following grammatical fact: "Pronoun declension has its own peculiarities and an inflected base"?

(A) the peculiarity of pronoun declension

(B) the pronunciation of lingual na

(C) the compound h with y

(D) frequentatives

४६४. Which interpretation of derivative pronominal forms would be the clearest misreading?

(A) They are part of the comparative alphabet table only

(B) They are treated after examples of adjectival pronouns

(C) They are a type of causal verb

(D) They are treated before the alphabet

४६५. Which statement best explains indefinite pronouns?

(A) Keo and Kichh are treated as indefinite pronouns

(B) Katha and Phal are indefinite pronouns

(C) Je and Se are treated as the only indefinite pronouns

(D) The infinitive verb is the indefinite pronoun

४६६. Which statement best explains gender and number of pronouns?

(A) They are treated separately from the gender and number of nouns

(B) They belong only to Sanskrit and not Maithili

(C) They are dealt with only in appendices

(D) They are impossible because pronouns are invariant

४६७. In the pronoun chapter, what is Aha/Apne treated as?

(A) personal pronoun paradigm associated with respectful address

(B) script name

(C) case marker for instrument

(D) transitive verb paradigm

४६८. In the pronoun chapter, what is Keo treated as?

(A) indefinite pronoun

(B) script name

(C) case marker for instrument

(D) transitive verb paradigm

४६९. Which choice best avoids an error about ordinal numerals?

(A) They are not part of the grammar

(B) They are the same as locative case endings

(C) They occur only in the Prodigal Son appendix

(D) They are treated separately from cardinal numerals

४७०. Which interpretation of cardinal numerals would be the clearest misreading?

(A) They belong to the passive-voice chapter

(B) They are treated only as errata

(C) They are one of the four numeral topics listed in Chapter VII

(D) They are the same as genitive postpositions

४७१. Which pair involving the discrepancy between noun and pronoun declension is correctly matched?

(A) the discrepancy between noun and pronoun declension — grierson gives a separate discussion of differences between noun and pronoun declensions

(B) the discrepancy between noun and pronoun declension — he lists pronouns as numerals

(C) the discrepancy between noun and pronoun declension — he treats pronouns only under indeclinables

(D) the discrepancy between noun and pronoun declension — he says there is no difference in any case

४७२. Which interpretation of gender and number of pronouns would be the clearest misreading?

(A) They are treated separately from the gender and number of nouns

(B) They are dealt with only in appendices

(C) They belong only to Sanskrit and not Maithili

(D) They are impossible because pronouns are invariant

४७३. Which choice best avoids an error about personal pronouns in the table of contents?

(A) Karab and Dekhab are personal pronouns

(B) Je and Se are the six personal-pronoun paradigms only

(C) Sabh and lokani are listed as the only personal pronouns

(D) Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms

४७४. Which pair involving the peculiarity of pronoun declension is correctly matched?

(A) the peculiarity of pronoun declension — pronouns decline exactly like Class I nouns in every respect

(B) the peculiarity of pronoun declension — pronouns have no cases at all

(C) the peculiarity of pronoun declension — pronouns are only verbal suffixes

(D) the peculiarity of pronoun declension — pronoun declension has its own peculiarities and an inflected base

४७५. In the pronoun chapter, what is Kon treated as?

(A) script name

(B) case marker for instrument

(C) interrogative pronoun

(D) transitive verb paradigm

४७६. Which choice best avoids an error about gender and number of pronouns?

(A) They are dealt with only in appendices

(B) They are impossible because pronouns are invariant

(C) They are treated separately from the gender and number of nouns

(D) They belong only to Sanskrit and not Maithili

४७७. Which answer would best support a careful reading of fractional numbers?

(A) They are excluded as commercial vocabulary only

(B) They are listed under the Maithili alphabet

(C) They are included in the numeral chapter along with cardinals and ordinals

(D) They are verb participles

४७८. Which choice best avoids an error about aggregate numbers?

(A) They are prepositions

(B) They are treated as a separate numeral category

(C) They are passive auxiliaries

(D) They are identical to honorific pronouns

४७९. Which pair involving adjectival pronouns is correctly matched?

(A) adjectival pronouns — only verbs can be adjectival pronouns

(B) adjectival pronouns — adjectival pronouns are listed under passive voice

(C) adjectival pronouns — i and O are treated adjectivally, with other pronominal forms also used adjectivally

(D) adjectival pronouns — no pronominal forms can be used adjectivally

४८०. Which choice best avoids an error about the peculiarity of pronoun declension?

(A) Pronouns decline exactly like Class I nouns in every respect

(B) Pronouns are only verbal suffixes

(C) Pronoun declension has its own peculiarities and an inflected base

(D) Pronouns have no cases at all

४८१. Which interpretation of ordinal numerals would be the clearest misreading?

(A) They occur only in the Prodigal Son appendix

(B) They are not part of the grammar

(C) They are treated separately from cardinal numerals

(D) They are the same as locative case endings

४८२. Which pair involving cardinal numerals is correctly matched?

(A) cardinal numerals — they belong to the passive-voice chapter

(B) cardinal numerals — they are the same as genitive postpositions

(C) cardinal numerals — they are treated only as errata

(D) cardinal numerals — they are one of the four numeral topics listed in Chapter VII

४८३. Which statement best explains ordinal numerals?

(A) They are the same as locative case endings

(B) They are treated separately from cardinal numerals

(C) They occur only in the Prodigal Son appendix

(D) They are not part of the grammar

४८४. Which statement best explains the discrepancy between noun and pronoun declension?

(A) He lists pronouns as numerals

(B) He says there is no difference in any case

(C) He treats pronouns only under indeclinables

(D) Grierson gives a separate discussion of differences between noun and pronoun declensions

४८५. In the pronoun chapter, what is Apnahin treated as?

(A) case marker for instrument

(B) transitive verb paradigm

(C) script name

(D) personal pronoun paradigm

४८६. Which choice best avoids an error about the correlative pronouns?

(A) Sabh and lokani are the only correlatives

(B) Je and Se are treated as correlative pronouns with honorific and non-honorific forms

(C) Ke and Kon alone are treated as correlatives

(D) Dekhab and Sutab are correlative pronouns

४८७. Which answer would best support a careful reading of personal pronouns in the table of contents?

(A) Sabh and lokani are listed as the only personal pronouns

(B) Karab and Dekhab are personal pronouns

(C) Je and Se are the six personal-pronoun paradigms only

(D) Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms

४८८. Which answer would best support a careful reading of the discrepancy between noun and pronoun declension?

(A) He treats pronouns only under indeclinables

(B) He lists pronouns as numerals

(C) Grierson gives a separate discussion of differences between noun and pronoun declensions

(D) He says there is no difference in any case

४८९. Which choice best avoids an error about cardinal numerals?

(A) They belong to the passive-voice chapter

(B) They are the same as genitive postpositions

(C) They are one of the four numeral topics listed in Chapter VII

(D) They are treated only as errata

४९०. In the pronoun chapter, what is Toh treated as?

(A) script name

(B) case marker for instrument

(C) personal pronoun paradigm

(D) transitive verb paradigm

४९१. Which pair involving derivative pronominal forms is correctly matched?

(A) derivative pronominal forms — they are treated after examples of adjectival pronouns

(B) derivative pronominal forms — they are a type of causal verb

(C) derivative pronominal forms — they are treated before the alphabet

(D) derivative pronominal forms — they are part of the comparative alphabet table only

४९२. Which interpretation of the peculiarity of pronoun declension would be the clearest misreading?

(A) Pronouns have no cases at all

(B) Pronouns are only verbal suffixes

(C) Pronoun declension has its own peculiarities and an inflected base

(D) Pronouns decline exactly like Class I nouns in every respect

४९३. Which statement best explains the peculiarity of pronoun declension?

(A) Pronouns decline exactly like Class I nouns in every respect

(B) Pronoun declension has its own peculiarities and an inflected base

(C) Pronouns have no cases at all

(D) Pronouns are only verbal suffixes

४९४. Which statement best explains the interrogative pronouns?

(A) Ham, Me, and Toh are interrogatives

(B) Sabh and lokani are interrogatives

(C) Ke, Ki, and Kon are listed among interrogative pronouns

(D) Jaeb and Hoeb are interrogatives

४९५. Which pair involving aggregate numbers is correctly matched?

(A) aggregate numbers — they are prepositions

(B) aggregate numbers — they are identical to honorific pronouns

(C) aggregate numbers — they are treated as a separate numeral category

(D) aggregate numbers — they are passive auxiliaries

४९६. Which choice best avoids an error about fractional numbers?

(A) They are listed under the Maithili alphabet

(B) They are included in the numeral chapter along with cardinals and ordinals

(C) They are excluded as commercial vocabulary only

(D) They are verb participles

४९७. Which answer would best support a careful reading of honorific forms in pronouns?

(A) He says honorific pronouns are borrowed only from English

(B) He treats honorifics only as plural nouns

(C) He denies honorific distinction in Maithili pronouns

(D) Grierson distinguishes honorific and non-honorific pronoun paradigms

४९८. Which statement best explains aggregate numbers?

(A) They are identical to honorific pronouns

(B) They are passive auxiliaries

(C) They are treated as a separate numeral category

(D) They are prepositions

४९९. Which statement best explains fractional numbers?

(A) They are included in the numeral chapter along with cardinals and ordinals

(B) They are verb participles

(C) They are excluded as commercial vocabulary only

(D) They are listed under the Maithili alphabet

५००. Which pair involving the correlative pronouns is correctly matched?

(A) the correlative pronouns — sabh and lokani are the only correlatives

(B) the correlative pronouns — dekhab and Sutab are correlative pronouns

(C) the correlative pronouns — ke and Kon alone are treated as correlatives

(D) the correlative pronouns — je and Se are treated as correlative pronouns with honorific and non-honorific forms

५०१. Which interpretation of fractional numbers would be the clearest misreading?

(A) They are verb participles

(B) They are excluded as commercial vocabulary only

(C) They are included in the numeral chapter along with cardinals and ordinals

(D) They are listed under the Maithili alphabet

५०२. Which interpretation of indefinite pronouns would be the clearest misreading?

(A) The infinitive verb is the indefinite pronoun

(B) Je and Se are treated as the only indefinite pronouns

(C) Keo and Kichh are treated as indefinite pronouns

(D) Katha and Phal are indefinite pronouns

५०३. In the pronoun chapter, what is Ki treated as?

(A) case marker for instrument

(B) interrogative pronoun

(C) script name

(D) transitive verb paradigm

५०४. Which topic is best explained by the following grammatical fact: "They are treated as a separate numeral category"?

(A) aggregate numbers

(B) the three kinds of verbs

(C) Grierson's central claim about Maithili

(D) how Maithili genitive differs from Hindi genitive

५०५. Which topic is best explained by the following grammatical fact: "Je and Se are treated as correlative pronouns with honorific and non-honorific forms"?

(A) comparison of adjectives

(B) the literary status of Maithili as described by Grierson

(C) the order of tense formation for paradigms

(D) the correlative pronouns

५०६. Which answer would best support a careful reading of cardinal numerals?

(A) They are one of the four numeral topics listed in Chapter VII

(B) They are the same as genitive postpositions

(C) They belong to the passive-voice chapter

(D) They are treated only as errata

५०७. Which interpretation of honorific forms in pronouns would be the clearest misreading?

(A) He treats honorifics only as plural nouns

(B) Grierson distinguishes honorific and non-honorific pronoun paradigms

(C) He denies honorific distinction in Maithili pronouns

(D) He says honorific pronouns are borrowed only from English

Verb system: structure and tenses

५०८. Which topic is best explained by the following grammatical fact: “Intransitive verbs have about half the number of personal forms found in transitive verbs”?

(A) the transitive paradigm chosen by Grierson

(B) adverbs of manner

(C) staticals

(D) intransitive verb personal forms

५०९. Which pair involving honorific verbal forms is correctly matched?

(A) honorific verbal forms — honorificity replaces the alphabet

(B) honorific verbal forms — honorific forms are part of the verbal system and affect paradigms

(C) honorific verbal forms — honorific forms are absent from verbs

(D) honorific verbal forms — honorificity appears only in noun plural formation

५१०. Which statement best explains honorific verbal forms?

(A) Honorificity appears only in noun plural formation

(B) Honorific forms are absent from verbs

(C) Honorificity replaces the alphabet

(D) Honorific forms are part of the verbal system and affect paradigms

५११. Which pair involving the transitive paradigm chosen by Grierson is correctly matched?

(A) the transitive paradigm chosen by Grierson — sabh is conjugated as the transitive verb

(B) the transitive paradigm chosen by Grierson — dekhab “to see” is used as the main transitive conjugation example

(C) the transitive paradigm chosen by Grierson — jaeb “to go” is used as the transitive paradigm

(D) the transitive paradigm chosen by Grierson — sutab “to sleep” is the main transitive paradigm

५१२. Which interpretation of the auxiliary verb would be the clearest misreading?

(A) It receives its own section before the transitive-verb chapter

(B) It is treated as a kind of numeral

(C) It appears only in the appendices

(D) It is ignored because Maithili has no auxiliary

५१३. Which answer would best support a careful reading of honorific verbal forms?

(A) Honorificity replaces the alphabet

(B) Honorificity appears only in noun plural formation

(C) Honorific forms are absent from verbs

(D) Honorific forms are part of the verbal system and affect paradigms

५१४. Which statement best explains gender in the verb?

(A) Verb forms include masculine and feminine pairs

(B) Gender is present only in nouns and impossible in verbs

(C) Verbs never reflect gender in Grierson’s grammar

(D) Verb gender is identical with script choice

५१५. Which answer would best support a careful reading of the three kinds of verbs?

(A) Active, neuter, and passive are the three broad verb kinds

(B) Transitive, vocative, and genitive are the three verb kinds

(C) Nominative, dative, and locative are the verb kinds

(D) Maithili has no passive verb category

५१६. Which pair involving declinable and indeclinable participles is correctly matched?

(A) declinable and indeclinable participles — they replace the alphabet and scripts

(B) declinable and indeclinable participles — they belong only to adjective comparison

(C) declinable and indeclinable participles — they are listed within verb paradigms after tense forms

(D) declinable and indeclinable participles — they are only bibliographical appendices

५१७. Which statement best explains the three kinds of verbs?

(A) Active, neuter, and passive are the three broad verb kinds

(B) Transitive, vocative, and genitive are the three verb kinds

(C) Maithili has no passive verb category

(D) Nominative, dative, and locative are the verb kinds

५१८. Which statement best explains principal parts in verb paradigms?

(A) Principal parts are omitted because roots are irrelevant

(B) Both dekhab and sutab paradigms include principal parts before tense forms

(C) Principal parts are used only in the alphabet table

(D) Principal parts are listed only for noun declensions

५१९. Which interpretation of moods in Grierson's account would be the clearest misreading?

(A) Maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist

(B) Maithili has exactly the same moods as Greek

(C) Maithili has no conditional or imperative forms at all

(D) All moods are treated as noun cases

५२०. Which choice best avoids an error about declinable and indeclinable participles?

(A) They belong only to adjective comparison

(B) They are only bibliographical appendices

(C) They replace the alphabet and scripts

(D) They are listed within verb paradigms after tense forms

५२१. Which interpretation of the general character of the Maithili verb would be the clearest misreading?

(A) Grierson says it delights in a redundancy or luxuriance of optional forms

(B) He treats all variation as printing error

(C) He denies optional forms entirely

(D) He says it has only one form in every tense

५२२. Which verb-related pair involving sutab is correctly matched?

(A) sutab — intransitive paradigm meaning "to sleep"

(B) sutab — it is a script name rather than a grammatical example

(C) sutab — it is a plural noun of multitude

(D) sutab — it is a case marker rather than a verb form

५२३. Which pair involving transitive verb personal forms is correctly matched?

(A) transitive verb personal forms — each transitive tense has twenty-four personal forms before optional varieties

(B) transitive verb personal forms — each transitive tense has exactly two forms

(C) transitive verb personal forms — transitive verbs have no personal forms

(D) transitive verb personal forms — transitive verbs have only honorific plural forms

५२४. Which answer would best support a careful reading of the auxiliary verb?

(A) It appears only in the appendices

(B) It is ignored because Maithili has no auxiliary

(C) It receives its own section before the transitive-verb chapter

(D) It is treated as a kind of numeral

५२५. Which description best fits sutab in Grierson's grammar?

(A) comparative alphabet

(B) locative postposition

(C) plural marker for animate nouns

(D) intransitive paradigm meaning "to sleep"

५२६. Which answer would best support a careful reading of moods in Grierson's account?

(A) Maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist

(B) Maithili has exactly the same moods as Greek

(C) Maithili has no conditional or imperative forms at all

(D) All moods are treated as noun cases

५२७. Which topic is best explained by the following grammatical fact: "They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm"?

(A) optional verbal forms

(B) the ordinary use of Devanagari in Mithila as described by Grierson

(C) the first conjugational form of the perfect

(D) the apostrophe in transliteration

५२८. Which answer would best support a careful reading of the transitive paradigm chosen by Grierson?

(A) sabh is conjugated as the transitive verb

(B) jaeb "to go" is used as the transitive paradigm

(C) dekhab "to see" is used as the main transitive conjugation example

(D) sutab "to sleep" is the main transitive paradigm

५२९. Which statement best explains the auxiliary verb?

(A) It appears only in the appendices

(B) It is ignored because Maithili has no auxiliary

(C) It receives its own section before the transitive-verb chapter

(D) It is treated as a kind of numeral

५३०. Which choice best avoids an error about the three kinds of verbs?

(A) Active, neuter, and passive are the three broad verb kinds

(B) Transitive, vocative, and genitive are the three verb kinds

(C) Maithili has no passive verb category

(D) Nominative, dative, and locative are the verb kinds

५३१. Which pair involving the three kinds of verbs is correctly matched?

(A) the three kinds of verbs — transitive, vocative, and genitive are the three verb kinds

(B) the three kinds of verbs — active, neuter, and passive are the three broad verb kinds

(C) the three kinds of verbs — nominative, dative, and locative are the verb kinds

(D) the three kinds of verbs — maithili has no passive verb category

५३२. Which choice best avoids an error about gender in the verb?

(A) Verb forms include masculine and feminine pairs

(B) Verbs never reflect gender in Grierson's grammar

(C) Gender is present only in nouns and impossible in verbs

(D) Verb gender is identical with script choice

५३३. Which topic is best explained by the following grammatical fact: "dekhab "to see" is used as the main transitive conjugation example"?

(A) the transitive paradigm chosen by Grierson

(B) ordinal numerals

(C) Addenda et Corrigenda

(D) the western and eastern dialectal extremes named in the introduction

५३४. Which answer would best support a careful reading of number in Maithili tenses?

(A) Only plural tenses exist in transitive verbs

(B) Tenses are marked by singular, dual, and plural only

(C) Every tense has no person or gender

(D) The tenses have no number but compensate with many personal forms

५३५. Which statement best explains the order of tense formation for paradigms?

(A) He arranges every verb only alphabetically

(B) Grierson groups forms by roots, present participles, and past participles

(C) He treats every tense as a noun case

(D) He gives no principal parts

५३६. Which statement best explains declinable and indeclinable participles?

(A) They are only bibliographical appendices

(B) They belong only to adjective comparison

(C) They replace the alphabet and scripts

(D) They are listed within verb paradigms after tense forms

५३७. Which interpretation of declinable and indeclinable participles would be the clearest misreading?

(A) They belong only to adjective comparison

(B) They are listed within verb paradigms after tense forms

(C) They are only bibliographical appendices

(D) They replace the alphabet and scripts

५३८. Which topic is best explained by the following grammatical fact: "sutab "to sleep" is used as the intransitive conjugation example"?

(A) intensives

(B) the genitive case

(C) completives

(D) the intransitive paradigm chosen by Grierson

५३९. Which interpretation of number in Maithili tenses would be the clearest misreading?

(A) The tenses have no number but compensate with many personal forms

(B) Only plural tenses exist in transitive verbs

(C) Tenses are marked by singular, dual, and plural only

(D) Every tense has no person or gender

५४०. Which answer would best support a careful reading of the general character of the Maithili verb?

(A) He denies optional forms entirely

(B) Grierson says it delights in a redundancy or luxuriance of optional forms

(C) He says it has only one form in every tense

(D) He treats all variation as printing error

५४१. Which choice best avoids an error about principal parts in verb paradigms?

(A) Principal parts are omitted because roots are irrelevant

(B) Both dekhab and sutab paradigms include principal parts before tense forms

(C) Principal parts are listed only for noun declensions

(D) Principal parts are used only in the alphabet table

५४२. Which statement best explains the transitive paradigm chosen by Grierson?

(A) sabh is conjugated as the transitive verb

(B) dekhab “to see” is used as the main transitive conjugation example

(C) sutab “to sleep” is the main transitive paradigm

(D) jaeb “to go” is used as the transitive paradigm

५४३. Which topic is best explained by the following grammatical fact: “It receives its own section before the transitive-verb chapter”?

(A) the oblique verbal noun of deb and leb

(B) honorific forms in pronouns

(C) why Appendix I matters for script history

(D) the auxiliary verb

५४४. Which statement best explains optional verbal forms?

(A) They are forbidden in normal Maithili

(B) They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm

(C) They are restricted to printed errata

(D) They are said to represent different dialects only

५४५. Which description best fits dekhab in Grierson’s grammar?

(A) comparative alphabet

(B) plural marker for animate nouns

(C) transitive paradigm meaning “to see”

(D) locative postposition

५४६. Which choice best avoids an error about the general character of the Maithili verb?

(A) He denies optional forms entirely

(B) He says it has only one form in every tense

(C) Grierson says it delights in a redundancy or luxuriance of optional forms

(D) He treats all variation as printing error

५४७. Which choice best avoids an error about intransitive verb personal forms?

(A) Intransitives have no tense forms

(B) Intransitive verbs have about half the number of personal forms found in transitive verbs

(C) Intransitives are identical to passive nouns

(D) Intransitive verbs have twice the transitive set

५४८. Which choice best avoids an error about the transitive paradigm chosen by Grierson?

(A) sutab “to sleep” is the main transitive paradigm

(B) dekhab “to see” is used as the main transitive conjugation example

(C) sabh is conjugated as the transitive verb

(D) jaeb “to go” is used as the transitive paradigm

५४९. Which topic is best explained by the following grammatical fact: “Each transitive tense has twenty-four personal forms before optional varieties”?

(A) the separate issue of Part I

(B) transitive verb personal forms

(C) final short a in words of more than one syllable

(D) the oldest accusative form noted by Grierson

५५०. Which topic is best explained by the following grammatical fact: “Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed”?

(A) how Maithili genitive differs from Hindi genitive

(B) completives

(C) the nine commonly used tenses

(D) why Grierson’s grammar is valuable for language identity

५५१. Which pair involving the general character of the Maithili verb is correctly matched?

(A) the general character of the Maithili verb — he denies optional forms entirely

(B) the general character of the Maithili verb — grierson says it delights in a redundancy or luxuriance of optional forms

(C) the general character of the Maithili verb — he treats all variation as printing error

(D) the general character of the Maithili verb — he says it has only one form in every tense

५५२. Which pair involving the intransitive paradigm chosen by Grierson is correctly matched?

(A) the intransitive paradigm chosen by Grierson — katha “story” is the intransitive verb

(B) the intransitive paradigm chosen by Grierson — dekhab “to see” is the intransitive example

(C) the intransitive paradigm chosen by Grierson — sutab “to sleep” is used as the intransitive conjugation example

(D) the intransitive paradigm chosen by Grierson — sabh is the intransitive root

५५३. Which answer would best support a careful reading of intransitive verb personal forms?

(A) Intransitives are identical to passive nouns

(B) Intransitives have no tense forms

(C) Intransitive verbs have about half the number of personal forms found in transitive verbs

(D) Intransitive verbs have twice the transitive set

५५४. Which interpretation of the three kinds of verbs would be the clearest misreading?

(A) Transitive, vocative, and genitive are the three verb kinds

(B) Nominative, dative, and locative are the verb kinds

(C) Active, neuter, and passive are the three broad verb kinds

(D) Maithili has no passive verb category

५५५. Which choice best avoids an error about the nine commonly used tenses?

(A) Only present and future are recognized

(B) Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed

(C) The passive voice replaces all tense distinctions

(D) The nine cases of nouns are called verb tenses

५५६. Which statement best explains number in Maithili tenses?

(A) Tenses are marked by singular, dual, and plural only

(B) The tenses have no number but compensate with many personal forms

(C) Every tense has no person or gender

(D) Only plural tenses exist in transitive verbs

५५७. Which topic is best explained by the following grammatical fact: “Verb forms include masculine and feminine pairs”?

(A) number in Maithili tenses

(B) verbal noun forms

(C) gender in the verb

(D) Grierson’s central claim about Maithili

५५८. Which choice best avoids an error about moods in Grierson’s account?

(A) Maithili has exactly the same moods as Greek

(B) Maithili has no conditional or imperative forms at all

(C) All moods are treated as noun cases

(D) Maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist

५५९. Which pair involving intransitive verb personal forms is correctly matched?

(A) intransitive verb personal forms — intransitives are identical to passive nouns

(B) intransitive verb personal forms — intransitives have no tense forms

(C) intransitive verb personal forms — intransitive verbs have about half the number of personal forms found in transitive verbs

(D) intransitive verb personal forms — intransitive verbs have twice the transitive set

५६०. Which answer would best support a careful reading of gender in the verb?

(A) Verb gender is identical with script choice

(B) Gender is present only in nouns and impossible in verbs

(C) Verbs never reflect gender in Grierson’s grammar

(D) Verb forms include masculine and feminine pairs

५६१. Which pair involving the nine commonly used tenses is correctly matched?

(A) the nine commonly used tenses — the nine cases of nouns are called verb tenses

(B) the nine commonly used tenses — present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed

(C) the nine commonly used tenses — the passive voice replaces all tense distinctions

(D) the nine commonly used tenses — only present and future are recognized

५६२. Which statement best explains the general character of the Maithili verb?

(A) He says it has only one form in every tense

(B) He treats all variation as printing error

(C) He denies optional forms entirely

(D) Grierson says it delights in a redundancy or luxuriance of optional forms

५६३. Which statement best explains the intransitive paradigm chosen by Grierson?

(A) sutab “to sleep” is used as the intransitive conjugation example

(B) katha “story” is the intransitive verb

(C) sabh is the intransitive root

(D) dekhab “to see” is the intransitive example

५६४. Which pair involving moods in Grierson's account is correctly matched?

(A) moods in Grierson's account — maithili has exactly the same moods as Greek

(B) moods in Grierson's account — maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist

(C) moods in Grierson's account — all moods are treated as noun cases

(D) moods in Grierson's account — maithili has no conditional or imperative forms at all

५६५. Which pair involving gender in the verb is correctly matched?

(A) gender in the verb — verb gender is identical with script choice

(B) gender in the verb — verb forms include masculine and feminine pairs

(C) gender in the verb — verbs never reflect gender in Grierson's grammar

(D) gender in the verb — gender is present only in nouns and impossible in verbs

५६६. Which choice best avoids an error about the order of tense formation for paradigms?

(A) Grierson groups forms by roots, present participles, and past participles

(B) He arranges every verb only alphabetically

(C) He gives no principal parts

(D) He treats every tense as a noun case

५६७. Which choice best avoids an error about honorific verbal forms?

(A) Honorificity appears only in noun plural formation

(B) Honorificity replaces the alphabet

(C) Honorific forms are part of the verbal system and affect paradigms

(D) Honorific forms are absent from verbs

५६८. Which statement best explains the nine commonly used tenses?

(A) Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed

(B) Only present and future are recognized

(C) The passive voice replaces all tense distinctions

(D) The nine cases of nouns are called verb tenses

५६९. Which topic is best explained by the following grammatical fact: "Both dekhab and sutab paradigms include principal parts before tense forms"?

(A) principal parts in verb paradigms

(B) continuatives

(C) the geographical frame of Maithili speech in the book

(D) plural formation of nouns

५७०. Which topic is best explained by the following grammatical fact: "The tenses have no number but compensate with many personal forms"?

(A) sutab as an intransitive example

(B) number in Maithili tenses

(C) the three classes of noun declension

(D) the number system of nouns

५७१. Which interpretation of honorific verbal forms would be the clearest misreading?

(A) Honorific forms are part of the verbal system and affect paradigms

(B) Honorific forms are absent from verbs

(C) Honorificity appears only in noun plural formation

(D) Honorificity replaces the alphabet

५७२. Which answer would best support a careful reading of optional verbal forms?

(A) They are said to represent different dialects only

(B) They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm

(C) They are forbidden in normal Maithili

(D) They are restricted to printed errata

५७३. Which pair involving number in Maithili tenses is correctly matched?

(A) number in Maithili tenses — only plural tenses exist in transitive verbs

(B) number in Maithili tenses — tenses are marked by singular, dual, and plural only

(C) number in Maithili tenses — every tense has no person or gender

(D) number in Maithili tenses — the tenses have no number but compensate with many personal forms

५७४. Which topic is best explained by the following grammatical fact: "They are listed within verb paradigms after tense forms"?

(A) declinable and indeclinable participles

(B) the vocative case

(C) principal parts in verb paradigms

(D) the geographical frame of Maithili speech in the book

५७५. Which pair involving principal parts in verb paradigms is correctly matched?

(A) principal parts in verb paradigms — principal parts are listed only for noun declensions

(B) principal parts in verb paradigms — both dekhab and sutab paradigms include principal parts before tense forms

(C) principal parts in verb paradigms — principal parts are used only in the alphabet table

(D) principal parts in verb paradigms — principal parts are omitted because roots are irrelevant

५७६. Which pair involving optional verbal forms is correctly matched?

(A) optional verbal forms — they are restricted to printed errata

(B) optional verbal forms — they are said to represent different dialects only

(C) optional verbal forms — they are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm

(D) optional verbal forms — they are forbidden in normal Maithili

५७७. Which statement best explains moods in Grierson's account?

(A) Maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist

(B) All moods are treated as noun cases

(C) Maithili has exactly the same moods as Greek

(D) Maithili has no conditional or imperative forms at all

५७८. Which interpretation of gender in the verb would be the clearest misreading?

(A) Verbs never reflect gender in Grierson's grammar

(B) Verb forms include masculine and feminine pairs

(C) Verb gender is identical with script choice

(D) Gender is present only in nouns and impossible in verbs

५७९. Which interpretation of principal parts in verb paradigms would be the clearest misreading?

(A) Principal parts are listed only for noun declensions

(B) Principal parts are used only in the alphabet table

(C) Principal parts are omitted because roots are irrelevant

(D) Both dekhab and sutab paradigms include principal parts before tense forms

५८०. Which statement best explains intransitive verb personal forms?

(A) Intransitives are identical to passive nouns

(B) Intransitive verbs have twice the transitive set

(C) Intransitives have no tense forms

(D) Intransitive verbs have about half the number of personal forms found in transitive verbs

५८१. Which topic is best explained by the following grammatical fact: “Active, neuter, and passive are the three broad verb kinds”?

(A) how to read a Grierson paradigm responsibly

(B) double active and causal forms

(C) the separate issue of Part I

(D) the three kinds of verbs

५८२. Which choice best avoids an error about the auxiliary verb?

(A) It is treated as a kind of numeral

(B) It is ignored because Maithili has no auxiliary

(C) It receives its own section before the transitive-verb chapter

(D) It appears only in the appendices

५८३. Which interpretation of optional verbal forms would be the clearest misreading?

(A) They are said to represent different dialects only

(B) They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm

(C) They are restricted to printed errata

(D) They are forbidden in normal Maithili

५८४. Which answer would best support a careful reading of the intransitive paradigm chosen by Grierson?

(A) sabh is the intransitive root

(B) sutab “to sleep” is used as the intransitive conjugation example

(C) dekhab “to see” is the intransitive example

(D) katha “story” is the intransitive verb

५८५. Which interpretation of the order of tense formation for paradigms would be the clearest misreading?

(A) He gives no principal parts

(B) He arranges every verb only alphabetically

(C) He treats every tense as a noun case

(D) Grierson groups forms by roots, present participles, and past participles

५८६. Which choice best avoids an error about transitive verb personal forms?

(A) Each transitive tense has twenty-four personal forms before optional varieties

(B) Each transitive tense has exactly two forms

(C) Transitive verbs have no personal forms

(D) Transitive verbs have only honorific plural forms

५८७. Which pair involving the auxiliary verb is correctly matched?

(A) the auxiliary verb — it receives its own section before the transitive-verb chapter

(B) the auxiliary verb — it appears only in the appendices

(C) the auxiliary verb — it is ignored because Maithili has no auxiliary

(D) the auxiliary verb — it is treated as a kind of numeral

৫৮৮. Which answer would best support a careful reading of transitive verb personal forms?

(A) Transitive verbs have only honorific plural forms

(B) Each transitive tense has exactly two forms

(C) Transitive verbs have no personal forms

(D) Each transitive tense has twenty-four personal forms before optional varieties

৫৮৯. Which choice best avoids an error about optional verbal forms?

(A) They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm

(B) They are forbidden in normal Maithili

(C) They are restricted to printed errata

(D) They are said to represent different dialects only

৫৯০. Consider the following statements about Maithili verbal morphology: 1. He denies tense distinctions 2. Transitive verbs have many personal forms 3. He says Maithili has only one verbal form 4. He lists nine commonly used tenses Which of the statements is/are correct?

(A) Only 2 and 4

(B) Only 1 and 2

(C) Only 2, 3 and 4

(D) Only 3 and 4

৫৯১. Which interpretation of transitive verb personal forms would be the clearest misreading?

(A) Transitive verbs have no personal forms

(B) Transitive verbs have only honorific plural forms

(C) Each transitive tense has exactly two forms

(D) Each transitive tense has twenty-four personal forms before optional varieties

৫৯২. Which interpretation of the transitive paradigm chosen by Grierson would be the clearest misreading?

(A) dekhab “to see” is used as the main transitive conjugation example

(B) sabh is conjugated as the transitive verb

(C) sutab “to sleep” is the main transitive paradigm

(D) jaeb “to go” is used as the transitive paradigm

৫৯৩. Which topic is best explained by the following grammatical fact: “Honorific forms are part of the verbal system and affect paradigms”?

(A) the position of case postpositions in plural phrases

(B) honorific verbal forms

(C) the ablative case

(D) desideratives

৫৯৪. Which topic is best explained by the following grammatical fact: “Grierson groups forms by roots, present participles, and past participles”?

(A) the separate issue of Part I

(B) indefinite pronouns

(C) the order of tense formation for paradigms

(D) hoeb or haib

৫৯৫. Which interpretation of intransitive verb personal forms would be the clearest misreading?

(A) Intransitive verbs have twice the transitive set

(B) Intransitive verbs have about half the number of personal forms found in transitive verbs

(C) Intransitives are identical to passive nouns

(D) Intransitives have no tense forms

५९६. Which choice best avoids an error about the intransitive paradigm chosen by Grierson?

(A) katha “story” is the intransitive verb

(B) sutab “to sleep” is used as the intransitive conjugation example

(C) sabh is the intransitive root

(D) dekhab “to see” is the intransitive example

५९७. Which answer would best support a careful reading of declinable and indeclinable participles?

(A) They are only bibliographical appendices

(B) They belong only to adjective comparison

(C) They replace the alphabet and scripts

(D) They are listed within verb paradigms after tense forms

५९८. Which topic is best explained by the following grammatical fact: “Grierson says it delights in a redundancy or luxuriance of optional forms”?

(A) the separate issue of Part I

(B) adverbs of affirmation and negation

(C) anusvāra in the grammar

(D) the general character of the Maithili verb

५९९. Which answer would best support a careful reading of the nine commonly used tenses?

(A) The passive voice replaces all tense distinctions

(B) Only present and future are recognized

(C) Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed

(D) The nine cases of nouns are called verb tenses

६००. Which pair involving the order of tense formation for paradigms is correctly matched?

(A) the order of tense formation for paradigms — he treats every tense as a noun case

(B) the order of tense formation for paradigms — grierson groups forms by roots, present participles, and past participles

(C) the order of tense formation for paradigms — he gives no principal parts

(D) the order of tense formation for paradigms — he arranges every verb only alphabetically

६०१. Which answer would best support a careful reading of the order of tense formation for paradigms?

(A) He arranges every verb only alphabetically

(B) He gives no principal parts

(C) Grierson groups forms by roots, present participles, and past participles

(D) He treats every tense as a noun case

६०२. Which verb-related pair involving dekhab is correctly matched?

(A) dekhab — it is a script name rather than a grammatical example

(B) dekhab — transitive paradigm meaning “to see”

(C) dekhab — it is a case marker rather than a verb form

(D) dekhab — it is a plural noun of multitude

६०३. Which interpretation of the intransitive paradigm chosen by Grierson would be the clearest misreading?

(A) katha “story” is the intransitive verb

(B) dekhab “to see” is the intransitive example

(C) sutab “to sleep” is used as the intransitive conjugation example

(D) sabh is the intransitive root

६०४. Which statement best explains transitive verb personal forms?

(A) Each transitive tense has exactly two forms

(B) Transitive verbs have no personal forms

(C) Each transitive tense has twenty-four personal forms before optional varieties

(D) Transitive verbs have only honorific plural forms

६०५. Which choice best avoids an error about number in Maithili tenses?

(A) Tenses are marked by singular, dual, and plural only

(B) Only plural tenses exist in transitive verbs

(C) Every tense has no person or gender

(D) The tenses have no number but compensate with many personal forms

६०६. Consider the following statements about Maithili verbal morphology: 1. He says Maithili has only one verbal form 2. He lists nine commonly used tenses 3. He denies tense distinctions 4. Grierson emphasizes optional verbal forms Which of the statements is/are correct?

(A) Only 3 and 4

(B) Only 1, 2 and 3

(C) Only 2, 3 and 4

(D) Only 2 and 4

६०७. Which interpretation of the nine commonly used tenses would be the clearest misreading?

(A) The passive voice replaces all tense distinctions

(B) The nine cases of nouns are called verb tenses

(C) Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed

(D) Only present and future are recognized

६०८. Which answer would best support a careful reading of principal parts in verb paradigms?

(A) Principal parts are omitted because roots are irrelevant

(B) Principal parts are listed only for noun declensions

(C) Both dekhab and sutab paradigms include principal parts before tense forms

(D) Principal parts are used only in the alphabet table

Transitive, intransitive, passive, and irregular verbs

६०९. Which pair involving past-tense ai and au distribution is correctly matched?

(A) past-tense ai and au distribution — all verbs always take au

(B) past-tense ai and au distribution — transitive and causal verbs generally take au, while intransitive verbs generally use ai

(C) past-tense ai and au distribution — the distinction belongs only to noun plural formation

(D) past-tense ai and au distribution — all verbs always take ai

६१०. Which answer would best support a careful reading of the passive participle?

(A) It agrees with the subject in gender but otherwise remains unaltered

(B) It agrees with the object in every case and number

(C) It never changes for gender

(D) It takes the pluralizer lokani after every form

६११. Which interpretation of the passive participle would be the clearest misreading?

(A) It takes the pluralizer lokani after every form

(B) It never changes for gender

(C) It agrees with the subject in gender but otherwise remains unaltered

(D) It agrees with the object in every case and number

६१२. Which answer would best support a careful reading of the first conjugational form of the perfect?

(A) It is separately treated from the second conjugational form in the transitive verb

(B) It is identical with the plural of nouns

(C) It is treated as an alphabetic sign

(D) It belongs only to the passive voice

६१३. Which interpretation of deb would be the clearest misreading?

(A) It is the pronoun for “this”

(B) It is the instrument marker

(C) It is treated as the irregular verb “to give”

(D) It is a plural noun of multitude

६१४. Which verb-related pair involving khaeb is correctly matched?

(A) khaeb — it is a script name rather than a grammatical example

(B) khaeb — it is a plural noun of multitude

(C) khaeb — it is a case marker rather than a verb form

(D) khaeb — verb “to eat” noted as an exception to general transitive past pattern

६१५. Which choice best avoids an error about the perfect in the neuter verb?

(A) It has only one conjugational form, formed with achh joined to the conjugated past tense

(B) It has two full perfect forms like transitive verbs

(C) It is formed by the plural marker lokani

(D) It is formed from the genitive k

६१६. Which interpretation of irregular verbs named in Chapter XIV would be the clearest misreading?

(A) ke, sa, k, and me are irregular verbs

(B) sabh, sabah, and lokani are irregular verbs

(C) nena, katha, phal, pani, and neni are irregular verbs

(D) karab, aeb, deb, leb, and hoeb are among the irregular verbs treated

६१७. Which choice best avoids an error about the passive participle?

(A) It takes the pluralizer lokani after every form

(B) It never changes for gender

(C) It agrees with the object in every case and number

(D) It agrees with the subject in gender but otherwise remains unaltered

६१८. Which topic is best explained by the following grammatical fact: “It is chosen as a verb whose long penultimate shortens in some forms”?

(A) the vocative case

(B) the difference between case signs and plural words

(C) comparison of adjectives

(D) sutab as an intransitive example

६१९. Which interpretation of past tense in the neuter verb would be the clearest misreading?

(A) It cannot be conjugated

(B) Its conjugation differs in many respects from the past tense of transitive verbs

(C) It is identical in all respects to transitive past

(D) It belongs to the noun declension chapter

६२०. Which choice best avoids an error about the first conjugational form of the perfect?

(A) It is identical with the plural of nouns

(B) It is treated as an alphabetic sign

(C) It is separately treated from the second conjugational form in the transitive verb

(D) It belongs only to the passive voice

६२१. Which statement best explains dekhal jaib?

(A) It means “from the story”

(B) It means “to see often”

(C) It means “to be seen” in the passive construction

(D) It means “boy in the house”

६२२. Which choice best avoids an error about paeb?

(A) It is the plural of pahi

(B) It is the paradigm for noun gender

(C) It is the name of a script

(D) It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations

६२३. Which pair involving sutab as an intransitive example is correctly matched?

(A) sutab as an intransitive example — it is a compound verb marker meaning to continue

(B) sutab as an intransitive example — it is chosen as a noun ending in long ā

(C) sutab as an intransitive example — it is chosen as a verb whose long penultimate shortens in some forms

(D) sutab as an intransitive example — it is the auxiliary verb to be

६२४. Which choice best avoids an error about dekhal jaib?

(A) It means “to see often”

(B) It means “from the story”

(C) It means “to be seen” in the passive construction

(D) It means “boy in the house”

६२५. Which answer would best support a careful reading of the perfect in the neuter verb?

(A) It has only one conjugational form, formed with achh joined to the conjugated past tense

(B) It is formed from the genitive k

(C) It is formed by the plural marker lokani

(D) It has two full perfect forms like transitive verbs

६२६. Which answer would best support a careful reading of past-tense ai and au distribution?

(A) The distinction belongs only to noun plural formation

(B) All verbs always take ai

(C) All verbs always take au

(D) Transitive and causal verbs generally take au, while intransitive verbs generally use ai

६२७. Which choice best avoids an error about verbs with roots ending in vowels?

(A) They are only an appendix table

(B) They are treated as plural nouns

(C) They receive a separate chapter after observations on the two conjugational forms

(D) They are not recognized as a special type

६२८. Which pair involving verbs with roots ending in vowels is correctly matched?

(A) verbs with roots ending in vowels — they are not recognized as a special type

(B) verbs with roots ending in vowels — they are treated as plural nouns

(C) verbs with roots ending in vowels — they receive a separate chapter after observations on the two conjugational forms

(D) verbs with roots ending in vowels — they are only an appendix table

६२९. Which pair involving leb is correctly matched?

(A) leb — it is the older locative ending

(B) leb — it is treated as the irregular verb “to take”

(C) leb — it is a feminine noun declension

(D) leb — it is a comparison suffix

६३०. Which topic is best explained by the following grammatical fact: “It agrees with the subject in gender but otherwise remains unaltered”?

(A) the three kinds of verbs

(B) the Maithili character

(C) the errata pages

(D) the passive participle

६३१. Which statement best explains past tense in the neuter verb?

(A) Its conjugation differs in many respects from the past tense of transitive verbs

(B) It cannot be conjugated

(C) It is identical in all respects to transitive past

(D) It belongs to the noun declension chapter

६३२. Which pair involving jaeb is correctly matched?

(A) jaeb — it is the plural noun marker for animate nouns

(B) jaeb — it means “to go” and is conjugated because of irregular forms important for passive formation

(C) jaeb — it is the adjective comparative form

(D) jaeb — it means “to see” and is the transitive model

६३३. Which verb-related pair involving hoeb/haib is correctly matched?

(A) hoeb/haib — it is a script name rather than a grammatical example

(B) hoeb/haib — it is a plural noun of multitude

(C) hoeb/haib — it is a case marker rather than a verb form

(D) hoeb/haib — irregular verb meaning “to become”

६३४. Which statement best explains jaeb?

(A) It means “to see” and is the transitive model

(B) It is the adjective comparative form

(C) It means “to go” and is conjugated because of irregular forms important for passive formation

(D) It is the plural noun marker for animate nouns

६३५. Which topic is best explained by the following grammatical fact: “Its conjugation differs in many respects from the past tense of transitive verbs”?

(A) masculine inferior vocative address

(B) the passive voice

(C) the older locative in e

(D) past tense in the neuter verb

६३६. Which topic is best explained by the following grammatical fact: “They receive a separate chapter after observations on the two conjugational forms”?

(A) adverbs of affirmation and negation

(B) verbs with roots ending in vowels

(C) irregular verbs named in Chapter XIV

(D) the interrogative pronouns

६३७. Which statement best explains deb?

(A) It is treated as the irregular verb “to give”

(B) It is the instrument marker

(C) It is a plural noun of multitude

(D) It is the pronoun for “this”

६३८. Which pair involving irregular verbs named in Chapter XIV is correctly matched?

(A) irregular verbs named in Chapter XIV — sabh, sabah, and lokani are irregular verbs

(B) irregular verbs named in Chapter XIV — karab, aeb, deb, leb, and hoeb are among the irregular verbs treated

(C) irregular verbs named in Chapter XIV — ke, sa, k, and me are irregular verbs

(D) irregular verbs named in Chapter XIV — nena, katha, phal, pani, and neni are irregular verbs

६३९. Which description best fits karab in Grierson’s grammar?

(A) locative postposition

(B) irregular verb meaning “to do”

(C) comparative alphabet

(D) plural marker for animate nouns

६४०. Which description best fits gaeb in Grierson’s grammar?

(A) locative postposition

(B) plural marker for animate nouns

(C) comparative alphabet

(D) verb “to sing” noted in past-tense ai/au discussion

६४१. Which interpretation of the first conjugational form of the perfect would be the clearest misreading?

(A) It is separately treated from the second conjugational form in the transitive verb

(B) It belongs only to the passive voice

(C) It is treated as an alphabetic sign

(D) It is identical with the plural of nouns

६४२. Which interpretation of hoeb or haib would be the clearest misreading?

(A) It is the genitive marker

(B) It is treated as the irregular verb “to become”

(C) It is the Kayathi alphabet

(D) It is the word for “story”

६४३. Which answer would best support a careful reading of paeb?

(A) It is the paradigm for noun gender

(B) It is the plural of pahi

(C) It is the name of a script

(D) It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations

६४४. Which statement best explains the perfect in the neuter verb?

(A) It has two full perfect forms like transitive verbs

(B) It is formed from the genitive k

(C) It is formed by the plural marker lokani

(D) It has only one conjugational form, formed with achh joined to the conjugated past tense

६४५. Which choice best avoids an error about past tense in the neuter verb?

(A) It cannot be conjugated

(B) It belongs to the noun declension chapter

(C) It is identical in all respects to transitive past

(D) Its conjugation differs in many respects from the past tense of transitive verbs

६४६. Which answer would best support a careful reading of leb?

(A) It is the older locative ending

(B) It is treated as the irregular verb “to take”

(C) It is a comparison suffix

(D) It is a feminine noun declension

६४७. Which answer would best support a careful reading of verbs with roots ending in vowels?

(A) They are treated as plural nouns

(B) They are not recognized as a special type

(C) They are only an appendix table

(D) They receive a separate chapter after observations on the two conjugational forms

६४८. Which verb-related pair involving deb is correctly matched?

(A) deb — irregular verb meaning “to give”

(B) deb — it is a case marker rather than a verb form

(C) deb — it is a plural noun of multitude

(D) deb — it is a script name rather than a grammatical example

६४९. Which pair involving hoeb or haib is correctly matched?

(A) hoeb or haib — it is the Kayathi alphabet

(B) hoeb or haib — it is the genitive marker

(C) hoeb or haib — it is treated as the irregular verb “to become”

(D) hoeb or haib — it is the word for “story”

६५०. Which statement best explains the neuter or intransitive verb in theory?

(A) It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory

(B) It has no tense forms at all

(C) It is always identical with the passive voice

(D) It is formed only by adding sabh

६५१. Which description best fits paeb in Grierson's grammar?

(A) plural marker for animate nouns

(B) vowel-final root model meaning "to obtain"

(C) locative postposition

(D) comparative alphabet

६५२. Which description best fits khaeb in Grierson's grammar?

(A) verb "to eat" noted as an exception to general transitive past pattern

(B) locative postposition

(C) plural marker for animate nouns

(D) comparative alphabet

६५३. Which choice best avoids an error about the neuter or intransitive verb in theory?

(A) It has no tense forms at all

(B) It is always identical with the passive voice

(C) It is formed only by adding sabh

(D) It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory

६५४. Which topic is best explained by the following grammatical fact: "It means "to go" and is conjugated because of irregular forms important for passive formation"?

(A) Prakrit-derived colour words

(B) intensives

(C) jaeb

(D) the pronunciation of ai

६५५. Which pair involving the passive voice is correctly matched?

(A) the passive voice — it is formed by adding sabh to the nominative

(B) the passive voice — it is formed by using the genitive k with every noun

(C) the passive voice — it is formed by adding conjugated jaeb "to go" to the past participle

(D) the passive voice — it is formed by replacing every verb with the locative me

६५६. Which interpretation of dekhal jaib would be the clearest misreading?

(A) It means "to see often"

(B) It means "boy in the house"

(C) It means "from the story"

(D) It means "to be seen" in the passive construction

६५७. Which statement best explains paeb?

(A) It is the name of a script

(B) It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations

(C) It is the paradigm for noun gender

(D) It is the plural of pahi

६५८. Which statement best explains the first conjugational form of the perfect?

(A) It is identical with the plural of nouns

(B) It is treated as an alphabetic sign

(C) It is separately treated from the second conjugational form in the transitive verb

(D) It belongs only to the passive voice

६५९. Which statement best explains karab?

(A) It is the postposition of the locative

(B) It is the noun “fruit”

(C) It is the irregular verb “to do”

(D) It is the Maithili script name

६६०. Which choice best avoids an error about deb?

(A) It is a plural noun of multitude

(B) It is the pronoun for “this”

(C) It is the instrument marker

(D) It is treated as the irregular verb “to give”

६६१. Which answer would best support a careful reading of karab?

(A) It is the postposition of the locative

(B) It is the irregular verb “to do”

(C) It is the noun “fruit”

(D) It is the Maithili script name

६६२. Which choice best avoids an error about khaeb as an exception?

(A) Although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael

(B) It is never mentioned because eating is not verbal

(C) It is the passive auxiliary

(D) It is the regular example of intransitive ai only

६६३. Which answer would best support a careful reading of the neuter or intransitive verb in theory?

(A) It has no tense forms at all

(B) It is always identical with the passive voice

(C) It is formed only by adding sabh

(D) It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory

६६४. Which verb-related pair involving karab is correctly matched?

(A) karab — it is a plural noun of multitude

(B) karab — it is a case marker rather than a verb form

(C) karab — irregular verb meaning “to do”

(D) karab — it is a script name rather than a grammatical example

६६५. Which interpretation of khaeb as an exception would be the clearest misreading?

(A) It is the regular example of intransitive ai only

(B) It is the passive auxiliary

(C) Although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael

(D) It is never mentioned because eating is not verbal

६६६. Which choice best avoids an error about karab?

(A) It is the irregular verb “to do”

(B) It is the Maithili script name

(C) It is the noun “fruit”

(D) It is the postposition of the locative

६६७. Which description best fits aeb in Grierson's grammar?

(A) locative postposition

(B) irregular verb meaning "to come"

(C) plural marker for animate nouns

(D) comparative alphabet

६६८. Which description best fits leb in Grierson's grammar?

(A) irregular verb meaning "to take"

(B) plural marker for animate nouns

(C) locative postposition

(D) comparative alphabet

६६९. Which statement best explains leb?

(A) It is treated as the irregular verb "to take"

(B) It is a feminine noun declension

(C) It is a comparison suffix

(D) It is the older locative ending

६७०. Which statement best explains khaeb as an exception?

(A) It is the passive auxiliary

(B) It is never mentioned because eating is not verbal

(C) Although transitive verbs generally take au, khaeb "to eat" is noted with khailahn and khael

(D) It is the regular example of intransitive ai only

६७१. Consider the following statements about passive voice: 1. The passive is formed with jaeb and a past participle 2. The passive is formed by sabh alone 3. jaeb is conjugated because it has irregular forms 4. The participle agrees only with the printer Which of the statements is/are correct?

(A) Only 1 and 3

(B) Only 1 and 2

(C) Only 1, 2 and 3

(D) Only 2, 3 and 4

६७२. Which choice best avoids an error about past-tense ai and au distribution?

(A) All verbs always take au

(B) Transitive and causal verbs generally take au, while intransitive verbs generally use ai

(C) All verbs always take ai

(D) The distinction belongs only to noun plural formation

६७३. Which choice best avoids an error about jaeb?

(A) It means "to go" and is conjugated because of irregular forms important for passive formation

(B) It means "to see" and is the transitive model

(C) It is the plural noun marker for animate nouns

(D) It is the adjective comparative form

६७४. Which choice best avoids an error about irregular verbs named in Chapter XIV?

(A) karab, aeb, deb, leb, and hoeb are among the irregular verbs treated

(B) ke, sa, k, and me are irregular verbs

(C) nena, katha, phal, pani, and neni are irregular verbs

(D) sabh, sabah, and lokani are irregular verbs

६७५. Which description best fits deb in Grierson's grammar?

(A) irregular verb meaning "to give"

(B) locative postposition

(C) plural marker for animate nouns

(D) comparative alphabet

६७६. Which statement best explains irregular verbs named in Chapter XIV?

(A) ke, sa, k, and me are irregular verbs

(B) karab, aeb, deb, leb, and hoeb are among the irregular verbs treated

(C) sabh, sabah, and lokani are irregular verbs

(D) nena, katha, phal, pani, and neni are irregular verbs

६७७. Which verb-related pair involving leb is correctly matched?

(A) leb — it is a case marker rather than a verb form

(B) leb — it is a script name rather than a grammatical example

(C) leb — it is a plural noun of multitude

(D) leb — irregular verb meaning "to take"

६७८. Which topic is best explained by the following grammatical fact: "It is treated as the irregular verb "to take""?

(A) leb

(B) how Maithili genitive differs from Hindi genitive

(C) the case system counted with vocative

(D) Grierson's central claim about Maithili

६७९. Which pair involving deb is correctly matched?

(A) deb — it is a plural noun of multitude

(B) deb — it is treated as the irregular verb "to give"

(C) deb — it is the pronoun for "this"

(D) deb — it is the instrument marker

६८०. Which statement best explains past-tense ai and au distribution?

(A) Transitive and causal verbs generally take au, while intransitive verbs generally use ai

(B) The distinction belongs only to noun plural formation

(C) All verbs always take ai

(D) All verbs always take au

६८१. Which interpretation of paeb would be the clearest misreading?

(A) It is the plural of pahi

(B) It is the paradigm for noun gender

(C) It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations

(D) It is the name of a script

६८२. Which statement best explains the passive voice?

(A) It is formed by replacing every verb with the locative me

(B) It is formed by adding sabh to the nominative

(C) It is formed by adding conjugated jaeb "to go" to the past participle

(D) It is formed by using the genitive k with every noun

६८३. Consider the following statements about passive voice: 1. jaeb is conjugated because it has irregular forms 2. jaeb means “to see” in the transitive paradigm 3. The participle agrees only with the printer 4. The past participle agrees with the subject in gender Which of the statements is/are correct?

(A) Only 3 and 4

(B) Only 2 and 4

(C) Only 2, 3 and 4

(D) Only 1 and 4

६८४. Which pair involving the perfect in the neuter verb is correctly matched?

(A) the perfect in the neuter verb — it is formed from the genitive k

(B) the perfect in the neuter verb — it has two full perfect forms like transitive verbs

(C) the perfect in the neuter verb — it has only one conjugational form, formed with achh joined to the conjugated past tense

(D) the perfect in the neuter verb — it is formed by the plural marker lokani

६८५. Which choice best avoids an error about hoeb or haib?

(A) It is treated as the irregular verb “to become”

(B) It is the word for “story”

(C) It is the Kayathi alphabet

(D) It is the genitive marker

६८६. Which verb-related pair involving jaeb is correctly matched?

(A) jaeb — it is a plural noun of multitude

(B) jaeb — auxiliary/irregular verb meaning “to go,” used in passive formation

(C) jaeb — it is a case marker rather than a verb form

(D) jaeb — it is a script name rather than a grammatical example

६८७. Which verb-related pair involving paeb is correctly matched?

(A) paeb — it is a script name rather than a grammatical example

(B) paeb — vowel-final root model meaning “to obtain”

(C) paeb — it is a plural noun of multitude

(D) paeb — it is a case marker rather than a verb form

६८८. Which topic is best explained by the following grammatical fact: “It has only one conjugational form, formed with achh joined to the conjugated past tense”?

(A) the nine commonly used tenses

(B) the compound h with y

(C) the perfect in the neuter verb

(D) the vowel a in Grierson’s phonetic description

६८९. Which answer would best support a careful reading of the transitive verb chapter?

(A) It is limited to printing errata

(B) It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect

(C) It treats only locative nouns

(D) It lists only the Kayathi alphabet

६९०. Which interpretation of the passive voice would be the clearest misreading?

(A) It is formed by adding conjugated jaeb “to go” to the past participle

(B) It is formed by replacing every verb with the locative me

(C) It is formed by adding sabh to the nominative

(D) It is formed by using the genitive k with every noun

६९१. Which topic is best explained by the following grammatical fact: “It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations”?

(A) honorific verbal forms

(B) the errata pages

(C) paeb

(D) the compound rsh in Grierson’s account

६९२. Which pair involving past tense in the neuter verb is correctly matched?

(A) past tense in the neuter verb — it cannot be conjugated

(B) past tense in the neuter verb — it is identical in all respects to transitive past

(C) past tense in the neuter verb — it belongs to the noun declension chapter

(D) past tense in the neuter verb — its conjugation differs in many respects from the past tense of transitive verbs

६९३. Which interpretation of the perfect in the neuter verb would be the clearest misreading?

(A) It has only one conjugational form, formed with achh joined to the conjugated past tense

(B) It is formed from the genitive k

(C) It is formed by the plural marker lokani

(D) It has two full perfect forms like transitive verbs

६९४. Which pair involving the transitive verb chapter is correctly matched?

(A) the transitive verb chapter — it treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect

(B) the transitive verb chapter — it lists only the Kayathi alphabet

(C) the transitive verb chapter — it is limited to printing errata

(D) the transitive verb chapter — it treats only locative nouns

६९५. Which choice best avoids an error about sutab as an intransitive example?

(A) It is chosen as a noun ending in long ā

(B) It is the auxiliary verb to be

(C) It is chosen as a verb whose long penultimate shortens in some forms

(D) It is a compound verb marker meaning to continue

६९६. Which statement best explains the transitive verb chapter?

(A) It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect

(B) It is limited to printing errata

(C) It treats only locative nouns

(D) It lists only the Kayathi alphabet

६९७. Which topic is best explained by the following grammatical fact: “It is treated as the irregular verb “to become””?

(A) hoeb or haib

(B) khaeb as an exception

(C) the three classes of noun declension

(D) how the errata should influence the quiz

६९८. Which interpretation of jaeb would be the clearest misreading?

(A) It is the adjective comparative form

(B) It means “to go” and is conjugated because of irregular forms important for passive formation

(C) It is the plural noun marker for animate nouns

(D) It means “to see” and is the transitive model

๬๙๙. Which interpretation of the transitive verb chapter would be the clearest misreading?

(A) It lists only the Kayathi alphabet

(B) It treats only locative nouns

(C) It is limited to printing errata

(D) It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect

๗๐๐. Which interpretation of past-tense ai and au distribution would be the clearest misreading?

(A) Transitive and causal verbs generally take au, while intransitive verbs generally use ai

(B) All verbs always take ai

(C) All verbs always take au

(D) The distinction belongs only to noun plural formation

๗๐๑. Which topic is best explained by the following grammatical fact: “karab, aeb, deb, leb, and hoeb are among the irregular verbs treated”?

(A) irregular verbs named in Chapter XIV

(B) why Grierson’s grammar is valuable for language identity

(C) deb

(D) the locative case

๗๐๒. Which choice best avoids an error about the transitive verb chapter?

(A) It is limited to printing errata

(B) It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect

(C) It lists only the Kayathi alphabet

(D) It treats only locative nouns

๗๐๓. Which statement best explains verbs with roots ending in vowels?

(A) They are only an appendix table

(B) They are not recognized as a special type

(C) They are treated as plural nouns

(D) They receive a separate chapter after observations on the two conjugational forms

๗๐๔. Which interpretation of karab would be the clearest misreading?

(A) It is the irregular verb “to do”

(B) It is the noun “fruit”

(C) It is the Maithili script name

(D) It is the postposition of the locative

๗๐๕. Which topic is best explained by the following grammatical fact: “Although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael”?

(A) the intransitive paradigm chosen by Grierson

(B) the interrogative pronouns

(C) khaeb as an exception

(D) Appendix I

๗๐๖. Which answer would best support a careful reading of the passive voice?

(A) It is formed by replacing every verb with the locative me

(B) It is formed by adding sabh to the nominative

(C) It is formed by adding conjugated jaeb “to go” to the past participle

(D) It is formed by using the genitive k with every noun

৬০৬. Which pair involving paeb is correctly matched?

(A) paeb — it is the plural of pahi

(B) paeb — it is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations

(C) paeb — it is the name of a script

(D) paeb — it is the paradigm for noun gender

৬০৮. Which pair involving the neuter or intransitive verb in theory is correctly matched?

(A) the neuter or intransitive verb in theory — it is always identical with the passive voice

(B) the neuter or intransitive verb in theory — it should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory

(C) the neuter or intransitive verb in theory — it is formed only by adding sabh

(D) the neuter or intransitive verb in theory — it has no tense forms at all

৬০৯. Which answer would best support a careful reading of past tense in the neuter verb?

(A) It belongs to the noun declension chapter

(B) Its conjugation differs in many respects from the past tense of transitive verbs

(C) It cannot be conjugated

(D) It is identical in all respects to transitive past

৬১০. Which description best fits hoeb/haib in Grierson's grammar?

(A) locative postposition

(B) comparative alphabet

(C) plural marker for animate nouns

(D) irregular verb meaning "to become"

৬১১. Which choice best avoids an error about the passive voice?

(A) It is formed by adding conjugated jaeb "to go" to the past participle

(B) It is formed by adding sabh to the nominative

(C) It is formed by using the genitive k with every noun

(D) It is formed by replacing every verb with the locative me

৬১২. Which answer would best support a careful reading of irregular verbs named in Chapter XIV?

(A) karab, aeb, deb, leb, and hoeb are among the irregular verbs treated

(B) ke, sa, k, and me are irregular verbs

(C) nena, katha, phal, pani, and neni are irregular verbs

(D) sabh, sabah, and lokani are irregular verbs

৬১৩. Which pair involving the passive participle is correctly matched?

(A) the passive participle — it never changes for gender

(B) the passive participle — it agrees with the subject in gender but otherwise remains unaltered

(C) the passive participle — it agrees with the object in every case and number

(D) the passive participle — it takes the pluralizer lokani after every form

৬১৪. Which interpretation of leb would be the clearest misreading?

(A) It is a feminine noun declension

(B) It is treated as the irregular verb "to take"

(C) It is the older locative ending

(D) It is a comparison suffix

৬১৫. Which answer would best support a careful reading of dekhal jaib?

(A) It means “to see often”

(B) It means “to be seen” in the passive construction

(C) It means “from the story”

(D) It means “boy in the house”

৬১৬. Which choice best avoids an error about leb?

(A) It is the older locative ending

(B) It is treated as the irregular verb “to take”

(C) It is a feminine noun declension

(D) It is a comparison suffix

৬১৭. Which interpretation of the neuter or intransitive verb in theory would be the clearest misreading?

(A) It is always identical with the passive voice

(B) It has no tense forms at all

(C) It is formed only by adding sabh

(D) It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory

৬১৮. Which topic is best explained by the following grammatical fact: “It is the irregular verb “to do””?

(A) karab

(B) deb

(C) why the verb section is central to the grammar

(D) acquisitives

৬১৯. Which topic is best explained by the following grammatical fact: “It means “to be seen” in the passive construction”?

(A) the vocative case

(B) the pronunciation of ai

(C) feminine inferior vocative address

(D) dekhal jaib

৬২০. Which statement best explains hoeb or haib?

(A) It is the Kayathi alphabet

(B) It is the genitive marker

(C) It is the word for “story”

(D) It is treated as the irregular verb “to become”

৬২১. Which verb-related pair involving aeb is correctly matched?

(A) aeb — it is a case marker rather than a verb form

(B) aeb — it is a script name rather than a grammatical example

(C) aeb — irregular verb meaning “to come”

(D) aeb — it is a plural noun of multitude

৬২২. Which answer would best support a careful reading of deb?

(A) It is the instrument marker

(B) It is the pronoun for “this”

(C) It is a plural noun of multitude

(D) It is treated as the irregular verb “to give”

৬২৩. Which pair involving the first conjugational form of the perfect is correctly matched?

(A) the first conjugational form of the perfect — it is separately treated from the second conjugational form in the transitive verb

(B) the first conjugational form of the perfect — it is treated as an alphabetic sign

(C) the first conjugational form of the perfect — it belongs only to the passive voice

(D) the first conjugational form of the perfect — it is identical with the plural of nouns

৬২৪. Which statement best explains sutab as an intransitive example?

(A) It is a compound verb marker meaning to continue

(B) It is chosen as a noun ending in long ā

(C) It is the auxiliary verb to be

(D) It is chosen as a verb whose long penultimate shortens in some forms

৬২৫. Which pair involving khaeb as an exception is correctly matched?

(A) khaeb as an exception — it is never mentioned because eating is not verbal

(B) khaeb as an exception — although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael

(C) khaeb as an exception — it is the passive auxiliary

(D) khaeb as an exception — it is the regular example of intransitive ai only

৬২৬. Which interpretation of sutab as an intransitive example would be the clearest misreading?

(A) It is chosen as a verb whose long penultimate shortens in some forms

(B) It is the auxiliary verb to be

(C) It is a compound verb marker meaning to continue

(D) It is chosen as a noun ending in long ā

৬২৬. Which topic is best explained by the following grammatical fact: “It is separately treated from the second conjugational form in the transitive verb”?

(A) particles of emphasis

(B) the first conjugational form of the perfect

(C) why the passive construction is structurally transparent

(D) personal pronouns in the table of contents

৬২৮. Which topic is best explained by the following grammatical fact: “It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect”?

(A) the transitive verb chapter

(B) the locative case

(C) intensives

(D) the oblique verbal noun of deb and leb

৬২৯. Which topic is best explained by the following grammatical fact: “Transitive and causal verbs generally take au, while intransitive verbs generally use ai”?

(A) declinable and indeclinable participles

(B) the passive participle

(C) past-tense ai and au distribution

(D) inceptives

৬৩০. Which answer would best support a careful reading of jaeb?

(A) It means “to go” and is conjugated because of irregular forms important for passive formation

(B) It is the adjective comparative form

(C) It is the plural noun marker for animate nouns

(D) It means “to see” and is the transitive model

৩৩১. Which answer would best support a careful reading of khaeb as an exception?

(A) It is the regular example of intransitive ai only

(B) It is never mentioned because eating is not verbal

(C) Although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael

(D) It is the passive auxiliary

৩৩২. Which answer would best support a careful reading of hoeb or haib?

(A) It is the Kayathi alphabet

(B) It is treated as the irregular verb “to become”

(C) It is the word for “story”

(D) It is the genitive marker

৩৩৩. Which pair involving dekhal jaib is correctly matched?

(A) dekhal jaib — it means “to be seen” in the passive construction

(B) dekhal jaib — it means “from the story”

(C) dekhal jaib — it means “boy in the house”

(D) dekhal jaib — it means “to see often”

৩৩৪. Which pair involving karab is correctly matched?

(A) karab — it is the irregular verb “to do”

(B) karab — it is the noun “fruit”

(C) karab — it is the postposition of the locative

(D) karab — it is the Maithili script name

৩৩৫. Which answer would best support a careful reading of sutab as an intransitive example?

(A) It is chosen as a noun ending in long ā

(B) It is a compound verb marker meaning to continue

(C) It is the auxiliary verb to be

(D) It is chosen as a verb whose long penultimate shortens in some forms

৩৩৬. Which description best fits jaeb in Grierson’s grammar?

(A) comparative alphabet

(B) auxiliary/irregular verb meaning “to go,” used in passive formation

(C) plural marker for animate nouns

(D) locative postposition

৩৩৭. Which topic is best explained by the following grammatical fact: “It is formed by adding conjugated jaeb “to go” to the past participle”?

(A) the passive voice

(B) the general character of the Maithili verb

(C) the passive participle

(D) the separate issue of Part I

৩৩৮. Which topic is best explained by the following grammatical fact: “It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory”?

(A) anunāsika in the grammar

(B) the neuter or intransitive verb in theory

(C) Grierson’s warning about gender in adjectives

(D) active and causal verbs

৬৩৯. Which interpretation of verbs with roots ending in vowels would be the clearest misreading?

(A) They receive a separate chapter after observations on the two conjugational forms

(B) They are not recognized as a special type

(C) They are treated as plural nouns

(D) They are only an appendix table

৬৪০. Which verb-related pair involving gaeb is correctly matched?

(A) gaeb — it is a plural noun of multitude

(B) gaeb — it is a case marker rather than a verb form

(C) gaeb — verb “to sing” noted in past-tense ai/au discussion

(D) gaeb — it is a script name rather than a grammatical example

৬৪১. Which statement best explains the passive participle?

(A) It agrees with the subject in gender but otherwise remains unaltered

(B) It never changes for gender

(C) It agrees with the object in every case and number

(D) It takes the pluralizer lokani after every form

Active, causal, compound verbs, and verbal nouns

৬৪২. Which interpretation of permissives would be the clearest misreading?

(A) They are old genitive forms

(B) They are plural markers for animate nouns

(C) They are compound verbs formed from the third form of the verbal noun

(D) They are Kayathi letters

৬৪৩. Which function best describes the Desiderative compound verb category?

(A) a noun case relation

(B) expressing desire or wish to perform an action

(C) a Maithili script form

(D) a plural pronoun base

৬৪৪. Which topic is best explained by the following grammatical fact: “They are specifically discussed as part of active and causal verb formation”?

(A) derivative pronominal forms

(B) double active and causal forms

(C) the discrepancy between noun and pronoun declension

(D) verbal noun forms

৬৪৫. Which choice best avoids an error about the oblique verbal noun of deb and leb?

(A) It always becomes a passive form with jaeb

(B) It is formed with the locative me

(C) It inserts m, producing forms like demat and lemat

(D) It drops every consonant and becomes sabh

৬৪৬. Which answer would best support a careful reading of acquisitives?

(A) They are only Sanskrit neuters

(B) They are the same as the accusative case

(C) They belong to the alphabet table

(D) They are also formed from the same verbal-noun form used in that compound group

৬৪৬. Consider the following statements about compound verbs: 1. Continuatives are noun cases 2. Frequentatives use a verbal-noun form 3. Compound verbs are denied as impossible 4. Inceptives express beginning an action Which of the statements is/are correct?

(A) Only 1 and 3

(B) Only 2 and 4

(C) Only 3 and 4

(D) Only 1 and 2

৬৪৮. Which pair involving the oblique verbal noun of deb and leb is correctly matched?

(A) the oblique verbal noun of deb and leb — it is formed with the locative me

(B) the oblique verbal noun of deb and leb — it inserts m, producing forms like demat and lemat

(C) the oblique verbal noun of deb and leb — it drops every consonant and becomes sabh

(D) the oblique verbal noun of deb and leb — it always becomes a passive form with jaeb

৬৪৯. Which topic is best explained by the following grammatical fact: “They are a type of compound verb, with first and second forms treated separately”?

(A) adverbs of manner

(B) intensives

(C) final short i and u when quiescent

(D) verbs with roots ending in vowels

৬৫০. Which topic is best explained by the following grammatical fact: “Grierson treats three forms of the verbal noun before desideratives and other compounds”?

(A) masculine inferior vocative address

(B) verbal noun forms

(C) fractional numbers

(D) intensives

৬৫১. Which statement best explains desideratives?

(A) They are the only case endings of nouns

(B) They are identical with numerals

(C) They are a type of script comparison

(D) They are compound verbs formed in two ways

৬৫২. Which choice best avoids an error about verbal noun forms?

(A) He denies verbal nouns exist

(B) Verbal nouns are confined to the alphabet appendix

(C) Grierson treats three forms of the verbal noun before desideratives and other compounds

(D) Verbal nouns are only plural pronouns

৬৫৩. Which statement best explains double active and causal forms?

(A) They are specifically discussed as part of active and causal verb formation

(B) They are denied as impossible in Maithili

(C) They are errors removed by the errata

(D) They are found only in pronoun declension

৬৫৪. Which function best describes the Inceptive compound verb category?

(A) a Maithili script form

(B) beginning of an action

(C) a noun case relation

(D) a plural pronoun base

৩৫৫. Which choice best avoids an error about potentials?

(A) They are formed from the modified root in the compound-verb chapter

(B) They are formed from the locative case marker

(C) They are not recognized in Maithili

(D) They are used only in the Prodigal Son appendix

৩৫৬. Which pair involving active and causal verbs is correctly matched?

(A) active and causal verbs — they are a class of noun cases

(B) active and causal verbs — they are formed from neuter verbs and receive their own chapter

(C) active and causal verbs — they replace all pronouns

(D) active and causal verbs — they are treated only as alphabet variants

৩৫৭. Which interpretation of inceptives would be the clearest misreading?

(A) They are formed only with lokani

(B) They are the same as indefinite pronouns

(C) They are listed under the vocative interjections

(D) They are formed with the oblique form of the third variety of the verbal noun

৩৫৮. Which statement best explains general formation of the active verb from a neuter verb?

(A) It is formed from the genitive postposition k

(B) The active verb is generally formed by adding a suffix-like element to the root

(C) The active verb is formed only by adding the plural word sabh

(D) It is formed by deleting all roots

৩৫৯. Which choice best avoids an error about acquisitives?

(A) They are the same as the accusative case

(B) They are also formed from the same verbal-noun form used in that compound group

(C) They belong to the alphabet table

(D) They are only Sanskrit neuters

৩৬০. Which pair involving acquisitives is correctly matched?

(A) acquisitives — they are the same as the accusative case

(B) acquisitives — they belong to the alphabet table

(C) acquisitives — they are also formed from the same verbal-noun form used in that compound group

(D) acquisitives — they are only Sanskrit neuters

৩৬১. Which answer would best support a careful reading of frequentatives?

(A) They are formed by adding k to nouns

(B) They are always passive jaeb forms

(C) They are formed with the direct form of the second variety of the verbal noun

(D) They are formed from the comparative table of alphabets

৩৬২. Which interpretation of double active and causal forms would be the clearest misreading?

(A) They are denied as impossible in Maithili

(B) They are errors removed by the errata

(C) They are specifically discussed as part of active and causal verb formation

(D) They are found only in pronoun declension

৬৬৩. Which choice best avoids an error about active and causal verbs?

(A) They replace all pronouns

(B) They are treated only as alphabet variants

(C) They are formed from neuter verbs and receive their own chapter

(D) They are a class of noun cases

৬৬৪. Which function best describes the Continuative compound verb category?

(A) a noun case relation

(B) a plural pronoun base

(C) a Maithili script form

(D) continuing an action, often from the present participle

৬৬৫. Which function best describes the Completive compound verb category?

(A) marking completion of an action

(B) a noun case relation

(C) a plural pronoun base

(D) a Maithili script form

৬৬৬. Which topic is best explained by the following grammatical fact: “They are compound verbs formed from the present participle, like continuing to write or read”?

(A) the formation of feminine adjectives and substantives

(B) the oldest accusative form noted by Grierson

(C) continuatives

(D) aggregate numbers

৬৬৭. Which statement best explains compound verbs in Maithili?

(A) They are treated as identical to Hindi in every detail

(B) They are listed only as printer errors

(C) They are excluded as non-grammatical

(D) They do not range themselves under exactly the same categories as in Hindi

৬৬৮. Which answer would best support a careful reading of verbal noun forms?

(A) Verbal nouns are only plural pronouns

(B) Grierson treats three forms of the verbal noun before desideratives and other compounds

(C) He denies verbal nouns exist

(D) Verbal nouns are confined to the alphabet appendix

৬৬৯. Which pair involving completives is correctly matched?

(A) completives — they are always nouns of multitude

(B) completives — they are the same as vocative interjections

(C) completives — they are only adverbs of place

(D) completives — they are compound verbs sometimes formed from simple and sometimes from modified roots

৬৬০. Which pair involving permissives is correctly matched?

(A) permissives — they are compound verbs formed from the third form of the verbal noun

(B) permissives — they are Kayathi letters

(C) permissives — they are old genitive forms

(D) permissives — they are plural markers for animate nouns

৬৬১. Which answer would best support a careful reading of inceptives?

(A) They are formed with the oblique form of the third variety of the verbal noun

(B) They are formed only with lokani

(C) They are the same as indefinite pronouns

(D) They are listed under the vocative interjections

৬৬২. Which pair involving continuatives is correctly matched?

(A) continuatives — they are compound verbs formed from the present participle, like continuing to write or read

(B) continuatives — they are plural-case endings

(C) continuatives — they are formed only from past participles

(D) continuatives — they are scripts of Mithila

৬৬৩. Which interpretation of frequentatives would be the clearest misreading?

(A) They are formed with the direct form of the second variety of the verbal noun

(B) They are always passive jaeb forms

(C) They are formed from the comparative table of alphabets

(D) They are formed by adding k to nouns

৬৬৪. Which choice best avoids an error about desideratives?

(A) They are compound verbs formed in two ways

(B) They are identical with numerals

(C) They are the only case endings of nouns

(D) They are a type of script comparison

৬৬৫. Which interpretation of potentials would be the clearest misreading?

(A) They are used only in the Prodigal Son appendix

(B) They are not recognized in Maithili

(C) They are formed from the modified root in the compound-verb chapter

(D) They are formed from the locative case marker

৬৬৬. Which pair involving inceptives is correctly matched?

(A) inceptives — they are formed with the oblique form of the third variety of the verbal noun

(B) inceptives — they are listed under the vocative interjections

(C) inceptives — they are formed only with lokani

(D) inceptives — they are the same as indefinite pronouns

৬৬৭. Which choice best avoids an error about inceptives?

(A) They are formed only with lokani

(B) They are the same as indefinite pronouns

(C) They are listed under the vocative interjections

(D) They are formed with the oblique form of the third variety of the verbal noun

৬৬৮. Which statement best explains active and causal verbs?

(A) They are formed from neuter verbs and receive their own chapter

(B) They are a class of noun cases

(C) They replace all pronouns

(D) They are treated only as alphabet variants

৬৬৯. Which interpretation of staticals would be the clearest misreading?

(A) They are the same as the dative case

(B) They are a kind of comparative adjective

(C) They are grouped with present-participle compound verbs

(D) They are obsolete alphabets

৬৭০. Which function best describes the Intensive compound verb category?

(A) strengthening or intensifying a verbal action

(B) a noun case relation

(C) a plural pronoun base

(D) a Maithili script form

৬৭১. Which statement best explains roots ending in i in the oblique verbal noun?

(A) They are never used in verbal nouns

(B) They insert the plural marker lokani

(C) They insert b in forms such as pibai from piab “to drink”

(D) They change into genitive k

৬৭২. Which topic is best explained by the following grammatical fact: “They are grouped with present-participle compound verbs”?

(A) the Prodigal Son appendix

(B) derivative pronominal forms

(C) staticals

(D) the nominative case

৬৭৩. Which pair involving verbal noun forms is correctly matched?

(A) verbal noun forms — he denies verbal nouns exist

(B) verbal noun forms — grierson treats three forms of the verbal noun before desideratives and other compounds

(C) verbal noun forms — verbal nouns are only plural pronouns

(D) verbal noun forms — verbal nouns are confined to the alphabet appendix

৬৭৪. Which topic is best explained by the following grammatical fact: “They are formed with the oblique form of the third variety of the verbal noun”?

(A) the apostrophe in transliteration

(B) the final short vowel relation with High Hindi

(C) inceptives

(D) Grierson’s warning about gender in adjectives

৬৭৫. Consider the following statements about compound verbs: 1. Frequentatives use a verbal-noun form 2. Compound verbs are denied as impossible 3. Inceptives are alphabet signs 4. Continuatives are formed from the present participle Which of the statements is/are correct?

(A) Only 1 and 3

(B) Only 1, 2 and 3

(C) Only 1 and 4

(D) Only 3 and 4

৬৭৬. Which choice best avoids an error about double active and causal forms?

(A) They are denied as impossible in Maithili

(B) They are specifically discussed as part of active and causal verb formation

(C) They are found only in pronoun declension

(D) They are errors removed by the errata

৬৮৬. Which interpretation of acquisitives would be the clearest misreading?

(A) They are only Sanskrit neuters

(B) They are also formed from the same verbal-noun form used in that compound group

(C) They are the same as the accusative case

(D) They belong to the alphabet table

৬৮৮. Which answer would best support a careful reading of the oblique verbal noun of deb and leb?

(A) It always becomes a passive form with jaeb

(B) It is formed with the locative me

(C) It inserts m, producing forms like demat and lemat

(D) It drops every consonant and becomes sabh

৬৮৯. Which choice best avoids an error about permissives?

(A) They are plural markers for animate nouns

(B) They are Kayathi letters

(C) They are compound verbs formed from the third form of the verbal noun

(D) They are old genitive forms

৬৯০. Which interpretation of completives would be the clearest misreading?

(A) They are compound verbs sometimes formed from simple and sometimes from modified roots

(B) They are the same as vocative interjections

(C) They are only adverbs of place

(D) They are always nouns of multitude

৬৯১. Which interpretation of the oblique verbal noun of deb and leb would be the clearest misreading?

(A) It always becomes a passive form with jaeb

(B) It is formed with the locative me

(C) It inserts m, producing forms like demat and lemat

(D) It drops every consonant and becomes sabh

৬৯২. Which function best describes the Potential compound verb category?

(A) expressing capacity or possibility through a compound formation

(B) a plural pronoun base

(C) a Maithili script form

(D) a noun case relation

৬৯৩. Which topic is best explained by the following grammatical fact: “The active verb is generally formed by adding a suffix-like element to the root”?

(A) the auxiliary verb

(B) general formation of the active verb from a neuter verb

(C) verbal noun forms

(D) the example noun nena

৬৯৪. Which answer would best support a careful reading of compound verbs in Maithili?

(A) They do not range themselves under exactly the same categories as in Hindi

(B) They are excluded as non-grammatical

(C) They are listed only as printer errors

(D) They are treated as identical to Hindi in every detail

৬৯৫. Which interpretation of general formation of the active verb from a neuter verb would be the clearest misreading?

(A) It is formed from the genitive postposition k

(B) The active verb is generally formed by adding a suffix-like element to the root

(C) The active verb is formed only by adding the plural word sabh

(D) It is formed by deleting all roots

৬৯৬. Which answer would best support a careful reading of intensives?

(A) They are a case postposition

(B) They are a type of compound verb, with first and second forms treated separately

(C) They are an alphabet table

(D) They are a noun declension class

৬৯৭. Which choice best avoids an error about staticals?

(A) They are a kind of comparative adjective

(B) They are obsolete alphabets

(C) They are the same as the dative case

(D) They are grouped with present-participle compound verbs

৬৯৮. Which pair involving staticals is correctly matched?

(A) staticals — they are a kind of comparative adjective

(B) staticals — they are obsolete alphabets

(C) staticals — they are the same as the dative case

(D) staticals — they are grouped with present-participle compound verbs

৬৯৯. Which topic is best explained by the following grammatical fact: “They do not range themselves under exactly the same categories as in Hindi”?

(A) continuatives

(B) ordinal numerals

(C) compound verbs in Maithili

(D) the discrepancy between noun and pronoun declension

৮০০. Which interpretation of continuatives would be the clearest misreading?

(A) They are scripts of Mithila

(B) They are plural-case endings

(C) They are formed only from past participles

(D) They are compound verbs formed from the present participle, like continuing to write or read

৮০১. Which topic is best explained by the following grammatical fact: “They insert b in forms such as pibai from piab “to drink””?

(A) compound adverbs

(B) roots ending in i in the oblique verbal noun

(C) declinable and indeclinable participles

(D) active and causal verbs

৮০২. Which pair involving frequentatives is correctly matched?

(A) frequentatives — they are formed with the direct form of the second variety of the verbal noun

(B) frequentatives — they are formed by adding k to nouns

(C) frequentatives — they are formed from the comparative table of alphabets

(D) frequentatives — they are always passive jaeb forms

৫০৩. Which statement best explains frequentatives?

(A) They are always passive jaeb forms

(B) They are formed by adding k to nouns

(C) They are formed from the comparative table of alphabets

(D) They are formed with the direct form of the second variety of the verbal noun

৫০৪. Which interpretation of roots ending in i in the oblique verbal noun would be the clearest misreading?

(A) They insert b in forms such as pibai from piab “to drink”

(B) They change into genitive k

(C) They are never used in verbal nouns

(D) They insert the plural marker lokani

৫০৫. Which statement best explains potentials?

(A) They are used only in the Prodigal Son appendix

(B) They are not recognized in Maithili

(C) They are formed from the locative case marker

(D) They are formed from the modified root in the compound-verb chapter

৫০৬. Which pair involving intensives is correctly matched?

(A) intensives — they are an alphabet table

(B) intensives — they are a noun declension class

(C) intensives — they are a type of compound verb, with first and second forms treated separately

(D) intensives — they are a case postposition

৫০৭. Which topic is best explained by the following grammatical fact: “They are compound verbs formed in two ways”?

(A) the separate issue of Part I

(B) desideratives

(C) adverbs of place

(D) final short i and u when quiescent

৫০৮. Which statement best explains acquisitives?

(A) They are also formed from the same verbal-noun form used in that compound group

(B) They belong to the alphabet table

(C) They are only Sanskrit neuters

(D) They are the same as the accusative case

৫০৯. Which pair involving compound verbs in Maithili is correctly matched?

(A) compound verbs in Maithili — they are listed only as printer errors

(B) compound verbs in Maithili — they do not range themselves under exactly the same categories as in Hindi

(C) compound verbs in Maithili — they are excluded as non-grammatical

(D) compound verbs in Maithili — they are treated as identical to Hindi in every detail

৫১০. Which interpretation of desideratives would be the clearest misreading?

(A) They are compound verbs formed in two ways

(B) They are the only case endings of nouns

(C) They are a type of script comparison

(D) They are identical with numerals

৫৭১. Which interpretation of active and causal verbs would be the clearest misreading?

(A) They are treated only as alphabet variants

(B) They are a class of noun cases

(C) They replace all pronouns

(D) They are formed from neuter verbs and receive their own chapter

৫৭২. Which answer would best support a careful reading of completives?

(A) They are compound verbs sometimes formed from simple and sometimes from modified roots

(B) They are the same as vocative interjections

(C) They are always nouns of multitude

(D) They are only adverbs of place

৫৭৩. Which choice best avoids an error about completives?

(A) They are compound verbs sometimes formed from simple and sometimes from modified roots

(B) They are always nouns of multitude

(C) They are only adverbs of place

(D) They are the same as vocative interjections

৫৭৪. Which statement best explains completives?

(A) They are always nouns of multitude

(B) They are the same as vocative interjections

(C) They are only adverbs of place

(D) They are compound verbs sometimes formed from simple and sometimes from modified roots

৫৭৫. Which pair involving double active and causal forms is correctly matched?

(A) double active and causal forms — they are found only in pronoun declension

(B) double active and causal forms — they are specifically discussed as part of active and causal verb formation

(C) double active and causal forms — they are errors removed by the errata

(D) double active and causal forms — they are denied as impossible in Maithili

৫৭৬. Which statement best explains the oblique verbal noun of deb and leb?

(A) It drops every consonant and becomes sabh

(B) It is formed with the locative me

(C) It always becomes a passive form with jaeb

(D) It inserts m, producing forms like demat and lemat

৫৭৭. Which answer would best support a careful reading of permissives?

(A) They are plural markers for animate nouns

(B) They are old genitive forms

(C) They are Kayathi letters

(D) They are compound verbs formed from the third form of the verbal noun

৫৭৮. Which pair involving desideratives is correctly matched?

(A) desideratives — they are the only case endings of nouns

(B) desideratives — they are a type of script comparison

(C) desideratives — they are compound verbs formed in two ways

(D) desideratives — they are identical with numerals

৫১৯. Which topic is best explained by the following grammatical fact: “They are also formed from the same verbal-noun form used in that compound group”?

(A) acquisitives

(B) Prakrit-derived colour words

(C) the errata pages

(D) how Maithili genitive differs from Hindi genitive

৫২০. Which pair involving general formation of the active verb from a neuter verb is correctly matched?

(A) general formation of the active verb from a neuter verb — the active verb is formed only by adding the plural word sabh

(B) general formation of the active verb from a neuter verb — it is formed by deleting all roots

(C) general formation of the active verb from a neuter verb — the active verb is generally formed by adding a suffix-like element to the root

(D) general formation of the active verb from a neuter verb — it is formed from the genitive postposition k

৫২১. Which pair involving roots ending in i in the oblique verbal noun is correctly matched?

(A) roots ending in i in the oblique verbal noun — they are never used in verbal nouns

(B) roots ending in i in the oblique verbal noun — they insert b in forms such as pibai from piab “to drink”

(C) roots ending in i in the oblique verbal noun — they change into genitive k

(D) roots ending in i in the oblique verbal noun — they insert the plural marker lokani

৫২২. Which statement best explains intensives?

(A) They are a case postposition

(B) They are a noun declension class

(C) They are a type of compound verb, with first and second forms treated separately

(D) They are an alphabet table

৫২৩. Which function best describes the Stative compound verb category?

(A) state or condition expressed through a compound verbal pattern

(B) a noun case relation

(C) a plural pronoun base

(D) a Maithili script form

৫২৪. Which topic is best explained by the following grammatical fact: “They are formed from the modified root in the compound-verb chapter”?

(A) the separate issue of Part I

(B) potentials

(C) the case system counted with vocative

(D) the final short vowel relation with High Hindi

৫২৫. Which answer would best support a careful reading of general formation of the active verb from a neuter verb?

(A) The active verb is generally formed by adding a suffix-like element to the root

(B) It is formed by deleting all roots

(C) It is formed from the genitive postposition k

(D) The active verb is formed only by adding the plural word sabh

৫২৬. Which choice best avoids an error about frequentatives?

(A) They are formed with the direct form of the second variety of the verbal noun

(B) They are formed by adding k to nouns

(C) They are always passive jaeb forms

(D) They are formed from the comparative table of alphabets

৫২৭. Which choice best avoids an error about general formation of the active verb from a neuter verb?

(A) The active verb is generally formed by adding a suffix-like element to the root

(B) It is formed by deleting all roots

(C) The active verb is formed only by adding the plural word sabh

(D) It is formed from the genitive postposition k

৫২৮. Which answer would best support a careful reading of active and causal verbs?

(A) They are treated only as alphabet variants

(B) They are a class of noun cases

(C) They replace all pronouns

(D) They are formed from neuter verbs and receive their own chapter

৫২৯. Which function best describes the Frequentative compound verb category?

(A) a noun case relation

(B) repeated or habitual occurrence of an action

(C) a plural pronoun base

(D) a Maithili script form

৫৩০. Which statement best explains continuatives?

(A) They are plural-case endings

(B) They are compound verbs formed from the present participle, like continuing to write or read

(C) They are scripts of Mithila

(D) They are formed only from past participles

৫৩১. Which topic is best explained by the following grammatical fact: “They are compound verbs sometimes formed from simple and sometimes from modified roots”?

(A) completives

(B) the nine commonly used tenses

(C) the Nepal Tarai reference

(D) Prakrit-derived colour words

৫৩২. Which function best describes the Acquisitive compound verb category?

(A) a noun case relation

(B) a Maithili script form

(C) acquiring or getting an action done/allowed in the relevant compound pattern

(D) a plural pronoun base

৫৩৩. Which topic is best explained by the following grammatical fact: “They are compound verbs formed from the third form of the verbal noun”?

(A) Part IV of the grammar

(B) permissives

(C) the passive voice

(D) Grierson’s warning about gender in adjectives

৫৩৪. Which statement best explains staticals?

(A) They are the same as the dative case

(B) They are grouped with present-participle compound verbs

(C) They are obsolete alphabets

(D) They are a kind of comparative adjective

৫৩৫. Which pair involving potentials is correctly matched?

(A) potentials — they are formed from the modified root in the compound-verb chapter

(B) potentials — they are not recognized in Maithili

(C) potentials — they are used only in the Prodigal Son appendix

(D) potentials — they are formed from the locative case marker

৫৩৬. Which answer would best support a careful reading of potentials?

(A) They are not recognized in Maithili

(B) They are used only in the Prodigal Son appendix

(C) They are formed from the locative case marker

(D) They are formed from the modified root in the compound-verb chapter

৫৩৭. Which answer would best support a careful reading of roots ending in i in the oblique verbal noun?

(A) They insert b in forms such as pibai from piab “to drink”

(B) They are never used in verbal nouns

(C) They insert the plural marker lokani

(D) They change into genitive k

৫৩৮. Which answer would best support a careful reading of continuatives?

(A) They are plural-case endings

(B) They are scripts of Mithila

(C) They are formed only from past participles

(D) They are compound verbs formed from the present participle, like continuing to write or read

৫৩৯. Which answer would best support a careful reading of double active and causal forms?

(A) They are found only in pronoun declension

(B) They are errors removed by the errata

(C) They are denied as impossible in Maithili

(D) They are specifically discussed as part of active and causal verb formation

৫৪০. Which choice best avoids an error about roots ending in i in the oblique verbal noun?

(A) They insert the plural marker lokani

(B) They insert b in forms such as pibai from piab “to drink”

(C) They change into genitive k

(D) They are never used in verbal nouns

৫৪১. Which choice best avoids an error about compound verbs in Maithili?

(A) They are listed only as printer errors

(B) They do not range themselves under exactly the same categories as in Hindi

(C) They are treated as identical to Hindi in every detail

(D) They are excluded as non-grammatical

৫৪২. Which interpretation of intensives would be the clearest misreading?

(A) They are an alphabet table

(B) They are a type of compound verb, with first and second forms treated separately

(C) They are a noun declension class

(D) They are a case postposition

৫৪৩. Which statement best explains inceptives?

(A) They are formed only with lokani

(B) They are formed with the oblique form of the third variety of the verbal noun

(C) They are listed under the vocative interjections

(D) They are the same as indefinite pronouns

৫৪৪. Which topic is best explained by the following grammatical fact: “They are formed from neuter verbs and receive their own chapter”?

(A) the gender system of Maithili nouns

(B) the discrepancy between noun and pronoun declension

(C) active and causal verbs

(D) the transitive paradigm chosen by Grierson

৫৪৫. Which topic is best explained by the following grammatical fact: “It inserts m, producing forms like demat and lemat”?

(A) the oblique verbal noun of deb and leb

(B) the pronunciation of lingual na

(C) the position of case postpositions in plural phrases

(D) the errata pages

৫৪৬. Which choice best avoids an error about intensives?

(A) They are an alphabet table

(B) They are a case postposition

(C) They are a noun declension class

(D) They are a type of compound verb, with first and second forms treated separately

৫৪৭. Which choice best avoids an error about continuatives?

(A) They are formed only from past participles

(B) They are compound verbs formed from the present participle, like continuing to write or read

(C) They are plural-case endings

(D) They are scripts of Mithila

৫৪৮. Which topic is best explained by the following grammatical fact: “They are formed with the direct form of the second variety of the verbal noun”?

(A) the literary status of Maithili as described by Grierson

(B) frequentatives

(C) the three classes of noun declension

(D) the difference between case signs and plural words

৫৪৯. Which answer would best support a careful reading of desideratives?

(A) They are the only case endings of nouns

(B) They are identical with numerals

(C) They are compound verbs formed in two ways

(D) They are a type of script comparison

৫৫০. Which answer would best support a careful reading of staticals?

(A) They are grouped with present-participle compound verbs

(B) They are obsolete alphabets

(C) They are a kind of comparative adjective

(D) They are the same as the dative case

৫৫१. Which function best describes the Permissive compound verb category?

(A) allowing or letting an action occur

(B) a Maithili script form

(C) a plural pronoun base

(D) a noun case relation

৫৫२. Which interpretation of verbal noun forms would be the clearest misreading?

(A) Grierson treats three forms of the verbal noun before desideratives and other compounds

(B) Verbal nouns are only plural pronouns

(C) He denies verbal nouns exist

(D) Verbal nouns are confined to the alphabet appendix

৫৫३. Which interpretation of compound verbs in Maithili would be the clearest misreading?

(A) They are listed only as printer errors

(B) They do not range themselves under exactly the same categories as in Hindi

(C) They are excluded as non-grammatical

(D) They are treated as identical to Hindi in every detail

৫৫४. Which statement best explains permissives?

(A) They are compound verbs formed from the third form of the verbal noun

(B) They are old genitive forms

(C) They are Kayathi letters

(D) They are plural markers for animate nouns

৫৫५. Which statement best explains verbal noun forms?

(A) Grierson treats three forms of the verbal noun before desideratives and other compounds

(B) Verbal nouns are only plural pronouns

(C) He denies verbal nouns exist

(D) Verbal nouns are confined to the alphabet appendix

Indeclinables, errata, and appendices

৫৫६. Which statement best explains adverbs taking case signs?

(A) Only pronouns can take all case signs

(B) Adverbs taking case signs belong to the alphabet chapter

(C) No adverb can ever take a case sign

(D) Some adverbs can take case signs and are treated in Part IV

৫৫७. Which interpretation of adverbs of affirmation and negation would be the clearest misreading?

(A) They are classified only as verb roots

(B) They are included as an adverb class

(C) They are the same as genitive postpositions

(D) They are alphabet variants

৫৫८. Which answer would best support a careful reading of prepositions?

(A) They are treated as transitive verb tenses

(B) They are listed among indeclinables after particles of emphasis

(C) They are absent from the grammar

(D) They are part of noun gender

৫৫৯. Which statement best explains the Prodigal Son appendix?

(A) It is unrelated to comparative language evidence

(B) It is a table of railway stations

(C) It is only a list of verb roots

(D) It supports comparison of Hindi, Maithili, and Bengali in connected prose

৫৬০. Which answer would best support a careful reading of compound adverbs?

(A) They are omitted from the contents

(B) They are treated as compound verbs only

(C) They are a noun declension class

(D) They are treated separately from simple adverb classes

৫৬১. Which statement best explains compound adverbs?

(A) They are a noun declension class

(B) They are treated separately from simple adverb classes

(C) They are omitted from the contents

(D) They are treated as compound verbs only

৫৬২. Which choice best avoids an error about compound adverbs?

(A) They are a noun declension class

(B) They are omitted from the contents

(C) They are treated as compound verbs only

(D) They are treated separately from simple adverb classes

৫৬৩. Which answer would best support a careful reading of Appendix II?

(A) It gives only Sanskrit quotations

(B) It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali

(C) It lists the official printers

(D) It gives nothing but numerals

৫৬৪. Which interpretation of adverbs taking case signs would be the clearest misreading?

(A) Adverbs taking case signs belong to the alphabet chapter

(B) Only pronouns can take all case signs

(C) No adverb can ever take a case sign

(D) Some adverbs can take case signs and are treated in Part IV

৫৬৫. Which choice best avoids an error about adverbs of affirmation and negation?

(A) They are alphabet variants

(B) They are included as an adverb class

(C) They are classified only as verb roots

(D) They are the same as genitive postpositions

৫৬৬. Which pair involving the errata pages is correctly matched?

(A) the errata pages — they should be ignored because they contain no language data

(B) the errata pages — they prove the grammar was never printed

(C) the errata pages — they show that printing Maithili forms was difficult and that some corrections are grammatically important

(D) the errata pages — they replace the entire grammar with a vocabulary

৫৬৭. Which pair involving adverbs of place is correctly matched?

(A) adverbs of place — they are deleted in Maithili

(B) adverbs of place — they are treated separately from adverbs of time

(C) adverbs of place — they are a form of Kayathi writing

(D) adverbs of place — they are identical with cardinals

৫৬৮. Which statement best explains adverbs of time?

(A) They are part of the passive voice

(B) They are treated as personal pronouns

(C) They form one of the adverb classes in the indeclinable chapter

(D) They are noun cases only

৫৬৯. Which interpretation of adverbs of manner would be the clearest misreading?

(A) They receive their own subsection among indeclinables

(B) They are treated as feminine nouns

(C) They are only passive participles

(D) They are not part of the grammar

৫৭০. Which pair involving prepositions is correctly matched?

(A) prepositions — they are absent from the grammar

(B) prepositions — they are part of noun gender

(C) prepositions — they are listed among indeclinables after particles of emphasis

(D) prepositions — they are treated as transitive verb tenses

৫৭১. Which choice best avoids an error about prepositions?

(A) They are treated as transitive verb tenses

(B) They are absent from the grammar

(C) They are listed among indeclinables after particles of emphasis

(D) They are part of noun gender

৫৭২. Which choice best avoids an error about adverbs taking case signs?

(A) Some adverbs can take case signs and are treated in Part IV

(B) No adverb can ever take a case sign

(C) Only pronouns can take all case signs

(D) Adverbs taking case signs belong to the alphabet chapter

৫৭৩. Which pair involving adverbs of time is correctly matched?

(A) adverbs of time — they are part of the passive voice

(B) adverbs of time — they form one of the adverb classes in the indeclinable chapter

(C) adverbs of time — they are treated as personal pronouns

(D) adverbs of time — they are noun cases only

৫৭৪. Which pair involving compound adverbs is correctly matched?

(A) compound adverbs — they are a noun declension class

(B) compound adverbs — they are treated as compound verbs only

(C) compound adverbs — they are omitted from the contents

(D) compound adverbs — they are treated separately from simple adverb classes

৫৬৭. Which statement best explains prepositions?

(A) They are absent from the grammar

(B) They are part of noun gender

(C) They are listed among indeclinables after particles of emphasis

(D) They are treated as transitive verb tenses

৫৬৪. Which topic is best explained by the following grammatical fact: “They are listed among indeclinables after particles of emphasis”?

(A) number in Maithili tenses

(B) prepositions

(C) the general behavior of adjectives

(D) the comparative alphabet table

৫৬৬. Which answer would best support a careful reading of Part IV of the grammar?

(A) It is the alphabet appendix

(B) It treats indeclinables: adverbs, prepositions, and conjunctions

(C) It treats only noun gender

(D) It treats only transitive verb paradigms

৫৬৫. Which pair involving Appendix I is correctly matched?

(A) Appendix I — it contains only transitive verb forms

(B) Appendix I — it is a list of errata prices

(C) Appendix I — it contains a comparative table of alphabets and an example using the three alphabets

(D) Appendix I — it contains the full vocabulary only

৫৬৭. Consider the following statements about indeclinables and appendices: 1. Part IV is the transitive verb chapter 2. Appendix II gives the Prodigal Son in Hindi, Maithili, and Bengali 3. Appendix II gives only irregular verbs 4. Appendix I compares alphabets Which of the statements is/are correct?

(A) Only 1, 2 and 3

(B) Only 2 and 4

(C) Only 1 and 2

(D) Only 2, 3 and 4

৫৫০. Which answer would best support a careful reading of Addenda et Corrigenda?

(A) It supplies corrections and notes to the main grammar

(B) It is a separate vocabulary volume

(C) It is the Prodigal Son translation

(D) It is the main transitive paradigm only

৫৫৭. Which choice best avoids an error about conjunctions?

(A) They are treated as noun declensions

(B) They are the same as causative roots

(C) They are part of the script comparison only

(D) They are treated as useful indeclinable forms in the final chapter

৫৫২. Which statement best explains particles of emphasis?

(A) They are an appendix title

(B) They are a variety of passive participle

(C) They are the same as noun plurals

(D) They are treated in the indeclinable chapter after adverbs taking case signs

৫৫৩. Which answer would best support a careful reading of adverbs of time?

(A) They are noun cases only

(B) They are part of the passive voice

(C) They are treated as personal pronouns

(D) They form one of the adverb classes in the indeclinable chapter

৫৫৪. Which interpretation of the Prodigal Son appendix would be the clearest misreading?

(A) It is only a list of verb roots

(B) It is unrelated to comparative language evidence

(C) It supports comparison of Hindi, Maithili, and Bengali in connected prose

(D) It is a table of railway stations

৫৫৫. Which statement best explains Addenda et Corrigenda?

(A) It supplies corrections and notes to the main grammar

(B) It is a separate vocabulary volume

(C) It is the main transitive paradigm only

(D) It is the Prodigal Son translation

৫৫৬. Which statement best explains adverbs of manner?

(A) They are not part of the grammar

(B) They receive their own subsection among indeclinables

(C) They are only passive participles

(D) They are treated as feminine nouns

৫৫৭. Which statement best explains Appendix I?

(A) It contains the full vocabulary only

(B) It contains only transitive verb forms

(C) It is a list of errata prices

(D) It contains a comparative table of alphabets and an example using the three alphabets

৫৫৫. Which pair involving adverbs of manner is correctly matched?

(A) adverbs of manner — they are not part of the grammar

(B) adverbs of manner — they are only passive participles

(C) adverbs of manner — they are treated as feminine nouns

(D) adverbs of manner — they receive their own subsection among indeclinables

৫৫৯. Which pair involving the Prodigal Son appendix is correctly matched?

(A) the Prodigal Son appendix — it is only a list of verb roots

(B) the Prodigal Son appendix — it is a table of railway stations

(C) the Prodigal Son appendix — it is unrelated to comparative language evidence

(D) the Prodigal Son appendix — it supports comparison of Hindi, Maithili, and Bengali in connected prose

৫৬০. Which pair involving Part IV of the grammar is correctly matched?

(A) Part IV of the grammar — it treats only transitive verb paradigms

(B) Part IV of the grammar — it is the alphabet appendix

(C) Part IV of the grammar — it treats indeclinables: adverbs, prepositions, and conjunctions

(D) Part IV of the grammar — it treats only noun gender

৫৭১. Which answer would best support a careful reading of particles of emphasis?

(A) They are an appendix title

(B) They are a variety of passive participle

(C) They are the same as noun plurals

(D) They are treated in the indeclinable chapter after adverbs taking case signs

৫৭২. Which choice best avoids an error about Appendix II?

(A) It gives only Sanskrit quotations

(B) It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali

(C) It lists the official printers

(D) It gives nothing but numerals

৫৭৩. Which topic is best explained by the following grammatical fact: “They are treated in the indeclinable chapter after adverbs taking case signs”?

(A) gerundials and past passive participles

(B) Prakrit-derived colour words

(C) the literary status of Maithili as described by Grierson

(D) particles of emphasis

৫৭৪. Which choice best avoids an error about adverbs of manner?

(A) They are only passive participles

(B) They are treated as feminine nouns

(C) They receive their own subsection among indeclinables

(D) They are not part of the grammar

৫৭৫. Which choice best avoids an error about the errata pages?

(A) They should be ignored because they contain no language data

(B) They replace the entire grammar with a vocabulary

(C) They prove the grammar was never printed

(D) They show that printing Maithili forms was difficult and that some corrections are grammatically important

৫৭৬. Which choice best avoids an error about the Prodigal Son appendix?

(A) It is a table of railway stations

(B) It is only a list of verb roots

(C) It is unrelated to comparative language evidence

(D) It supports comparison of Hindi, Maithili, and Bengali in connected prose

৫৭৭. Which choice best avoids an error about Appendix I?

(A) It contains only transitive verb forms

(B) It contains the full vocabulary only

(C) It is a list of errata prices

(D) It contains a comparative table of alphabets and an example using the three alphabets

৫৭৮. Which statement best explains adverbs of place?

(A) They are a form of Kayathi writing

(B) They are deleted in Maithili

(C) They are identical with cardinals

(D) They are treated separately from adverbs of time

৮৯৯. Which interpretation of Appendix I would be the clearest misreading?

(A) It contains a comparative table of alphabets and an example using the three alphabets

(B) It contains only transitive verb forms

(C) It is a list of errata prices

(D) It contains the full vocabulary only

৯০০. Which pair involving adverbs of affirmation and negation is correctly matched?

(A) adverbs of affirmation and negation — they are included as an adverb class

(B) adverbs of affirmation and negation — they are classified only as verb roots

(C) adverbs of affirmation and negation — they are alphabet variants

(D) adverbs of affirmation and negation — they are the same as genitive postpositions

৯০১. Which statement best explains adverbs of affirmation and negation?

(A) They are alphabet variants

(B) They are classified only as verb roots

(C) They are the same as genitive postpositions

(D) They are included as an adverb class

৯০২. Which interpretation of Part IV of the grammar would be the clearest misreading?

(A) It treats only noun gender

(B) It is the alphabet appendix

(C) It treats indeclinables: adverbs, prepositions, and conjunctions

(D) It treats only transitive verb paradigms

৯০৩. Which choice best avoids an error about adverbs of place?

(A) They are a form of Kayathi writing

(B) They are deleted in Maithili

(C) They are identical with cardinals

(D) They are treated separately from adverbs of time

৯০৪. Which pair involving particles of emphasis is correctly matched?

(A) particles of emphasis — they are the same as noun plurals

(B) particles of emphasis — they are a variety of passive participle

(C) particles of emphasis — they are treated in the indeclinable chapter after adverbs taking case signs

(D) particles of emphasis — they are an appendix title

৯০৫. Which statement best explains conjunctions?

(A) They are part of the script comparison only

(B) They are the same as causative roots

(C) They are treated as noun declensions

(D) They are treated as useful indeclinable forms in the final chapter

৯০৬. Which answer would best support a careful reading of the Prodigal Son appendix?

(A) It is only a list of verb roots

(B) It supports comparison of Hindi, Maithili, and Bengali in connected prose

(C) It is unrelated to comparative language evidence

(D) It is a table of railway stations

९०७. Which answer would best support a careful reading of adverbs of affirmation and negation?

(A) They are the same as genitive postpositions

(B) They are included as an adverb class

(C) They are classified only as verb roots

(D) They are alphabet variants

९०८. Which topic is best explained by the following grammatical fact: “They are included as an adverb class”?

(A) verbs with roots ending in vowels

(B) adverbs of affirmation and negation

(C) fractional numbers

(D) feminine inferior vocative address

९०९. Which interpretation of prepositions would be the clearest misreading?

(A) They are treated as transitive verb tenses

(B) They are part of noun gender

(C) They are absent from the grammar

(D) They are listed among indeclinables after particles of emphasis

९१०. Which topic is best explained by the following grammatical fact: “They show that printing Maithili forms was difficult and that some corrections are grammatically important”?

(A) adjectival pronouns

(B) the intransitive paradigm chosen by Grierson

(C) the older locative in e

(D) the errata pages

९११. Which statement best explains Part IV of the grammar?

(A) It is the alphabet appendix

(B) It treats indeclinables: adverbs, prepositions, and conjunctions

(C) It treats only noun gender

(D) It treats only transitive verb paradigms

९१२. Which answer would best support a careful reading of Appendix I?

(A) It is a list of errata prices

(B) It contains only transitive verb forms

(C) It contains a comparative table of alphabets and an example using the three alphabets

(D) It contains the full vocabulary only

९१३. Which interpretation of compound adverbs would be the clearest misreading?

(A) They are treated separately from simple adverb classes

(B) They are a noun declension class

(C) They are omitted from the contents

(D) They are treated as compound verbs only

९१४. Which pair involving adverbs taking case signs is correctly matched?

(A) adverbs taking case signs — some adverbs can take case signs and are treated in Part IV

(B) adverbs taking case signs — adverbs taking case signs belong to the alphabet chapter

(C) adverbs taking case signs — no adverb can ever take a case sign

(D) adverbs taking case signs — only pronouns can take all case signs

९१५. Which topic is best explained by the following grammatical fact: “They are treated as useful indeclinable forms in the final chapter”?

(A) double active and causal forms

(B) the ordinary use of Devanagari in Mithila as described by Grierson

(C) potentials

(D) conjunctions

९१६. Which choice best avoids an error about particles of emphasis?

(A) They are the same as noun plurals

(B) They are treated in the indeclinable chapter after adverbs taking case signs

(C) They are an appendix title

(D) They are a variety of passive participle

९१७. Which answer would best support a careful reading of adverbs taking case signs?

(A) Only pronouns can take all case signs

(B) No adverb can ever take a case sign

(C) Adverbs taking case signs belong to the alphabet chapter

(D) Some adverbs can take case signs and are treated in Part IV

९१८. Which interpretation of Addenda et Corrigenda would be the clearest misreading?

(A) It is the main transitive paradigm only

(B) It is the Prodigal Son translation

(C) It supplies corrections and notes to the main grammar

(D) It is a separate vocabulary volume

९१९. Which topic is best explained by the following grammatical fact: “It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali”?

(A) the ablative case

(B) Appendix II

(C) sutab as an intransitive example

(D) the example noun neni

९२०. Which interpretation of Appendix II would be the clearest misreading?

(A) It lists the official printers

(B) It gives only Sanskrit quotations

(C) It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali

(D) It gives nothing but numerals

९२१. Which statement best explains the errata pages?

(A) They should be ignored because they contain no language data

(B) They show that printing Maithili forms was difficult and that some corrections are grammatically important

(C) They replace the entire grammar with a vocabulary

(D) They prove the grammar was never printed

९२२. Which interpretation of conjunctions would be the clearest misreading?

(A) They are part of the script comparison only

(B) They are the same as causative roots

(C) They are treated as useful indeclinable forms in the final chapter

(D) They are treated as noun declensions

९२३. Which topic is best explained by the following grammatical fact: “They form one of the adverb classes in the indeclinable chapter”?

(A) adverbs of time

(B) the passive voice

(C) the western and eastern dialectal extremes named in the introduction

(D) Grierson’s choice of Madhubani speech as standard

९२४. Which choice best avoids an error about adverbs of time?

(A) They are part of the passive voice

(B) They are treated as personal pronouns

(C) They form one of the adverb classes in the indeclinable chapter

(D) They are noun cases only

९२५. Which pair involving Addenda et Corrigenda is correctly matched?

(A) Addenda et Corrigenda — it is the main transitive paradigm only

(B) Addenda et Corrigenda — it is a separate vocabulary volume

(C) Addenda et Corrigenda — it is the Prodigal Son translation

(D) Addenda et Corrigenda — it supplies corrections and notes to the main grammar

९२६. Which topic is best explained by the following grammatical fact: “It supplies corrections and notes to the main grammar”?

(A) the neuter or intransitive verb in theory

(B) Addenda et Corrigenda

(C) Part IV of the grammar

(D) Grierson’s central claim about Maithili

९२७. Which interpretation of adverbs of time would be the clearest misreading?

(A) They are noun cases only

(B) They form one of the adverb classes in the indeclinable chapter

(C) They are treated as personal pronouns

(D) They are part of the passive voice

९२८. Which answer would best support a careful reading of adverbs of manner?

(A) They are not part of the grammar

(B) They are only passive participles

(C) They receive their own subsection among indeclinables

(D) They are treated as feminine nouns

९२९. Which topic is best explained by the following grammatical fact: “They are treated separately from simple adverb classes”?

(A) the Kayathi character

(B) staticals

(C) the Prodigal Son appendix

(D) compound adverbs

९३०. Which choice best avoids an error about Addenda et Corrigenda?

(A) It supplies corrections and notes to the main grammar

(B) It is the Prodigal Son translation

(C) It is a separate vocabulary volume

(D) It is the main transitive paradigm only

९३१. Which answer would best support a careful reading of conjunctions?

(A) They are the same as causative roots

(B) They are treated as noun declensions

(C) They are treated as useful indeclinable forms in the final chapter

(D) They are part of the script comparison only

९३२. Which interpretation of particles of emphasis would be the clearest misreading?

(A) They are an appendix title

(B) They are treated in the indeclinable chapter after adverbs taking case signs

(C) They are a variety of passive participle

(D) They are the same as noun plurals

९३३. Consider the following statements about indeclinables and appendices: 1. Appendix II gives the Prodigal Son in Hindi, Maithili, and Bengali 2. Appendix I compares alphabets 3. Part IV is the transitive verb chapter 4. Appendix II gives only irregular verbs Which of the statements is/are correct?

(A) Only 1 and 2

(B) Only 3 and 4

(C) Only 2, 3 and 4

(D) Only 2 and 4

९३४. Which answer would best support a careful reading of the errata pages?

(A) They replace the entire grammar with a vocabulary

(B) They should be ignored because they contain no language data

(C) They show that printing Maithili forms was difficult and that some corrections are grammatically important

(D) They prove the grammar was never printed

९३५. Which answer would best support a careful reading of adverbs of place?

(A) They are treated separately from adverbs of time

(B) They are a form of Kayathi writing

(C) They are identical with cardinals

(D) They are deleted in Maithili

९३६. Which pair involving Appendix II is correctly matched?

(A) Appendix II — it lists the official printers

(B) Appendix II — it gives only Sanskrit quotations

(C) Appendix II — it gives nothing but numerals

(D) Appendix II — it gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali

९३७. Which interpretation of the errata pages would be the clearest misreading?

(A) They should be ignored because they contain no language data

(B) They prove the grammar was never printed

(C) They show that printing Maithili forms was difficult and that some corrections are grammatically important

(D) They replace the entire grammar with a vocabulary

९३८. Which pair involving conjunctions is correctly matched?

(A) conjunctions — they are treated as useful indeclinable forms in the final chapter

(B) conjunctions — they are the same as causative roots

(C) conjunctions — they are treated as noun declensions

(D) conjunctions — they are part of the script comparison only

९३९. Which topic is best explained by the following grammatical fact: “It contains a comparative table of alphabets and an example using the three alphabets”?

(A) the ordinary use of Devanagari in Mithila as described by Grierson

(B) cardinal numerals

(C) Appendix I

(D) the compound h with y

९४०. Which choice best avoids an error about Part IV of the grammar?

(A) It treats only noun gender

(B) It treats only transitive verb paradigms

(C) It treats indeclinables: adverbs, prepositions, and conjunctions

(D) It is the alphabet appendix

९४१. Which statement best explains Appendix II?

(A) It gives only Sanskrit quotations

(B) It lists the official printers

(C) It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali

(D) It gives nothing but numerals

९४२. Which topic is best explained by the following grammatical fact: “It supports comparison of Hindi, Maithili, and Bengali in connected prose”?

(A) the oblique verbal noun of deb and leb

(B) the Prodigal Son appendix

(C) the correlative pronouns

(D) dekhal jaib

९४३. Which topic is best explained by the following grammatical fact: “They receive their own subsection among indeclinables”?

(A) anusvāra in the grammar

(B) the interrogative pronouns

(C) adverbs of manner

(D) Appendix I

९४४. Which topic is best explained by the following grammatical fact: “Some adverbs can take case signs and are treated in Part IV”?

(A) leb

(B) the discrepancy between noun and pronoun declension

(C) adverbs taking case signs

(D) the final short vowel relation with High Hindi

९४५. Which interpretation of adverbs of place would be the clearest misreading?

(A) They are treated separately from adverbs of time

(B) They are identical with cardinals

(C) They are deleted in Maithili

(D) They are a form of Kayathi writing

९४६. Which topic is best explained by the following grammatical fact: “They are treated separately from adverbs of time”?

(A) the geographical frame of Maithili speech in the book

(B) adverbs of place

(C) principal parts in verb paradigms

(D) the difference between Maithili and Hindi/Bengali in the introduction

९४७. Which topic is best explained by the following grammatical fact: “It treats indeclinables: adverbs, prepositions, and conjunctions”?

(A) gerundials and past passive participles

(B) comparison of adjectives

(C) the three kinds of verbs

(D) Part IV of the grammar

Synthesis and applied grammar

९४८. Which pair involving how to read a Grierson paradigm responsibly is correctly matched?

(A) how to read a Grierson paradigm responsibly — one should replace every Maithili form with High Hindi

(B) how to read a Grierson paradigm responsibly — one must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form

(C) how to read a Grierson paradigm responsibly — one should treat every optional form as a printing error

(D) how to read a Grierson paradigm responsibly — one should ignore tense and gender and read only English glosses

९४९. Which answer would best support a careful reading of why Appendix II matters for language comparison?

(A) A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete

(B) It contains only numerals

(C) It is a list of errata corrections

(D) It proves all three languages are identical

९५०. Which answer would best support a careful reading of why Grierson’s grammar is valuable for language identity?

(A) It proves language identity only from a printer’s address

(B) It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili’s distinctness

(C) It refuses to discuss grammar or vocabulary

(D) It treats Maithili as identical to Urdu

९५१. Which choice best avoids an error about the difference between case signs and plural words?

(A) sabh is the genitive case marker

(B) Case signs and plural words are all interchangeable

(C) ke is the plural marker for animate nouns

(D) Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality

९५२. In a cross-section reading of the grammar, what should be associated with ai/au past-tense rule?

(A) means/agent versus separation

(B) present through imperative including conditionals

(C) transitive/causal au versus intransitive ai tendency

(D) adverbs, prepositions, conjunctions

৭৫৩. Which statement best explains how to read a Grierson paradigm responsibly?

(A) One should ignore tense and gender and read only English glosses

(B) One should treat every optional form as a printing error

(C) One should replace every Maithili form with High Hindi

(D) One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form

৭৫৪. Which pair involving why the verb section is central to the grammar is correctly matched?

(A) why the verb section is central to the grammar — it is central only because verbs are missing

(B) why the verb section is central to the grammar — it demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms

(C) why the verb section is central to the grammar — it avoids all paradigms

(D) why the verb section is central to the grammar — it merely repeats noun declensions

৭৫৫. Which interpretation of why Grierson's grammar is valuable for language identity would be the clearest misreading?

(A) It refuses to discuss grammar or vocabulary

(B) It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili's distinctness

(C) It treats Maithili as identical to Urdu

(D) It proves language identity only from a printer's address

৭৫৬. Which pair involving why first and second person pronouns are important in the accusative discussion is correctly matched?

(A) why first and second person pronouns are important in the accusative discussion — they are important because they never take any cases

(B) why first and second person pronouns are important in the accusative discussion — they are important because they are alphabet names

(C) why first and second person pronouns are important in the accusative discussion — the accusative postposition cannot be simply omitted there because special forms are provided

(D) why first and second person pronouns are important in the accusative discussion — they are important because they are passive auxiliaries

৭৫৭. In a cross-section reading of the grammar, what should be associated with compound verbs?

(A) intensive, potential, completive, desiderative and others

(B) similar form but different droppability

(C) nasal vowel versus homorganic nasal spelling

(D) multiple forms used by same speaker

৭৫৮. Which association would be safest for paeb vowel-root rules when comparing sections of the grammar?

(A) means/agent versus separation

(B) intensive, potential, completive, desiderative and others

(C) v/b insertion after a final vowel

(D) similar form but different droppability

৭৫৯. Which topic is best explained by the following grammatical fact: "It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms"?

(A) number in Maithili tenses

(B) cardinal numerals

(C) khaeb as an exception

(D) why the verb section is central to the grammar

९६०. Which statement best explains why first and second person pronouns are important in the accusative discussion?

(A) They are important because they are passive auxiliaries

(B) They are important because they never take any cases

(C) They are important because they are alphabet names

(D) The accusative postposition cannot be simply omitted there because special forms are provided

९६१. In a cross-section reading of the grammar, what should be associated with transitive personal forms?

(A) many person/gender/honorific combinations

(B) means/agent versus separation

(C) transitive/causal au versus intransitive ai tendency

(D) nasal vowel versus homorganic nasal spelling

९६२. In a cross-section reading of the grammar, what should be associated with Kayathi script?

(A) fast and legible non-Brahman script

(B) transitive/causal au versus intransitive ai tendency

(C) central dialect chosen as a practical grammatical standard

(D) not declined but sometimes gender-marked

९६३. Which statement best explains why Appendix II matters for language comparison?

(A) It contains only numerals

(B) It proves all three languages are identical

(C) A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete

(D) It is a list of errata corrections

९६४. In a cross-section reading of the grammar, what should be associated with nine tenses?

(A) adverbs, prepositions, conjunctions

(B) present through imperative including conditionals

(C) separate declensional behavior and honorificity

(D) fast and legible non-Brahman script

९६५. Which pair involving the difference between case signs and plural words is correctly matched?

(A) the difference between case signs and plural words — ke is the plural marker for animate nouns

(B) the difference between case signs and plural words — sabh is the genitive case marker

(C) the difference between case signs and plural words — case signs and plural words are all interchangeable

(D) the difference between case signs and plural words — case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality

९६६. In a cross-section reading of the grammar, what should be associated with noun classes?

(A) distinct vocabulary and grammar, not dialect status

(B) present through imperative including conditionals

(C) past participle plus jaeb

(D) long ā, silent inherent a, and all other noun endings

९६७. Which statement best explains why Grierson's grammar is valuable for language identity?

(A) It proves language identity only from a printer's address

(B) It refuses to discuss grammar or vocabulary

(C) It treats Maithili as identical to Urdu

(D) It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili's distinctness

९६८. In a cross-section reading of the grammar, what should be associated with pronouns?

(A) long ā, silent inherent a, and all other noun endings

(B) transitive/causal au versus intransitive ai tendency

(C) past participle plus jaeb

(D) separate declensional behavior and honorificity

९६९. Which choice best avoids an error about how Maithili genitive differs from Hindi genitive?

(A) Maithili genitive markers do not vary by gender like Hindi kā/ke/kī

(B) Maithili genitive uses only Bengali endings

(C) Maithili genitive is a verb tense

(D) Maithili genitive has no postpositions at all

९७०. Which pair involving how the errata should influence the quiz is correctly matched?

(A) how the errata should influence the quiz — errata should be used to create wrong answers deliberately

(B) how the errata should influence the quiz — errata prove the grammar has no reliable content

(C) how the errata should influence the quiz — errata are only decoration and never affect forms

(D) how the errata should influence the quiz — corrected forms should be respected because printing non-English and Maithili material was difficult

९७१. Which topic is best explained by the following grammatical fact: "It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili's distinctness"?

(A) the separate issue of Part I

(B) continuatives

(C) why Grierson's grammar is valuable for language identity

(D) the neuter or intransitive verb in theory

९७२. In a cross-section reading of the grammar, what should be associated with quiescent final vowels?

(A) not declined but sometimes gender-marked

(B) long ā, silent inherent a, and all other noun endings

(C) apostrophe in transliteration and weak pronunciation

(D) means/agent versus separation

९७३. In a cross-section reading of the grammar, what should be associated with Madhubani standard?

(A) central dialect chosen as a practical grammatical standard

(B) possession or connection without Hindi-style gender

(C) multiple forms used by same speaker

(D) fast and legible non-Brahman script

९७४. Which interpretation of why the verb section is central to the grammar would be the clearest misreading?

(A) It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms

(B) It merely repeats noun declensions

(C) It avoids all paradigms

(D) It is central only because verbs are missing

९७५. Which pair involving how Maithili genitive differs from Hindi genitive is correctly matched?

(A) how Maithili genitive differs from Hindi genitive — maithili genitive uses only Bengali endings

(B) how Maithili genitive differs from Hindi genitive — maithili genitive is a verb tense

(C) how Maithili genitive differs from Hindi genitive — maithili genitive has no postpositions at all

(D) how Maithili genitive differs from Hindi genitive — maithili genitive markers do not vary by gender like Hindi kā/ke/kī

৭৬৬. Which choice best avoids an error about why the verb section is central to the grammar?

(A) It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms

(B) It is central only because verbs are missing

(C) It avoids all paradigms

(D) It merely repeats noun declensions

৭৬৭. Which association would be safest for accusative/dative ke when comparing sections of the grammar?

(A) present through imperative including conditionals

(B) similar form but different droppability

(C) multiple forms used by same speaker

(D) fast and legible non-Brahman script

৭৬৮. In a cross-section reading of the grammar, what should be associated with adjectives?

(A) fast and legible non-Brahman script

(B) not declined but sometimes gender-marked

(C) intensive, potential, completive, desiderative and others

(D) many person/gender/honorific combinations

৭৬৯. Which statement best explains how Maithili genitive differs from Hindi genitive?

(A) Maithili genitive markers do not vary by gender like Hindi kā/ke/kī

(B) Maithili genitive has no postpositions at all

(C) Maithili genitive is a verb tense

(D) Maithili genitive uses only Bengali endings

৭৮০. Which association would be safest for noun classes when comparing sections of the grammar?

(A) means/agent versus separation

(B) possession or connection without Hindi-style gender

(C) long ā, silent inherent a, and all other noun endings

(D) many person/gender/honorific combinations

৭৮১. Which answer would best support a careful reading of why first and second person pronouns are important in the accusative discussion?

(A) The accusative postposition cannot be simply omitted there because special forms are provided

(B) They are important because they are passive auxiliaries

(C) They are important because they never take any cases

(D) They are important because they are alphabet names

৭৮২. Which choice best avoids an error about why the passive construction is structurally transparent?

(A) A past participle plus jaeb creates "to be done/seen" meaning while retaining gender agreement of the participle

(B) It is formed by pluralizing the subject

(C) It is transparent because it has no auxiliary

(D) It is built from interrogative pronouns only

৭৮৩. Which pair involving why the passive construction is structurally transparent is correctly matched?

(A) why the passive construction is structurally transparent — it is formed by pluralizing the subject

(B) why the passive construction is structurally transparent — a past participle plus jaeb creates "to be done/seen" meaning while retaining gender agreement of the participle

(C) why the passive construction is structurally transparent — it is built from interrogative pronouns only

(D) why the passive construction is structurally transparent — it is transparent because it has no auxiliary

৭৫৪. Which interpretation of why the passive construction is structurally transparent would be the clearest misreading?

(A) A past participle plus jaeb creates “to be done/seen” meaning while retaining gender agreement of the participle

(B) It is built from interrogative pronouns only

(C) It is transparent because it has no auxiliary

(D) It is formed by pluralizing the subject

৭৫৫. Which association would be safest for adjectives when comparing sections of the grammar?

(A) long ā, silent inherent a, and all other noun endings

(B) transitive/causal au versus intransitive ai tendency

(C) not declined but sometimes gender-marked

(D) many person/gender/honorific combinations

৭৫৬. Which choice best avoids an error about how the errata should influence the quiz?

(A) Errata should be used to create wrong answers deliberately

(B) Errata prove the grammar has no reliable content

(C) Corrected forms should be respected because printing non-English and Maithili material was difficult

(D) Errata are only decoration and never affect forms

৭৫৭. In a cross-section reading of the grammar, what should be associated with paeb vowel-root rules?

(A) v/b insertion after a final vowel

(B) multiple forms used by same speaker

(C) central dialect chosen as a practical grammatical standard

(D) apostrophe in transliteration and weak pronunciation

৭৫৮. Which association would be safest for nine tenses when comparing sections of the grammar?

(A) nasal vowel versus homorganic nasal spelling

(B) v/b insertion after a final vowel

(C) adverbs, prepositions, conjunctions

(D) present through imperative including conditionals

৭৫৯. Which association would be safest for instrumental/ablative sa when comparing sections of the grammar?

(A) central dialect chosen as a practical grammatical standard

(B) distinct vocabulary and grammar, not dialect status

(C) means/agent versus separation

(D) many person/gender/honorific combinations

৭৬০. Which topic is best explained by the following grammatical fact: “A past participle plus jaeb creates “to be done/seen” meaning while retaining gender agreement of the participle”?

(A) why the passive construction is structurally transparent

(B) the example noun katha

(C) the older locative in e

(D) roots ending in i in the oblique verbal noun

৭৬১. Which interpretation of why first and second person pronouns are important in the accusative discussion would be the clearest misreading?

(A) They are important because they are alphabet names

(B) They are important because they are passive auxiliaries

(C) The accusative postposition cannot be simply omitted there because special forms are provided

(D) They are important because they never take any cases

৭৭২. Which answer would best support a careful reading of how to read a Grierson paradigm responsibly?

(A) One should treat every optional form as a printing error

(B) One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form

(C) One should ignore tense and gender and read only English glosses

(D) One should replace every Maithili form with High Hindi

৭৭৩. Which answer would best support a careful reading of how Maithili genitive differs from Hindi genitive?

(A) Maithili genitive uses only Bengali endings

(B) Maithili genitive is a verb tense

(C) Maithili genitive markers do not vary by gender like Hindi kā/ke/kī

(D) Maithili genitive has no postpositions at all

৭৭৪. Which interpretation of how the errata should influence the quiz would be the clearest misreading?

(A) Corrected forms should be respected because printing non-English and Maithili material was difficult

(B) Errata should be used to create wrong answers deliberately

(C) Errata are only decoration and never affect forms

(D) Errata prove the grammar has no reliable content

৭৭৫. Which interpretation of how to read a Grierson paradigm responsibly would be the clearest misreading?

(A) One should treat every optional form as a printing error

(B) One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form

(C) One should ignore tense and gender and read only English glosses

(D) One should replace every Maithili form with High Hindi

৭৭৬. Which choice best avoids an error about why Appendix I matters for script history?

(A) It only gives publishing addresses

(B) It lists the nine verb tenses only

(C) It has no relation to the alphabet chapter

(D) It lets readers compare the three writing systems rather than treating script names as abstract labels

৭৭৭. In a cross-section reading of the grammar, what should be associated with anunāsika vs anusvāra?

(A) transitive/causal au versus intransitive ai tendency

(B) plural words, with lokani for animates

(C) means/agent versus separation

(D) nasal vowel versus homorganic nasal spelling

৭৭৮. In a cross-section reading of the grammar, what should be associated with Maithili language identity?

(A) long ā, silent inherent a, and all other noun endings

(B) intensive, potential, completive, desiderative and others

(C) apostrophe in transliteration and weak pronunciation

(D) distinct vocabulary and grammar, not dialect status

৭৭৯. Which interpretation of why Appendix II matters for language comparison would be the clearest misreading?

(A) It contains only numerals

(B) It is a list of errata corrections

(C) It proves all three languages are identical

(D) A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete

१०००. Which statement best explains how the errata should influence the quiz?

(A) Errata should be used to create wrong answers deliberately

(B) Errata are only decoration and never affect forms

(C) Errata prove the grammar has no reliable content

(D) Corrected forms should be respected because printing non-English and Maithili material was difficult

१००१. Which pair involving why Appendix I matters for script history is correctly matched?

(A) why Appendix I matters for script history — it only gives publishing addresses

(B) why Appendix I matters for script history — it has no relation to the alphabet chapter

(C) why Appendix I matters for script history — it lets readers compare the three writing systems rather than treating script names as abstract labels

(D) why Appendix I matters for script history — it lists the nine verb tenses only

१००२. Which association would be safest for verb optional forms when comparing sections of the grammar?

(A) nasal vowel versus homorganic nasal spelling

(B) multiple forms used by same speaker

(C) means/agent versus separation

(D) separate declensional behavior and honorificity

१००३. In a cross-section reading of the grammar, what should be associated with genitive k/ker/r?

(A) transitive/causal au versus intransitive ai tendency

(B) possession or connection without Hindi-style gender

(C) multiple forms used by same speaker

(D) present through imperative including conditionals

१००४. Which choice best avoids an error about why first and second person pronouns are important in the accusative discussion?

(A) They are important because they are alphabet names

(B) The accusative postposition cannot be simply omitted there because special forms are provided

(C) They are important because they never take any cases

(D) They are important because they are passive auxiliaries

१००५. Which answer would best support a careful reading of how the errata should influence the quiz?

(A) Corrected forms should be respected because printing non-English and Maithili material was difficult

(B) Errata prove the grammar has no reliable content

(C) Errata should be used to create wrong answers deliberately

(D) Errata are only decoration and never affect forms

१००६. In a cross-section reading of the grammar, what should be associated with indeclinables?

(A) multiple forms used by same speaker

(B) nasal vowel versus homorganic nasal spelling

(C) long ā, silent inherent a, and all other noun endings

(D) adverbs, prepositions, conjunctions

१००७. Which answer would best support a careful reading of why the verb section is central to the grammar?

(A) It merely repeats noun declensions

(B) It avoids all paradigms

(C) It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms

(D) It is central only because verbs are missing

१००८. Which statement best explains why the verb section is central to the grammar?

(A) It merely repeats noun declensions

(B) It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms

(C) It avoids all paradigms

(D) It is central only because verbs are missing

१००९. In a cross-section reading of the grammar, what should be associated with passive formation?

(A) past participle plus jaeb

(B) many person/gender/honorific combinations

(C) fast and legible non-Brahman script

(D) nasal vowel versus homorganic nasal spelling

१०१०. Which association would be safest for Maithili language identity when comparing sections of the grammar?

(A) apostrophe in transliteration and weak pronunciation

(B) many person/gender/honorific combinations

(C) distinct vocabulary and grammar, not dialect status

(D) plural words, with lokani for animates

१०११. Which association would be safest for indeclinables when comparing sections of the grammar?

(A) v/b insertion after a final vowel

(B) apostrophe in transliteration and weak pronunciation

(C) nasal vowel versus homorganic nasal spelling

(D) adverbs, prepositions, conjunctions

१०१२. In a cross-section reading of the grammar, what should be associated with instrumental/ablative sa?

(A) intensive, potential, completive, desiderative and others

(B) multiple forms used by same speaker

(C) possession or connection without Hindi-style gender

(D) means/agent versus separation

१०१३. Which statement best explains why Appendix I matters for script history?

(A) It lists the nine verb tenses only

(B) It only gives publishing addresses

(C) It lets readers compare the three writing systems rather than treating script names as abstract labels

(D) It has no relation to the alphabet chapter

१०१४. Which answer would best support a careful reading of why Appendix I matters for script history?

(A) It only gives publishing addresses

(B) It lists the nine verb tenses only

(C) It lets readers compare the three writing systems rather than treating script names as abstract labels

(D) It has no relation to the alphabet chapter

१०१५. Which topic is best explained by the following grammatical fact: "The accusative postposition cannot be simply omitted there because special forms are provided"?

(A) adverbs taking case signs

(B) Grierson's central claim about Maithili

(C) the passive participle

(D) why first and second person pronouns are important in the accusative discussion

१०१६. Which association would be safest for genitive k/ker/r when comparing sections of the grammar?

(A) similar form but different droppability

(B) separate declensional behavior and honorificity

(C) possession or connection without Hindi-style gender

(D) multiple forms used by same speaker

१०१७. Which association would be safest for quiescent final vowels when comparing sections of the grammar?

(A) transitive/causal au versus intransitive ai tendency

(B) past participle plus jaeb

(C) apostrophe in transliteration and weak pronunciation

(D) central dialect chosen as a practical grammatical standard

१०१८. Which topic is best explained by the following grammatical fact: "One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form"?

(A) the transitive paradigm chosen by Grierson

(B) active and causal verbs

(C) how to read a Grierson paradigm responsibly

(D) how the errata should influence the quiz

१०१९. Which topic is best explained by the following grammatical fact: "A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete"?

(A) the three classes of noun declension

(B) the apostrophe in transliteration

(C) why Appendix II matters for language comparison

(D) why Grierson's grammar is valuable for language identity

१०२०. In a cross-section reading of the grammar, what should be associated with verb optional forms?

(A) fast and legible non-Brahman script

(B) multiple forms used by same speaker

(C) transitive/causal au versus intransitive ai tendency

(D) apostrophe in transliteration and weak pronunciation

१०२१. Which interpretation of how Maithili genitive differs from Hindi genitive would be the clearest misreading?

(A) Maithili genitive markers do not vary by gender like Hindi kā/ke/kī

(B) Maithili genitive has no postpositions at all

(C) Maithili genitive is a verb tense

(D) Maithili genitive uses only Bengali endings

१०२२. Which topic is best explained by the following grammatical fact: "Maithili genitive markers do not vary by gender like Hindi kā/ke/kī"?

(A) anusvāra in the grammar

(B) how Maithili genitive differs from Hindi genitive

(C) why Appendix I matters for script history

(D) roots ending in i in the oblique verbal noun

१०२३. Which statement best explains why the passive construction is structurally transparent?

(A) It is transparent because it has no auxiliary

(B) A past participle plus jaeb creates "to be done/seen" meaning while retaining gender agreement of the participle

(C) It is formed by pluralizing the subject

(D) It is built from interrogative pronouns only

१०२४. Which association would be safest for transitive personal forms when comparing sections of the grammar?

(A) many person/gender/honorific combinations

(B) similar form but different droppability

(C) present through imperative including conditionals

(D) means/agent versus separation

१०२५. Which association would be safest for anunāsika vs anusvāra when comparing sections of the grammar?

(A) nasal vowel versus homorganic nasal spelling

(B) multiple forms used by same speaker

(C) apostrophe in transliteration and weak pronunciation

(D) many person/gender/honorific combinations

१०२६. Which association would be safest for ai/au past-tense rule when comparing sections of the grammar?

(A) transitive/causal au versus intransitive ai tendency

(B) apostrophe in transliteration and weak pronunciation

(C) distinct vocabulary and grammar, not dialect status

(D) fast and legible non-Brahman script

१०२७. Which pair involving why Appendix II matters for language comparison is correctly matched?

(A) why Appendix II matters for language comparison — it proves all three languages are identical

(B) why Appendix II matters for language comparison — it contains only numerals

(C) why Appendix II matters for language comparison — it is a list of errata corrections

(D) why Appendix II matters for language comparison — a shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete

१०२८. Which association would be safest for Madhubani standard when comparing sections of the grammar?

(A) not declined but sometimes gender-marked

(B) central dialect chosen as a practical grammatical standard

(C) adverbs, prepositions, conjunctions

(D) long ā, silent inherent a, and all other noun endings

१०२९. Which statement best explains the difference between case signs and plural words?

(A) Case signs and plural words are all interchangeable

(B) sabh is the genitive case marker

(C) Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality

(D) ke is the plural marker for animate nouns

१०३०. Which association would be safest for passive formation when comparing sections of the grammar?

(A) multiple forms used by same speaker

(B) fast and legible non-Brahman script

(C) past participle plus jaeb

(D) intensive, potential, completive, desiderative and others

१०३१. Which answer would best support a careful reading of why the passive construction is structurally transparent?

(A) It is built from interrogative pronouns only

(B) It is formed by pluralizing the subject

(C) It is transparent because it has no auxiliary

(D) A past participle plus jaeb creates “to be done/seen” meaning while retaining gender agreement of the participle

१०३२. Which association would be safest for pronouns when comparing sections of the grammar?

(A) v/b insertion after a final vowel

(B) separate declensional behavior and honorificity

(C) transitive/causal au versus intransitive ai tendency

(D) possession or connection without Hindi-style gender

१०३३. Which topic is best explained by the following grammatical fact: “Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality”?

(A) the difference between case signs and plural words

(B) adverbs taking case signs

(C) compound adverbs

(D) the passive voice

१०३४. Which answer would best support a careful reading of the difference between case signs and plural words?

(A) sabh is the genitive case marker

(B) ke is the plural marker for animate nouns

(C) Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality

(D) Case signs and plural words are all interchangeable

१०३५. Which choice best avoids an error about why Grierson’s grammar is valuable for language identity?

(A) It treats Maithili as identical to Urdu

(B) It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili’s distinctness

(C) It proves language identity only from a printer’s address

(D) It refuses to discuss grammar or vocabulary

१०३६. Which pair involving why Grierson’s grammar is valuable for language identity is correctly matched?

(A) why Grierson’s grammar is valuable for language identity — it treats Maithili as identical to Urdu

(B) why Grierson’s grammar is valuable for language identity — it refuses to discuss grammar or vocabulary

(C) why Grierson’s grammar is valuable for language identity — it proves language identity only from a printer’s address

(D) why Grierson’s grammar is valuable for language identity — it links geography, population, script, phonology, morphology, and paradigms into a case for Maithili’s distinctness

१०३७. Which topic is best explained by the following grammatical fact: “Corrected forms should be respected because printing non-English and Maithili material was difficult”?

(A) the perfect in the neuter verb

(B) transitive verb personal forms

(C) adverbs of manner

(D) how the errata should influence the quiz

१०३८. Which topic is best explained by the following grammatical fact: “It lets readers compare the three writing systems rather than treating script names as abstract labels”?

(A) why Appendix I matters for script history

(B) the locative case

(C) the literary status of Maithili as described by Grierson

(D) Appendix II

१०३९. Which association would be safest for compound verbs when comparing sections of the grammar?

(A) present through imperative including conditionals

(B) central dialect chosen as a practical grammatical standard

(C) fast and legible non-Brahman script

(D) intensive, potential, completive, desiderative and others

१०४०. Which association would be safest for Kayathi script when comparing sections of the grammar?

(A) fast and legible non-Brahman script

(B) nasal vowel versus homorganic nasal spelling

(C) apostrophe in transliteration and weak pronunciation

(D) separate declensional behavior and honorificity

१०४१. Which interpretation of the difference between case signs and plural words would be the clearest misreading?

(A) ke is the plural marker for animate nouns

(B) sabh is the genitive case marker

(C) Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality

(D) Case signs and plural words are all interchangeable

१०४२. Which interpretation of why Appendix I matters for script history would be the clearest misreading?

(A) It lets readers compare the three writing systems rather than treating script names as abstract labels

(B) It lists the nine verb tenses only

(C) It has no relation to the alphabet chapter

(D) It only gives publishing addresses

१०४३. Which association would be safest for plural sabh/lokani when comparing sections of the grammar?

(A) many person/gender/honorific combinations

(B) plural words, with lokani for animates

(C) separate declensional behavior and honorificity

(D) transitive/causal au versus intransitive ai tendency

१०४४. In a cross-section reading of the grammar, what should be associated with plural sabh/lokani?

(A) separate declensional behavior and honorificity

(B) plural words, with lokani for animates

(C) fast and legible non-Brahman script

(D) transitive/causal au versus intransitive ai tendency

१०४५. Which choice best avoids an error about why Appendix II matters for language comparison?

(A) It proves all three languages are identical

(B) It contains only numerals

(C) A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete

(D) It is a list of errata corrections

१०४६. Which choice best avoids an error about how to read a Grierson paradigm responsibly?

(A) One should ignore tense and gender and read only English glosses

(B) One should treat every optional form as a printing error

(C) One should replace every Maithili form with High Hindi

(D) One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form

१०४७. In a cross-section reading of the grammar, what should be associated with accusative/dative ke?

(A) similar form but different droppability

(B) fast and legible non-Brahman script

(C) intensive, potential, completive, desiderative and others

(D) means/agent versus separation

उत्तरमाला — अध्याय २ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (B) It is placed only within Calcutta and Nadia — The misreading is wrong because the introduction maps the language to the great plain bounded by the Himalayas, Ganges, Kosi, and Gandak.

२. (B) the separate issue of Part I — the Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing — The preliminary note says the Grammar was issued separately owing to printing delay.

३. (D) Only 1 and 2 — Grierson's introduction combines linguistic, geographical, and literary arguments for Maithili.

४. (D) Grierson's central claim about Maithili — maithili must be treated as a language, not as a crude dialect of untaught villagers — Grierson argues that Maithili has its own vocabulary, grammar, population, traditions, poets, and regional pride.

५. (B) Grierson grounds the distinction in both vocabulary and grammar — The introduction explicitly separates Maithili from Hindi and Bengali on grammatical and lexical grounds.

६. (D) The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing — The preliminary note says the Grammar was issued separately owing to printing delay.

७. (A) Grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms — Grierson says he used Etherington's arrangement and sometimes language while clothing it with Maithili forms.

८. (C) He calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow — The introduction balances lack of a fixed standard with literary potential and the example of Vidyapati.

९. (D) The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur — Grierson includes the Nepal Tarai as part of the wider Maithili-speaking zone.

१०. (B) Champaran is the western extreme and Bhagalpur the eastern extreme — The introduction places Champaran toward Chapra on the west and Bhagalpur toward Bengali influence on the east.

११. (B) He calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow — The introduction balances lack of a fixed standard with literary potential and the example of Vidyapati.

१२. (B) Madhubani is the western extreme and Darbhanga the eastern extreme — The misreading is wrong because the introduction places Champaran toward Chapra on the west and Bhagalpur toward Bengali influence on the east.

१३. (D) Grierson's central claim about Maithili — Grierson argues that Maithili has its own vocabulary, grammar, population, traditions, poets, and regional pride.

१४. (A) He claims no previous grammar influenced his arrangement — The misreading is wrong because grierson says he used Etherington's arrangement and sometimes language while clothing it with Maithili forms.

१५. (B) Officials in everyday contact with North Bihar are expected to benefit from learning Maithili — Grierson connects grammatical description with practical communication in North Bihar.

१६. (C) the difference between Maithili and Hindi/Bengali in the introduction — grierson grounds the distinction in both vocabulary and grammar — The introduction explicitly separates Maithili from Hindi and Bengali on grammatical and lexical grounds.

१७. (A) It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak — The introduction maps the language to the great plain bounded by the Himalayas, Ganges, Kosi, and Gandak.

१८. (D) Champaran is the western extreme and Bhagalpur the eastern extreme — The introduction places Champaran toward Chapra on the west and Bhagalpur toward Bengali influence on the east.

१९. (D) the practical audience of the grammar — Grierson connects grammatical description with practical communication in North Bihar.

२०. (C) the relationship of the grammar to Etherington's Hindi grammar — grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms — Grierson says he used Etherington's arrangement and sometimes language while clothing it with Maithili forms.

२१. (B) The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing — The preliminary note says the Grammar was issued separately owing to printing delay.

२२. (B) the separate issue of Part I — The preliminary note says the Grammar was issued separately owing to printing delay.

२३. (A) Officials in everyday contact with North Bihar are expected to benefit from learning Maithili — Grierson connects grammatical description with practical communication in North Bihar.

२४. (B) The Grammar was issued separately because the Chrestomathy and Vocabulary were delayed in printing — The preliminary note says the Grammar was issued separately owing to printing delay.

२५. (D) He says Maithili had no spoken life and only a classical literature — The misreading is wrong because the introduction balances lack of a fixed standard with literary potential and the example of Vidyapati.

२६. (C) the geographical frame of Maithili speech in the book — it is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak — The introduction maps the language to the great plain bounded by the Himalayas, Ganges, Kosi, and Gandak.

२७. (D) Champaran is the western extreme and Bhagalpur the eastern extreme — The introduction places Champaran toward Chapra on the west and Bhagalpur toward Bengali influence on the east.

२८. (A) The Vocabulary had already replaced the Grammar — The misreading is wrong because the preliminary note says the Grammar was issued separately owing to printing delay.

२९. (C) He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters — Madhubani is chosen as a practical central standard inside the dialect range.

३०. (C) Only 2 and 4 — Grierson's introduction combines linguistic, geographical, and literary arguments for Maithili.

३१. (C) The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur — Grierson includes the Nepal Tarai as part of the wider Maithili-speaking zone.

३२. (B) It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak — The introduction maps the language to the great plain bounded by the Himalayas, Ganges, Kosi, and Gandak.

३३. (C) the relationship of the grammar to Etherington's Hindi grammar — Grierson says he used Etherington's arrangement and sometimes language while clothing it with Maithili forms.

३४. (D) The grammar is meant only for Sanskrit poets — The misreading is wrong because grierson connects grammatical description with practical communication in North Bihar.

३५. (C) The Nepal Tarai is excluded as a Bengali-speaking zone — The misreading is wrong because grierson includes the Nepal Tarai as part of the wider Maithili-speaking zone.

३६. (A) the geographical frame of Maithili speech in the book — The introduction maps the language to the great plain bounded by the Himalayas, Ganges, Kosi, and Gandak.

३७. (D) Maithili must be treated as a language, not as a crude dialect of untaught villagers — Grierson argues that Maithili has its own vocabulary, grammar, population, traditions, poets, and regional pride.

३८. (D) Grierson grounds the distinction in both vocabulary and grammar — The introduction explicitly separates Maithili from Hindi and Bengali on grammatical and lexical grounds.

३९. (C) Grierson's choice of Madhubani speech as standard — Madhubani is chosen as a practical central standard inside the dialect range.

४०. (C) Grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms — Grierson says he used Etherington's arrangement and sometimes language while clothing it with Maithili forms.

४१. (B) Maithili must be treated as a language, not as a crude dialect of untaught villagers — Grierson argues that Maithili has its own vocabulary, grammar, population, traditions, poets, and regional pride.

४२. (D) Officials in everyday contact with North Bihar are expected to benefit from learning Maithili — Grierson connects grammatical description with practical communication in North Bihar.

४३. (B) the difference between Maithili and Hindi/Bengali in the introduction — The introduction explicitly separates Maithili from Hindi and Bengali on grammatical and lexical grounds.

४४. (D) the Nepal Tarai reference — the language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur — Grierson includes the Nepal Tarai as part of the wider Maithili-speaking zone.

४५. (C) Grierson acknowledges Etherington's Hindi grammar as an arrangement skeleton, adapted with Maithili forms — Grierson says he used Etherington's arrangement and sometimes language while clothing it with Maithili forms.

४६. (A) Grierson grounds the distinction in both vocabulary and grammar — The introduction explicitly separates Maithili from Hindi and Bengali on grammatical and lexical grounds.

४७. (C) the literary status of Maithili as described by Grierson — he calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow — The introduction balances lack of a fixed standard with literary potential and the example of Vidyapati.

४८. (C) the Nepal Tarai reference — Grierson includes the Nepal Tarai as part of the wider Maithili-speaking zone.

४९. (A) He grounds it only in script, not grammar — The misreading is wrong because the introduction explicitly separates Maithili from Hindi and Bengali on grammatical and lexical grounds.

५०. (D) He chooses Champaran because it is closest to Chapra — The misreading is wrong because madhubani is chosen as a practical central standard inside the dialect range.

५१. (D) The language is extended beyond North Bihar into the Nepal Tarai bordering Champaran, Tirhut, and Bhagalpur — Grierson includes the Nepal Tarai as part of the wider Maithili-speaking zone.

५२. (C) the western and eastern dialectal extremes named in the introduction — champaran is the western extreme and Bhagalpur the eastern extreme — The introduction places Champaran toward Chapra on the west and Bhagalpur toward Bengali influence on the east.

५३. (D) Maithili must be treated as a language, not as a crude dialect of untaught villagers — Grierson argues that Maithili has its own vocabulary, grammar, population, traditions, poets, and regional pride.

५४. (D) He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters — Madhubani is chosen as a practical central standard inside the dialect range.

५५. (C) He chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters — Madhubani is chosen as a practical central standard inside the dialect range.

५६. (C) the literary status of Maithili as described by Grierson — The introduction balances lack of a fixed standard with literary potential and the example of Vidyapati.

५७. (B) It is placed between the Himalayas and the Ganges, and between the Kosi and the Gandak — The introduction maps the language to the great plain bounded by the Himalayas, Ganges, Kosi, and Gandak.

५८. (D) the western and eastern dialectal extremes named in the introduction — The introduction places Champaran toward Chapra on the west and Bhagalpur toward Bengali influence on the east.

५९. (C) Maithili is presented as only a local pronunciation of Urdu — The misreading is wrong because grierson argues that Maithili has its own vocabulary, grammar, population, traditions, poets, and regional pride.

६०. (A) the practical audience of the grammar — officials in everyday contact with North Bihar are expected to benefit from learning Maithili — Grierson connects grammatical description with practical communication in North Bihar.

६१. (B) Grierson's choice of Madhubani speech as standard — he chooses the Madhubani subdivision dialect because it is centrally situated and acknowledged by Brahmans as Mithila's headquarters — Madhubani is chosen as a practical central standard inside the dialect range.

६२. (A) He calls it emphatically a spoken language but acknowledges Vidyapati's songs and hopes grammar may help a literature grow — The introduction balances lack of a fixed standard with literary potential and the example of Vidyapati.

६३. (A) Standalone sha is always pronounced like English z — The misreading is wrong because grierson states that sh standing alone is pronounced as kh, with vulgar phonetic spellings sometimes showing it.

६४. (D) familiar to readers but not much used in common life or even manuscripts — Grierson assigns Devanagari this specific social and practical role in Mithila.

६५. (A) the Kayathi character — it is generally used by educated non-Brahmans and valued for speed and legibility — Kayathi is presented as a fast practical script increasingly used in official documents.

६६. (A) It is pronounced like the English word "I," not like oi — Grierson explicitly warns against pronouncing ai as oi.

६७. (B) It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali — Grierson says the Maithili character is used by Brahmans and differs from Bengali only slightly.

६८. (D) It is generally used by educated non-Brahmans and valued for speed and legibility — Kayathi is presented as a fast practical script increasingly used in official documents.

६९. (D) Only 3 and 4 — Chapter I distinguishes the uses of Devanagari, Maithili, and Kayathi.

७०. (B) It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases — The grammar separates nasal vowel quality from homorganic nasal consonant spelling.

७१. (A) It is treated as the same as anusvāra in all contexts — The misreading is wrong because the grammar separates nasal vowel quality from homorganic nasal consonant spelling.

७२. (B) It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali — Grierson says the Maithili character is used by Brahmans and differs from Bengali only slightly.

७३. (D) It is pronounced like the English word "I," not like oi — Grierson explicitly warns against pronouncing ai as oi.

७४. (A) It is used as a compendium for a homorganic nasal before a consonant of the same class — Grierson distinguishes anusvāra from anunāsika for pronunciation clarity.

७५. (D) h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya — Grierson keeps this as a special consonantal pronunciation note.

७६. (B) It can represent omitted medial a or faint final i/u, with different vowel coloring — The apostrophe is a phonetic device for quiescent vowels.

७७. (A) It is described as a corruption of Roman script — The misreading is wrong because grierson says the Maithili character is used by Brahmans and differs from Bengali only slightly.

७८. (C) Devanagari — familiar to readers but not much used in common life or even manuscripts — The script discussion is not merely paleographic; it connects scripts to social use.

७९. (D) the comparative alphabet table — it gives specimens of Devanagari, Maithili, and Kayathi alphabets — The comparative table belongs to the alphabet section and illustrates the three scripts.

८०. (C) the vowel a in Grierson's phonetic description — it is described as between the o in "not" and the u in "nut" under specific articulatory conditions — Grierson gives a careful intermediate description of the Maithili short a.

৫৭. (A) the pronunciation of ai — Grierson explicitly warns against pronouncing ai as oi.

৫২. (B) Only 1 and 3 — Chapter I distinguishes the uses of Devanagari, Maithili, and Kayathi.

৫৩. (C) the pronunciation of lingual na — it is described as strongly lingual, almost like muffled r plus lingual n — Chapter I treats ṇ as a special strongly lingual sound.

৫৪. (A) Kayathi — used generally by educated non-Brahmans and valued for speed and legibility — The script discussion is not merely paleographic; it connects scripts to social use.

৫৫. (B) It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases — The grammar separates nasal vowel quality from homorganic nasal consonant spelling.

৫৬. (B) It is familiar but not much used in common life and seldom even in manuscripts — Grierson contrasts familiarity with limited ordinary use.

৫৭. (A) It is not pronounced in prose and conversation when final and preceded by consonants — The grammar treats final short a as quiescent in ordinary speech.

৫৮. (D) It is always pronounced exactly like Bengali broad o — The misreading is wrong because grierson gives a careful intermediate description of the Maithili short a.

৫৯. (A) final short i and u when quiescent — Grierson uses apostrophe to prevent mispronunciation of faint final i/u.

৬০. (D) It gives specimens of Devanagari, Maithili, and Kayathi alphabets — The comparative table belongs to the alphabet section and illustrates the three scripts.

৬১. (D) It is generally used by educated non-Brahmans and valued for speed and legibility — Kayathi is presented as a fast practical script increasingly used in official documents.

৬২. (B) Standalone sha is pronounced like kha, a pronunciation Grierson calls universal — Grierson states that sh standing alone is pronounced as kh, with vulgar phonetic spellings sometimes showing it.

৬৩. (A) It is described as strongly lingual, almost like muffled r plus lingual n — Chapter I treats ṇ as a special strongly lingual sound.

৬৪. (D) Devanagari, Maithili, and Kayathi are the three scripts discussed — Chapter I opens by identifying Devanagari, Maithili, and Kayathi as the scripts in use.

৬৫. (A) the pronunciation of standalone sha — Grierson states that sh standing alone is pronounced as kh, with vulgar phonetic spellings sometimes showing it.

৬৬. (C) It is used to mark a French-type nasal vowel in every case — The misreading is wrong because grierson distinguishes anusvāra from anunāsika for pronunciation clarity.

৬৭. (D) the pronunciation of lingual na — Chapter I treats ṇ as a special strongly lingual sound.

৬৮. (A) anunāsika in the grammar — The grammar separates nasal vowel quality from homorganic nasal consonant spelling.

৬৯. (A) It is treated as a nasal sound like French bon and marked by a circumflex except in special final cases — The grammar separates nasal vowel quality from homorganic nasal consonant spelling.

৭০০. (D) Devanagari, Maithili, and Kayathi are the three scripts discussed — Chapter I opens by identifying Devanagari, Maithili, and Kayathi as the scripts in use.

৭০১. (C) the compound h with y — h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya — Grierson keeps this as a special consonantal pronunciation note.

৭০২. (C) h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya — Grierson keeps this as a special consonantal pronunciation note.

१०३. (D) It can represent omitted medial a or faint final i/u, with different vowel coloring — The apostrophe is a phonetic device for quiescent vowels.

१०४. (D) the vowel a in Grierson's phonetic description — Grierson gives a careful intermediate description of the Maithili short a.

१०५. (D) the apostrophe in transliteration — The apostrophe is a phonetic device for quiescent vowels.

१०६. (B) It is pronounced like the English word "I," not like oi — Grierson explicitly warns against pronouncing ai as oi.

१०७. (C) the Kayathi character — Kayathi is presented as a fast practical script increasingly used in official documents.

१०८. (B) the compound h with y — Grierson keeps this as a special consonantal pronunciation note.

१०९. (A) It is described as between the o in "not" and the u in "nut" under specific articulatory conditions — Grierson gives a careful intermediate description of the Maithili short a.

११०. (B) They leave a faint colored aspirate represented by an apostrophe in transliteration — Grierson uses apostrophe to prevent mispronunciation of faint final i/u.

१११. (D) anusvāra in the grammar — Grierson distinguishes anusvāra from anunāsika for pronunciation clarity.

११२. (A) It is always silent before y — The misreading is wrong because grierson keeps this as a special consonantal pronunciation note.

११३. (D) It gives specimens of Devanagari, Maithili, and Kayathi alphabets — The comparative table belongs to the alphabet section and illustrates the three scripts.

११४. (C) They leave a faint colored aspirate represented by an apostrophe in transliteration — Grierson uses apostrophe to prevent mispronunciation of faint final i/u.

११५. (B) It is described as between the o in "not" and the u in "nut" under specific articulatory conditions — Grierson gives a careful intermediate description of the Maithili short a.

११६. (A) It is described as strongly lingual, almost like muffled r plus lingual n — Chapter I treats ṇ as a special strongly lingual sound.

११७. (D) It is always strongly pronounced as ā — The misreading is wrong because the grammar treats final short a as quiescent in ordinary speech.

११८. (C) anusvāra in the grammar — it is used as a compendium for a homorganic nasal before a consonant of the same class — Grierson distinguishes anusvāra from anunāsika for pronunciation clarity.

११९. (A) It is described as between the o in "not" and the u in "nut" under specific articulatory conditions — Grierson gives a careful intermediate description of the Maithili short a.

१२०. (B) anunāsika in the grammar — it is treated as a nasal sound like French bon and marked by a circumflex except in special final cases — The grammar separates nasal vowel quality from homorganic nasal consonant spelling.

१२१. (B) the ordinary use of Devanagari in Mithila as described by Grierson — Grierson contrasts familiarity with limited ordinary use.

१२२. (D) It is not pronounced in prose and conversation when final and preceded by consonants — The grammar treats final short a as quiescent in ordinary speech.

१२३. (C) It is familiar but not much used in common life and seldom even in manuscripts — Grierson contrasts familiarity with limited ordinary use.

१२४. (B) It is used as a compendium for a homorganic nasal before a consonant of the same class — Grierson distinguishes anusvāra from anunāsika for pronunciation clarity.

१२५. (C) The r in rsh is dropped and sh becomes y — The misreading is wrong because the same kha-like treatment is applied to rsh.

१२६. (B) Standalone sha is pronounced like kha, a pronunciation Grierson calls universal — Grierson states that sh standing alone is pronounced as kh, with vulgar phonetic spellings sometimes showing it.

१२७. (D) the Maithili character — Grierson says the Maithili character is used by Brahmans and differs from Bengali only slightly.

१२८. (D) final short i and u when quiescent — they leave a faint colored aspirate represented by an apostrophe in transliteration — Grierson uses apostrophe to prevent mispronunciation of faint final i/u.

१२९. (D) The sh in rsh is also pronounced as kh — The same kha-like treatment is applied to rsh.

१३०. (D) Maithili character — used by Maithil Brahmans in common affairs and sacred books — The script discussion is not merely paleographic; it connects scripts to social use.

१३१. (C) It is said to disappear in all words — The misreading is wrong because chapter I treats ṇ as a special strongly lingual sound.

१३२. (D) It is familiar but not much used in common life and seldom even in manuscripts — Grierson contrasts familiarity with limited ordinary use.

१३३. (D) It compares Maithili with Greek and Latin only — The misreading is wrong because the comparative table belongs to the alphabet section and illustrates the three scripts.

१३४. (B) h compounded with y is described as having a peculiar pronunciation represented roughly by zhjya — Grierson keeps this as a special consonantal pronunciation note.

१३५. (A) It gives specimens of Devanagari, Maithili, and Kayathi alphabets — The comparative table belongs to the alphabet section and illustrates the three scripts.

१३६. (C) It is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali — Grierson says the Maithili character is used by Brahmans and differs from Bengali only slightly.

१३७. (C) It always marks a glottal stop borrowed from Arabic — The misreading is wrong because the apostrophe is a phonetic device for quiescent vowels.

१३८. (C) It is not pronounced in prose and conversation when final and preceded by consonants — The grammar treats final short a as quiescent in ordinary speech.

१३९. (B) the three alphabets in use in Mithila according to Chapter I — devanagari, Maithili, and Kayathi are the three scripts discussed — Chapter I opens by identifying Devanagari, Maithili, and Kayathi as the scripts in use.

१४०. (C) It is said to be the only common village script — The misreading is wrong because grierson contrasts familiarity with limited ordinary use.

१४१. (A) Only 2 and 3 — The phonology section attends to vowel quality, quiescence, and nasalization.

१४२. (C) the comparative alphabet table — The comparative table belongs to the alphabet section and illustrates the three scripts.

१४३. (C) Devanagari, Maithili, and Kayathi are the three scripts discussed — Chapter I opens by identifying Devanagari, Maithili, and Kayathi as the scripts in use.

१४४. (D) the pronunciation of ai — it is pronounced like the English word “I,” not like oi — Grierson explicitly warns against pronouncing ai as oi.

१४५. (D) It is described as strongly lingual, almost like muffled r plus lingual n — Chapter I treats ṇ as a special strongly lingual sound.

१४६. (C) used generally by educated non-Brahmans and valued for speed and legibility — Grierson assigns Kayathi this specific social and practical role in Mithila.

१४७. (A) used by Maithil Brahmans in common affairs and sacred books — Grierson assigns Maithili character this specific social and practical role in Mithila.

१४८. (D) Standalone sha is pronounced like kha, a pronunciation Grierson calls universal — Grierson states that sh standing alone is pronounced as kh, with vulgar phonetic spellings sometimes showing it.

१४९. (A) Devanagari, Persian, and Roman are the three scripts discussed — The misreading is wrong because chapter I opens by identifying Devanagari, Maithili, and Kayathi as the scripts in use.

१५०. (C) the three alphabets in use in Mithila according to Chapter I — Chapter I opens by identifying Devanagari, Maithili, and Kayathi as the scripts in use.

१५१. (D) the Maithili character — it is used by Maithil Brahmans in common affairs and sacred books and is close to Bengali — Grierson says the Maithili character is used by Brahmans and differs from Bengali only slightly.

१५२. (B) The sh in rsh is also pronounced as kh — The same kha-like treatment is applied to rsh.

१५३. (B) It is pronounced like the English word "oil" — The misreading is wrong because grierson explicitly warns against pronouncing ai as oi.

१५४. (B) Only 2 and 3 — The phonology section attends to vowel quality, quiescence, and nasalization.

१५५. (A) They leave a faint colored aspirate represented by an apostrophe in transliteration — Grierson uses apostrophe to prevent mispronunciation of faint final i/u.

१५६. (D) the pronunciation of standalone sha — standalone sha is pronounced like kha, a pronunciation Grierson calls universal — Grierson states that sh standing alone is pronounced as kh, with vulgar phonetic spellings sometimes showing it.

१५७. (A) the ordinary use of Devanagari in Mithila as described by Grierson — it is familiar but not much used in common life and seldom even in manuscripts — Grierson contrasts familiarity with limited ordinary use.

१५८. (D) the compound rsh in Grierson's account — the sh in rsh is also pronounced as kh — The same kha-like treatment is applied to rsh.

१५९. (B) final short a in words of more than one syllable — it is not pronounced in prose and conversation when final and preceded by consonants — The grammar treats final short a as quiescent in ordinary speech.

१६०. (A) It is used as a compendium for a homorganic nasal before a consonant of the same class — Grierson distinguishes anusvāra from anunāsika for pronunciation clarity.

१६१. (D) They are written as full long vowels in all transliteration — The misreading is wrong because grierson uses apostrophe to prevent mispronunciation of faint final i/u.

१६२. (A) It is generally used by educated non-Brahmans and valued for speed and legibility — Kayathi is presented as a fast practical script increasingly used in official documents.

१६३. (B) It can represent omitted medial a or faint final i/u, with different vowel coloring — The apostrophe is a phonetic device for quiescent vowels.

१६४. (C) the compound rsh in Grierson's account — The same kha-like treatment is applied to rsh.

१६५. (C) It is used only in Vedic ritual manuscripts — The misreading is wrong because kayathi is presented as a fast practical script increasingly used in official documents.

१६६. (B) final short a in words of more than one syllable — The grammar treats final short a as quiescent in ordinary speech.

१६७. (D) the apostrophe in transliteration — it can represent omitted medial a or faint final i/u, with different vowel coloring — The apostrophe is a phonetic device for quiescent vowels.

१६८. (B) The sh in rsh is also pronounced as kh — The same kha-like treatment is applied to rsh.

१६९. (B) Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest — Grierson says Maithili has essentially one declension but groups nouns into three classes for slight variations.

१७०. (D) the locative case — Grierson lists me, ma, and mo, with mo as older in poetry.

१७१. (C) pāni is an honorific pronoun — The misreading is wrong because pāni appears under the third class of nouns.

१७२. (D) It has one invariable form, though vulgar speech may add -ua/-a especially to proper names — The nominative is not an inflectional case with multiple endings in the paradigm.

१७३. (D) It denotes instrument, means, cause, or agent, and is usually formed with sa — Grierson cautions that the Maithili instrumental is not the Hindi agent marker ne.

१७४. (C) feminine inferior vocative address — gai is used for feminine inferiors or familiar address — Grierson explicitly lists gai under feminine inferior/familiar vocative use.

१७५. (C) the genitive case — it denotes connection, origin, or possession and uses k, older ker, or r in pronouns — Grierson stresses that Maithili genitive markers do not show Hindi-like gender agreement.

१७६. (B) rau is the feminine inferior form — The misreading is wrong because grierson explicitly lists gai under feminine inferior/familiar vocative use.

१७७. (B) separation or removal from — The Ablative case is marked by sa and expresses separation or removal from.

१७८. (A) It is the regular dative ending in all nouns — The misreading is wrong because the old e locative is residual rather than the ordinary case marker.

१७९. (C) Whatever the order of noun and plural word, the case postposition comes last — The plural section states that the case-deciding postposition comes last.

१८०. (A) It denotes connection, origin, or possession and uses k, older ker, or r in pronouns — Grierson stresses that Maithili genitive markers do not show Hindi-like gender agreement.

१८१. (C) It survives in a few adverbial expressions such as ghare ghare — The old e locative is residual rather than the ordinary case marker.

१८२. (B) Dative — ke — The Dative case is associated with ke.

१८३. (A) plural formation of nouns — plural is formed by adding a noun of multitude such as sabh, sabah, or lokani — Maithili pluralization relies on plural words rather than a simple suffix alone.

१८४. (A) the genitive marker and gender agreement — This is a major contrast between Maithili and Hindi genitive behavior.

१८५. (C) It denotes connection, origin, or possession and uses k, older ker, or r in pronouns — Grierson stresses that Maithili genitive markers do not show Hindi-like gender agreement.

१८६. (D) the accusative case — it is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns — The accusative uses ke-type postpositions, but Grierson notes optional omission outside certain pronouns.

१८७. (A) It has the same form as the accusative but the ke-type postposition is not liable to be dropped — Dative and accusative are formally close, but the dative marker is not optional in the same way.

१८८. (C) lokani is the normal pluralizer for water and fruit — The misreading is wrong because grierson restricts lokani to animate nouns and observes its position after the noun.

१८९. (D) the position of case postpositions in plural phrases — whatever the order of noun and plural word, the case postposition comes last — The plural section states that the case-deciding postposition comes last.

१९०. (B) sa — The Instrumental is associated with sa, used for instrument, means, cause, or agent.

१९१. (C) It indicates separation or removal from and is formed with sa/so — Ablative shares the sa-type marking with instrumental but expresses separation.

१९२. (C) Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest — Grierson says Maithili has essentially one declension but groups nouns into three classes for slight variations.

१९३. (B) the older poetic instrumental form — The grammar treats so as a poetic/older instrumental variant.

१९४. (C) Plural is formed only by changing the final vowel — The misreading is wrong because maithili pluralization relies on plural words rather than a simple suffix alone.

१९५. (A) It denotes instrument, means, cause, or agent, and is usually formed with sa — Grierson cautions that the Maithili instrumental is not the Hindi agent marker ne.

१९६. (A) so is identified as the older and poetical form beside sa — The grammar treats so as a poetic/older instrumental variant.

१९७. (B) katha is used as a feminine noun ending in long ā meaning story — Katha appears as the Class I feminine noun example.

१९८. (C) me/ma/mo — The Locative is associated with me/ma/mo, used for place or time.

१९९. (D) the gender system of Maithili nouns — Chapter II states the two-gender system and the treatment of Sanskrit neuters.

२००. (B) masculine inferior vocative address — The vocative section lists different interjections according to gender and status.

२०१. (B) the three classes of noun declension — Grierson says Maithili has essentially one declension but groups nouns into three classes for slight variations.

२०२. (D) neni is used as a feminine Class III noun meaning girl — Neni is the feminine Class III example.

२०३. (A) the vocative case — it usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva — Grierson gives interjections and special address forms for vocative use.

२०४. (C) It survives in a few adverbial expressions such as ghare ghare — The old e locative is residual rather than the ordinary case marker.

२०५. (B) Genitive — k/ker/r — The Genitive case is associated with k/ker/r.

२०६. (B) phal is used for a Class II noun ending in silent inherent a — Phal illustrates nouns whose final inherent a is not pronounced.

२०७. (C) Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki — This is a major contrast between Maithili and Hindi genitive behavior.

२०८. (A) phal is a pronoun paradigm — The misreading is wrong because phal illustrates nouns whose final inherent a is not pronounced.

२०९. (B) There are eight cases including the vocative — The case list includes nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative.

२१०. (B) the example noun katha — Katha appears as the Class I feminine noun example.

२११. (A) Whatever the order of noun and plural word, the case postposition comes last — The plural section states that the case-deciding postposition comes last.

२१२. (D) the case system counted with vocative — The case list includes nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative.

२१३. (A) katha is the paradigm for fruit — The misreading is wrong because katha appears as the Class I feminine noun example.

२१४. (A) instrument, means, cause, or agent — The Instrumental case is marked by sa and expresses instrument, means, cause, or agent.

२१५. (D) the oldest accusative form noted by Grierson — kai is noted as an older form found frequently in poetry — Grierson lists ke/he/kai/ka variants and identifies kai as the older poetic form.

२१६. (A) Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki — This is a major contrast between Maithili and Hindi genitive behavior.

२१७. (C) Instrumental — sa — The Instrumental case is associated with sa.

२१८. (B) the nominative case — The nominative is not an inflectional case with multiple endings in the paradigm.

२१९. (C) rau and re are used for masculine inferiors or familiar address — The vocative section lists different interjections according to gender and status.

२२०. (A) the example noun nena — Nena is the Class I masculine paradigm.

२२१. (A) me is the older accusative form — The misreading is wrong because grierson lists ke/he/kai/ka variants and identifies kai as the older poetic form.

२२२. (B) They change obligatorily according to masculine and feminine objects — The misreading is wrong because this is a major contrast between Maithili and Hindi genitive behavior.

२२३. (D) nena is used as a masculine noun ending in long ā meaning boy — Nena is the Class I masculine paradigm.

२२४. (D) feminine inferior vocative address — Grierson explicitly lists gai under feminine inferior/familiar vocative use.

२२५. (C) Only 1 and 3 — The case system is postpositional and each marker has a specific function.

२२६. (D) the oldest accusative form noted by Grierson — Grierson lists ke/he/kai/ka variants and identifies kai as the older poetic form.

२२७. (C) phal is used for a Class II noun ending in silent inherent a — Phal illustrates nouns whose final inherent a is not pronounced.

२२८. (D) direct object marking, optionally dropped outside first and second person pronouns when unambiguous — The Accusative case is marked by ke and expresses direct object marking, optionally dropped outside first and second person pronouns when unambiguous.

२२९. (B) It is always formed with the genitive k — The misreading is wrong because grierson gives interjections and special address forms for vocative use.

२३०. (B) the older locative in e — The old e locative is residual rather than the ordinary case marker.

२३१. (B) the three classes of noun declension — class I ends in long ā, Class II in silent inherent a, and Class III includes the rest — Grierson says Maithili has essentially one declension but groups nouns into three classes for slight variations.

२३२. (B) There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili — Chapter II states the two-gender system and the treatment of Sanskrit neuters.

२३३. (C) It marks place or time and is usually formed with me, with ma and mo as optional forms — Grierson lists me, ma, and mo, with mo as older in poetry.

२३४. (B) the use of lokani — lokani is used only with animate objects and follows the noun it qualifies — Grierson restricts lokani to animate nouns and observes its position after the noun.

२३५. (C) sa — The Ablative is associated with sa, used for separation or removal from.

२३६. (D) the nominative case — it has one invariable form, though vulgar speech may add -ua/-a especially to proper names — The nominative is not an inflectional case with multiple endings in the paradigm.

२३७. (D) gai is used for feminine inferiors or familiar address — Grierson explicitly lists gai under feminine inferior/familiar vocative use.

२३८. (A) so is identified as the older and poetical form beside sa — The grammar treats so as a poetic/older instrumental variant.

२३९. (C) nena is used as a masculine noun ending in long ā meaning boy — Nena is the Class I masculine paradigm.

२४०. (B) the instrumental case — Grierson cautions that the Maithili instrumental is not the Hindi agent marker ne.

२४१. (C) The case postposition must always come before the plural word — The misreading is wrong because the plural section states that the case-deciding postposition comes last.

२४२. (A) the ablative case — it indicates separation or removal from and is formed with sa/so — Ablative shares the sa-type marking with instrumental but expresses separation.

२४३. (A) neni is used as a feminine Class III noun meaning girl — Neni is the feminine Class III example.

२४४. (D) It indicates separation or removal from and is formed with sa/so — Ablative shares the sa-type marking with instrumental but expresses separation.

२४५. (D) Whatever the order of noun and plural word, the case postposition comes last — The plural section states that the case-deciding postposition comes last.

२४६. (B) Ablative — sa — The Ablative case is associated with sa.

२४७. (C) kai is noted as an older form found frequently in poetry — Grierson lists ke/he/kai/ka variants and identifies kai as the older poetic form.

२४८. (A) It survives in a few adverbial expressions such as ghare ghare — The old e locative is residual rather than the ordinary case marker.

२४९. (B) the example noun phal — Phal illustrates nouns whose final inherent a is not pronounced.

२५०. (D) the number system of nouns — Grierson treats singular and plural as the noun numbers.

२५१. (C) nena is used as a masculine noun ending in long ā meaning boy — Nena is the Class I masculine paradigm.

२५२. (C) k/ker/r — The Genitive is associated with k/ker/r, used for connection, origin, or possession without Hindi-like gender agreement.

२५३. (C) pāni is used as a Class III masculine noun ending in ī — Pāni appears under the third class of nouns.

२५४. (D) Locative — me/ma/mo — The Locative case is associated with me/ma/mo.

२५५. (D) lokani is used only with animate objects and follows the noun it qualifies — Grierson restricts lokani to animate nouns and observes its position after the noun.

२५६. (C) It indicates possession and is formed with k — The misreading is wrong because ablative shares the sa-type marking with instrumental but expresses separation.

२५७. (A) Accusative — ke — The Accusative case is associated with ke.

२५८. (B) Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani — Maithili pluralization relies on plural words rather than a simple suffix alone.

२५९. (D) the older locative in e — it survives in a few adverbial expressions such as ghare ghare — The old e locative is residual rather than the ordinary case marker.

२६०. (A) It marks place or time and is usually formed with me, with ma and mo as optional forms — Grierson lists me, ma, and mo, with mo as older in poetry.

२६१. (C) the dative case — Dative and accusative are formally close, but the dative marker is not optional in the same way.

२६२. (B) the locative case — it marks place or time and is usually formed with me, with ma and mo as optional forms — Grierson lists me, ma, and mo, with mo as older in poetry.

२६३. (A) There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili — Chapter II states the two-gender system and the treatment of Sanskrit neuters.

२६४. (A) rau and re are used for masculine inferiors or familiar address — The vocative section lists different interjections according to gender and status.

२६५. (B) It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns — The accusative uses ke-type postpositions, but Grierson notes optional omission outside certain pronouns.

२६६. (B) nena is the paradigm for water — The misreading is wrong because nena is the Class I masculine paradigm.

२६७. (A) It indicates separation or removal from and is formed with sa/so — Ablative shares the sa-type marking with instrumental but expresses separation.

२६८. (C) It has one invariable form, though vulgar speech may add -ua/-a especially to proper names — The nominative is not an inflectional case with multiple endings in the paradigm.

२६९. (A) It denotes instrument, means, cause, or agent, and is usually formed with sa — Grierson cautions that the Maithili instrumental is not the Hindi agent marker ne.

२७०. (D) It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva — Grierson gives interjections and special address forms for vocative use.

२७१. (D) the genitive case — Grierson stresses that Maithili genitive markers do not show Hindi-like gender agreement.

२७२. (C) It has the same form as the accusative but the ke-type postposition is not liable to be dropped — Dative and accusative are formally close, but the dative marker is not optional in the same way.

२७३. (D) the example noun pāni — pāni is used as a Class III masculine noun ending in ī — Pāni appears under the third class of nouns.

२७४. (D) It is always formed with the postposition ke — The misreading is wrong because the nominative is not an inflectional case with multiple endings in the paradigm.

२७५. (D) the number system of nouns — there are two numbers: singular and plural — Grierson treats singular and plural as the noun numbers.

२७६. (D) There are only three cases and no vocative — The misreading is wrong because the case list includes nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative.

२७७. (B) the example noun phal — phal is used for a Class II noun ending in silent inherent a — Phal illustrates nouns whose final inherent a is not pronounced.

२७८. (A) place or time — The Locative case is marked by me/ma/mo and expresses place or time.

२७९. (A) the genitive marker and gender agreement — maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki — This is a major contrast between Maithili and Hindi genitive behavior.

२८०. (A) It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns — The accusative uses ke-type postpositions, but Grierson notes optional omission outside certain pronouns.

२८१. (A) Class I ends in long ā, Class II in silent inherent a, and Class III includes the rest — Grierson says Maithili has essentially one declension but groups nouns into three classes for slight variations.

२८२. (D) There are three genders exactly as in Sanskrit — The misreading is wrong because chapter II states the two-gender system and the treatment of Sanskrit neuters.

२८३. (D) It is formed by the object marker ke — The misreading is wrong because grierson lists me, ma, and mo, with mo as older in poetry.

२८४. (D) Class I contains only pronouns, Class II only verbs, and Class III only particles — The misreading is wrong because grierson says Maithili has essentially one declension but groups nouns into three classes for slight variations.

२८५. (D) neni is used as a feminine Class III noun meaning girl — Neni is the feminine Class III example.

२८६. (D) Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani — Maithili pluralization relies on plural words rather than a simple suffix alone.

२८७. (B) the use of lokani — Grierson restricts lokani to animate nouns and observes its position after the noun.

२८८. (D) the vocative case — Grierson gives interjections and special address forms for vocative use.

२८९. (C) the example noun nena — nena is used as a masculine noun ending in long ā meaning boy — Nena is the Class I masculine paradigm.

२९०. (A) the example noun neni — Neni is the feminine Class III example.

२९१. (C) plural formation of nouns — Maithili pluralization relies on plural words rather than a simple suffix alone.

२९२. (B) It is always identical with the locative — The misreading is wrong because dative and accusative are formally close, but the dative marker is not optional in the same way.

२९३. (A) There are eight cases including the vocative — The case list includes nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative.

२९४. (C) Only 3 and 4 — Maithili plural formation uses plurality words and preserves case marking at the end.

२९५. (A) It denotes only possession and is formed with k — The misreading is wrong because grierson cautions that the Maithili instrumental is not the Hindi agent marker ne.

२९६. (C) ke — The Dative is associated with ke, used for recipient marking, not normally dropped like the accusative.

२९७. (D) It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva — Grierson gives interjections and special address forms for vocative use.

२९८. (B) There are two numbers: singular and plural — Grierson treats singular and plural as the noun numbers.

२९९. (B) It is always formed with sa and never dropped — The misreading is wrong because the accusative uses ke-type postpositions, but Grierson notes optional omission outside certain pronouns.

३००. (A) hai is the masculine inferior form — The misreading is wrong because the vocative section lists different interjections according to gender and status.

३०१. (C) the older poetic instrumental form — so is identified as the older and poetical form beside sa — The grammar treats so as a poetic/older instrumental variant.

३०२. (D) neni is the older form of the genitive — The misreading is wrong because neni is the feminine Class III example.

३०३. (B) rau and re are used for masculine inferiors or familiar address — The vocative section lists different interjections according to gender and status.

३०४. (D) phal is used for a Class II noun ending in silent inherent a — Phal illustrates nouns whose final inherent a is not pronounced.

३०५. (B) ker is the older instrumental form — The misreading is wrong because the grammar treats so as a poetic/older instrumental variant.

३०६. (C) Maithili k/ker/r show no gender influence, unlike Hindi ka/ke/ki — This is a major contrast between Maithili and Hindi genitive behavior.

३०७. (B) lokani is used only with animate objects and follows the noun it qualifies — Grierson restricts lokani to animate nouns and observes its position after the noun.

३०८. (A) connection, origin, or possession without Hindi-like gender agreement — The Genitive case is marked by k/ker/r and expresses connection, origin, or possession without Hindi-like gender agreement.

३०९. (C) the case system counted with vocative — there are eight cases including the vocative — The case list includes nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative.

३१०. (A) katha is used as a feminine noun ending in long ā meaning story — Katha appears as the Class I feminine noun example.

३११. (A) There are two numbers: singular and plural — Grierson treats singular and plural as the noun numbers.

३१२. (A) the example noun katha — katha is used as a feminine noun ending in long ā meaning story — Katha appears as the Class I feminine noun example.

३१३. (D) so is identified as the older and poetical form beside sa — The grammar treats so as a poetic/older instrumental variant.

३१४. (C) kai is noted as an older form found frequently in poetry — Grierson lists ke/he/kai/ka variants and identifies kai as the older poetic form.

३१५. (A) the position of case postpositions in plural phrases — The plural section states that the case-deciding postposition comes last.

३१६. (A) the example noun pāni — Pāni appears under the third class of nouns.

३१७. (C) It has the same form as the accusative but the ke-type postposition is not liable to be dropped — Dative and accusative are formally close, but the dative marker is not optional in the same way.

३१८. (B) Plural is formed by adding a noun of multitude such as sabh, sabah, or lokani — Maithili pluralization relies on plural words rather than a simple suffix alone.

३१९. (A) It is formed with ke, often droppable when no ambiguity arises, but not in first and second person pronouns — The accusative uses ke-type postpositions, but Grierson notes optional omission outside certain pronouns.

३२०. (D) katha is used as a feminine noun ending in long ā meaning story — Katha appears as the Class I feminine noun example.

३२१. (D) the ablative case — Ablative shares the sa-type marking with instrumental but expresses separation.

३२२. (C) It usually takes the nominative form, with special interjections and lower-rank forms such as rau nenva — Grierson gives interjections and special address forms for vocative use.

३२३. (C) It is formed with me and marks place — The misreading is wrong because grierson stresses that Maithili genitive markers do not show Hindi-like gender agreement.

३२४. (A) pāni is used as a Class III masculine noun ending in ī — Pāni appears under the third class of nouns.

३२५. (C) the gender system of Maithili nouns — there are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili — Chapter II states the two-gender system and the treatment of Sanskrit neuters.

३२६. (D) ke — The Accusative is associated with ke, used for direct object marking, optionally dropped outside first and second person pronouns when unambiguous.

३२७. (A) the dative case — it has the same form as the accusative but the ke-type postposition is not liable to be dropped — Dative and accusative are formally close, but the dative marker is not optional in the same way.

३२८. (A) recipient marking, not normally dropped like the accusative — The Dative case is marked by ke and expresses recipient marking, not normally dropped like the accusative.

३२९. (A) There are two genders: masculine and feminine; Sanskrit neuters become masculine in Maithili — Chapter II states the two-gender system and the treatment of Sanskrit neuters.

३३०. (A) the accusative case — The accusative uses ke-type postpositions, but Grierson notes optional omission outside certain pronouns.

३३१. (D) lokani is used only with animate objects and follows the noun it qualifies — Grierson restricts lokani to animate nouns and observes its position after the noun.

३३२. (A) pāni is used as a Class III masculine noun ending in ī — Pāni appears under the third class of nouns.

३३३. (A) Only 3 and 4 — Maithili plural formation uses plurality words and preserves case marking at the end.

३३४. (A) There are eight cases including the vocative — The case list includes nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative.

३३५. (B) gai is used for feminine inferiors or familiar address — Grierson explicitly lists gai under feminine inferior/familiar vocative use.

३३६. (D) Only 2 and 3 — The case system is postpositional and each marker has a specific function.

३३७. (A) gai is used for feminine inferiors or familiar address — Grierson explicitly lists gai under feminine inferior/familiar vocative use.

३३८. (A) kai is noted as an older form found frequently in poetry — Grierson lists ke/he/kai/ka variants and identifies kai as the older poetic form.

३३९. (A) There are two numbers: singular and plural — Grierson treats singular and plural as the noun numbers.

३४०. (B) There are four numbers including dual and trial — The misreading is wrong because grierson treats singular and plural as the noun numbers.

३४१. (A) the example noun neni — neni is used as a feminine Class III noun meaning girl — Neni is the feminine Class III example.

३४२. (B) It marks place or time and is usually formed with me, with ma and mo as optional forms — Grierson lists me, ma, and mo, with mo as older in poetry.

३४३. (A) masculine inferior vocative address — rau and re are used for masculine inferiors or familiar address — The vocative section lists different interjections according to gender and status.

३४४. (D) the instrumental case — it denotes instrument, means, cause, or agent, and is usually formed with sa — Grierson cautions that the Maithili instrumental is not the Hindi agent marker ne.

३४५. (D) It denotes connection, origin, or possession and uses k, older ker, or r in pronouns — Grierson stresses that Maithili genitive markers do not show Hindi-like gender agreement.

३४६. (C) It has one invariable form, though vulgar speech may add -ua/-a especially to proper names — The nominative is not an inflectional case with multiple endings in the paradigm.

३४७. (D) Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi — This comparison is explicitly listed in the adjective chapter.

३४८. (C) Prakrit-derived terminations — Chapter V includes Prakrit-derived endings and their feminine forms.

३४९. (D) The same rules are treated together for adjectives and nouns — Grierson treats feminine formation of adjectives and substantives under one discussion.

३५०. (C) They receive separate treatment from Prakrit-derived words ending in a — The adjective chapter distinguishes Sanskrit-derived and Prakrit-derived forms.

३५१. (C) They are specifically included among gender-sensitive adjective discussions — The contents explicitly include Prakrit-derived words signifying colour.

३५२. (D) They are compared between Maithili and High Hindi and used in feminine formation rules — Chapter V includes Prakrit-derived endings and their feminine forms.

३५३. (B) comparison of adjectives — comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules — The contents divide adjective comparison into comparative, superlative, and borrowed Sanskrit forms.

३५४. (C) They are specifically included among gender-sensitive adjective discussions — The contents explicitly include Prakrit-derived words signifying colour.

३५५. (B) The Maithili adjective is not declined, though it may change for gender — Chapter V states that the adjective is not declined but may be gender-sensitive.

३५६. (A) Gender distinction is observed loosely except among pandits — Grierson says the section is incomplete partly because gender is loosely observed.

३५७. (B) Every adjective has eight case endings — The misreading is wrong because chapter V states that the adjective is not declined but may be gender-sensitive.

३५८. (C) Prakrit-derived terminations — they are compared between Maithili and High Hindi and used in feminine formation rules — Chapter V includes Prakrit-derived endings and their feminine forms.

३५९. (A) Gender distinction is observed loosely except among pandits — Grierson says the section is incomplete partly because gender is loosely observed.

३६०. (C) the formation of feminine adjectives and substantives — Grierson treats feminine formation of adjectives and substantives under one discussion.

३६१. (A) They are omitted because colour words never inflect — The misreading is wrong because the contents explicitly include Prakrit-derived words signifying colour.

३६२. (B) The Maithili adjective is not declined, though it may change for gender — Chapter V states that the adjective is not declined but may be gender-sensitive.

३६३. (A) comparison of adjectives — The contents divide adjective comparison into comparative, superlative, and borrowed Sanskrit forms.

३६४. (B) Comparison is not possible in Maithili — The misreading is wrong because the contents divide adjective comparison into comparative, superlative, and borrowed Sanskrit forms.

३६५. (C) the general behavior of adjectives — Chapter V states that the adjective is not declined but may be gender-sensitive.

३६६. (B) They are treated among gender-related adjective-like forms — Grierson places gerundials and past passive participles in the adjective chapter.

३६७. (C) Only 1 and 3 — The adjective chapter distinguishes declension from gender variation.

३६८. (B) The same rules are treated together for adjectives and nouns — Grierson treats feminine formation of adjectives and substantives under one discussion.

३६९. (D) They are included among adjective/noun gender discussions — The chapter includes nomina agentis ending in ak.

३७०. (C) Gender distinction is observed loosely except among pandits — Grierson says the section is incomplete partly because gender is loosely observed.

३७१. (B) They are treated as identical to every Prakrit form — The misreading is wrong because the adjective chapter distinguishes Sanskrit-derived and Prakrit-derived forms.

३७२. (A) They are a type of auxiliary verb — The misreading is wrong because the chapter includes nomina agentis ending in ak.

३७३. (B) They are specifically included among gender-sensitive adjective discussions — The contents explicitly include Prakrit-derived words signifying colour.

३७४. (C) Sanskrit-derived words ending in a — The adjective chapter distinguishes Sanskrit-derived and Prakrit-derived forms.

३७५. (C) Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules — The contents divide adjective comparison into comparative, superlative, and borrowed Sanskrit forms.

३७६. (D) They are compared between Maithili and High Hindi and used in feminine formation rules — Chapter V includes Prakrit-derived endings and their feminine forms.

३७७. (B) the final short vowel relation with High Hindi — grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi — This comparison is explicitly listed in the adjective chapter.

३७८. (D) They are included among adjective/noun gender discussions — The chapter includes nomina agentis ending in ak.

३७९. (A) Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules — The contents divide adjective comparison into comparative, superlative, and borrowed Sanskrit forms.

३८०. (C) the final short vowel relation with High Hindi — This comparison is explicitly listed in the adjective chapter.

३८१. (C) They are treated among gender-related adjective-like forms — Grierson places gerundials and past passive participles in the adjective chapter.

३८२. (A) Sanskrit-derived words ending in a — they receive separate treatment from Prakrit-derived words ending in a — The adjective chapter distinguishes Sanskrit-derived and Prakrit-derived forms.

३८३. (A) They are treated among gender-related adjective-like forms — Grierson places gerundials and past passive participles in the adjective chapter.

३८४. (A) They are separated because noun gender and adjective gender are unrelated — The misreading is wrong because grierson treats feminine formation of adjectives and substantives under one discussion.

३८५. (D) They receive separate treatment from Prakrit-derived words ending in a — The adjective chapter distinguishes Sanskrit-derived and Prakrit-derived forms.

३८६. (A) agent nouns ending in -ak — they are included among adjective/noun gender discussions — The chapter includes nomina agentis ending in ak.

३८७. (C) the formation of feminine adjectives and substantives — the same rules are treated together for adjectives and nouns — Grierson treats feminine formation of adjectives and substantives under one discussion.

३८८. (B) Final short vowels in Maithili always correspond to Persian consonants — The misreading is wrong because this comparison is explicitly listed in the adjective chapter.

३८९. (B) Grierson's warning about gender in adjectives — gender distinction is observed loosely except among pandits — Grierson says the section is incomplete partly because gender is loosely observed.

३९०. (C) gerundials and past passive participles — they are treated among gender-related adjective-like forms — Grierson places gerundials and past passive participles in the adjective chapter.

३९१. (D) Gender is always stricter than in Sanskrit — The misreading is wrong because grierson says the section is incomplete partly because gender is loosely observed.

३९२. (D) Prakrit-derived colour words — they are specifically included among gender-sensitive adjective discussions — The contents explicitly include Prakrit-derived words signifying colour.

३९३. (A) They are treated only as script names — The misreading is wrong because grierson places gerundials and past passive participles in the adjective chapter.

३९४. (C) Grierson's warning about gender in adjectives — Grierson says the section is incomplete partly because gender is loosely observed.

३९५. (C) Only 1 and 3 — The adjective chapter distinguishes declension from gender variation.

३९६. (D) They are dismissed as irrelevant to Maithili — The misreading is wrong because chapter V includes Prakrit-derived endings and their feminine forms.

३९७. (D) Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi — This comparison is explicitly listed in the adjective chapter.

३९८. (D) the general behavior of adjectives — the Maithili adjective is not declined, though it may change for gender — Chapter V states that the adjective is not declined but may be gender-sensitive.

३९९. (C) They are included among adjective/noun gender discussions — The chapter includes nomina agentis ending in ak.

४००. (A) Comparative, superlative, and Sanskrit-borrowed forms are treated after gender rules — The contents divide adjective comparison into comparative, superlative, and borrowed Sanskrit forms.

४०१. (A) They are compared between Maithili and High Hindi and used in feminine formation rules — Chapter V includes Prakrit-derived endings and their feminine forms.

४०२. (A) The same rules are treated together for adjectives and nouns — Grierson treats feminine formation of adjectives and substantives under one discussion.

४०३. (A) The Maithili adjective is not declined, though it may change for gender — Chapter V states that the adjective is not declined but may be gender-sensitive.

४०४. (D) gerundials and past passive participles — Grierson places gerundials and past passive participles in the adjective chapter.

४०५. (C) agent nouns ending in -ak — The chapter includes nomina agentis ending in ak.

४०६. (A) Prakrit-derived colour words — The contents explicitly include Prakrit-derived words signifying colour.

४०७. (C) Grierson notes that a final short vowel in Maithili may correspond to a final long vowel in High Hindi — This comparison is explicitly listed in the adjective chapter.

४०८. (A) They receive separate treatment from Prakrit-derived words ending in a — The adjective chapter distinguishes Sanskrit-derived and Prakrit-derived forms.

४०९. (B) personal pronouns in the table of contents — ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms — The table of contents lists these forms under personal pronouns.

४१०. (B) fractional numbers — Chapter VII includes fractional numbers.

४११. (B) I and O are treated adjectivally, with other pronominal forms also used adjectivally — The contents show I adjectival, O adjectival, and other adjectival pronominal forms.

४१२. (A) gender and number of pronouns — Grierson has a pronoun-specific section on gender and number.

४१३. (B) He says there is no difference in any case — The misreading is wrong because the pronoun chapter specifically flags these discrepancies.

४१४. (D) personal pronouns in the table of contents — The table of contents lists these forms under personal pronouns.

४१५. (A) Keo and Kichh are treated as indefinite pronouns — The contents name Keo and Kichh in the indefinite-pronoun section.

४१६. (B) honorific forms in pronouns — Honorific and non-honorific sections occur in personal, relative, and demonstrative/correlative pronouns.

४१७. (B) ordinal numerals — The contents make ordinals a separate numeral section.

४१८. (C) I and O are treated adjectivally, with other pronominal forms also used adjectivally — The contents show I adjectival, O adjectival, and other adjectival pronominal forms.

४१९. (A) Pronoun declension has its own peculiarities and an inflected base — Chapter VI opens with peculiarities of pronoun declension and the inflected base.

४२०. (A) Je and Se are treated as correlative pronouns with honorific and non-honorific forms — The contents list Je and Se under correlative pronouns.

४२१. (B) They are treated separately from cardinal numerals — The contents make ordinals a separate numeral section.

४२२. (C) Only verbs can be adjectival pronouns — The misreading is wrong because the contents show I adjectival, O adjectival, and other adjectival pronominal forms.

४२३. (A) honorific forms in pronouns — grierson distinguishes honorific and non-honorific pronoun paradigms — Honorific and non-honorific sections occur in personal, relative, and demonstrative/correlative pronouns.

४२४. (B) Grierson distinguishes honorific and non-honorific pronoun paradigms — Honorific and non-honorific sections occur in personal, relative, and demonstrative/correlative pronouns.

४२५. (A) relative/correlative pronoun — Je belongs to the pronoun material, not to the noun or verb paradigms.

४२६. (A) Ke, Ki, and Kon are listed among interrogative pronouns — The pronoun chapter lists Ke, Ki, and Kon in the interrogative section.

४२७. (B) indefinite pronouns — The contents name Keo and Kichh in the indefinite-pronoun section.

४२८. (C) personal pronoun paradigm — To belongs to the pronoun material, not to the noun or verb paradigms.

४२९. (D) They are treated after examples of adjectival pronouns — The pronoun chapter closes this block with derivative pronominal forms.

४३०. (D) indefinite pronoun — Kichh belongs to the pronoun material, not to the noun or verb paradigms.

४३१. (D) correlative pronoun — Se belongs to the pronoun material, not to the noun or verb paradigms.

४३२. (A) personal pronoun paradigm — Me belongs to the pronoun material, not to the noun or verb paradigms.

४३३. (C) the interrogative pronouns — The pronoun chapter lists Ke, Ki, and Kon in the interrogative section.

४३४. (D) ordinal numerals — they are treated separately from cardinal numerals — The contents make ordinals a separate numeral section.

४३५. (D) Ke, Ki, and Kon are listed among interrogative pronouns — The pronoun chapter lists Ke, Ki, and Kon in the interrogative section.

४३६. (D) Je and Se are the six personal-pronoun paradigms only — The misreading is wrong because the table of contents lists these forms under personal pronouns.

४३७. (C) derivative pronominal forms — The pronoun chapter closes this block with derivative pronominal forms.

४३८. (D) They are one of the four numeral topics listed in Chapter VII — Chapter VII lists cardinals.

४३९. (A) the interrogative pronouns — ke, Ki, and Kon are listed among interrogative pronouns — The pronoun chapter lists Ke, Ki, and Kon in the interrogative section.

४४०. (C) Ke and Kon alone are treated as correlatives — The misreading is wrong because the contents list Je and Se under correlative pronouns.

४४१. (D) cardinal numerals — Chapter VII lists cardinals.

४४२. (D) interrogative pronoun — Ke belongs to the pronoun material, not to the noun or verb paradigms.

४४३. (C) I and O are treated adjectivally, with other pronominal forms also used adjectivally — The contents show I adjectival, O adjectival, and other adjectival pronominal forms.

४४४. (B) Grierson distinguishes honorific and non-honorific pronoun paradigms — Honorific and non-honorific sections occur in personal, relative, and demonstrative/correlative pronouns.

४४५. (D) Keo and Kichh are treated as indefinite pronouns — The contents name Keo and Kichh in the indefinite-pronoun section.

४४६. (C) They are identical to honorific pronouns — The misreading is wrong because the numeral chapter closes with aggregate numbers.

४४७. (A) personal pronoun paradigm — Ham belongs to the pronoun material, not to the noun or verb paradigms.

४४८. (B) fractional numbers — they are included in the numeral chapter along with cardinals and ordinals — Chapter VII includes fractional numbers.

४४९. (B) They are treated after examples of adjectival pronouns — The pronoun chapter closes this block with derivative pronominal forms.

४५०. (A) indefinite pronouns — keo and Kichh are treated as indefinite pronouns — The contents name Keo and Kichh in the indefinite-pronoun section.

४५१. (C) They are treated after examples of adjectival pronouns — The pronoun chapter closes this block with derivative pronominal forms.

४५२. (C) They are treated separately from the gender and number of nouns — Grierson has a pronoun-specific section on gender and number.

४५३. (A) gender and number of pronouns — they are treated separately from the gender and number of nouns — Grierson has a pronoun-specific section on gender and number.

४५४. (C) Only 1 and 2 — Pronoun treatment is a major independent section of the grammar.

४५५. (B) Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms — The table of contents lists these forms under personal pronouns.

४५६. (D) the discrepancy between noun and pronoun declension — The pronoun chapter specifically flags these discrepancies.

४५७. (C) adjectival pronouns — The contents show I adjectival, O adjectival, and other adjectival pronominal forms.

४५८. (B) Only 3 and 4 — Pronoun treatment is a major independent section of the grammar.

४५९. (C) They are treated as a separate numeral category — The numeral chapter closes with aggregate numbers.

४६०. (A) Grierson gives a separate discussion of differences between noun and pronoun declensions — The pronoun chapter specifically flags these discrepancies.

४६१. (B) Ham, Me, and Toh are interrogatives — The misreading is wrong because the pronoun chapter lists Ke, Ki, and Kon in the interrogative section.

४६२. (D) Je and Se are treated as correlative pronouns with honorific and non-honorific forms — The contents list Je and Se under correlative pronouns.

४६३. (A) the peculiarity of pronoun declension — Chapter VI opens with peculiarities of pronoun declension and the inflected base.

४६४. (D) They are treated before the alphabet — The misreading is wrong because the pronoun chapter closes this block with derivative pronominal forms.

४६५. (A) Keo and Kichh are treated as indefinite pronouns — The contents name Keo and Kichh in the indefinite-pronoun section.

४६६. (A) They are treated separately from the gender and number of nouns — Grierson has a pronoun-specific section on gender and number.

४६७. (A) personal pronoun paradigm associated with respectful address — Aha/Apne belongs to the pronoun material, not to the noun or verb paradigms.

४६८. (A) indefinite pronoun — Keo belongs to the pronoun material, not to the noun or verb paradigms.

४६९. (D) They are treated separately from cardinal numerals — The contents make ordinals a separate numeral section.

४७०. (A) They belong to the passive-voice chapter — The misreading is wrong because chapter VII lists cardinals.

४७१. (A) the discrepancy between noun and pronoun declension — grierson gives a separate discussion of differences between noun and pronoun declensions — The pronoun chapter specifically flags these discrepancies.

४७२. (D) They are impossible because pronouns are invariant — The misreading is wrong because grierson has a pronoun-specific section on gender and number.

४७३. (D) Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms — The table of contents lists these forms under personal pronouns.

४७४. (D) the peculiarity of pronoun declension — pronoun declension has its own peculiarities and an inflected base — Chapter VI opens with peculiarities of pronoun declension and the inflected base.

४७५. (C) interrogative pronoun — Kon belongs to the pronoun material, not to the noun or verb paradigms.

४७६. (C) They are treated separately from the gender and number of nouns — Grierson has a pronoun-specific section on gender and number.

४७७. (C) They are included in the numeral chapter along with cardinals and ordinals — Chapter VII includes fractional numbers.

४७८. (B) They are treated as a separate numeral category — The numeral chapter closes with aggregate numbers.

४७९. (C) adjectival pronouns — i and O are treated adjectivally, with other pronominal forms also used adjectivally — The contents show I adjectival, O adjectival, and other adjectival pronominal forms.

४८०. (C) Pronoun declension has its own peculiarities and an inflected base — Chapter VI opens with peculiarities of pronoun declension and the inflected base.

४८१. (D) They are the same as locative case endings — The misreading is wrong because the contents make ordinals a separate numeral section.

४८२. (D) cardinal numerals — they are one of the four numeral topics listed in Chapter VII — Chapter VII lists cardinals.

४८३. (B) They are treated separately from cardinal numerals — The contents make ordinals a separate numeral section.

४८४. (D) Grierson gives a separate discussion of differences between noun and pronoun declensions — The pronoun chapter specifically flags these discrepancies.

४८५. (D) personal pronoun paradigm — Apnahin belongs to the pronoun material, not to the noun or verb paradigms.

४८६. (B) Je and Se are treated as correlative pronouns with honorific and non-honorific forms — The contents list Je and Se under correlative pronouns.

४८७. (D) Ham, Me, Toh, To, Aha/Apne, and Apnahin are among the personal-pronoun paradigms — The table of contents lists these forms under personal pronouns.

४८८. (C) Grierson gives a separate discussion of differences between noun and pronoun declensions — The pronoun chapter specifically flags these discrepancies.

४८९. (C) They are one of the four numeral topics listed in Chapter VII — Chapter VII lists cardinals.

४९०. (C) personal pronoun paradigm — Toh belongs to the pronoun material, not to the noun or verb paradigms.

४९१. (A) derivative pronominal forms — they are treated after examples of adjectival pronouns — The pronoun chapter closes this block with derivative pronominal forms.

४९२. (D) Pronouns decline exactly like Class I nouns in every respect — The misreading is wrong because chapter VI opens with peculiarities of pronoun declension and the inflected base.

४९३. (B) Pronoun declension has its own peculiarities and an inflected base — Chapter VI opens with peculiarities of pronoun declension and the inflected base.

४९४. (C) Ke, Ki, and Kon are listed among interrogative pronouns — The pronoun chapter lists Ke, Ki, and Kon in the interrogative section.

४९५. (C) aggregate numbers — they are treated as a separate numeral category — The numeral chapter closes with aggregate numbers.

४९६. (B) They are included in the numeral chapter along with cardinals and ordinals — Chapter VII includes fractional numbers.

४९७. (D) Grierson distinguishes honorific and non-honorific pronoun paradigms — Honorific and non-honorific sections occur in personal, relative, and demonstrative/correlative pronouns.

४९८. (C) They are treated as a separate numeral category — The numeral chapter closes with aggregate numbers.

४९९. (A) They are included in the numeral chapter along with cardinals and ordinals — Chapter VII includes fractional numbers.

५००. (D) the correlative pronouns — je and Se are treated as correlative pronouns with honorific and non-honorific forms — The contents list Je and Se under correlative pronouns.

५०१. (B) They are excluded as commercial vocabulary only — The misreading is wrong because chapter VII includes fractional numbers.

५०२. (B) Je and Se are treated as the only indefinite pronouns — The misreading is wrong because the contents name Keo and Kichh in the indefinite-pronoun section.

५०३. (B) interrogative pronoun — Ki belongs to the pronoun material, not to the noun or verb paradigms.

५०४. (A) aggregate numbers — The numeral chapter closes with aggregate numbers.

५०५. (D) the correlative pronouns — The contents list Je and Se under correlative pronouns.

५०६. (A) They are one of the four numeral topics listed in Chapter VII — Chapter VII lists cardinals.

५०७. (C) He denies honorific distinction in Maithili pronouns — The misreading is wrong because honorific and non-honorific sections occur in personal, relative, and demonstrative/correlative pronouns.

५०८. (D) intransitive verb personal forms — The preliminary verb chapter contrasts the personal-form count.

५०९. (B) honorific verbal forms — honorific forms are part of the verbal system and affect paradigms — Grierson lists honorific forms in the verb preliminary section.

५१०. (D) Honorific forms are part of the verbal system and affect paradigms — Grierson lists honorific forms in the verb preliminary section.

५११. (B) the transitive paradigm chosen by Grierson — dekhab “to see” is used as the main transitive conjugation example — The contents label the conjugation of dekhab, to see.

५१२. (D) It is ignored because Maithili has no auxiliary — The misreading is wrong because the contents place the auxiliary verb between the preliminary verb discussion and the transitive verb.

५१३. (D) Honorific forms are part of the verbal system and affect paradigms — Grierson lists honorific forms in the verb preliminary section.

५१४. (A) Verb forms include masculine and feminine pairs — The verb section says forms are paired by masculine and feminine.

५१५. (A) Active, neuter, and passive are the three broad verb kinds — The preliminary verb chapter lists active, neuter, and passive.

५१६. (C) declinable and indeclinable participles — they are listed within verb paradigms after tense forms — The transitive and intransitive chapters include declinable and indeclinable participles.

५१७. (A) Active, neuter, and passive are the three broad verb kinds — The preliminary verb chapter lists active, neuter, and passive.

५१८. (B) Both dekhab and sutab paradigms include principal parts before tense forms — The contents list principal parts before tense tables.

५१९. (B) Maithili has exactly the same moods as Greek — The misreading is wrong because grierson prefers to treat conditional, imperative, and infinitive forms as tense-like forms.

५२०. (D) They are listed within verb paradigms after tense forms — The transitive and intransitive chapters include declinable and indeclinable participles.

५२१. (D) He says it has only one form in every tense — The misreading is wrong because the verb section opens by emphasizing multiple optional forms used by the same speaker.

५२२. (A) sutab — intransitive paradigm meaning “to sleep” — The pair is correct because sutab is treated as intransitive paradigm meaning “to sleep”.

५२३. (A) transitive verb personal forms — each transitive tense has twenty-four personal forms before optional varieties — Grierson stresses the richness of transitive personal forms.

५२४. (C) It receives its own section before the transitive-verb chapter — The contents place the auxiliary verb between the preliminary verb discussion and the transitive verb.

५२५. (D) intransitive paradigm meaning “to sleep” — sutab is used in the verb system as intransitive paradigm meaning “to sleep”.

५२६. (A) Maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist — Grierson prefers to treat conditional, imperative, and infinitive forms as tense-like forms.

५२७. (A) optional verbal forms — Grierson explicitly says optional forms are not simply local peculiarities.

५२८. (C) dekhab “to see” is used as the main transitive conjugation example — The contents label the conjugation of dekhab, to see.

५२९. (C) It receives its own section before the transitive-verb chapter — The contents place the auxiliary verb between the preliminary verb discussion and the transitive verb.

५३०. (A) Active, neuter, and passive are the three broad verb kinds — The preliminary verb chapter lists active, neuter, and passive.

५३१. (B) the three kinds of verbs — active, neuter, and passive are the three broad verb kinds — The preliminary verb chapter lists active, neuter, and passive.

५३२. (A) Verb forms include masculine and feminine pairs — The verb section says forms are paired by masculine and feminine.

५३३. (A) the transitive paradigm chosen by Grierson — The contents label the conjugation of dekhab, to see.

५३४. (D) The tenses have no number but compensate with many personal forms — Grierson notes that tenses lack number but have many personal forms.

५३५. (B) Grierson groups forms by roots, present participles, and past participles — The verb chapters repeatedly organize tenses by the material from which they are formed.

५३६. (D) They are listed within verb paradigms after tense forms — The transitive and intransitive chapters include declinable and indeclinable participles.

५३७. (A) They belong only to adjective comparison — The misreading is wrong because the transitive and intransitive chapters include declinable and indeclinable participles.

५३८. (D) the intransitive paradigm chosen by Grierson — The contents label the conjugation of sutab, to sleep.

५३९. (C) Tenses are marked by singular, dual, and plural only — The misreading is wrong because grierson notes that tenses lack number but have many personal forms.

५४०. (B) Grierson says it delights in a redundancy or luxuriance of optional forms — The verb section opens by emphasizing multiple optional forms used by the same speaker.

५४१. (B) Both dekhab and sutab paradigms include principal parts before tense forms — The contents list principal parts before tense tables.

५४२. (B) dekhab “to see” is used as the main transitive conjugation example — The contents label the conjugation of dekhab, to see.

५४३. (D) the auxiliary verb — The contents place the auxiliary verb between the preliminary verb discussion and the transitive verb.

५४४. (B) They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm — Grierson explicitly says optional forms are not simply local peculiarities.

५४५. (C) transitive paradigm meaning “to see” — dekhab is used in the verb system as transitive paradigm meaning “to see”.

५४६. (C) Grierson says it delights in a redundancy or luxuriance of optional forms — The verb section opens by emphasizing multiple optional forms used by the same speaker.

५४७. (B) Intransitive verbs have about half the number of personal forms found in transitive verbs — The preliminary verb chapter contrasts the personal-form count.

५४८. (B) dekhab “to see” is used as the main transitive conjugation example — The contents label the conjugation of dekhab, to see.

५४९. (B) transitive verb personal forms — Grierson stresses the richness of transitive personal forms.

५५०. (C) the nine commonly used tenses — The verb section gives nine commonly used tense forms.

५५१. (B) the general character of the Maithili verb — grierson says it delights in a redundancy or luxuriance of optional forms — The verb section opens by emphasizing multiple optional forms used by the same speaker.

५५२. (C) the intransitive paradigm chosen by Grierson — sutab “to sleep” is used as the intransitive conjugation example — The contents label the conjugation of sutab, to sleep.

५५३. (C) Intransitive verbs have about half the number of personal forms found in transitive verbs — The preliminary verb chapter contrasts the personal-form count.

५५४. (A) Transitive, vocative, and genitive are the three verb kinds — The misreading is wrong because the preliminary verb chapter lists active, neuter, and passive.

५५५. (B) Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed — The verb section gives nine commonly used tense forms.

५५६. (B) The tenses have no number but compensate with many personal forms — Grierson notes that tenses lack number but have many personal forms.

५५७. (C) gender in the verb — The verb section says forms are paired by masculine and feminine.

५५८. (D) Maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist — Grierson prefers to treat conditional, imperative, and infinitive forms as tense-like forms.

५५९. (C) intransitive verb personal forms — intransitive verbs have about half the number of personal forms found in transitive verbs — The preliminary verb chapter contrasts the personal-form count.

५६०. (D) Verb forms include masculine and feminine pairs — The verb section says forms are paired by masculine and feminine.

५६१. (B) the nine commonly used tenses — present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed — The verb section gives nine commonly used tense forms.

५६२. (D) Grierson says it delights in a redundancy or luxuriance of optional forms — The verb section opens by emphasizing multiple optional forms used by the same speaker.

५६३. (A) sutab “to sleep” is used as the intransitive conjugation example — The contents label the conjugation of sutab, to sleep.

५६४. (B) moods in Grierson’s account — maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist — Grierson prefers to treat conditional, imperative, and infinitive forms as tense-like forms.

५६५. (B) gender in the verb — verb forms include masculine and feminine pairs — The verb section says forms are paired by masculine and feminine.

५६६. (A) Grierson groups forms by roots, present participles, and past participles — The verb chapters repeatedly organize tenses by the material from which they are formed.

५६७. (C) Honorific forms are part of the verbal system and affect paradigms — Grierson lists honorific forms in the verb preliminary section.

५६८. (A) Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed — The verb section gives nine commonly used tense forms.

५६९. (A) principal parts in verb paradigms — The contents list principal parts before tense tables.

५७०. (B) number in Maithili tenses — Grierson notes that tenses lack number but have many personal forms.

५७१. (C) Honorificity appears only in noun plural formation — The misreading is wrong because grierson lists honorific forms in the verb preliminary section.

५७२. (B) They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm — Grierson explicitly says optional forms are not simply local peculiarities.

५७३. (D) number in Maithili tenses — the tenses have no number but compensate with many personal forms — Grierson notes that tenses lack number but have many personal forms.

५७४. (A) declinable and indeclinable participles — The transitive and intransitive chapters include declinable and indeclinable participles.

५७५. (B) principal parts in verb paradigms — both dekhab and sutab paradigms include principal parts before tense forms — The contents list principal parts before tense tables.

৭৬৬. (C) optional verbal forms — they are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm — Grierson explicitly says optional forms are not simply local peculiarities.

৭৬৭. (A) Maithili has no moods in the Greek or Latin sense, though conditional, imperative, and infinitive forms exist — Grierson prefers to treat conditional, imperative, and infinitive forms as tense-like forms.

৭৬৮. (A) Verbs never reflect gender in Grierson's grammar — The misreading is wrong because the verb section says forms are paired by masculine and feminine.

৭৬৯. (A) Principal parts are listed only for noun declensions — The misreading is wrong because the contents list principal parts before tense tables.

৭৮০. (D) Intransitive verbs have about half the number of personal forms found in transitive verbs — The preliminary verb chapter contrasts the personal-form count.

৭৮১. (D) the three kinds of verbs — The preliminary verb chapter lists active, neuter, and passive.

৭৮২. (C) It receives its own section before the transitive-verb chapter — The contents place the auxiliary verb between the preliminary verb discussion and the transitive verb.

৭৮৩. (A) They are said to represent different dialects only — The misreading is wrong because grierson explicitly says optional forms are not simply local peculiarities.

৭৮৪. (B) sutab "to sleep" is used as the intransitive conjugation example — The contents label the conjugation of sutab, to sleep.

৭৮৫. (B) He arranges every verb only alphabetically — The misreading is wrong because the verb chapters repeatedly organize tenses by the material from which they are formed.

৭৮৬. (A) Each transitive tense has twenty-four personal forms before optional varieties — Grierson stresses the richness of transitive personal forms.

৭৮৭. (A) the auxiliary verb — it receives its own section before the transitive-verb chapter — The contents place the auxiliary verb between the preliminary verb discussion and the transitive verb.

৭৮৮. (D) Each transitive tense has twenty-four personal forms before optional varieties — Grierson stresses the richness of transitive personal forms.

৭৮৯. (A) They are not treated as local peculiarities only; the same speaker may use them according to fancy or rhythm — Grierson explicitly says optional forms are not simply local peculiarities.

৭৯০. (A) Only 2 and 4 — The verb system is complex and central to the grammar.

৭৯১. (C) Each transitive tense has exactly two forms — The misreading is wrong because grierson stresses the richness of transitive personal forms.

৭৯২. (C) sutab "to sleep" is the main transitive paradigm — The misreading is wrong because the contents label the conjugation of dekhab, to see.

৭৯৩. (B) honorific verbal forms — Grierson lists honorific forms in the verb preliminary section.

৭৯৪. (C) the order of tense formation for paradigms — The verb chapters repeatedly organize tenses by the material from which they are formed.

৭৯৫. (A) Intransitive verbs have twice the transitive set — The misreading is wrong because the preliminary verb chapter contrasts the personal-form count.

৭৯৬. (B) sutab "to sleep" is used as the intransitive conjugation example — The contents label the conjugation of sutab, to sleep.

৫৯৭. (D) They are listed within verb paradigms after tense forms — The transitive and intransitive chapters include declinable and indeclinable participles.

৫৯৮. (D) the general character of the Maithili verb — The verb section opens by emphasizing multiple optional forms used by the same speaker.

৫৯৯. (C) Present, imperfect, past, perfect, pluperfect, future, retrospective conditional, prospective conditional, and imperative are listed — The verb section gives nine commonly used tense forms.

৬০০. (B) the order of tense formation for paradigms — grierson groups forms by roots, present participles, and past participles — The verb chapters repeatedly organize tenses by the material from which they are formed.

৬০১. (C) Grierson groups forms by roots, present participles, and past participles — The verb chapters repeatedly organize tenses by the material from which they are formed.

৬০২. (B) dekhab — transitive paradigm meaning “to see” — The pair is correct because dekhab is treated as transitive paradigm meaning “to see”.

৬০৩. (B) dekhab “to see” is the intransitive example — The misreading is wrong because the contents label the conjugation of sutab, to sleep.

৬০৪. (C) Each transitive tense has twenty-four personal forms before optional varieties — Grierson stresses the richness of transitive personal forms.

৬০৫. (D) The tenses have no number but compensate with many personal forms — Grierson notes that tenses lack number but have many personal forms.

৬০৬. (D) Only 2 and 4 — The verb system is complex and central to the grammar.

৬০৭. (D) Only present and future are recognized — The misreading is wrong because the verb section gives nine commonly used tense forms.

৬০৮. (C) Both dekhab and sutab paradigms include principal parts before tense forms — The contents list principal parts before tense tables.

৬০৯. (B) past-tense ai and au distribution — transitive and causal verbs generally take au, while intransitive verbs generally use ai — The addenda note gives a rule for diphthongs in the past tense.

৬১০. (A) It agrees with the subject in gender but otherwise remains unaltered — The passive section gives gender agreement of the past participle as a key rule.

৬১১. (D) It agrees with the object in every case and number — The misreading is wrong because the passive section gives gender agreement of the past participle as a key rule.

৬১২. (A) It is separately treated from the second conjugational form in the transitive verb — Grierson separates the two perfect forms in transitive conjugation.

৬১৩. (B) It is the instrument marker — The misreading is wrong because grierson lists deb “to give” among irregular verbs.

৬১৪. (D) khaeb — verb “to eat” noted as an exception to general transitive past pattern — The pair is correct because khaeb is treated as verb “to eat” noted as an exception to general transitive past pattern.

৬১৫. (A) It has only one conjugational form, formed with achh joined to the conjugated past tense — The intransitive chapter contrasts its perfect with transitive perfect.

৬১৬. (C) nena, katha, phal, pani, and neni are irregular verbs — The misreading is wrong because the irregular-verb chapter lists these common verbs.

৬১৭. (D) It agrees with the subject in gender but otherwise remains unaltered — The passive section gives gender agreement of the past participle as a key rule.

६१८. (D) sutab as an intransitive example — Grierson introduces sutab in the intransitive chapter and notes shortening.

६१९. (C) It is identical in all respects to transitive past — The misreading is wrong because grierson explicitly asks readers to note the neuter past carefully.

६२०. (C) It is separately treated from the second conjugational form in the transitive verb — Grierson separates the two perfect forms in transitive conjugation.

६२१. (C) It means “to be seen” in the passive construction — Grierson gives dekhal jaib as an example of passive formation.

६२२. (D) It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations — The discussion of paeb explains apparent irregularities by insertion after a final vowel.

६२३. (C) sutab as an intransitive example — it is chosen as a verb whose long penultimate shortens in some forms — Grierson introduces sutab in the intransitive chapter and notes shortening.

६२४. (C) It means “to be seen” in the passive construction — Grierson gives dekhal jaib as an example of passive formation.

६२५. (A) It has only one conjugational form, formed with achh joined to the conjugated past tense — The intransitive chapter contrasts its perfect with transitive perfect.

६२६. (D) Transitive and causal verbs generally take au, while intransitive verbs generally use ai — The addenda note gives a rule for diphthongs in the past tense.

६२७. (C) They receive a separate chapter after observations on the two conjugational forms — Grierson treats vowel-final roots such as siab and paeb separately.

६२८. (C) verbs with roots ending in vowels — they receive a separate chapter after observations on the two conjugational forms — Grierson treats vowel-final roots such as siab and paeb separately.

६२९. (B) leb — it is treated as the irregular verb “to take” — Grierson includes leb “to take” in the irregular list.

६३०. (D) the passive participle — The passive section gives gender agreement of the past participle as a key rule.

६३१. (A) Its conjugation differs in many respects from the past tense of transitive verbs — Grierson explicitly asks readers to note the neuter past carefully.

६३२. (B) jaeb — it means “to go” and is conjugated because of irregular forms important for passive formation — The passive chapter conjugates jaeb due to its irregularities.

६३३. (D) hoeb/haib — irregular verb meaning “to become” — The pair is correct because hoeb/haib is treated as irregular verb meaning “to become”.

६३४. (C) It means “to go” and is conjugated because of irregular forms important for passive formation — The passive chapter conjugates jaeb due to its irregularities.

६३५. (D) past tense in the neuter verb — Grierson explicitly asks readers to note the neuter past carefully.

६३६. (B) verbs with roots ending in vowels — Grierson treats vowel-final roots such as siab and paeb separately.

६३७. (A) It is treated as the irregular verb “to give” — Grierson lists deb “to give” among irregular verbs.

६३८. (B) irregular verbs named in Chapter XIV — karab, aeb, deb, leb, and hoeb are among the irregular verbs treated — The irregular-verb chapter lists these common verbs.

६३९. (B) irregular verb meaning “to do” — karab is used in the verb system as irregular verb meaning “to do”.

६४०. (D) verb “to sing” noted in past-tense ai/au discussion — gaeb is used in the verb system as verb “to sing” noted in past-tense ai/au discussion.

६४१. (D) It is identical with the plural of nouns — The misreading is wrong because grierson separates the two perfect forms in transitive conjugation.

६४२. (D) It is the word for “story” — The misreading is wrong because the irregular chapter includes hoeb/haib, to become.

६४३. (D) It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations — The discussion of paeb explains apparent irregularities by insertion after a final vowel.

६४४. (D) It has only one conjugational form, formed with achh joined to the conjugated past tense — The intransitive chapter contrasts its perfect with transitive perfect.

६४५. (D) Its conjugation differs in many respects from the past tense of transitive verbs — Grierson explicitly asks readers to note the neuter past carefully.

६४६. (B) It is treated as the irregular verb “to take” — Grierson includes leb “to take” in the irregular list.

६४७. (D) They receive a separate chapter after observations on the two conjugational forms — Grierson treats vowel-final roots such as siab and paeb separately.

६४८. (A) deb — irregular verb meaning “to give” — The pair is correct because deb is treated as irregular verb meaning “to give”.

६४९. (C) hoeb or haib — it is treated as the irregular verb “to become” — The irregular chapter includes hoeb/haib, to become.

६५०. (A) It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory — Grierson notes that neuter verbs indulge in some Form II forms despite theory.

६५१. (B) vowel-final root model meaning “to obtain” — paeb is used in the verb system as vowel-final root model meaning “to obtain”.

६५२. (A) verb “to eat” noted as an exception to general transitive past pattern — khaeb is used in the verb system as verb “to eat” noted as an exception to general transitive past pattern.

६५३. (D) It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory — Grierson notes that neuter verbs indulge in some Form II forms despite theory.

६५४. (C) jaeb — The passive chapter conjugates jaeb due to its irregularities.

६५५. (C) the passive voice — it is formed by adding conjugated jaeb “to go” to the past participle — Grierson says the passive is formed like other Neo-Aryan languages, with jaeb after the past participle.

६५६. (A) It means “to see often” — The misreading is wrong because grierson gives dekhal jaib as an example of passive formation.

६५७. (B) It is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations — The discussion of paeb explains apparent irregularities by insertion after a final vowel.

६५८. (C) It is separately treated from the second conjugational form in the transitive verb — Grierson separates the two perfect forms in transitive conjugation.

६५९. (C) It is the irregular verb “to do” — Chapter XIV treats karab as an irregular verb.

६६०. (D) It is treated as the irregular verb “to give” — Grierson lists deb “to give” among irregular verbs.

६६१. (B) It is the irregular verb “to do” — Chapter XIV treats karab as an irregular verb.

६६२. (A) Although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael — Grierson notes khaeb as a principal exception to the general au rule.

६६३. (D) It should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory — Grierson notes that neuter verbs indulge in some Form II forms despite theory.

६६४. (C) karab — irregular verb meaning “to do” — The pair is correct because karab is treated as irregular verb meaning “to do”.

६६५. (A) It is the regular example of intransitive ai only — The misreading is wrong because grierson notes khaeb as a principal exception to the general au rule.

६६६. (A) It is the irregular verb “to do” — Chapter XIV treats karab as an irregular verb.

६६७. (B) irregular verb meaning “to come” — aeb is used in the verb system as irregular verb meaning “to come”.

६६८. (A) irregular verb meaning “to take” — leb is used in the verb system as irregular verb meaning “to take”.

६६९. (A) It is treated as the irregular verb “to take” — Grierson includes leb “to take” in the irregular list.

६७०. (C) Although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael — Grierson notes khaeb as a principal exception to the general au rule.

६७१. (A) Only 1 and 3 — The passive section explains both formation and agreement.

६७२. (B) Transitive and causal verbs generally take au, while intransitive verbs generally use ai — The addenda note gives a rule for diphthongs in the past tense.

६७३. (A) It means “to go” and is conjugated because of irregular forms important for passive formation — The passive chapter conjugates jaeb due to its irregularities.

६७४. (A) karab, aeb, deb, leb, and hoeb are among the irregular verbs treated — The irregular-verb chapter lists these common verbs.

६७५. (A) irregular verb meaning “to give” — deb is used in the verb system as irregular verb meaning “to give”.

६७६. (B) karab, aeb, deb, leb, and hoeb are among the irregular verbs treated — The irregular-verb chapter lists these common verbs.

६७७. (D) leb — irregular verb meaning “to take” — The pair is correct because leb is treated as irregular verb meaning “to take”.

६७८. (A) leb — Grierson includes leb “to take” in the irregular list.

६७९. (B) deb — it is treated as the irregular verb “to give” — Grierson lists deb “to give” among irregular verbs.

६८०. (A) Transitive and causal verbs generally take au, while intransitive verbs generally use ai — The addenda note gives a rule for diphthongs in the past tense.

६८१. (B) It is the paradigm for noun gender — The misreading is wrong because the discussion of paeb explains apparent irregularities by insertion after a final vowel.

६८२. (C) It is formed by adding conjugated jaeb “to go” to the past participle — Grierson says the passive is formed like other Neo-Aryan languages, with jaeb after the past participle.

६८३. (D) Only 1 and 4 — The passive section explains both formation and agreement.

६८४. (C) the perfect in the neuter verb — it has only one conjugational form, formed with achh joined to the conjugated past tense — The intransitive chapter contrasts its perfect with transitive perfect.

६८५. (A) It is treated as the irregular verb “to become” — The irregular chapter includes hoeb/haib, to become.

६८६. (B) jaeb — auxiliary/irregular verb meaning “to go,” used in passive formation — The pair is correct because jaeb is treated as auxiliary/irregular verb meaning “to go,” used in passive formation.

६८७. (B) paeb — vowel-final root model meaning “to obtain” — The pair is correct because paeb is treated as vowel-final root model meaning “to obtain”.

६८८. (C) the perfect in the neuter verb — The intransitive chapter contrasts its perfect with transitive perfect.

६८९. (B) It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect — The transitive chapter follows a full tense architecture for dekhab.

৬৯০. (C) It is formed by adding sabh to the nominative — The misreading is wrong because grierson says the passive is formed like other Neo-Aryan languages, with jaeb after the past participle.

৬৯১. (C) paeb — The discussion of paeb explains apparent irregularities by insertion after a final vowel.

৬৯২. (D) past tense in the neuter verb — its conjugation differs in many respects from the past tense of transitive verbs — Grierson explicitly asks readers to note the neuter past carefully.

৬৯৩. (D) It has two full perfect forms like transitive verbs — The misreading is wrong because the intransitive chapter contrasts its perfect with transitive perfect.

৬৯৪. (A) the transitive verb chapter — it treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect — The transitive chapter follows a full tense architecture for dekhab.

৬৯৫. (C) It is chosen as a verb whose long penultimate shortens in some forms — Grierson introduces sutab in the intransitive chapter and notes shortening.

৬৯৬. (A) It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect — The transitive chapter follows a full tense architecture for dekhab.

৬৯৭. (A) hoeb or haib — The irregular chapter includes hoeb/haib, to become.

৬৯৮. (D) It means "to see" and is the transitive model — The misreading is wrong because the passive chapter conjugates jaeb due to its irregularities.

৬৯৯. (B) It treats only locative nouns — The misreading is wrong because the transitive chapter follows a full tense architecture for dekhab.

৭০০. (B) All verbs always take ai — The misreading is wrong because the addenda note gives a rule for diphthongs in the past tense.

৭০১. (A) irregular verbs named in Chapter XIV — The irregular-verb chapter lists these common verbs.

৭০২. (B) It treats formation of prospective conditional, future, imperative, retrospective conditional, present, imperfect, past, perfect, and pluperfect — The transitive chapter follows a full tense architecture for dekhab.

৭০৩. (D) They receive a separate chapter after observations on the two conjugational forms — Grierson treats vowel-final roots such as siab and paeb separately.

৭০৪. (B) It is the noun "fruit" — The misreading is wrong because chapter XIV treats karab as an irregular verb.

৭০৫. (C) khaeb as an exception — Grierson notes khaeb as a principal exception to the general au rule.

৭০৬. (C) It is formed by adding conjugated jaeb "to go" to the past participle — Grierson says the passive is formed like other Neo-Aryan languages, with jaeb after the past participle.

৭০৭. (B) paeb — it is a model for many verbs because v/b may be inserted after a final vowel before vowel terminations — The discussion of paeb explains apparent irregularities by insertion after a final vowel.

৭০৮. (B) the neuter or intransitive verb in theory — it should lack forms that in transitive verbs attribute special respect to the object, but actual usage partly exceeds this theory — Grierson notes that neuter verbs indulge in some Form II forms despite theory.

৭০৯. (B) Its conjugation differs in many respects from the past tense of transitive verbs — Grierson explicitly asks readers to note the neuter past carefully.

৭১০. (D) irregular verb meaning "to become" — hoeb/haib is used in the verb system as irregular verb meaning "to become".

৬১১. (A) It is formed by adding conjugated jaeb “to go” to the past participle — Grierson says the passive is formed like other Neo-Aryan languages, with jaeb after the past participle.

৬১২. (A) karab, aeb, deb, leb, and hoeb are among the irregular verbs treated — The irregular-verb chapter lists these common verbs.

৬১৩. (B) the passive participle — it agrees with the subject in gender but otherwise remains unaltered — The passive section gives gender agreement of the past participle as a key rule.

৬১৪. (C) It is the older locative ending — The misreading is wrong because grierson includes leb “to take” in the irregular list.

৬১৫. (B) It means “to be seen” in the passive construction — Grierson gives dekhal jaib as an example of passive formation.

৬১৬. (B) It is treated as the irregular verb “to take” — Grierson includes leb “to take” in the irregular list.

৬১৭. (B) It has no tense forms at all — The misreading is wrong because grierson notes that neuter verbs indulge in some Form II forms despite theory.

৬১৮. (A) karab — Chapter XIV treats karab as an irregular verb.

৬১৯. (D) dekhal jaib — Grierson gives dekhal jaib as an example of passive formation.

৬২০. (D) It is treated as the irregular verb “to become” — The irregular chapter includes hoeb/haib, to become.

৬২১. (C) aeb — irregular verb meaning “to come” — The pair is correct because aeb is treated as irregular verb meaning “to come”.

৬২২. (D) It is treated as the irregular verb “to give” — Grierson lists deb “to give” among irregular verbs.

৬২৩. (A) the first conjugational form of the perfect — it is separately treated from the second conjugational form in the transitive verb — Grierson separates the two perfect forms in transitive conjugation.

৬২৪. (D) It is chosen as a verb whose long penultimate shortens in some forms — Grierson introduces sutab in the intransitive chapter and notes shortening.

৬২৫. (B) khaeb as an exception — although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael — Grierson notes khaeb as a principal exception to the general au rule.

৬২৬. (D) It is chosen as a noun ending in long ā — The misreading is wrong because grierson introduces sutab in the intransitive chapter and notes shortening.

৬২৭. (B) the first conjugational form of the perfect — Grierson separates the two perfect forms in transitive conjugation.

৬২৮. (A) the transitive verb chapter — The transitive chapter follows a full tense architecture for dekhab.

৬২৯. (C) past-tense ai and au distribution — The addenda note gives a rule for diphthongs in the past tense.

৬৩০. (A) It means “to go” and is conjugated because of irregular forms important for passive formation — The passive chapter conjugates jaeb due to its irregularities.

৬৩১. (C) Although transitive verbs generally take au, khaeb “to eat” is noted with khailahn and khael — Grierson notes khaeb as a principal exception to the general au rule.

৬৩২. (B) It is treated as the irregular verb “to become” — The irregular chapter includes hoeb/haib, to become.

৬৩৩. (A) dekhal jaib — it means “to be seen” in the passive construction — Grierson gives dekhal jaib as an example of passive formation.

৬৩৪. (A) karab — it is the irregular verb “to do” — Chapter XIV treats karab as an irregular verb.

৬৩৫. (D) It is chosen as a verb whose long penultimate shortens in some forms — Grierson introduces sutab in the intransitive chapter and notes shortening.

৩৩৬. (B) auxiliary/irregular verb meaning “to go,” used in passive formation — jaeb is used in the verb system as auxiliary/irregular verb meaning “to go,” used in passive formation.

৩৩৭. (A) the passive voice — Grierson says the passive is formed like other Neo-Aryan languages, with jaeb after the past participle.

৩৩৮. (B) the neuter or intransitive verb in theory — Grierson notes that neuter verbs indulge in some Form II forms despite theory.

৩৩৯. (B) They are not recognized as a special type — The misreading is wrong because grierson treats vowel-final roots such as siab and paeb separately.

৩৪০. (C) gaeb — verb “to sing” noted in past-tense ai/au discussion — The pair is correct because gaeb is treated as verb “to sing” noted in past-tense ai/au discussion.

৩৪১. (A) It agrees with the subject in gender but otherwise remains unaltered — The passive section gives gender agreement of the past participle as a key rule.

৩৪২. (A) They are old genitive forms — The misreading is wrong because permissives belong to the verbal noun-based compound group.

৩৪৩. (B) expressing desire or wish to perform an action — The compound-verb chapter uses semantic categories such as Desiderative to classify verbal compounds.

৩৪৪. (B) double active and causal forms — The active/causal chapter includes double forms.

৩৪৫. (C) It inserts m, producing forms like demat and lemat — The addenda note describes this special m insertion in verbal nouns.

৩৪৬. (D) They are also formed from the same verbal-noun form used in that compound group — Grierson groups acquisitives with the same verbal-noun formation.

৩৪৭. (B) Only 2 and 4 — Grierson classifies compound verbs by semantic function and formation.

৩৪৮. (B) the oblique verbal noun of deb and leb — it inserts m, producing forms like demat and lemat — The addenda note describes this special m insertion in verbal nouns.

৩৪৯. (B) intensives — The compound-verb chapter lists intensives first and second form.

৩৫০. (B) verbal noun forms — The compound-verb chapter depends heavily on verbal noun forms.

৩৫১. (D) They are compound verbs formed in two ways — Grierson lists two formations for desideratives.

৩৫২. (C) Grierson treats three forms of the verbal noun before desideratives and other compounds — The compound-verb chapter depends heavily on verbal noun forms.

৩৫৩. (A) They are specifically discussed as part of active and causal verb formation — The active/causal chapter includes double forms.

৩৫৪. (B) beginning of an action — The compound-verb chapter uses semantic categories such as Inceptive to classify verbal compounds.

৩৫৫. (A) They are formed from the modified root in the compound-verb chapter — Grierson treats potentials as a compound-verb type.

৩৫৬. (B) active and causal verbs — they are formed from neuter verbs and receive their own chapter — Chapter XV deals with active and causal verbs from neuter verbs.

৩৫৭. (B) They are the same as indefinite pronouns — The misreading is wrong because grierson’s inceptives express beginning an action.

৬৫৮. (B) The active verb is generally formed by adding a suffix-like element to the root — Grierson gives a general rule for active formation after introducing the chapter.

৬৫৯. (B) They are also formed from the same verbal-noun form used in that compound group — Grierson groups acquisitives with the same verbal-noun formation.

৬৬০. (C) acquisitives — they are also formed from the same verbal-noun form used in that compound group — Grierson groups acquisitives with the same verbal-noun formation.

৬৬১. (C) They are formed with the direct form of the second variety of the verbal noun — The compound-verb chapter gives frequentative examples such as coming or doing frequently.

৬৬২. (A) They are denied as impossible in Maithili — The misreading is wrong because the active/causal chapter includes double forms.

৬৬৩. (C) They are formed from neuter verbs and receive their own chapter — Chapter XV deals with active and causal verbs from neuter verbs.

৬৬৪. (D) continuing an action, often from the present participle — The compound-verb chapter uses semantic categories such as Continuative to classify verbal compounds.

৬৬৫. (A) marking completion of an action — The compound-verb chapter uses semantic categories such as Completive to classify verbal compounds.

৬৬৬. (C) continuatives — The compound-verb chapter includes continuatives after present-participle compounds.

৬৬৭. (D) They do not range themselves under exactly the same categories as in Hindi — Grierson begins the compound-verb chapter by noting classification differences.

৬৬৮. (B) Grierson treats three forms of the verbal noun before desideratives and other compounds — The compound-verb chapter depends heavily on verbal noun forms.

৬৬৯. (D) completives — they are compound verbs sometimes formed from simple and sometimes from modified roots — The compound-verb chapter includes completives as a verb compound type.

৬৭০. (A) permissives — they are compound verbs formed from the third form of the verbal noun — Permissives belong to the verbal noun-based compound group.

৬৭১. (A) They are formed with the oblique form of the third variety of the verbal noun — Grierson's inceptives express beginning an action.

৬৭২. (A) continuatives — they are compound verbs formed from the present participle, like continuing to write or read — The compound-verb chapter includes continuatives after present-participle compounds.

৬৭৩. (D) They are formed by adding k to nouns — The misreading is wrong because the compound-verb chapter gives frequentative examples such as coming or doing frequently.

৬৭৪. (A) They are compound verbs formed in two ways — Grierson lists two formations for desideratives.

৬৭৫. (D) They are formed from the locative case marker — The misreading is wrong because grierson treats potentials as a compound-verb type.

৬৭৬. (A) inceptives — they are formed with the oblique form of the third variety of the verbal noun — Grierson's inceptives express beginning an action.

৬৭৭. (D) They are formed with the oblique form of the third variety of the verbal noun — Grierson's inceptives express beginning an action.

৬৭৮. (A) They are formed from neuter verbs and receive their own chapter — Chapter XV deals with active and causal verbs from neuter verbs.

৭৭৯. **(B) They are a kind of comparative adjective** — The misreading is wrong because staticals occur beside continuatives in the compound-verb treatment.

৭৮০. **(A) strengthening or intensifying a verbal action** — The compound-verb chapter uses semantic categories such as Intensive to classify verbal compounds.

৭৮১. **(C) They insert b in forms such as pibai from piab "to drink"** — The addenda gives this special b insertion rule.

৭৮২. **(C) staticals** — Staticals occur beside continuatives in the compound-verb treatment.

৭৮৩. **(B) verbal noun forms — grierson treats three forms of the verbal noun before desideratives and other compounds** — The compound-verb chapter depends heavily on verbal noun forms.

৭৮৪. **(C) inceptives** — Grierson's inceptives express beginning an action.

৭৮৫. **(C) Only 1 and 4** — Grierson classifies compound verbs by semantic function and formation.

৭৮৬. **(B) They are specifically discussed as part of active and causal verb formation** — The active/causal chapter includes double forms.

৭৮৭. **(C) They are the same as the accusative case** — The misreading is wrong because grierson groups acquisitives with the same verbal-noun formation.

৭৮৮. **(C) It inserts m, producing forms like demat and lemat** — The addenda note describes this special m insertion in verbal nouns.

৭৮৯. **(C) They are compound verbs formed from the third form of the verbal noun** — Permissives belong to the verbal noun-based compound group.

৭৯০. **(D) They are always nouns of multitude** — The misreading is wrong because the compound-verb chapter includes completives as a verb compound type.

৭৯১. **(D) It drops every consonant and becomes sabh** — The misreading is wrong because the addenda note describes this special m insertion in verbal nouns.

৭৯২. **(A) expressing capacity or possibility through a compound formation** — The compound-verb chapter uses semantic categories such as Potential to classify verbal compounds.

৭৯৩. **(B) general formation of the active verb from a neuter verb** — Grierson gives a general rule for active formation after introducing the chapter.

৭৯৪. **(A) They do not range themselves under exactly the same categories as in Hindi** — Grierson begins the compound-verb chapter by noting classification differences.

৭৯৫. **(C) The active verb is formed only by adding the plural word sabh** — The misreading is wrong because grierson gives a general rule for active formation after introducing the chapter.

৭৯৬. **(B) They are a type of compound verb, with first and second forms treated separately** — The compound-verb chapter lists intensives first and second form.

৭৯৭. **(D) They are grouped with present-participle compound verbs** — Staticals occur beside continuatives in the compound-verb treatment.

৭৯৮. **(D) staticals — they are grouped with present-participle compound verbs** — Staticals occur beside continuatives in the compound-verb treatment.

৭৯৯. **(C) compound verbs in Maithili** — Grierson begins the compound-verb chapter by noting classification differences.

৮০০. **(C) They are formed only from past participles** — The misreading is wrong because the compound-verb chapter includes continuatives after present-participle compounds.

৮০১. **(B) roots ending in i in the oblique verbal noun** — The addenda gives this special b insertion rule.

৫০২. (A) frequentatives — they are formed with the direct form of the second variety of the verbal noun — The compound-verb chapter gives frequentative examples such as coming or doing frequently.

৫০৩. (D) They are formed with the direct form of the second variety of the verbal noun — The compound-verb chapter gives frequentative examples such as coming or doing frequently.

৫০৪. (D) They insert the plural marker lokani — The misreading is wrong because the addenda gives this special b insertion rule.

৫০৫. (D) They are formed from the modified root in the compound-verb chapter — Grierson treats potentials as a compound-verb type.

৫০৬. (C) intensives — they are a type of compound verb, with first and second forms treated separately — The compound-verb chapter lists intensives first and second form.

৫০৭. (B) desideratives — Grierson lists two formations for desideratives.

৫০৮. (A) They are also formed from the same verbal-noun form used in that compound group — Grierson groups acquisitives with the same verbal-noun formation.

৫০৯. (B) compound verbs in Maithili — they do not range themselves under exactly the same categories as in Hindi — Grierson begins the compound-verb chapter by noting classification differences.

৫১০. (B) They are the only case endings of nouns — The misreading is wrong because grierson lists two formations for desideratives.

৫১১. (B) They are a class of noun cases — The misreading is wrong because chapter XV deals with active and causal verbs from neuter verbs.

৫১২. (A) They are compound verbs sometimes formed from simple and sometimes from modified roots — The compound-verb chapter includes completives as a verb compound type.

৫১৩. (A) They are compound verbs sometimes formed from simple and sometimes from modified roots — The compound-verb chapter includes completives as a verb compound type.

৫১৪. (D) They are compound verbs sometimes formed from simple and sometimes from modified roots — The compound-verb chapter includes completives as a verb compound type.

৫১৫. (B) double active and causal forms — they are specifically discussed as part of active and causal verb formation — The active/causal chapter includes double forms.

৫১৬. (D) It inserts m, producing forms like demat and lemat — The addenda note describes this special m insertion in verbal nouns.

৫১৭. (D) They are compound verbs formed from the third form of the verbal noun — Permissives belong to the verbal noun-based compound group.

৫১৮. (C) desideratives — they are compound verbs formed in two ways — Grierson lists two formations for desideratives.

৫১৯. (A) acquisitives — Grierson groups acquisitives with the same verbal-noun formation.

৫২০. (C) general formation of the active verb from a neuter verb — the active verb is generally formed by adding a suffix-like element to the root — Grierson gives a general rule for active formation after introducing the chapter.

৫২১. (B) roots ending in i in the oblique verbal noun — they insert b in forms such as pibai from piab “to drink” — The addenda gives this special b insertion rule.

৫২২. (C) They are a type of compound verb, with first and second forms treated separately — The compound-verb chapter lists intensives first and second form.

৫২৩. (A) state or condition expressed through a compound verbal pattern — The compound-verb chapter uses semantic categories such as Stative to classify verbal compounds.

৫২৪. (B) potentials — Grierson treats potentials as a compound-verb type.

৫২৫. (A) The active verb is generally formed by adding a suffix-like element to the root — Grierson gives a general rule for active formation after introducing the chapter.

৫২৬. (A) They are formed with the direct form of the second variety of the verbal noun — The compound-verb chapter gives frequentative examples such as coming or doing frequently.

৫২৭. (A) The active verb is generally formed by adding a suffix-like element to the root — Grierson gives a general rule for active formation after introducing the chapter.

৫২৮. (D) They are formed from neuter verbs and receive their own chapter — Chapter XV deals with active and causal verbs from neuter verbs.

৫২৯. (B) repeated or habitual occurrence of an action — The compound-verb chapter uses semantic categories such as Frequentative to classify verbal compounds.

৫৩০. (B) They are compound verbs formed from the present participle, like continuing to write or read — The compound-verb chapter includes continuatives after present-participle compounds.

৫৩১. (A) completives — The compound-verb chapter includes completives as a verb compound type.

৫৩২. (C) acquiring or getting an action done/allowed in the relevant compound pattern — The compound-verb chapter uses semantic categories such as Acquisitive to classify verbal compounds.

৫৩৩. (B) permissives — Permissives belong to the verbal noun-based compound group.

৫৩৪. (B) They are grouped with present-participle compound verbs — Staticals occur beside continuatives in the compound-verb treatment.

৫৩৫. (A) potentials — they are formed from the modified root in the compound-verb chapter — Grierson treats potentials as a compound-verb type.

৫৩৬. (D) They are formed from the modified root in the compound-verb chapter — Grierson treats potentials as a compound-verb type.

৫৩৭. (A) They insert b in forms such as pibai from piab “to drink” — The addenda gives this special b insertion rule.

৫৩৮. (D) They are compound verbs formed from the present participle, like continuing to write or read — The compound-verb chapter includes continuatives after present-participle compounds.

৫৩৯. (D) They are specifically discussed as part of active and causal verb formation — The active/causal chapter includes double forms.

৫৪০. (B) They insert b in forms such as pibai from piab “to drink” — The addenda gives this special b insertion rule.

৫৪১. (B) They do not range themselves under exactly the same categories as in Hindi — Grierson begins the compound-verb chapter by noting classification differences.

৫৪২. (C) They are a noun declension class — The misreading is wrong because the compound-verb chapter lists intensives first and second form.

৫৪৩. (B) They are formed with the oblique form of the third variety of the verbal noun — Grierson’s inceptives express beginning an action.

৫৪৪. (C) active and causal verbs — Chapter XV deals with active and causal verbs from neuter verbs.

৫৪৫. (A) the oblique verbal noun of deb and leb — The addenda note describes this special m insertion in verbal nouns.

৫৪৬. **(D) They are a type of compound verb, with first and second forms treated separately** — The compound-verb chapter lists intensives first and second form.

৫৪৭. **(B) They are compound verbs formed from the present participle, like continuing to write or read** — The compound-verb chapter includes continuatives after present-participle compounds.

৫৪৮. **(B) frequentatives** — The compound-verb chapter gives frequentative examples such as coming or doing frequently.

৫৪৯. **(C) They are compound verbs formed in two ways** — Grierson lists two formations for desideratives.

৫৫০. **(A) They are grouped with present-participle compound verbs** — Staticals occur beside continuatives in the compound-verb treatment.

৫৫১. **(A) allowing or letting an action occur** — The compound-verb chapter uses semantic categories such as Permissive to classify verbal compounds.

৫৫২. **(C) He denies verbal nouns exist** — The misreading is wrong because the compound-verb chapter depends heavily on verbal noun forms.

৫৫৩. **(D) They are treated as identical to Hindi in every detail** — The misreading is wrong because grierson begins the compound-verb chapter by noting classification differences.

৫৫৪. **(A) They are compound verbs formed from the third form of the verbal noun** — Permissives belong to the verbal noun-based compound group.

৫৫৫. **(A) Grierson treats three forms of the verbal noun before desideratives and other compounds** — The compound-verb chapter depends heavily on verbal noun forms.

৫৫৬. **(D) Some adverbs can take case signs and are treated in Part IV** — Grierson includes a subsection for adverbs with case signs.

৫৫৭. **(A) They are classified only as verb roots** — The misreading is wrong because grierson gives affirmation and negation adverbs in Part IV.

৫৫৮. **(B) They are listed among indeclinables after particles of emphasis** — The contents list prepositions in Chapter XVII.

৫৫৯. **(D) It supports comparison of Hindi, Maithili, and Bengali in connected prose** — The appendix is useful because it places the same narrative in three related languages.

৫৬০. **(D) They are treated separately from simple adverb classes** — The indeclinable chapter includes compound adverbs.

৫৬১. **(B) They are treated separately from simple adverb classes** — The indeclinable chapter includes compound adverbs.

৫৬২. **(D) They are treated separately from simple adverb classes** — The indeclinable chapter includes compound adverbs.

৫৬৩. **(B) It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali** — Appendix II supplies comparative textual material across three languages.

৫৬৪. **(C) No adverb can ever take a case sign** — The misreading is wrong because grierson includes a subsection for adverbs with case signs.

৫৬৫. **(B) They are included as an adverb class** — Grierson gives affirmation and negation adverbs in Part IV.

৫৬৬. **(C) the errata pages — they show that printing Maithili forms was difficult and that some corrections are grammatically important** — The errata note asks that important corrections be made in the body of the work.

৫৬৭. **(B) adverbs of place — they are treated separately from adverbs of time** — The indeclinable chapter separates place adverbs.

৫৬৮. **(C) They form one of the adverb classes in the indeclinable chapter** — Chapter XVII begins with adverbs of time.

৫৬৯. **(B) They are treated as feminine nouns** — The misreading is wrong because the contents list adverbs of manner.

৫৬০. **(C) prepositions — they are listed among indeclinables after particles of emphasis** — The contents list prepositions in Chapter XVII.

৫৬১. **(C) They are listed among indeclinables after particles of emphasis** — The contents list prepositions in Chapter XVII.

৫৬২. **(A) Some adverbs can take case signs and are treated in Part IV** — Grierson includes a subsection for adverbs with case signs.

৫৬৩. **(B) adverbs of time — they form one of the adverb classes in the indeclinable chapter** — Chapter XVII begins with adverbs of time.

৫৬৪. **(D) compound adverbs — they are treated separately from simple adverb classes** — The indeclinable chapter includes compound adverbs.

৫৬৫. **(C) They are listed among indeclinables after particles of emphasis** — The contents list prepositions in Chapter XVII.

৫৬৬. **(B) prepositions** — The contents list prepositions in Chapter XVII.

৫৬৭. **(B) It treats indeclinables: adverbs, prepositions, and conjunctions** — The contents name Part IV as Indeclinables.

৫৬৮. **(C) Appendix I — it contains a comparative table of alphabets and an example using the three alphabets** — The contents define Appendix I as alphabet comparison material.

৫৬৯. **(B) Only 2 and 4** — The final portions broaden the grammar through indeclinables and comparative appendices.

৫৫০. **(A) It supplies corrections and notes to the main grammar** — The contents place Addenda et Corrigenda after the indeclinable chapter.

৫৫১. **(D) They are treated as useful indeclinable forms in the final chapter** — Conjunctions close the main grammatical contents.

৫৫২. **(D) They are treated in the indeclinable chapter after adverbs taking case signs** — Particles of emphasis form a separate section.

৫৫৩. **(D) They form one of the adverb classes in the indeclinable chapter** — Chapter XVII begins with adverbs of time.

৫৫৪. **(D) It is a table of railway stations** — The misreading is wrong because the appendix is useful because it places the same narrative in three related languages.

৫৫৫. **(A) It supplies corrections and notes to the main grammar** — The contents place Addenda et Corrigenda after the indeclinable chapter.

৫৫৬. **(B) They receive their own subsection among indeclinables** — The contents list adverbs of manner.

৫৫৭. **(D) It contains a comparative table of alphabets and an example using the three alphabets** — The contents define Appendix I as alphabet comparison material.

৫৫৫. **(D) adverbs of manner — they receive their own subsection among indeclinables** — The contents list adverbs of manner.

৫৫৯. **(D) the Prodigal Son appendix — it supports comparison of Hindi, Maithili, and Bengali in connected prose** — The appendix is useful because it places the same narrative in three related languages.

৫৯০. **(C) Part IV of the grammar — it treats indeclinables: adverbs, prepositions, and conjunctions** — The contents name Part IV as Indeclinables.

৫৯১. **(D) They are treated in the indeclinable chapter after adverbs taking case signs** — Particles of emphasis form a separate section.

৫৯২. **(B) It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali** — Appendix II supplies comparative textual material across three languages.

৫৯৩. **(D) particles of emphasis** — Particles of emphasis form a separate section.

৮৯৪. **(C) They receive their own subsection among indeclinables** — The contents list adverbs of manner.

৮৯৫. **(D) They show that printing Maithili forms was difficult and that some corrections are grammatically important** — The errata note asks that important corrections be made in the body of the work.

৮৯৬. **(D) It supports comparison of Hindi, Maithili, and Bengali in connected prose** — The appendix is useful because it places the same narrative in three related languages.

৮৯৭. **(D) It contains a comparative table of alphabets and an example using the three alphabets** — The contents define Appendix I as alphabet comparison material.

৮৯৮. **(D) They are treated separately from adverbs of time** — The indeclinable chapter separates place adverbs.

৮৯৯. **(D) It contains the full vocabulary only** — The misreading is wrong because the contents define Appendix I as alphabet comparison material.

৯০০. **(A) adverbs of affirmation and negation — they are included as an adverb class** — Grierson gives affirmation and negation adverbs in Part IV.

৯০১. **(D) They are included as an adverb class** — Grierson gives affirmation and negation adverbs in Part IV.

৯০২. **(D) It treats only transitive verb paradigms** — The misreading is wrong because the contents name Part IV as Indeclinables.

৯০৩. **(D) They are treated separately from adverbs of time** — The indeclinable chapter separates place adverbs.

৯০৪. **(C) particles of emphasis — they are treated in the indeclinable chapter after adverbs taking case signs** — Particles of emphasis form a separate section.

৯০৫. **(D) They are treated as useful indeclinable forms in the final chapter** — Conjunctions close the main grammatical contents.

৯০৬. **(B) It supports comparison of Hindi, Maithili, and Bengali in connected prose** — The appendix is useful because it places the same narrative in three related languages.

৯০৭. **(B) They are included as an adverb class** — Grierson gives affirmation and negation adverbs in Part IV.

৯০৮. **(B) adverbs of affirmation and negation** — Grierson gives affirmation and negation adverbs in Part IV.

৯০৯. **(A) They are treated as transitive verb tenses** — The misreading is wrong because the contents list prepositions in Chapter XVII.

৯১০. **(D) the errata pages** — The errata note asks that important corrections be made in the body of the work.

৯১১. **(B) It treats indeclinables: adverbs, prepositions, and conjunctions** — The contents name Part IV as Indeclinables.

৯১২. **(C) It contains a comparative table of alphabets and an example using the three alphabets** — The contents define Appendix I as alphabet comparison material.

৯১৩. **(D) They are treated as compound verbs only** — The misreading is wrong because the indeclinable chapter includes compound adverbs.

৯১৪. **(A) adverbs taking case signs — some adverbs can take case signs and are treated in Part IV** — Grierson includes a subsection for adverbs with case signs.

৯১৫. **(D) conjunctions** — Conjunctions close the main grammatical contents.

৯১৬. **(B) They are treated in the indeclinable chapter after adverbs taking case signs** — Particles of emphasis form a separate section.

৯১৭. **(D) Some adverbs can take case signs and are treated in Part IV** — Grierson includes a subsection for adverbs with case signs.

९१८. (D) It is a separate vocabulary volume — The misreading is wrong because the contents place Addenda et Corrigenda after the indeclinable chapter.

९१९. (B) Appendix II — Appendix II supplies comparative textual material across three languages.

९२०. (B) It gives only Sanskrit quotations — The misreading is wrong because appendix II supplies comparative textual material across three languages.

९२१. (B) They show that printing Maithili forms was difficult and that some corrections are grammatically important — The errata note asks that important corrections be made in the body of the work.

९२२. (D) They are treated as noun declensions — The misreading is wrong because conjunctions close the main grammatical contents.

९२३. (A) adverbs of time — Chapter XVII begins with adverbs of time.

९२४. (C) They form one of the adverb classes in the indeclinable chapter — Chapter XVII begins with adverbs of time.

९२५. (D) Addenda et Corrigenda — it supplies corrections and notes to the main grammar — The contents place Addenda et Corrigenda after the indeclinable chapter.

९२६. (B) Addenda et Corrigenda — The contents place Addenda et Corrigenda after the indeclinable chapter.

९२७. (D) They are part of the passive voice — The misreading is wrong because chapter XVII begins with adverbs of time.

९२८. (C) They receive their own subsection among indeclinables — The contents list adverbs of manner.

९२९. (D) compound adverbs — The indeclinable chapter includes compound adverbs.

९३०. (A) It supplies corrections and notes to the main grammar — The contents place Addenda et Corrigenda after the indeclinable chapter.

९३१. (C) They are treated as useful indeclinable forms in the final chapter — Conjunctions close the main grammatical contents.

९३२. (C) They are a variety of passive participle — The misreading is wrong because particles of emphasis form a separate section.

९३३. (A) Only 1 and 2 — The final portions broaden the grammar through indeclinables and comparative appendices.

९३४. (C) They show that printing Maithili forms was difficult and that some corrections are grammatically important — The errata note asks that important corrections be made in the body of the work.

९३५. (A) They are treated separately from adverbs of time — The indeclinable chapter separates place adverbs.

९३६. (D) Appendix II — it gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali — Appendix II supplies comparative textual material across three languages.

९३७. (A) They should be ignored because they contain no language data — The misreading is wrong because the errata note asks that important corrections be made in the body of the work.

९३८. (A) conjunctions — they are treated as useful indeclinable forms in the final chapter — Conjunctions close the main grammatical contents.

९३९. (C) Appendix I — The contents define Appendix I as alphabet comparison material.

९४०. (C) It treats indeclinables: adverbs, prepositions, and conjunctions — The contents name Part IV as Indeclinables.

९४१. (C) It gives the Parable of the Prodigal Son in Hindi, Maithili, and Bengali — Appendix II supplies comparative textual material across three languages.

९४२. (B) the Prodigal Son appendix — The appendix is useful because it places the same narrative in three related languages.

९४३. (C) adverbs of manner — The contents list adverbs of manner.

९४४. (C) adverbs taking case signs — Grierson includes a subsection for adverbs with case signs.

९४५. (B) They are identical with cardinals — The misreading is wrong because the indeclinable chapter separates place adverbs.

९४६. (B) adverbs of place — The indeclinable chapter separates place adverbs.

९४७. (D) Part IV of the grammar — The contents name Part IV as Indeclinables.

९४८. (B) how to read a Grierson paradigm responsibly — one must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form — The paradigms are systems, not isolated vocabulary lists.

९४९. (A) A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete — The same story across languages is a useful comparative linguistic device.

९५०. (B) It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili's distinctness — The work makes a cumulative grammatical and sociolinguistic argument.

९५१. (D) Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality — The noun chapters clearly distinguish case postpositions from plural words.

९५२. (C) transitive/causal au versus intransitive ai tendency — ai/au past-tense rule is best understood through transitive/causal au versus intransitive ai tendency.

९५३. (D) One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form — The paradigms are systems, not isolated vocabulary lists.

९५४. (B) why the verb section is central to the grammar — it demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms — Grierson's verb chapter is unusually elaborate and paradigm-rich.

९५५. (D) It proves language identity only from a printer's address — The misreading is wrong because the work makes a cumulative grammatical and sociolinguistic argument.

९५६. (C) why first and second person pronouns are important in the accusative discussion — the accusative postposition cannot be simply omitted there because special forms are provided — Grierson specifically prohibits the ordinary omission of accusative ke in these pronouns.

९५७. (A) intensive, potential, completive, desiderative and others — compound verbs is best understood through intensive, potential, completive, desiderative and others.

९५८. (C) v/b insertion after a final vowel — paeb vowel-root rules is best understood through v/b insertion after a final vowel.

९५९. (D) why the verb section is central to the grammar — Grierson's verb chapter is unusually elaborate and paradigm-rich.

९६०. (D) The accusative postposition cannot be simply omitted there because special forms are provided — Grierson specifically prohibits the ordinary omission of accusative ke in these pronouns.

९६१. (A) many person/gender/honorific combinations — transitive personal forms is best understood through many person/gender/honorific combinations.

९६२. (A) fast and legible non-Brahman script — Kayathi script is best understood through fast and legible non-Brahman script.

९६३. (C) A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete — The same story across languages is a useful comparative linguistic device.

९६४. (B) present through imperative including conditionals — nine tenses is best understood through present through imperative including conditionals.

९६५. (D) the difference between case signs and plural words — case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality — The noun chapters clearly distinguish case postpositions from plural words.

९६६. (D) long ā, silent inherent a, and all other noun endings — noun classes is best understood through long ā, silent inherent a, and all other noun endings.

९६७. (D) It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili's distinctness — The work makes a cumulative grammatical and sociolinguistic argument.

९६८. (D) separate declensional behavior and honorificity — pronouns is best understood through separate declensional behavior and honorificity.

९६९. (A) Maithili genitive markers do not vary by gender like Hindi kā/ke/kī — This is one of the clearest grammatical contrasts with High Hindi.

९७०. (D) how the errata should influence the quiz — corrected forms should be respected because printing non-English and Maithili material was difficult — The book itself says some corrections are important.

९७१. (C) why Grierson's grammar is valuable for language identity — The work makes a cumulative grammatical and sociolinguistic argument.

९७२. (C) apostrophe in transliteration and weak pronunciation — quiescent final vowels is best understood through apostrophe in transliteration and weak pronunciation.

९७३. (A) central dialect chosen as a practical grammatical standard — Madhubani standard is best understood through central dialect chosen as a practical grammatical standard.

९७४. (D) It is central only because verbs are missing — The misreading is wrong because grierson's verb chapter is unusually elaborate and paradigm-rich.

९७५. (D) how Maithili genitive differs from Hindi genitive — maithili genitive markers do not vary by gender like Hindi kā/ke/kī — This is one of the clearest grammatical contrasts with High Hindi.

९७६. (A) It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms — Grierson's verb chapter is unusually elaborate and paradigm-rich.

९७७. (B) similar form but different droppability — accusative/dative ke is best understood through similar form but different droppability.

९७८. (B) not declined but sometimes gender-marked — adjectives is best understood through not declined but sometimes gender-marked.

९७९. (A) Maithili genitive markers do not vary by gender like Hindi kā/ke/kī — This is one of the clearest grammatical contrasts with High Hindi.

९८०. (C) long ā, silent inherent a, and all other noun endings — noun classes is best understood through long ā, silent inherent a, and all other noun endings.

९८१. (A) The accusative postposition cannot be simply omitted there because special forms are provided — Grierson specifically prohibits the ordinary omission of accusative ke in these pronouns.

९८२. (A) A past participle plus jaeb creates "to be done/seen" meaning while retaining gender agreement of the participle — The passive section explains both the auxiliary and the agreement behavior.

९८३. (B) why the passive construction is structurally transparent — a past participle plus jaeb creates "to be done/seen" meaning while retaining gender agreement of the participle — The passive section explains both the auxiliary and the agreement behavior.

९८४. (C) It is transparent because it has no auxiliary — The misreading is wrong because the passive section explains both the auxiliary and the agreement behavior.

৯৮৫. (C) not declined but sometimes gender-marked — adjectives is best understood through not declined but sometimes gender-marked.

৯৮৬. (C) Corrected forms should be respected because printing non-English and Maithili material was difficult — The book itself says some corrections are important.

৯৮৭. (A) v/b insertion after a final vowel — paeb vowel-root rules is best understood through v/b insertion after a final vowel.

৯৮৮. (D) present through imperative including conditionals — nine tenses is best understood through present through imperative including conditionals.

৯৮৯. (C) means/agent versus separation — instrumental/ablative sa is best understood through means/agent versus separation.

৯৯০. (A) why the passive construction is structurally transparent — The passive section explains both the auxiliary and the agreement behavior.

৯৯১. (D) They are important because they never take any cases — The misreading is wrong because grierson specifically prohibits the ordinary omission of accusative ke in these pronouns.

৯৯২. (B) One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form — The paradigms are systems, not isolated vocabulary lists.

৯৯৩. (C) Maithili genitive markers do not vary by gender like Hindi kā/ke/kī — This is one of the clearest grammatical contrasts with High Hindi.

৯৯৪. (B) Errata should be used to create wrong answers deliberately — The misreading is wrong because the book itself says some corrections are important.

৯৯৫. (C) One should ignore tense and gender and read only English glosses — The misreading is wrong because the paradigms are systems, not isolated vocabulary lists.

৯৯৬. (D) It lets readers compare the three writing systems rather than treating script names as abstract labels — The appendix visually supports the chapter on scripts.

৯৯৭. (D) nasal vowel versus homorganic nasal spelling — anunāsika vs anusvāra is best understood through nasal vowel versus homorganic nasal spelling.

৯৯৮. (D) distinct vocabulary and grammar, not dialect status — Maithili language identity is best understood through distinct vocabulary and grammar, not dialect status.

৯৯৯. (C) It proves all three languages are identical — The misreading is wrong because the same story across languages is a useful comparative linguistic device.

১০০০. (D) Corrected forms should be respected because printing non-English and Maithili material was difficult — The book itself says some corrections are important.

১০০১. (C) why Appendix I matters for script history — it lets readers compare the three writing systems rather than treating script names as abstract labels — The appendix visually supports the chapter on scripts.

১০০২. (B) multiple forms used by same speaker — verb optional forms is best understood through multiple forms used by same speaker.

১০০৩. (B) possession or connection without Hindi-style gender — genitive k/ker/r is best understood through possession or connection without Hindi-style gender.

১০০৪. (B) The accusative postposition cannot be simply omitted there because special forms are provided — Grierson specifically prohibits the ordinary omission of accusative ke in these pronouns.

१००५. (A) Corrected forms should be respected because printing non-English and Maithili material was difficult — The book itself says some corrections are important.

१००६. (D) adverbs, prepositions, conjunctions — indeclinables is best understood through adverbs, prepositions, conjunctions.

१००७. (C) It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms — Grierson's verb chapter is unusually elaborate and paradigm-rich.

१००८. (B) It demonstrates Maithili's dense system of tense, person, gender, honorificity, and optional forms — Grierson's verb chapter is unusually elaborate and paradigm-rich.

१००९. (A) past participle plus jaeb — passive formation is best understood through past participle plus jaeb.

१०१०. (C) distinct vocabulary and grammar, not dialect status — Maithili language identity is best understood through distinct vocabulary and grammar, not dialect status.

१०११. (D) adverbs, prepositions, conjunctions — indeclinables is best understood through adverbs, prepositions, conjunctions.

१०१२. (D) means/agent versus separation — instrumental/ablative sa is best understood through means/agent versus separation.

१०१३. (C) It lets readers compare the three writing systems rather than treating script names as abstract labels — The appendix visually supports the chapter on scripts.

१०१४. (C) It lets readers compare the three writing systems rather than treating script names as abstract labels — The appendix visually supports the chapter on scripts.

१०१५. (D) why first and second person pronouns are important in the accusative discussion — Grierson specifically prohibits the ordinary omission of accusative ke in these pronouns.

१०१६. (C) possession or connection without Hindi-style gender — genitive k/ker/r is best understood through possession or connection without Hindi-style gender.

१०१७. (C) apostrophe in transliteration and weak pronunciation — quiescent final vowels is best understood through apostrophe in transliteration and weak pronunciation.

१०१८. (C) how to read a Grierson paradigm responsibly — The paradigms are systems, not isolated vocabulary lists.

१०१९. (C) why Appendix II matters for language comparison — The same story across languages is a useful comparative linguistic device.

१०२०. (B) multiple forms used by same speaker — verb optional forms is best understood through multiple forms used by same speaker.

१०२१. (B) Maithili genitive has no postpositions at all — The misreading is wrong because this is one of the clearest grammatical contrasts with High Hindi.

१०२२. (B) how Maithili genitive differs from Hindi genitive — This is one of the clearest grammatical contrasts with High Hindi.

१०२३. (B) A past participle plus jaeb creates "to be done/seen" meaning while retaining gender agreement of the participle — The passive section explains both the auxiliary and the agreement behavior.

१०२४. (A) many person/gender/honorific combinations — transitive personal forms is best understood through many person/gender/honorific combinations.

१०२५. (A) nasal vowel versus homorganic nasal spelling — anunāsika vs anusvāra is best understood through nasal vowel versus homorganic nasal spelling.

१०२६. (A) transitive/causal au versus intransitive ai tendency — ai/au past-tense rule is best understood through transitive/causal au versus intransitive ai tendency.

१०२७. (D) why Appendix II matters for language comparison — a shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete — The same story across languages is a useful comparative linguistic device.

१०२८. (B) central dialect chosen as a practical grammatical standard — Madhubani standard is best understood through central dialect chosen as a practical grammatical standard.

१०२९. (C) Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality — The noun chapters clearly distinguish case postpositions from plural words.

१०३०. (C) past participle plus jaeb — passive formation is best understood through past participle plus jaeb.

१०३१. (D) A past participle plus jaeb creates "to be done/seen" meaning while retaining gender agreement of the participle — The passive section explains both the auxiliary and the agreement behavior.

१०३२. (B) separate declensional behavior and honorificity — pronouns is best understood through separate declensional behavior and honorificity.

१०३३. (A) the difference between case signs and plural words — The noun chapters clearly distinguish case postpositions from plural words.

१०३४. (C) Case signs such as ke, sa, k, and me mark relations, while sabh/sabah/lokani mark plurality — The noun chapters clearly distinguish case postpositions from plural words.

१०३५. (B) It links geography, population, script, phonology, morphology, and paradigms into a case for Maithili's distinctness — The work makes a cumulative grammatical and sociolinguistic argument.

१०३६. (D) why Grierson's grammar is valuable for language identity — it links geography, population, script, phonology, morphology, and paradigms into a case for Maithili's distinctness — The work makes a cumulative grammatical and sociolinguistic argument.

१०३७. (D) how the errata should influence the quiz — The book itself says some corrections are important.

१०३८. (A) why Appendix I matters for script history — The appendix visually supports the chapter on scripts.

१०३९. (D) intensive, potential, completive, desiderative and others — compound verbs is best understood through intensive, potential, completive, desiderative and others.

१०४०. (A) fast and legible non-Brahman script — Kayathi script is best understood through fast and legible non-Brahman script.

१०४१. (D) Case signs and plural words are all interchangeable — The misreading is wrong because the noun chapters clearly distinguish case postpositions from plural words.

१०४२. (D) It only gives publishing addresses — The misreading is wrong because the appendix visually supports the chapter on scripts.

१०४३. (B) plural words, with lokani for animates — plural sabh/lokani is best understood through plural words, with lokani for animates.

१०४४. (B) plural words, with lokani for animates — plural sabh/lokani is best understood through plural words, with lokani for animates.

१०४५. (C) A shared narrative in Hindi, Maithili, and Bengali makes grammatical and lexical comparison concrete — The same story across languages is a useful comparative linguistic device.

१०४६. (D) One must attend to root, gender, honorific status, person, tense, and optional forms rather than memorize one isolated form — The paradigms are systems, not isolated vocabulary lists.

१०४७. (A) similar form but different droppability — accusative/dative ke is best understood through similar form but different droppability.